



A Kehilas Prozdor Publication

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Candles

Mincha

DafYomi

פרשת: שמיני

Shiur Shacharis

Friday

7:28

7:00/7:40

Shabbos

7:20

5:45

6:45

9:00

Sunday

7:44

7:10

7:30

**IMPORTANCE OF ....**

The *Gemara* (*Rosh HaShanah* 16b) states that when the *Torah* says: **ובגבלתם לא תגעו** - that one should not touch the carcass of an impure animal, it only prohibits such contact for festivals, so as to ensure the purity required to partake of the festival *Korbanos*. Accordingly, *Rambam* (**טומאת אוכלין** 16:10) rules that one must maintain purity into the *Sholosh Regalim*. However, the *Gemara* (*Pesachim* 3b) tells of how R' Yehudah ben Besaira tricked a gentile into giving himself away when requesting a share in a *Korban Pesach* (which is forbidden to gentiles), and *Tosafos* notes that R' Yehudah himself was not in Yerushalayim because he was old and therefore **פטור** from having to participate. *Tzlach* explains that since the *Torah* exempts from a *Korban Pesach*, one who is **טמא** or far away from Yerushalayim, we see that no obligation exists to put oneself in a position where the exemption will not apply. Thus, one is not required to rush back to Yerushalayim prior to the 14<sup>th</sup> of Nisan in order to be ready to offer the *Korban Pesach* on the 14<sup>th</sup>, and on the 14<sup>th</sup> itself, he is too far away to make it in time. If so, why should he be required to maintain his purity going into the **חג**? The *Gemara* (*Kidushin* 33a) derives from the words: **מפני שיבה תקום ... ויראת** that even when a sage is still more than 4 *Amos* away, one may **not** close one's eyes, planning not to see him when he reaches 4 *Amos*, and therefore not having to rise in his honor. It seems that when a *mitzvah* is coming one's way, one may not do anything to ruin it, such as contracting **טומאה**. However, when one is going about his business and finds himself far from Yerushalayim, he need not disrupt his plans and rush back before the **חייב** arrives, since the *Torah* specifically provided him with an opportunity for **שני**.

**QUESTION OF THE WEEK:**

What is the longest period of time that one is permitted to enter into an employment contract (as an employee) for?

**ANSWER TO LAST WEEK:**

(When would a **חצר** not acquire something automatically for its owner?)

Aside from the possible applicability of **לקט שכחה ופאה**, the *Magen Avraham* (א"ח 154:23+) rules that if an ownerless item is found in the **חצר** of a *Shul*, it belongs to its finder because **חצר** acquires as an extended arm, and a *Shul* (*Hekdesh*) has no arm.

**DIN'S CORNER:**

One must count *Sefirah* standing, and after nightfall. If one is *davening מעריב* early with a *Tzibur*, and the *Tzibur* is going to count *Sefirah*, if at least *Plag HaMincha* has arrived and he is concerned that he may not remember to count later at home after nightfall, he should count with the *Tzibur*, without a *brocho*, having in mind not to be **ייצא** with this counting **only** if he remembers to count again at home. Later at home he counts with a *brocho*. (א"ח 489:3 and *Biur Halacha*)

**DID YOU KNOW THAT ....**

The *Gemara* (*Pesachim* 104a) quotes R' Yehoshua ben Levi who holds that one who says *Havdalah* must include all those distinctions in the *Torah* where the word **הבדלה** is used. Rava said a *Nusach* of *Havdalah* that distinguished between **קודש** and **חול**, between **אור** and **חושך**, and between **ישראל** to other nations, using only three out of a possible seven **הבדלות**, leaving out **טמא** and **טהור**, **ים** and **חרבה**, upper **מים** vs. lower **מים** and a **הבדלה** between **כהנים**, **לויים** and **ישראלים**. The *Gemara* (*Shevuos* 18b) quotes R' Chiya bar Abba who says that if one makes *Havdalah* with wine on **מוצאי שבת**, he will merit male offspring since the *Torah* asks us to distinguish **בין הקודש ובין החול**, and then later **כי תזרע וילדה זכר**, **בין הטמא ובין הטהור** **אשה**. If a distinction between **טמא** and **טהור** is thus directly linked to making *Havdalah* on **מוצאי שבת**, why does Rava (and why do we) not include it? The *Divrei Yoel* notes *Rashi's* explanation near the end of *Shemini* on the words: **בין הטמא ובין הטהור** which refer to the subtle distinction between an invalid **שחיטה** where the windpipe is only halfway severed, and a valid **שחיטה** where most of the windpipe is severed. There was apparently no need for the *Torah* to repeat that one must distinguish between a pure and impure animal, whose signs are explicitly stated. As such, since the concept of *Havdalah* requires **דעת** and the ability to discern clear and obvious distinctions, it cannot include **הטמא ובין הטהור** **בין** whose differences are thus defined as so minutely subtle.

**A Lesson Can Be Learned From:**

The *Noda B'Yehuda* (a zealous *Misnagid*) and the *Baal Shem Tov* (the founder of *Chasidus*) were at a function when someone approached them with a **שאלה** on a chicken. The *Noda B'Yehuda* examined the chicken and declared that it was kosher. The *Baal Shem Tov* concurred, adding that he knew at first glance that the chicken was permitted because he did not sense a spirit of **טומאה** (impurity) about it. Although the *Baal Shem Tov* had not intended his comment to be deemed a **פסק**, the *Noda B'Yehuda* could not resist responding that a Halachic ruling based on such an observation, would mark the *Torah's* descent **ח"ו** into oblivion. For the *Gemara* (*Shabbos* 138b) states that the time will come when *Torah* will be forgotten among the Jews and a woman will wander around with a loaf of *Terumah* bread trying futilely to determine if it is **טהור** (pure). Why does the *Gemara* illustrate this tragic turn of events with a woman wandering around with a loaf of bread? Surely she could have asked a **שאלה** about it without having to produce the bread, since its status depended on the circumstances of its having allegedly contracted **טומאה**, not on any physical signs! It must be that the woman is carrying around the loaf because there is no one who can rule on its status according to *Halacha*, and her only option is to find someone who can say if a spirit of **טומאה** is hovering over it!"

**P.S.** Sholosh Seudos sponsored this week by the Attali family in celebration of the Bar-Mitzvah of their son Yosef נ"י. May they and *Klal Yisroel* see much *Yiddishe Nachas* from him and his siblings.

This issue is dedicated:

לע"נ אלתר יוסף יעקב לייב בן פריידא

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240  
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לז"נ פערל ב"ר יצחק הלוי