



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:00	6:50/8:10				9:11
Shabbos		7:55	6:45	7:45	9:00	9:11
Sunday		8:15	8:30		7:45	9:11

IMPORTANCE OF

The *Gemara* (*Tamid* 27a) states that the *Leviim* stood guard over the *Har HaBayis* (שומרים משמרת המקדש) at its four corners and five gates, standing inside the *Har HaBayis* walls. The *Leviim* also stood guard over the *Azarah* (courtyard) in the same allocations and positions, but they stood outside the *Azarah's* walls rather than inside. The *Gemara* explains that this was because it was forbidden for anyone to sit inside the *Azarah* (except for kings descended from Dovid HaMelech), and if one of the *Levi* guards should get tired and wish to sit, he could only do so if he was outside the *Azarah* walls. *Tosafos* (*Yoma* 25a) states that it was permitted to sit in the *Azarah* while eating *Kadashim* (edible parts of *Korbanos*), because eating them was necessary in order to complete the *Avodah*. *Tosafos* (*Zevachim* 55b) says the same thing regarding *Shechitah* of a *Korban*, which, as a necessity of the *Avodah*, may be performed sitting. However, *Igros Moshe* (י"ד 2:1) holds that even for an *Avodah* necessity, sitting is only permitted where sitting provides an advantage. Since one normally sits while eating, one would be expected to do so when eating *Kadashim* as well. However, regarding *Shechitah*, since the animal may not be slaughtered when suspended in the air (on a hook), but rather when it is positioned on the floor, it would be necessary for the *Shochet* to bend down in order to slaughter it. But this should not permit him to sit, since sitting would not be necessary to facilitate the *Shechitah*, although it might help make the *Shochet* comfortable. Comfort does not create a necessity. The same may be said regarding *Shemirah* (guarding) as well. Since there would be no advantage to the quality of the *Avodah* in sitting, other than making a tired guard comfortable, it would not be permitted to sit. For this reason, *Leviim* guarded the *Azarah* from the outside.

QUESTION OF THE WEEK:

When would an *Aveil* be restricted from saying *Kadish*, unless he is the only one in Shul saying it ?

ANSWER TO LAST WEEK:

(Which *aveirah* is permitted to prevent another from doing it?)

The *Halachos Ketanos* (1:61) states that one may steal a thief's tools (*i.e.* burglary etc..) from him in order to prevent him from using the tools to steal. He must however, pay the thief's heirs. Another situation might be that of a *Rodef*, where one might be permitted to kill someone who is trying to kill another.

DIN'S CORNER:

It is recommended that one stand during *Chazoras HaShatz* in order to concentrate better (and avoid talking). One may sit after the *Shliach Tzibur* completes the *brocho* of הקל הקדוש. However, he must later rise and remain standing during *Modim D'Rabanan* since one may not bow while sitting. A *Gabbai* may determine if the *minhag* of the *Tzibur* is to stand during the whole *Chazoras HaShatz*. (*Yechaveh Daas* 5:11)

DID YOU KNOW THAT

The *Midrash* (*Bamidbar* 2:17) says that whenever the population of *Bnei Yisroel* was counted for a purpose, the number of Jews did not decrease; however when there was no purpose, the number went down. When were they counted for a purpose ? In the days of Moshe, when setting up the *Degalim* (flags). The *Ramban*, concerned over the risk of danger in counting *Bnei Yisroel*, holds that this census was done like the one in *Ki Sisa*, using *Machatzis HaShekel* and avoiding a direct count. The *Ha'amek Davar* cites a novel interpretation of the count, as provided by the *Ari HaKadosh*. He says that the census was conducted by each individual placing a slip of paper with his name, into a large box. Then, the *Nasi* of each *Shevet*, would go through the box and select those that "belonged" to his *Shevet*. Finally, after each *Nasi* had finished his *Shevet*, and only the *Shevet* of Naftali remained, it was not necessary to select from the box since all that remained was for Naftali. As a *Remez* to this, the *Pesukim* for each *Shevet* used the word לבני ("to" the children) as its *Nasi* approached to extract them, whereas for Naftali, the *Posuk* says only בני since no selection act was spoken of. Apparently, the *Ari HaKadosh* held that counting by means of collecting slips of paper was permissible. The *Seridei Aish* (1:140) finds that as long as there exists a non-trivial purpose to the counting, it is permitted to count indirectly, *i.e.* by counting something else. Thus, he would permit the filling out of a census questionnaire in *Eretz Yisroel*, where the names entered would then be tabulated, thus reaching a number indirectly, and he held that participating in a census serves a non-trivial purpose because it assists the government in security and economic planning.

A Lesson Can Be Learned From:

A man held a grudge against a certain bochur. He also believed that a certain acquaintance of his had done him wrong. So he decided to "kill two birds with one stone" He spoke to the bochur and recommended a *Shidduch* to him (the acquaintance's daughter). The bochur checked out the girl and her family and agreed to meet her. On the spot, the man "called" the girl's family and arranged the meeting. On the appointed hour, the bochur, all dressed up in his finest clothes, showed up and knocked on the door. A man answered the knock and asked the bochur, what he wanted. The bochur found it strange (didn't they expect him ?) but replied that he was the bochur that had been suggested to them for a *Shidduch*. "Shidduch ?" the father said. "What Shidduch ?" After verifying that the name and address were correct, the bochur mentioned the name of the "Shadchan", at which point the father realized what had happened and why. As the bochur stood there, dejected, the father, who was sympathetic, invited the bochur in for a drink. As they talked a little, the father saw that the bochur had a lot of *Maalos*, and he decided to let his daughter meet him. The match was successful and they got engaged. And the original schemer came and demanded *Shadchanus* ! A *Rav* was asked and he said that he deserves the same reward that *Bilaam* received for his failed curses.

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

This issue is dedicated:

לז"נ שמואל ב"ר גדלי' יוסף ולז"נ פערל ב"ר יצחק הלוי

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