



	Candles	Mincha	Daf Yomi	Shachris	שק"ש	פרשת: קרח
Friday	8:13	7:00				9:10
Shabbos		1:45/8:08	7:30	9:00	9:10	
Sunday		8:23	7:45	8:00	9:10	

IMPORTANCE OF

The Gemara (Yoma 12b) quotes Rabbi Yosi's opinion that if a *Kohen Gadol* develops an invalidating פסול and is replaced by a substitute for the *Yom Kippur* service, when he returns to his post, the substitute may no longer serve as a *Kohen Gadol* because of איבה (potential jealousy), nor may he serve as a *Kohen Hedyot* since he may not descend in *Kedusha*, having once served as a *Kohen Gadol*. *Tosafos* asks, if he is in truth still a *Kohen Gadol*, besides descending in *Kedusha* he could in any case not serve in any other capacity, because a *Kohen Gadol's* service as a *Hedyot* (without the 8 special garments) is invalid ! *Tosafos* answers that a *Kohen Gadol* is appointed בפה – orally by mouth, and is removed the same way, meaning, when the original *Kohen Gadol* returns, the substitute is demoted back to *Kohen Hedyot*. Nevertheless, he may still not serve as a *Kohen Hedyot* because he may not descend in *Kedusha*. As proof, *Tosafos* cites how King Yannai appointed Yehoshua ben Gamla to be *Kohen Gadol* despite his alleged lack of qualifications. Also, the *Tosefta* (1:4) states that once, when a *Kohen Gadol* became פסול before *Yom Kippur*, Yosef ben Ilaim from Tzipori substituted for him. At the end of the *Avodah*, he asked the King who was paying for the bull and goat *Korbanos* that the *Kohen Gadol* was obligated to bring on *Yom Kippur* from his "own" money, suggesting that he would be willing to pay for them. The King understood that he was maneuvering to remain the *Kohen Gadol* and responded: "Be satisfied that you merited to serve the one time that you did !", by which Yosef understood that he was removed. Korach's claim to replace Aharon was tied to Moshe's role as leader for this reason. Since a *Kohen Gadol* is appointed בפה and may be removed בפה, it was time (Korach felt) for another to take Aharon's place, a switch that only Moshe, as *de facto* King, could accomplish. However, the *Avnei Zedek* (101 י"ד) explains, appointments and removals בפה only work for the *Yom Kippur Avodah*.

QUESTION OF THE WEEK:

How could someone be a *bona fide Kohen*, yet his father not be a *Kohen* ?

ANSWER TO LAST WEEK:

(Why should one spend more than 20% of his assets to marry a ת"ח ?) The התעוררות תשובה (3:65:3) explains that the 20% limitation applies to finite *mitzvos* that one performs before moving on to the next one. However, by marrying a *Bas Talmid Chochom* one is engaged constantly in the *mitzvah* to be connected with a *Talmid Chochom*, for which one should spend more if necessary.

DIN'S CORNER:

One may not sell property (real or chattel) if there is a lien on it or some dispute as to its legal status, without first notifying the buyer. This is true even if the seller has undertaken in any case to indemnify the buyer from any potential loss, because a buyer has the right to expect that he will pay money and not be embroiled in disputes. (ח"מ 226:6)

DID YOU KNOW THAT

The *Radvaz* (3:627) states that one may not place himself in life-threatening danger, even to save another. One who does so is deemed a חסיד שוטה (fool). The *Sefer Chasidim* (674) notes that if a very heavy person is drowning, one should not simply jump in to save him if the chances are good that they will both perish. How then may a doctor treat patients whose illnesses are contagious ? A landlord once wished to back out of a lease upon discovering that the prospective tenant's wife was ill with a contagious disease. The *Rema* (*Teshuva* 19) ruled that he could not, noting that in the *mitzvah* of *Bikur Cholim*, we find no distinction between diseases that are and aren't allegedly contagious, with the exception of *Baalei Raasan* (see *Kesubos* 77b), where flies and the wind spread the affliction. Yet, the *Rema* himself rules (י"ד 116:5) that one should flee from a city that was hit by an epidemic. The *Tzitz Eliezer* (9:17) resolves this apparent contradiction, distinguishing between one person's disease, where the surrounding atmosphere has not been fouled, versus an epidemic where it has. He brings proof from R' Akiva Eiger (י"ד 116:5) who cites *Rabbeinu Bachya's* observation on the words: הבדלו מתוך העדה. Why was it necessary to separate from Korach and his company ? Cannot *Hashem* cause a group to die, yet save one from among them ? He answers that separation is necessary for 2 reasons: 1) To escape an epidemic's foul atmosphere; and 2) As a caution against the מדת הדין which when set loose, may have difficulty distinguishing between *Tzadik* and *Rasha*. Thus, where the air is heavy with disease, the *Rema* would agree that one must stay away and not endanger oneself, as the *Radvaz* had ruled (unless of strong character and motivation, who will be protected by the *mitzvah*). Where, however, one is dealing with a single patient, if one is careful to avoid obvious contamination, he need not fear the alleged contagion.

A Lesson Can Be Learned From:

A man with a fine and sensitive character visited R' Velvel of Zitomir and during their conversation, complained to R' Velvel that someone he grew up with had unfortunately abandoned his upbringing, and was now a Kofer (scoffer). In fact, concluded the visitor, there was probably no *Aveirah* which he had not transgressed, and someone ought to do something about him. R' Velvel calmed him down, quoting the Posuk: אל תשת ידך עם רשע להיות עד חמס - do not join with a Rasha to bear evil testimony. What does this mean ? Who would want to join with a Rasha ? And why would one join with a Tzadik for such a purpose ? The answer is that the Rasha in this Posuk is the Yetzer HoRa who constantly complains to Hashem about our Aveiros. Hashem responds, על פי שנים עדים - only through two witnesses can guilt be established, and you are only one. So what does the Yetzer HoRa do ? He finds a Tzadik whom he has little chance of otherwise corrupting, and incites him with קנאת ה' (righteous indignation) to complete the pair of witnesses willing to testify against another Jew. Therefore, the Posuk says don't join with the Rasha; defeat him by being מתפלל for *רחמים* until every lost נשמה returns.

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

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