



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:15	7:00				9:12
Shabbos		1:45/8:10	7:30		9:00	9:12
Sunday		8:25	8:45		8:00	9:13

**IMPORTANCE OF ....**

The Gemara (Yoma 42a) derives from: ושחט אותה לפניו that a non-Kohen slaughters the Parah Adumah in front of Elazar HaKohen. The Zohar (Parshas Naso) goes so far as to say that a Kohen should never do Shechitah of a Korban, since it isn't part of the Avodah. A possible rationale may be derived from the Gemara (Sotah 3a) which lists three mitzvos argued over by R' Yishmael and R' Akiva. 1) The Torah states: וקנא את אשתו (he warned his wife [against seclusion]). R' Yishmael holds he may warn her; R' Akiva holds he must warn her. 2) The Torah states לא יטמא ([a Kohen] should make himself Tomay by burying his sister). R' Yishmael holds he may do so while R' Akiva holds he must. 3) The Torah states לעולם בהם תעבדו ([the Eved Canaan] shall work for you forever). R' Yishmael holds that you may work them forever, or free them. R' Akiva says you may not free them. The Gemara asks: does R' Yishmael hold that every mitzvah is a רשות? The Gemara explains that in these 3 instances, there was basis for one not to perform the mitzvah, e.g., a Kohen generally is not permitted to make himself Tomay. The Torah therefore "allowed" the mitzvah, in spite of that basis. R' Akiva held that there were additional Pesukim in each case to refute the basis for not performing the mitzvah, and therefore each of these Pesukim remains a חובה. The Birkas Aharon suggests that according to this rationale, if a Posuk describes a mitzvah and there is no basis for non-performance, all would agree that it is a חובה. Therefore, where the Torah saw fit to state ושחט אותה לפניו to indicate that a non-Kohen would do the Shechitah, since there was no basis upon which to state that a non-Kohen could not do Shechitah (since Shechitah is not part of the Avodah), one could conclude, and the Zohar does conclude, that the Posuk is coming to state a חובה, that a non-Kohen must do the Shechitah. The Shoel U'Maishiv (3:1:72) asks, where a case of עשה דוחה לא תעשה exists, must one do the עשה (חובה) or may he do it (רשות)? Based on the above, it would seem that since there is a עשה לא תעשה involved as a basis for non-performance, the עשה remains a רשות.

**QUESTION OF THE WEEK:**

Which man can borrow money but never have to pay it back ?

**ANSWER TO LAST WEEK:**

(Where do several Jews collectively perform one mitzvah?) The Shulchan Aruch (אור"ח 281:14) states that if someone makes Kiddush in order to be מוציא several people who were present, but he is unable to drink the wine, those who are present may each drink a little of the wine until the Shiur of מלא לגמיו is reached in order to validate the Kiddush.

**DIN'S CORNER:**

If one possesses a garment that is usually worn שבת לכבוד but finds it difficult at times to wear it, such as in the heat of summer, then if he does not enjoy שבת עונג by wearing it, there is also no שבת כבוד in wearing it either. Yet, if he chose to wear it anyway, he will fulfill שבת כבוד thereby. (Chazon Ish - חוט שני 1:1:2)

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

The Midrash (Chukas 19:17) comments that Tzadikim are informed of the day of their pending death so as to bequeath their crowns to their children. Moshe was told: קח את אהרן and tell him that he will be passing along his crown בירושה to his children, but you (i.e. Moshe) will not. The Rashba (1:300) ruled that a hired Chazan was able to "appoint" his son to succeed him when he became too old to continue, over the congregation's objections, because it had always been the Chazan's prerogative to select those he wished to assist him, and the general rule with regard to appointments is that a son has priority if he meets the standard, even if others are better. This is derived from the role of Kohen Gadol as the Posuk says: והכהן המשיח תחתיו מבניו. The Emek Brachah asks how this bequest works, if we only find inheritance resulting from death, not retirement. He answers that the Gemara (Horios 11b) states that when a king's son succeeds his father, no anointing with oil is necessary. The Gemara notes that Shlomo was anointed with oil, and explains that this was done because of Adoniyahu's dispute. However, if not for the dispute, Shlomo, who was anointed while Dovid was still alive, would have taken the throne without anointing, as a ירושה. This is because the Torah only requires death as a prerequisite to asset inheritance, as the Posuk says: ... איש כי ימות וכן וכו'. However, succession of the throne or other appointments do not require death, as the Posuk: למען יאריך ימים על ממלכתו הוא ובניו indicates. The same should apply to Kohen Gadol, where the Posuk also says מבניו. The Panim Yafos explains that Elazar had to become Kohen Gadol while Aharon was still alive, as he and Isamar would be אונים upon Aharon's death, and be unable to do the Avodah. Only a Kohen Gadol may do the Avodah while an אוין. It was therefore necessary for Elazar to accompany Moshe and Aharon onto the mountain, and don Aharon's Bigdei Kehunah, to become Kohen Gadol. This may be why the Posuk states: וירד משה ואלעזר מן ההר (instead of וירדו) because Elazar descended immediately upon becoming Kohen Gadol, so as not to become טמא with Aharon's death. Moshe descended later himself, after the Petirah.

**A Lesson Can Be Learned From:**

R' Chaim Volozhin once conducted a Din Torah where one of the litigants was a Talmid Chochoch, and R' Chaim ruled against him. Some time later, R' Chaim had to leave town, and he approached that Talmid Chochoch, explaining that he had a pending Din Torah that he would be unable to adjudicate, asking the Talmid Chochoch to take his place. The Talmid Chochoch agreed and he conducted the Din Torah. When R' Chaim returned, he asked the Talmid Chochoch about his Psak, and agreed that it had been correct. R' Chaim then showed the Talmid Chochoch how the same basic principles were responsible for both this Psak as well as the Psak that R' Chaim had rendered in his case. The Talmid Chochoch agreed and no longer felt resentment for his own loss. After R' Chaim was Niftar, the Talmid Chochoch happened to meet one of the litigants who had appeared before him, and who informed him that R' Chaim had engaged him and his "adversary", prepared their arguments, and arranged their mock "Din Torah", for reasons he did not explain. The Talmid Chochoch understood well R' Chaim's reason, and also how important it had been to R' Chaim to remove his הקפדה.

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

This issue is dedicated:

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

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