



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: שמיני	סזק"ש
Friday	7:24	6:50/7:36					9:32
Shabbos		7:20	6:00	6:55	9:00		9:32
Sunday		7:40	7:15		7:30		9:31

IMPORTANCE OF

The *Gemara* (*Makos* 5b) derives the rule of **אין מזהירין מן הדין** (we may not establish an **איסור** through a *Kal V'Chomer*) from the *Torah's* description of a sister. The *Posuk* which states that one may not marry one's sister describes her as a half-sister, either from the same father or the same mother. The *Posuk* repeats the word **אחותך** at the end to include a full sister. Why is this word needed? Wouldn't a full sister surely be forbidden? It must be that we are not permitted to derive prohibitions from our own logic. *Rashi* quotes the *Toras Cohanim* which explains that since the *Torah* lists forbidden animals such as the camel, rabbit and pig, all of whom have one **סימן** (sign of purity) but not the other, we may derive that other animals which have no **סימן** at all are certainly forbidden, from a *Kal V'Chomer*. The *Ramban* questions this in light of **אין מזהירין מן הדין** and therefore concludes that other animals are forbidden not via a *Kal V'Chomer* but rather simply because the *Torah* states that lack of either **סימן** renders an animal impure. Couldn't that apply to a sister as well, where a sister that shared either parent is a sister? *Acharonim* disagree over whether the lack of **סימנים** in an animal is just a sign to help us know which ones are unclean, or is it actually the reason that such animals are forbidden. The *Gemara* (*Bava Basra* 16a) states that *Iyov* attempted to excuse human sin, saying that all is Divinely arranged, comparing it to *Hashem's* creation of an ox with split hooves and a donkey with closed hooves, which renders one pure and the other impure. The *Tzafnas Paneach* uses this to prove that **סימנים** are not simply signs but are actual reasons. As such, the *Maharal* (*Gur Aryeh*) suggests that wherever such a reason manifests, it would apply, even if other factors are present. However, with regard to a sister, the *Torah* does not give a reason but merely states the rules. As such, we may not derive more.

QUESTION OF THE WEEK:

If one forgot to say **שנים מקרא ואחד תרגום** for an earlier *Parsha*, which should he say first – the missed one or the current one?

ANSWER TO LAST WEEK:

(Which special wine, with all *Pesach Hidurim* should not be used at the *Seder*?) The *Mishna Berurah* (175:2) states that in order to avoid being required to recite a *brocho* of **הטוב והמטיב**, one should **לכתחילה** not bring any other (*i.e.* better) kind of wine to the *Seder* table, as saying **הטוב והמטיב** would give it the appearance of a fifth cup.

DIN'S CORNER:

If one makes a **נדר** (vow) and subsequently regrets it, he may have the vow nullified by a *Talmid Chochom* who is expert in these matters (and there are none today), or by three laymen who are knowledgeable in vow nullification. If the vow was to take effect at a future date, the nullification may not take place prior to that date. (*ד"ר* 228:1 & 17)

DID YOU KNOW THAT

The *Shulchan Aruch* (או"ח 299:10) rules that one must say *Havdalah* on *Motzai Shabbos* before doing work, even if it is certainly night. *Havdalah* during *Maariv* is sufficient even if one has not yet said *Havdalah* over wine, and if one must do something before *Maariv*, he may say **המבדיל בין הקודש ובין החול** without a *brocho* and then do work. The *Rema* adds that women who usually do not *daven Maariv* should be accustomed to say the phrase: **ברוך המבדיל בין קודש לחול** before doing work. The fact that the *Mechaber* puts the words: **הקודש ובין החול** in parentheses with the word **בין** outside the parentheses seems strange, and the *Mishna Berurah* accordingly includes **בין** within the parentheses, making it **(הקודש ובין החול)**, using the word **בין** twice. The *Rema* only uses it once. R' Yaakov Kaminetzky ZT"L suggests that the *Mechaber* and *Rema* disagree as follows: The *Mechaber* rules (*ד"ר* 328:1) that when separating *Challah* (from dough or bread) one says the *brocho*: **אשר ... במצותיו וצונו להפריש תרומה**. The *Rema* adds: or one may say **להפריש חלה**. The *GRA* comments that the *Mechaber* uses the *Nusach* of the *Torah*, which calls *Challah - Terumah* (**ראשית ערסתיכם חלה תרימו תרומה**), while the *Rema* allows one to alternatively use the language of the *Mishna* (**אלו חייבין בחלה**). So it is with regard to *Havdalah* as well. Since we see that the *Torah* utilizes distinguishing language such as: **ולחבדיל בין הקודש ובין החול ובין הטמא ובין הטהור**, each with 2 uses of the word **בין**, the *Mechaber*, who follows the *Torah's* example, also uses it twice in **"(בין הקודש ובין החול)"**. However the *Rema* uses *Chazal's* language and writes simply: **המבדיל בין קודש לחול**.

A Lesson Can Be Learned From:

A certain Chosid of the Rzhiner Rebbe had an unfortunate and addictive interest in alcohol. He would drink at all times of the day, often becoming drunk, and his behavior was a constant embarrassment to his family. With no other hope, they turned to the Rzhiner, asking that he use his influence to discourage the Chosid from drinking. The Rebbe sent a messenger to summon the Chosid to him. When the Chosid arrived, the Rebbe spoke to him for an hour, after which the Chosid vowed he would abstain from alcohol, except for what was needed for *Kiddush* and *Havdalah*. Then, the Chosid asked the Rebbe, "Why did you send a messenger only to request that I come visit you for this advice? Would I not have listened equally well if I had received your instructions from the mouth of the messenger?" The Rzhiner placed his hands upon the shoulders of the Chosid and explained: "In *Parshas Shemini*, we find one specific mitzvah that was given directly to *Aharon* and his sons, rather than going through *Moshe*. This was the command forbidding entry to the *Kodesh* for a *Kohen* who drank alcohol. Why was this law so special? Could not *Moshe* have adequately conveyed such a lesson as well? The answer is that when one wishes to discuss drunkenness, the personal nature of such a conversation warrants that it not take place through public means, but rather privately, face-to-face".

P.S. *Sholosh Seudos* sponsored this week by the Tyberg family.