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(Monsey/Spring Valley Z'manim)

פרשת: כי תשא-פרה

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Candles Mincha DafYomi

Shiur Shachris ש"ש זק"ש

Friday	5:29	5:39	8:30			9:20
Shabbos		5:29	4:40		5:10	9:19
Sunday		5:45	6:00		7:30	9:18

IMPORTANCE OF ...

The *Gemara* (*Sanhedrin* 7a) explains that Aaron saw how Chur had been killed trying to dissuade *Bnei Yisroel* from wanting to create an idol-leader. Aaron feared that if he suffered the same fate, the tragic prophecy of **כְּהֵן וּנְבִיא ד' כְּהֵן וּנְבִיא** would be fulfilled, for which there would be no remedy, as happened to Zechariah, leading to the *Churban*. Moshe asked Aaron how he allowed himself to be coerced; had he been tortured (*Rashi*)? The *Ramban* questions this: does not (avoiding) *Avodah Zara* require one to be *Moser Nefesh*? However, since apparently Aaron was not being forced to worship *Avodah Zara* himself, there may not have been an obligation of *Mesiras Nefesh* on him. The *Piskei MaHarik* (156) ruled in a case where a man was imprisoned for refusal to give his wife a *Get*, and when he was released he gave her the *Get*. The *MaHarik* said that we may not automatically assume that he has done so of his own free will, as long as the threat of being returned to prison hangs over him. Only when we know that the threat has been removed may we conclude that he has not been forced. As such, Aaron would have had a good excuse for creating the *Egel*, since the original threat and coercion was still in place, exercisable by the *Bnei Yisroel* at any time. However, if the *Halacha* is not as the *MaHarik* ruled, then additional **אונס** would have been required to excuse Aaron's behavior. R' Shlomo Kluger says that we see from *Rashi*, who apparently required **יסורי** to excuse Aaron, that additional **אונס** was in fact required, unlike the *MaHarik*. For this reason, Aaron did not answer Moshe that he was afraid of being killed (**אונס**), but rather noted how the *Bnei Yisroel* were **"כי ברע הוא"**.

QUESTION OF THE WEEK:

What *D'var Mitzvah* activity must one do for 18 months to establish a *Chazakah* so that no one else may displace him?

ANSWER TO LAST WEEK:

(Why is there no *brocho* said before *Kibud Av V'Em*?)

The *Sdei Chemed* (**מערכת ברכות** 16) brings several reasons including that of **שמע יעקב** who quotes the *Gemara* (*Kidushin* 31b) where R' Tarfon's extreme acts of *Kibud Em* were portrayed as not even measuring up to half of the obligation one has. As such, if it is not possible to adequately fulfill the *mitzvah*, one may not recite a *brocho* over such a performance.

DIN'S CORNER:

One may not allow a *Katan* (under 13) to pour water into flour to produce a dough for the preparation and baking of Pesach matzos, as this constitutes **לישה** (kneading) which must be done by adults **לשמה**, with the proper *Kavanah* (*MB* 460:4). Still, some *Poskim* have permitted it *B'Dieved* and have also allowed a *Katan* to make the holes on the matzoh, even *L'Chatchila*, provided an adult supervises. (*Beer Hetev* 460:3)

DID YOU KNOW THAT ...

The *Gemara* (*Chulin* 11a) suggests as a source for the rule that we follow a majority, the *Parah Adumah*, about which the Torah states **"ושחט ... ושרף"**. The *Gemara* derives from this that immediately after **ושחט** (the slaughter of the cow), one performs **שרף** (burning it), intact, without checking it first for defects that would have rendered it a *Treifah*. Why? It must be that we presume it to be without defect, like most other cows, *i.e.* we follow the majority. However, many *Meforshim* point out that the *Targum* of Yonasan b. Uziel creates a problem with his comment on the *Posuk*: **ושחט אותה לפניו** that after *Shechitah*, Elazar was required to check the cow for the 18 defects. Does this not conflict with the *Gemara*? Various solutions are offered which suggest that there may be non-intrusive methods to determine if an animal is without defect, such as examining its eyes (*Rabbeinu Bachya*) or head (*Rema*). However, these methods would not be conclusive, and would themselves have to rely on a **רוב**, which is a problem since **רוב** is derivable (according to the *Gemara*) only if we agree that **no** checking was done. The *Beit Yechak* (39 י"ד) suggests the following: The *Gemara* (*Shabbos* 22b) explains that the purpose of the *Menorah* could not have been to produce light, which *Hashem* certainly didn't need. In fact, it was to *Hashem's* light, from the **ענני הכבוד**, that *Bnei Yisroel* traveled for 40 years! *Tosafos* adds that the light of the **ענני הכבוד** enabled one to look "through" containers to see their contents. As such, Elazar would have been able to examine the cow for defects as Yonasan b. Uziel said, without opening it. The *Gemara* however, was speaking of later generations where the only way to check it would be by dissecting it. Since one must burn it intact, this could not be allowed. Hence the *Gemara's* proof that we rely on **רוב** to establish that those cows were presumably free of defect.

A Lesson Can Be Learned From:

R' Yaakov Yisroel Kanievski, known as the Steipler, was visited one day by his son-in-law, R' Shaul. The Steipler seemed to be agitated and his son-in-law asked what was bothering him so. Pointing to his set of Teshuvos Chasam Sofer, the Steipler stated his fear that the set was not authentic, that some of the Teshuvos were "forgeries". His suspicion was based on the fact that his brother-in-law, the Chazon Ish had asked him a question, to which he replied that a certain Teshuvah by the Chasam Sofer discussed the topic. The Chazon Ish said there was no mention of this in the Teshuvos Chasam Sofer. When the Steipler found a moment to check, he found the Teshuvah that he had thought of, and it did discuss the topic. "If the Chazon Ish says that the Chasam Sofer does not mention it, my edition of the Teshuvos must be a forgery!" the Steipler lamented. However, the next day the Chazon Ish called the Steipler to admit he was mistaken, thus re-authenticating the Sefarim in the Steipler's eyes.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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