



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	פרשת: בהר
Friday	7:50	6:50/8:00					9:15
Shabbos		7:45	6:30	7:30	9:00		9:15
Sunday		8:00	7:30		7:55		9:14

IMPORTANCE OF

The *Gemara* (*Kidushin* 21b) states that when a Jewish servant decides to become a *Nirtza* and have his ear bored, the hole is made in his ear lobe, which would not be a **מום**. The *Chachamim* hold that the hole can be made elsewhere on the ear, and we would never allow a *Kohen* to become a *Nirtza*, as the **מום** would make him *Posul*. Since the *Posuk* says: **ושב אל משפחתו**, we derive that after his servitude, the *Kohen* must still be eligible to return to the *Avodah*, and must therefore remain "whole". The *Mishna* (*Menachos* 109a) states that *Kohanim* who served in the House of Chonio, and certainly if they served idolatry, would be *Posul* to serve in the *Beis HaMikdash*. The *Gemara* notes that if a *Kohen* slaughtered an animal as an offering to *Avodah Zarah*, he may still offer *Korbanos* in the *Mikdash*. Rav Shaishes says this is true only if he did so unintentionally (**בשוגג**) but Rav Nachman says, even if he did it **במזיד** he may still serve in the *Mikdash* because slaughter is not part of the *Avodah* in the *Beis HaMikdash* (since even a non-*Kohen* may do it). Only if he performed one of the *Avodah* activities for the idol would he be unsuitable for further service in the *Mikdash*. The *Gemara* (*Kidushin* 20b) discusses a situation where a Jew is sold as a servant to **עקר משפחתו** - the service of an idol. He is referred to as a **כומר** (priest) for the idol, even though *Rashi* says he was only bought to draw water and chop wood. The *MaHaril Diskin* explains that if left there until *Yovel*, it would be impossible for him to avoid doing something for the idol that is traditionally part of the *Avodah* in the *Mikdash*. Doing so would then make him unfit for the *Avodah*. Therefore, the *Posuk* which describes how a servant goes free from the idol at *Yovel* does not include the words: **ושב אל משפחתו** because if he is a *Kohen*, he would not be able to resume the *Avodah*.

QUESTION OF THE WEEK:

Where would two people sit and not drink anything, yet one is obligated to say a *Brocho Acharona* and the other is not ?

ANSWER TO LAST WEEK:

(May one "lie" to convince someone suffering from Alzheimers ?)

R' S.Z. Auerbach *ZT"l* (**ועלהו לא יבול** p.164) said you may tell an older person that you saw him *daven* already (if he forgot) so he will eat, because it is all for his benefit. In *Shaarei Teshuva* (3:181) Rabbeinu Yonah writes that one may motivate one who is lazy by telling him it is late and to hurry, even if untrue.

DIN'S CORNER:

One may not speak during the reading of the *Torah* or the *Haftorah*, but one need not stand during those readings. However, one must stand when the *Sefer Torah* is being carried, without leaning on anything. One must also stand when the *Oleh* says **ברכו** and **המבורך לעולם ועד** (*MB* 146:17-18).

DID YOU KNOW THAT

The *Gemara* (*Sotah* 3a) states three *Pesukim* over which R' Yishmael and R' Akiva disagree. In each, R' Yishmael says the imperative of the *Posuk* is a *Reshus* - extending permission; while R' Akiva holds it is obligatory. The *Pesukim* are: 1) **וקנא את אשתו**; 2) **לה יטמא**; and 3) **לעולם בהם תעבדו**. R' Yishmael holds one **may** warn his wife (against seclusion), a *Kohen may* make himself *Tomay* and bury a close relative, and one **may** work his gentile slave forever. R' Akiva holds that one is obligated to do all these things. The *Gemara* (*Gittin* 38b) states that if one frees a gentile slave from servitude, he has violated a *mitzvah*. The *Gemara* then asks, didn't R' Eliezer once find only nine men in Shul and free his slave to make a *minyan* ? The *Gemara* answers that this was a *mitzvah*, which is different. The *RaN* comments that the *mitzvah* of **לעולם בהם תעבדו** only exists when one would be tempted to free the slave for the slave's benefit. However, where one does so for their own (the master's) benefit, the *mitzvah* does not apply. The *Magen Avraham* (90:30) has difficulty with this, since, if so, how does the *Gemara* ask from situations (e.g. R' Eliezer) where there is apparently a **מצוה הבא בעבירה** ? According to the *RaN* there should be no *Aveirah* if for the benefit of the master ! The *Gemara* (*Pesachim* 113a) states that if one's daughter has reached maturity and is still unmarried, the father should free his slave and give him to her in marriage. Would this not transgress the *mitzvah* of **לעולם בהם תעבדו** ? The *Kinyan Torah* answers that according to the *RaN* there is no *Aveirah* because he is freeing the slave for his own (i.e. the master's) benefit - to enable him to marry off his daughter. Even according to the opinion that disputes the *RaN* (such as the theory of the *Magen Avraham*), we may certainly conclude that marrying off one's daughter is a *mitzvah*, and therefore permits freeing the slave.

A Lesson Can Be Learned From:

R' Yitzchok Blazer came to Volozhin in an attempt to convince R' Chaim Volozhin that learning Musar (a new thing) would be good for his Yeshiva. R' Yitzchok pointed out how the *Gemara* (*Berachos* 5a) states that one should always pit one's *Yetzer Tov* against one's *Yetzer HoRa*. If the *Yetzer Tov* wins - good; if not, then one should study Torah. If that too doesn't help, he should be reminded of the day he will die. R' Yitzchok noted that thinking of one's death comes after learning Torah, thus implying that it is more encompassing and effective. R' Chaim replied: Castor oil is good for someone who is sick; if a healthy person drinks it, it will make him sick. Thus, if a person's spirit is unwell, then perhaps he should make use of Musar. Those in the Volozhin Yeshiva were B"H well, and need not take off time from learning Torah to learn Musar. Someone asked: Was R' Chaim implying that R' Yisroel Salanter was spiritually unwell ? The *Brisker Rav* said: No - R' Yisroel Salanter was the "doctor", and was required to know how to provide the cure.

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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