



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	7:49	7:00/7:59			
Shabbos		7:37	6:15	7:00	9:00
Sunday		8:05	7:30		7:30

פרשת: אמור

IMPORTANCE OF

The *Gemara* (*Gittin* 59b) derives from **וקדשתו** that a *Kohen* is to be given **קדימה** (precedence) in matters of **קדושה** - selected to *bentsch*, get the first *Aliyah* etc... The *Gemara* (*Yevamos* 88b) derives from **וקדשתו** that we may force a *Kohen* to divorce his wife if he was forbidden to marry her. *Rashi* in *Emor* chose to elucidate **וקדשתו** according to the *Yevamos* derivation, citing the *Gittin* **לימוד** as deriving from **קדש יהי' לך**. Why? *Magen Avraham* (א"ח 282:6) states that in his opinion, the concept of **וקדשתו** (precedence) does not apply to a *Kohen* **קטן** (minor) because the *Posuk* continues: **כי את לחם אלוקיך הוא מקריב** - tying the exalted position of a *Kohen* to his ability to offer *Korbanos*, which a **קטן** cannot do. The *Mordechai* (*Gittin* 461) relates that Rabbeinu Tam once instructed a *Kohen* to pour him water. A student asked, didn't *Chazal* forbid "using" a *Kohen* this way? Rab' Tam explained that it is not forbidden today because the **קדושה** of *Kohanim* was tied to their **כהונה**, which they no longer wear. If so, the student asked, why do we still give them **קדימה**? Rab' Tam did not answer, but another *Rishon* explained that *Kohanim* do still have **קדושה** but are willing sometimes to be **מוחל** it. The **ברכת כהן** suggests that Rab' Tam held **וקדשתו** to be an absolute bestowal of **קדושה** based on the *Limud* from **מקריב הוא אלוקיך לחם**, which a *Kohen* may not be **מוחל**. However, **קדש יהי'** is the basis for a *Kohen's* personal **קדושה**, which he can be **מוחל**. As such, Rab' Tam held that "using" a *Kohen* depended on whether **וקדשתו** still applied, and held it did not; **קדימה** was tied to a *Kohen's* personal **קדושה** which he could forgo. *Rashi* explained the *Posuk* accordingly. Even in *Gittin*, where **קדימה** appears to be derived from **וקדשתו**, *Rashi* adds: **כי את וגו'**, pointing us further in the *Posuk* where it says **קדש יהי' לך**.

QUESTION OF THE WEEK:

If 2 or more men are unable to gather 10 for a *Minyan*, is there still a necessity or value for them to *daven* together?

ANSWER TO LAST WEEK:

(Which *Sefer* may only a *Talmid Chochom* study in?)

The *Mordechai* (*Bava Metzia* 293) quotes R' Yehudah Gaon who says that although normally, one who receives something as a **פקדון** (to watch) may not use it while in his care, if the item is a *Sefer*, and the **שומר** is a *Talmid Chochom*, it is understood that the owner expects the *Talmid Chochom* to use it, and he may.

DIN'S CORNER:

Although it has long been an accepted **מנהג**, practiced also by the *Ari Z"l*, to cut a young boy's hair on Lag BaOmer at the **קבר** of R' Shimon Bar Yochi, yet, in light of today's proliferation of women who also visit there in immodest dress, and the irresponsible practice of lamb **שחיטה** there on that day, it is better to stay away, and perhaps return another time. (*Yeshiva* Dvora 5:25)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 19a) states that if one disparages a dead person, the deceased is unaffected by it. Some say it is because they don't know what is said while others say that they know, but don't care. The *Gemara* asks, how then shall we explain the fact that someone spoke badly of Mar Shmuel after his death, and a large pole fell on the speaker, splitting his brain? Does it not seem as if this occurred because Mar Shmuel heard him and was upset? The *Gemara* answers that where it is a *Talmid Chochom* being disparaged, *Hashem* demands the satisfaction. R' Binyomin Diskin explains that the *Rambam* (*יסודי התורה* 5:10-11) describes two forms of **חלול השם** - 1) where one sins brazenly and 2) where a *Talmid Chochom* acts improperly, and the chances are good that others will learn from him, such as Rav's characterization of himself, buying meat (on credit) and not paying immediately. Therefore, if someone disparages a dead *Talmid Chochom*, suggesting that he had acted improperly, the speaker is committing a **חלול השם** by providing a basis upon which others might follow the *Talmid Chochom's* alleged example. As such, *Hashem* Himself must step in to prevent the **חלול השם**, and in so doing, the spectacular exaction of justice against Mar Shmuel's disparager would itself be a source for **קידוש השם**. Thus, when the *Posuk* states: **ולא תחללו את שם קדשי**, it is followed immediately by: **ונקדשתי בתוך בני ישראל**, since defeat of the attempted **חלול השם** leads automatically to **קידוש השם**.

A Lesson Can Be Learned From:

R' Chaim of Volozhin had a married daughter named Chasya who lived in Lida. Someone was about to travel from Volozhin to Lida so R' Chaim quickly wrote her a letter, inserted it into an envelope and handed it to him. As the traveler was preparing to leave Volozhin, he received word that R' Chaim wished to see him before he left. He hurried over to R' Chaim's house and R' Chaim asked him for the envelope. Removing the letter, R' Chaim took another letter and replaced it in the envelope. A few months later, Chasya was in Volozhin and her brother R' Itzchele asked her what their father had written in that letter. When she told him the substance of the letter he was surprised that it matched exactly the substance of the letter that R' Chaim had removed from the envelope. However, R' Itzchele soon after understood what R' Chaim had done when Chasya also mentioned in passing that a week after she had received the letter, her father-in-law, the Lider Rav, was involved in arranging a *Get* for a woman with the same name as hers, and he had asked her if she happened to have a letter from her father, so as to determine the proper spelling for the woman's name. Knowing that his actions could have unexpected consequences, R' Chaim had made sure to rewrite his daughter's name according to its exact Halachic spelling, without endearment.

P.S. Sholosh Seudos sponsored by the Alexander family.

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לע"נ ר' שמואל ב"ר גדלי' יוסף

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