



	Candles	Mincha	DafYomi	Shiur	פרשת: פנחס ש"ש Shachris	ש"ש 9:15
Friday	8:14	6:45/7:45				
Shabbos		8:10	7:15	8:00	9:00	9:16
Sunday		8:25	9:00		8:00	9:16

IMPORTANCE OF

The Gemara (Yoma 34a) discusses the mitzvah of the Korban Tomid brought twice every day (morning and afternoon) which required an accompanying Minchas Nesachim (libation/meal offering). Since the Posuk did not specifically associate the Minchas Nesachim with the morning or afternoon Korban, Rabbi held that the main Korban was the morning one, which required a Minchas Nesachim, and the Minchas Nesachim requirement for the afternoon Korban is derived therefrom. The Rabanan held the opposite, deriving the morning Minchas Nesachim from the afternoon. Tosafos suggests a practical "Nafka Mina" could arise where there were sufficient ingredients for only one Minchas Nesachim. According to Rabbi, it should be brought in the morning; according to the Rabanan, it should be part of the afternoon's. The Be'er Heiteiv (א"ח 90:11) cites the incident of a prisoner who was given a one-day opportunity to go daven with a minyan. Which day should he choose? The Radvaz (1:13) held that he must use the very next day – אל תחמיצה. However, according to (the above) Tosafos, do we not wait (according to the Rabanan) for the "better" mitzvah of the afternoon Korban? The Chacham Tzvi (106) asks a similar question on the Radvaz from the Gemara (Menachos 49a) which asks, if the Tzibur only had enough animals for the Shabbos Korban Musaf but not for Sunday's Korban Tomid, what should they do? The Musaf is more holy (מקודש), but the Tomid is more frequent (תדיר). According to the Radvaz, why is there a question – the more immediate mitzvah should be performed! The Leket HaKemach (11) distinguishes between a Tzibur (who can "afford" to wait for the better mitzvah) and an individual (who may die waiting). The same distinction could apply to the Minchas Nesachim, allowing the Tzibur to wait (according to the Rabanan) for the afternoon Korban Tomid.

DID YOU KNOW THAT

The Gemara (Kesubos 24b) asks whether the status of a possible Kohen can be established based upon his being referred to as a Kohen in documents. Part of the question is whether witnesses who attest that a financial transaction took place involving a person entitled "HaKohen" had verified that he was indeed a Kohen. The Rema (ח"מ 49:7) rules that if witnesses state that "Yosef b. Shimon SHLITa" (or "Yosef b. Shimon Kohen" – see SHaCH) transacted a deal, such testimony may establish his Yichus. However, if a document merely stated such a title, the witnesses' signature below does not confirm its authenticity. The SHaCH notes the question of whether a title such as "SHLITa" or "HaKohen" may refer to the father (Shimon) or the son (Yosef). Certainly, in the phrase דוד בן ישי מלך ישראל, the מלך ישראל refers to Dovid since everyone knows that he, not his father Yishai, was king (see HaAros Chasam Sofer). Regarding Chanukah we would explain בימי מתתיהו בן יוחנן כהן גדול similarly. And yet, the name Macabi stands for: מתתיהו כהן בן יוחנן. Is it possible, that when it comes to Kehunah, we are not willing to take Yichus for granted? The Gemara (Zevachim 101b) states the opinion of Rav Ashi that Pinchas did not become a Kohen until he made peace between the Eretz Yisroel tribes and the TransJordan tribes, as the Posuk refers to him there as פנחס הכהן, whereas until then he was always referred to as פנחס בן אלעזר בן אהרן הכהן. Apparently, since it is possible for the father to be a Kohen, but not the son, we cannot always imply Yichus from the father. The Minchas Yitzchok (2:131) was asked how to refer to a Kohen whose mother was born to a Jewish mother and gentile father. As a ספק כהן ספק חלל how does one describe him in a Kesubah? Calling him הכהן or leaving it out entirely would establish him either as a Kohen or as a Chalal. Because he was a ספק, neither of these was an option. A Kesubah mentions the Chasan's name a number of times, but only states it with his father's name at the beginning and at the end. The Minchas Yitzchok ruled therefore that every mention of the Chasan should be with the father's name - חתן בן פלוני הכהן, since the father's Kehunah is not necessarily imputed to the son.

QUESTION OF THE WEEK:

Where would one be required to Lechatchila split his davening between two places, where the full davening is taking place validly in both, and no circumstances change in the interim?

ANSWER TO LAST WEEK:

(When would one say Aneinu while fasting, not in Shema Koleinu?)
The Shulchan Aruch (א"ח 288:6) rules that one who fasts on Shabbos (e.g. a Taanis Chalom) should say Aneinu after he finishes Shemona Esrei, including it in אלוקי נצור (before saying יהיו לרצון אמרי פי - MB), without a brocho.

DIN'S CORNER:

The Shliach Tzibur, upon completing Chazoras HaShatz, does not say יהיו לרצון and need not step back 3 paces, since he may rely on the 3 paces he will step back at the end of Kadish TisKabel that is said after לבא לציון. (MB 123:5) Therefore, it is not recommended that a second Shliach Tzibur take over for Ashrei-Uva LeTzion (Shacharis) since then the first Shliach Tzibur won't be able to step back. (Yaskil Avdi 8:20:29)

A Lesson Can Be Learned From:

As a bochur, R' Dovid Povarsky learned in the town of Poltova. There was a terrible shortage of food in the area, and a person was lucky if he managed to secure a loaf of bread for an entire week, marking off slices for each day. Residents who registered were able occasionally to obtain some oil from the local government. Invariably, those who received the oil sold it and used the proceeds to purchase more practical food. Among the residents who were so fortunate were several bochurim who were also learning in the town. R' Dovid observed that those bochurim who received the ration of oil and exchanged it for bread did not remain too much longer in learning. R' Dovid noted that the Mishna (Avos 2:5) implies from the words בטרורה מחכים ולא כל המורה בטחורה מחכים that once one tastes business, he can no longer grow wise in Torah to his fullest ability, and it becomes a task to concentrate and put in the required energies necessary for Torah success.

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

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use