



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:32	6:50/7:42				9:26
Shabbos		7:27	6:15	7:15	9:00	9:25
Sunday		7:40	8:30		7:45	9:25

IMPORTANCE OF

The *Toras Kohanim* (9:16) derives from: טהור הוא וטהרו הכהן that when a *Kohen* declares a certain *Tzaraas* to be *Tahor*, his declaration is only effective if it is indeed *Tahor*. However a *Kohen* does not have the power to take something *Tomay* and say that it is *Tahor*. The *Yerushalmi* (*Pesachim* 6:1) states that when Hillel went up from Bavel to Eretz Yisroel, he brought this *Drasha* with him. The *Rambam* (9:2) states that the *Tum'ah* or *Taharah* of a *Nega Tzaraas* is determined by the word of the *Kohen*. Even if he is not knowledgeable, a *Chacham* will look at it and tell the *Kohen* to say *Tomay* (or *Tahor*), and the *Kohen* will say it. In the next *Halacha* (9:3), the *Rambam* states that if a *Kohen* rules wrongly in either direction, his ruling is ineffective. The *Shaltes Yecanv* (1:138) asks: I understand why the *Rambam* said if the *Kohen* stated that something *Tahor* was really *Tomay*, that his ruling was ineffective. However, if he took something *Tomay* and said it was *Tahor*, why does the *Rambam* even mention this case, since the only way it could become *Tomay* is if the *Kohen* said so. He answers that if the *Nega* is brought to the *Kohen* for his *P'sak*, then only the *Kohen* can declare it *Tomay*. However, if it was not brought to the *Kohen*, if the *Tum'ah* is clear, it will be *Tomay* even without the *Kohen's* ruling. The *Techeiles Mordechai* distinguishes between *Negaim* on the person, which do not depend on the *Kohen's P'sak*, versus *Negaim* in one's house, which do. This is because *Negaim* in one's house may have arrived for the Jew's benefit, to enable him to discover the treasures hidden in the walls. For this, the *Kohen's P'sak* was needed. However, for *Negaim* on the person, since they were for a *Kaparah*, it would not be necessary to wait and rely on the *Kohen's* ruling.

QUESTION OF THE WEEK:

Is a woman obligated to "make up" a *Tashlumin* for a *Shemona Esrei* that she missed ?

ANSWER TO LAST WEEK:

(In which *mitzvah* does one establish a *Chazakah* after 18 months ?)

The *Shaarei Teshuvah* (153:27) states that if a person has merited the opportunity to light the *Ner Tomid* in Shul for eighteen months, he may not be displaced.

DIN'S CORNER:

When the *Shliach Tzibur* recites *Birchos HaShachar* in the morning, it is possible that members of the *Tzibur*, by answering *Amein*, have been *Yotzay* those *berachos*, and as such, for the *Tzibur* to say them privately afterwards could constitute *berachos LeVatalah*. Therefore, one should either say the *Birchos HaShachar* oneself before the *Shliach Tzibur* says them, or else be careful to say ברוך הוא וברוך שמו when listening to him. (*Aruch HaShulchan* 6:13)

DID YOU KNOW THAT

The *Gemara* (*Nidah* 70a) discusses the case where the *Korbanos* animals of two people stricken with *Tzaraas* are mixed up with each other. If one set is offered and then one of the *Metzoraim* dies, a problem arises regarding what the surviving *Metzora* should do. He can't offer one of the remaining animals because they might have been the animals of the dead *Metzora*, and the rule of חטאת שמתו בעליה makes them unusable for any purpose. He also can't take a new animal for his *Korban Chatas* since the one that was offered earlier might have really been his. How is he to complete his *Taharah* ? R' Yehoshua suggests that he divest himself of all his belongings, allowing him to offer a poor man's *Chatas* (a bird) which is specifically permitted in a ספק situation. The *Tiferes Yisroel* (*Negaim* 14:12) asks, rather than recommending such a subterfuge, wouldn't it be better if the surviving *Metzora* simply annulled his earlier designations, the same way one may annul a vow by finding a פתח (opening) to escape it. By annulling his designations, the worst consequence might be if his *Korban Chatas* had already been offered earlier, and his annulment now converts it from *Hekdesh* to *Chulin*, retroactively. Although technically, this renders his earlier *Korban Chatas* - חולק לעוהה, which is a situation that must be avoided, here, since a) the *Korban* was *Hekdesh* at the time it was offered, b) it only became *Chulin* retroactively, and c) it's for an important purpose (to allow the *Metzora* to be purified), it should be acceptable to cause the *Kohen* to have committed a minor offense retroactively in order for the *Metzora* to benefit significantly, as *Tosafos* (*Eruvin* 32b) explains. Why then isn't this the recommended solution ? The *Tiferes Yisroel* concludes that the problem with this idea is that it involves נולד - a new development. Since the *Chachomim* hold (*Nedarim* 64a) that a later occurring condition cannot be used as an opening to annul a vow, it can also not be used to annul earlier *Korban* designations. As such, R' Yehoshua's solution is recommended.

A Lesson Can Be Learned From:

The Admor of Kozmir was asked many times to visit the city of Afula for Shabbos. Finally, he agreed to come, and he requested that sufficient food be prepared so that the entire city could join him at the meals. Although this was done, not everyone in the city attended. As a result, there was a lot of leftover food, which, at the Rebbe's instructions, was held and served later at a *Melave Malka*. The Rebbe noticed one young man who seemed disturbed by all this. When the Rebbe asked him what was bothering him, the young man complained about the waste, commenting that the expense of all that food could have been better served if given to *Tzedaka*. The Rebbe replied that during the *Shemithah* cycle, one separates *Maaser Sheni* for two years, taking the food to be eaten in *Yerushalayim*, while separating *Maaser Ani* for only one year. Serving Hashem with eating and drinking, like at a Rebbe's *Tish*, leads to *Yiras Shomayim*, and may take precedence even over giving *Tzedaka*.

P.S. Sholosh Seudos is sponsored this week by the Sheli family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי