



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:51	7:01				10:01
Shabbos		1:45/6:51	6:30		9:00	10:00
Sunday		7:01	7:20		8:00	9:59

**IMPORTANCE OF ....**

The *Toras Kohanim* (3:2) states that from: **מבשרם לא תאכלו** we would only know that one may not eat a camel, badger, hare or pig, which are stated explicitly in the *Torah*. How would we know that other animals bearing no signs of *Taharah* at all are also forbidden ? From a *Kal V'Chomer*, since animals with some sign of *Taharah* are prohibited, then certainly ones with no sign are prohibited. The *Ramban* finds this incompatible with the *Gemara* (*Makos* 5b) which states: **אין מזהירין מן הדין** – we do not administer *Malkus* based on *Issurim* derived from a *Kal V'Chomer*, and he therefore suggests that the *Toras Kohanim* may not be authentic. The *MaHarsha* (*Sanhedrin* 64b) explains the rationale behind the rule of: **אין עונשין ומזהירין מן הדין**, explaining that a *Kal V'Chomer* always attempts to apply a consequence that exists regarding a more lenient subject, to a stricter one. The *MaHarsha* suggests that the lenient consequence may not be sufficient for the stricter one, and it should therefore not be applied. As such, if *Malkus* is meted out for eating an animal that has one sign of *Taharah*, perhaps it should not be a sufficient punishment for eating an animal that has no signs of *Taharah*. *Meforshim* point out that no new *Issurim* are being derived here from the *Kal V'Chomer*. The *Torah* already stated that one may only eat animals that have split hooves and chew their cud. As such, an *Issur* that is derived from an *עשה* exists (what may not be eaten is derived from what may be eaten). The *Magid Mishna* (*מאכלות אסורות* 2:1) states that where an *איסור* already exists, an *איסור לאו* may be derived using a *Kal V'Chomer*. As such, since the *Issur* already exists and the *Kal V'Chomer* is only enhancing it from an *עשה* only to a *לאו* as well, the *MaHarsha's* objection would not apply.

**QUESTION OF THE WEEK:**

When can an employer insist that an employee use the money he is paid for a specific purpose ?

**ANSWER TO LAST WEEK:**

(When would giving *Matanos L'Evyonim* regularly not fulfill the מצוה ?)  
The *Aruch HaShulchan* (594:4) states that if one regularly gives money on *Purim* each year to *Rabbonim, Chazanim, Melamdin, Shamashim* etc..., even if they should be (come) poor, one will not fulfill *Matanos L'Evyonim* thereby, because his custom has become an obligation, which he cannot discharge using the *Matanos L'Evyonim* money.

**DIN'S CORNER:**

If someone is sleeping and as a result, might thereby transgress (or miss doing) a מצוה דאורייתא, one must awaken him (e.g. to say the first *Posuk* of *Shema* in time). If a מצוה דרבנן (such as sleeping with *Tefillin*) is at risk, there is no obligation to awaken him. If one knows that the sleeper will appreciate being awakened, he should do so. Otherwise, it is *Assur* to wake him and cause him pain. (חיי הלוי)

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

The *Raavad* (5:16) states that *Kohanim* today, are all [assumed to be] טומא through association with a dead body (as is everyone), and as such, are not obligated to avoid טומאה situations, as they would be if they were טהור. The *Mishna L'Melech* (3:1) asks: there are many references in the *Gemara* to *Amoraim* who made a point of identifying and marking graves, so *Kohanim* could avoid them. If *Kohanim* were already טומא anyway (as this was after the *Churban*), why was this identification necessary ? He suggests that the *Amoraim* may have still had some of the ashes from a *Parah Adumah* with which to become טהור, just as the *Gemara* (*Nidah* 6a) describes those who kept themselves in readiness for the imminent rebuilding of the *Beis HaMikdash* by keeping themselves, their wine and oil טהור. The *Chida* (*מדבר קדמות* 1:26) notes that the *Amoraim* must have had *Parah Adumah* ashes in order to maintain their קדושה, adding that he has no doubt that the *Ari Z"L* merited *Ruach HaKodesh* because he was given *Parah Adumah* ashes by *Eliyahu HaNavi*. The position of the *Raavad* is singular; almost all other *Rishonim* disagree, and maintain that a *Kohen* is still prohibited from coming into contact with טומאה even today. The *Mishna* (*Semachos* 4:16) states that if a *Kohen* contracted טומאה twice in one day, R' Akiva would declare him *Potur* for the second time, since it will take him 7 days to become טהור in any case. However, if he contracted טומאה the second time on a subsequent day, R' Akiva would declare him liable, because he has now added an additional day to his טומאה period. *Igros Moshe* (י"ד 1:230:2) suggests that the *Raavad* based his position on this *Mishna*, and absolved a *Kohen* of liability only when he contracted טומאה on the same day. There would be no *Heter* however, on a subsequent day, because the *Beis HaMikdash* may be suddenly rebuilt, and an opportunity to become טהור would thus be postponed. However, if the *Kohen* would somehow "know" that the *Beis HaMikdash* would not be rebuilt for at least 3 days, the next-day טומאה is deemed same-day, and he is *Potur*.

**A Lesson Can Be Learned From:**

A *Gerer Chosid* once received a postcard from his Rebbe, the *Imrei Emes*. The postcard was blank except for one line which contained a series of letters as follows: ח.ה.ל.ל.ל.י. The *Chosid* turned the card all around looking for some hint to this cryptic message but made no progress. Finally, he approached the Rebbe's brother, R' Nechemiah Alter, R' Nechemiah looked at the letters and asked the *Chosid* when he last visited the Rebbe, and what was discussed. The *Chosid* thought a moment and remembered asking the Rebbe for a *brocho* and advice some six months before, when his child was ill. "And how is your child today ?" R' Nechemiah asked. "Boruch Hashem, completely recovered" the *Chosid* replied. "And did you let the Rebbe know that ?" R' Nechemiah asked. When the *Chosid* hung his head and shook it, R' Nechemiah explained "This is what the Rebbe wrote to you. The letters stand for the *Posuk* in *Koheles* להרע להיטיב לא ידעו. One must visit the Rebbe, not only in difficult times, but also later when things improve, to let him know they are better !"

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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