



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: קרן	סזק"ש
Friday	8:15	6:45/8:25		7:00/8:00		9:12
Shabbos		1:45/7:00	6:20	9:00		9:12
Sunday		8:25	7:45	8:00		9:13

IMPORTANCE OF

Rashi quotes the *Midrash Tanchuma* which explains the *Posuk*: **כי כל העדה כלם קדושים**, by saying that all of *Bnei Yisroel* heard the first two of the *Aseres HaDibros* from *Hashem's* "mouth", which makes them **all** holy. The *Binyan Ariel* explains that the *Levush* wanted to remove the word "כולר" from the *brocho* in the *Rosh HaShanah Amidah* which begins: **מלוך על כל העולם כולר** as a redundancy (it already says **כל**). However, the *Taz* (582:3) reinstated it saying that use of such a "double-expression" shows us that *Hashem* rules not only over **most** of the world (**ורבו ככולר**) but over its entirety - **כל העולם**. Here too, the entire *Bnei Yisroel* - not just most of them, are **קדושים**, because everyone, without exception, heard the first two *Dibros* directly from *Hashem*. Why was stressing this so important to *Korach* ? The *Gemara* in *Nedarim* (35b) records a *Machlokes* over whether *Kohanim* are deemed **שלוחי דידן** or **שלוחי דרחמנא** - do they serve in the *Beis HaMikdash* as agents of *Bnei Yisroel* or of *Hashem*. The *Gemara* (*Yoma* 19a) considers them to be **שלוחי דרחמנא** because the tasks they must perform are things that the rest of *Bnei Yisroel* cannot do, which must preclude them from being agents of *Bnei Yisroel* since an agent cannot do more than his principal. However, *Korach* sided with the opposing opinion, claiming that all of *Bnei Yisroel* were holy and thereby eligible for **כהונה**. Therefore, since all of *Bnei Yisroel* may perform the *Kohanim's* tasks, the *Kohanim* should be considered **שלוחי דידן** - agents of *Bnei Yisroel*, which should require a unanimous approval of *Aaron* by **all** of the *Bnei Yisroel* if he was to be their agent. Since (according to *Korach*), some Jews did not want *Aaron* as *Kohen Gadol*, he could not be their **שליח** and must step down..

QUESTION OF THE WEEK:

If one is told that *Ploni* said *Lashon HoRa* about him, may he approach *Ploni* about it, where *Ploni* will then figure out who it was that repeated what he had said ?

ANSWER TO LAST WEEK:

(May one disclose to a Yeshiva that a student was not accepted elsewhere ?) If a *bochur*, presently studying in Yeshiva 1, tried unsuccessfully to be accepted in Yeshiva 2, if it is known among the *bochurim* in Yeshiva 2, then it is technically permitted for them to disclose it to the *bochurim* of Yeshiva 1, but not recommended, as he may be ashamed. It is still forbidden to tell the *Rosh Yeshiva* of Yeshiva 1 unless the *bochur* himself spoke of his plans to apply. Where permitted, one may not do so with a negative intent.

DIN'S CORNER:

One should not prepare the table with food on the night before a *Bris Milah* (i.e. letting it sit all night), as preparing meals in such a way was a form of *Avodah Zara* worship. However a "*Vach Nachf*" meal for immediate use is permitted. Some also forbid setting the table with *Lechem Mishna* on Friday night after the *Seudah*, in preparation for the next day, but if one does so *L'Kavod Shabbos*, it is permitted. (*Rema, Taz* יר"ד 178:3)

DID YOU KNOW THAT

The *Gemara* (*Bava Metzia* 30a) derives from **והתעלמת** that if a *Talmid Chochom* sees a lost object, he may ignore it (**מתעלם**) and not fulfill the *mitzvah* of returning it (**השב תשיבם**), as doing so is not befitting his honor. May he return it if he wants to ? The *Gemara darshens* the words **וואת המעשה אשר יעשוך** to encourage one to behave **משורת הדין** - beyond the *Din*, and return the object. There are other such exemptions in the *Gemara*, such as a *Talmid Chochom* or a *Kohen Gadol* who need not testify in a court made up of lesser judges, or a *Talmid Chochom* who need not help load items onto someone's back. Would **לפנים משורת הדין** apply there if he wishes to do so ? This may be the subject of a *Machlokes* between the *Rambam* (11:17) who rules that one should, and the *Rosh* (263 חו"מ - טור) who rules that unless a *Talmid Chochom* has a definitive personal *Chiyuv*, he should not. The *Shulchan Aruch* (128:6 או"ח) states that before a *Kohen duchans*, he must have a *Levi* pour water over his hands, even though he had already washed his hands in the morning, as this washing is not a cleansing wash, but rather a sanctification. The *Mishna Berurah* (20) adds that if water is not available, the *Kohen* may still *duchan*, relying on the *Rambam* who holds that if the *Kohen* washed in the morning, and was careful not to be distracted and touch anything unclean, he may rely on that washing, as the *duchan* washing is for cleansing. What if the *Levi* who is to wash the *Kohen's* hands is a *Talmid Chochom* ? May he decline the "honor" of washing the hands of the *Kohanim*, especially if the *Kohanim* are not learned ? The *Magen Avraham* cites conflicting opinions, noting that if a *Levi Talmid Chochom* does wash the hands of the *Kohanim*, he may not discriminate by only washing the hands of a *Kohen Talmid Chochom*. The *Pri Chadash* forbids a *Levi Talmid Chochom* from washing any *Kohanim*. The *Mishpatei Uziel* (3:8 או"ח) cites the *Zohar* who describes the washing as *Kedusha* on top of *Kedusha* by those who are *Kadosh*, deriving from the *Posuk*: **וילוו עליך וישרתוך** that a *Kohen* must be sanctified by a *Levi* who is *Kadosh* and assigned to serve the *Kohen*. As such, a *Talmid Chochom* should be honored to do so.

A Lesson Can Be Learned From:

From the mid-1990's until June, 1999, a ticker appeared at the bottom of the front page of the *New York Times* every Friday, stating: "Jewish women: Shabbat candle lighting time is ____". This ticker cost almost \$2,000 each week and was financed by a wealthy philanthropist. The production manager of the *Times*, an Irish Catholic, made it a personal priority to find out the lighting time each week. After June, 1999, the ticker stopped, but it reappeared again once. On January 1, 2000, the *Times* printed a special 3-page issue, with the news of January 1, 1900, the news of January 1, 2000, and fictional "news" of January 1, 2100. On that third page, the ticker appeared. The production manager said "We don't know what the news will be in the year 2100. But you can be certain that in 2100, Jewish women will be lighting Shabbos candles".

P.S. Anyone interested in a Shabbos Netz minyan, see Jay Greenfield.

This issue is dedicated:

ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל

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ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי פערל ב"ר יצחק הלוי שמואל ב"ר גדליה יוסף רבקה ב"ר מנחם מאיר אברהם ב"ר יעקב חיים