



	Candles	Mincha	DafYomi	Shiur	פרשת: קרח ש"ס Shachris
Friday	8:12	6:45/7:45			9:10
Shabbos		8:07	7:00	7:55	9:00 9:10
Sunday		8:25	9:00		7:45 9:10

IMPORTANCE OF

The Gemara (Chulin 132b) states that the *Matnos Kehuna* (all gifts given to a *Kohen*) must be eaten roasted, and with mustard. This is derived from the *Posuk*: **לך נתתים למשחה** – I have given them to you for distinction, which the *Gemara* interprets to mean **לגדולה** – for greatness, to be eaten in the manner of kings. *Tosafos* notes that just as a king might prefer his food boiled or cooked rather than roasted, so too, the *Kohen* could choose a different method. However, if he is ambivalent to the method of preparation, it should be roasted. *Tosafos* (*Bechoros* 27a) states further that this would apply to even those *Matnos Kehuna*, such as the *Zeroa*, *L'Chayaim V'Keivah* (leg, jaw and stomach) which are merely gifts and have no sanctity. However, since we find no such imperative regarding *Terumah*, it may only be a requirement for meat gifts. Yet, the *Netziv* points out that the *Gemara* (*Sotah* 15a) permits *Kohanim* to add wine, oil or honey to the remains of a *Korban Mincha*, which is clearly not made of meat, in order to fulfill **למשחה**. The *Gevuras Yitzchok* cites a *Gemara* (*Zevachim* 28a) which discusses the skin of a goat's tail, suggesting that it be excluded from the definition of meat, since kings would not eat it. *Rashi* comments that the *Posuk*: **לך נתתים למשחה**, which concerns *Kadashim*, only applies to that which kings eat. Apparently, *Rashi* understood that **למשחה** applied to *Matnos Kehuna*, and that it also applied separately to *Kadashim*, as a sub-category within *Matnos Kehuna*. The necessity for two applications results from the fact that the **למשחה** of *Matnos Kehuna* applies as a sign of *Kavod*, even where there is no requirement that something be eaten (like *Z'roa L'Chayaim* etc.). Although one need not eat them, it is recommended that one do so, to fulfill **למשחה**. However, this would only apply to meat, as *Tosafos* said, excluding *Terumah*. Regarding *Kadashim* however, the requirement of **למשחה** is a condition of eating and would only apply where there is an obligation to eat. Such an obligation would apply to both meat as well as a *Korban Mincha*.

QUESTION OF THE WEEK:

When would one include *Ashrei* in *Maariv* ?

ANSWER TO LAST WEEK:

(May one say **שהחיינו** when seeing someone for the first time ?)

Although the *Shulchan Aruch* (*אור"ח* 225:1) rules that one says *SheHechianu* when seeing someone dear to him after 30 days have passed, the *Rivevos Ephraim* (6:104) says that one may also say it upon seeing a *Tzadik* for the first time.

DIN'S CORNER:

The *Kitzur Shulchan Aruch* (23:9) states that a *Kohen* must be an **אדם כשר** (i.e. not a *Baal Aveirah*) in order to receive an *Aliyah*. However, in *Siman* 100:21, the *Kitzur* still allows a *Kohen* who is a *Baal Aveirah* (except for a *Mechalel Shabbos B'Farhesia*) to *Duchan*.

DID YOU KNOW THAT

The *Gemara* (*Yoma* 68b) asks if the *Kohanim* were permitted to enjoy any benefit from the special priestly garments, when not engaged in the *Avodah*. Proof that they may not, is brought from the *Mishna* which states that when the *Kohanim* members of the current *Mishmar* went to sleep in the *Beis HaMikdash*, they did not sleep in those garments. Instead they removed them, folded them and placed them under their heads. But doesn't this show that they may enjoy benefit from them, as a pillow ? The *Gemara* resolves this by amending the word **תחת** (under) to **כנגד** (next to), concluding that the folded garments were placed near their heads, not under them. The *Gemara* cites another reason why the *Kohanim* could not lay on the garments – *Shaatzet*. Since the *Avnet* (belt) was made of both wool and linen, it could only be worn during the *Avodah*. To derive benefit from it as a pillow would be prohibited. Even though one does not "wear" a pillow, still, the *Rabanan* forbade its use for fear that a thread might wind itself around his skin. However, do we not have a rule that states: **אין שבות במקדש** – we do not apply Rabbinic prohibitions in the *Beis HaMikdash* ? As such, the Rabbinic safeguard regarding the *Avnet* should not apply. The *MaHaratz Chayes* cites an opinion of the *MaHarsha* (*Shabbos* 42a) who says that **אין שבות במקדש** only applies to *Hilchos Shabbos*. Although the *MaHarsha* does not cite a source for this limitation, the *MaHaratz Chayes* believes that this *Gemara* (*Yoma* 69a) can serve as a proof, since the *Gemara* clearly applies the *Issur of Kilayim* (*D'Rabanan*) to the *Kohanim's* use of *Bigdei Kehuna* while sleeping in the *Beis HaMikdash*. As the *Issur D'Rabanan* of *Kilayim* would apply, it proves that *Issurim D'Rabanan* can exist in the *Beis HaMikdash*.

A Lesson Can Be Learned From:

R' Shlomo Zalman of Vilna was a Talmid of the GRA. He once entered Vilna's *Beis HaMidrash* on Friday night, after his *Seudah*, and began to look for a *Chumash* in order to fulfill **שנים מקרא ואחד תרגום**. Someone handed him a *Chumash*, and R' Shlomo Zalman asked him if it was his. The man said no – it was lying around. R' Shlomo Zalman commented on the wisdom of Chazal who recommend that one always give thought before doing something. Here, he had almost committed three *aveiros* *D'Rabanan*. Nearby sat a man, R' Yonah, whose curiosity forced him to ask R' Shlomo Zalman which three *aveiros* he was referring to. R' Shlomo Zalman replied: "The *aveiros* emerge from a *Sugya* in *Bava Metzia* which, as it happens, I heard you studying just a moment ago. The *Tur* (*אור"ח* 275) rules that on *Shabbos*, one may not study alone to the light of a candle, for fear he will tilt it to improve the light. However, he may study with another, who will prevent that, as long as they study the same thing. I had planned to study **שנים מקרא ואחד תרגום** with another person. However, the *Tur* (*ח"מ* 267) rules that if one finds *Seforim*, he should read from them once in 30 days, to prevent their decaying, but he should not read a *Parsha* and repeat it, nor read a *Parsha* and be *Metargem* (translate) it, nor may two people read the same topic (as each will pull it towards himself) but they may read two different topics. So, *Hilchos Shabbos* requires me to study one topic with another, while *Hilchos Nezikin* forbids me to do so, to repeat and to translate using someone's *Sefer* without his knowledge". R' Yonah looked down at his *Gemara*, which was open to that exact *Sugya*, and lamented that he had missed such an obvious connection.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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