



	Candles	Mincha	DafYomi	Shiur	פרשת: במדבר	זק"ש Shachris
Friday	8:03	6:45/8:13				9:10
Shabbos		7:58	6:45	7:45	9:00	9:10
Sunday		8:00	8:45		8:00	9:10

IMPORTANCE OF

The Gemara (*Pesachim* 66a) relates that once, when *Erev Pesach* fell on *Shabbos*, the three sons of Beseirah forgot whether the *Korban Pesach* could still be slaughtered on that *Shabbos*. They were referred to Hillel who ruled that it was *Mutar*, and who then berated them for forgetting such a basic *Halacha*. Unfortunately, when they asked Hillel what the *Halacha* would be if someone forgot to bring a *Shechitah* knife to the *Beis HaMikdash* before *Shabbos*, Hillel said he had forgotten (some *Meforshim* blame it on his criticism), but that they could rely that *Bnei Yisroel* would know what to do. They watched the next day as those who brought a sheep for the *Korban Pesach* had transported the knife in the sheep's wool, and those with a goat had put it between its horns. Why was Hillel unable to imagine such a solution himself? *Tosafos* (*Zevachim* 47a) sees this as a proof that a *Kli Shares* (consecrated utensil) is not required for the *Shechitah* knife, since each Jew had brought along his own knife. However, the *Gemara* (*Sotah* 14b) states that the knife used in the *Shechitah* of a *Korban* has the ability to sanctify the blood of the animal's neck, because the knife itself is a *Kli Shares*. *Rashi* notes that the knife was consecrated by its use in *Shechitah*, rather than by some prior act. The same concept is applied (*Yoma* 12b) to the substitute *Kohen Gadol* who takes over on *Yom Kippur* for the real *Kohen Gadol*, after the morning *Korban Tomid* was offered. Since he cannot be "consecrated" as *Kohen Gadol* with anointing oil (when there no longer was any), nor by wearing *Kohen Gadol* garments (as the *Avodah* at this point was done with 4 garments, similar to a regular *Kohen*), the only remaining way was to let his *Avodah* performance accomplish the consecration. However, even if *Avodah* consecrates him, his appointment and preparation had to be before *Yom Kippur* (*Yoma* 2a). We don't see every knife to be used *Erev Pesach* having to be specifically designated before *Shabbos*, which was what had mystified Hillel. This may be why Hillel did not imagine the solution that took place.

QUESTION OF THE WEEK:

Since the words קל מלך נאמן are added to *Krias Shema* to complete 248 words for 248 limbs, must women say it, since in any case, they have 252 limbs?

ANSWER TO LAST WEEK:

(When would a gentile's utensils not need *Tevilah* for Jewish use?)

The *Tzitz Eliezer* (8:19-20), considering the question of whether a convert to Judaism must immerse his utensils, aside from the necessity to *kasher* them, favors not requiring it. ע"ש

DIN'S CORNER:

One who inserts himself at the head or in the middle of a line, instead of waiting his turn, violates the *Issur* of *Gezel*, unless all the others have given permission. For a *Talmid Chochom*, there is a *mitzvah* on the others to do so. (*Teshuvos V'Hanhagos* 4:318)

DID YOU KNOW THAT

The *Mishna* (*Negaim* 14:4) states that three people are obligated to shave: the *Nazir*, the *Metzora* and the *Leviim*. If they shaved without a razor, or left two hairs unshaved, the shaving is invalid. The *Chizkuni* (*Metzora* 14:9) points out how regarding a *Metzora*, the *Posuk* says: יגלה את כל שערו (he should shave all his hair) but regarding the *Leviim*, the *Posuk* says: והעבירו תער על כל בשרם (and they will pass a razor over all their flesh), which means that a razor must be passed over the flesh of all the *Leviim*, the way people normally shave to look good – around the head, the beard etc... removing a little and leaving most. Otherwise, the *Leviim* would have been initiated into the *Avodah* looking unsightly before the *Shechinah*. ע"כ Yet, the *Midrash* states that *Korach* was shaven so completely as to be unrecognizable. Although the early *Meforshim* were not deterred from stating their understanding of a *Posuk's* simple meaning, even where it did not agree with the *Agados* of *Chazal*, still, would they go so far as to disagree with the *Halachic* imperative of a *Mishna*? The *Kol Mevasser* (1:38) cites a *Gemara* (*Yoma* 5b) which asks how Moshe dressed *Aharon* and his sons when they underwent initiation. The *Gemara* replies: מאי דהיה הוה – why does it matter? Whatever happened happened! The *Gemara* answers that it is necessary to know this in order to resolve questions about the meaning of *Pesukim*. The same can be said regarding the initiating shaving of the *Leviim* - מאי דהיה הוה. The *Rambam* (*Sefer HaMitzvos* 93) states that subsequent *Leviim* did not have to undergo the same shaving ritual. As such, there would be no *Halachic* consequence in this matter other than resolving the possible meaning of the *Posuk's* words. Therefore, since the *Chizkuni's* explanation was according to *Pshat*, it may differ from *Chazal* derivations.

A Lesson Can Be Learned From:

A large Shul stands in one of the neighborhoods of Tel Aviv that used to see over 800 people filling its seats in its early days. Today, when most of the young have moved away to live in more *Charedi* areas, only a handful of older Jews remain, from whom it becomes more and more difficult to extract a daily *minyan*, 3 times every day. A group of *Bnei Torah* once happened to be in the area and stopped in for *Mincha-Maariv*. As they gazed over the many broken benches and the pile of dust covering thousands of desolate *Seforim*, they noticed an old man, in his 80's, pulling out transparent tape from a pocket, tearing off a piece and placing it carefully on a torn page within his *Siddur*. After davening, some of the visitors engaged this old man in conversation, during which he recalled the early days when there was hardly room to breathe in the Shul. "I should be very depressed and saddened as I look over so many unused and torn *Seforim* of every kind. They were all used many years ago, but no one maintained them or fixed them. Today, it dawns on no one to even try. My father taught me many years ago in Poland, that even if you can't completely solve a problem, try fixing it half-way, or a third, or less. Two years ago, when I saw the condition of these *Seforim* going from bad to worse, I began carrying tape to fix whatever I could, as I came across it. B"H, I have fixed hundreds of *Seforim* and will continue as long as Hashem gives me strength".

P.S. Mazel Tov to the Kagan family upon the engagement of their daughter Aviva. Sholosh Seudos sponsored by the Sorscher family.

This issue is dedicated:

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

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