



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשיות: חוקת-בלק סזק"ש
Friday	8:14	6:45/8:24				9:15
Shabbos		1:45/8:10	7:00	7:55	9:00	9:15
Sunday		8:25			8:00	9:15

IMPORTANCE OF

The *Mishna* (*Taanis* 26a) states that we derive from the *Posuk*: תשמרו את קרבני לחמי... that all of *Klal Yisroel* is obligated to be present when the *Korban Tomid* is offered daily. Since this is impossible, a rotation of *Maamados* (groups consisting of *Kohanim*, *Leviim* and *Yisroelim*) was established to represent *Klal Yisroel* and be present for the communal *Korbanos*. The *Gevuras Ari* states in fact, that this is required by the *Torah* only for a *Korban Tzibur*. However, the *Melech Shlomo* cites a version of *Rashi*, who says that the source for this institution is the *Posuk*: התיצב כה על עולתך – Bilaam's instructions to Balak regarding the *Korbanos* they were offering. This would imply that the Scriptural requirement to be present at the offering of one's *Korban* applies even to private *Korbanos*. The same opinion seems to be shared by the *Tosfos Yom Tov* (*Shekalim* 7:7) who applies this requirement to *קניין* – private bird *Korbanos* financed by individuals, but purchased by *Beis Din* for offering on their behalf. The *Netziv* (*העמק דבר*) writes that Balak was standing with שרי מואב by the *Korban Olah*, because Bilaam could not be there himself, and he therefore appointed שרי מואב to stand there in his place. This would seem to follow the opinion of the *SHaCh* (*ור"מ*) 243:5) who says that a non-Jew can appoint another non-Jew to be his *Sheliach*. Therefore, although the *Maamados* would not work for a non-Jew (a Jew cannot be a non-Jew's *Sheliach*), the non-Jew could send a *Korban* to be offered with instructions that another non-Jew be his *Sheliach*, and be present. However, the *Gemara* (*Sotah* 8a) states that those whose *Korban* is being brought to purify them cannot stand over their *Korban* in the *Azarah*, because they are still impure. They must stand instead at the entrance to *Shaar Nikanor*, and fulfill the requirement from there. A non-Jew is not permitted to go even that far into the *Beis HaMikdash*, so where the non-Jew could stand might be a problem. In all likelihood, the source of: התיצב כה על עולתך to require a non-Jew's presence at the offering of his *Korban* is probably no more than an *Asmachta*, to be fulfilled as best he can.

QUESTION OF THE WEEK:

What adult male could be יוצא תפילה בצבור with a *minyan*, but could not be counted as part of that *minyan* ?

ANSWER TO LAST WEEK:

(When would a fruit be necessary for a *Pidyon HaBen* ?)
Igros Moshe (*יר"ד* 1:195) states that where a first-born son is born to a Jewish mother and gentile father, his maternal grandfather can be a *Shliach* to redeem him; *Chasam Sofer* (295) is unsure about *berachos* and suggests having a new fruit there for שהחיינו.

DIN'S CORNER:

One who is given something to watch as a שומר חנם and while taking care of it, he forgets it on a park bench or a bus stop, he is not considered an אונס but rather a פושע and is responsible to pay for it. (*אדני ישפה* 3:113)

DID YOU KNOW THAT

The *Gemara* (*Chagigah* 3b) states in the name of R' Elazar b. Azaryeh that *Talmidei Chachomim* are called בעלי אספות (masters of groups) because the truth of the *Torah* emerges only when it is studied in a group, where some forbid and some permit, some say *Tomay* and others say *Tahor*, some say *Posul* and some say *Kasher*. If one will ask, how can I learn *Torah* if everything is subject to disagreement, he should be told that all of it came from Hashem, delivered by one leader (Moshe), and it contains all the various Rabbinic opinions. The *RaCH* explains that one must train oneself to hear both sides of a disagreement in order to reach the correct *Halachah*, and although it appears as if they are arguing, eventually the *Chachomim* will reach conciliation, as the *Gemara* (*Kidushin* 30b) derives from the words: את והב בסופה. The *Gemara* (*Avodah Zara* 40a) describes how a boat laden with fish arrived in Sichra, and when R' Huna saw scales on the boat, he permitted all the fish. Rava held that scales are common, and one cannot assume all the fish had them. Announcements were made that Rava prohibited the fish, and R' Huna permitted it. The *Ramban* says that R' Huna's *Heter* was announced first, because otherwise, the *Gemara* (*ibid* 7a) states that once a ruling to prohibit has been issued, one may not rule to permit. The *RaN* explains that this is not out of respect for the first ruling, but rather because once a prohibition issues, the object itself becomes a חתיכה דאיסורא – a forbidden slice, which has no *Heter* and must remain *Assur*. However this only applies to decisions based on the *Posek's* rationale; if there is a basis in *Mishna* or *Gemara*, then the initial ruling *L'Issur* must be overridden by the textual *Heter*. The difficulty lies in matters ruled on and printed in *Seforim* by different *Poskim*, where one permits and one prohibits. The common rule of יחיד ורבנים does not apply unless they all sat together and worked out the *Halacha*. Sometimes, one can rule with the later *Posek*, provided he knew of the former's opinion. In such situations, one should seek out an experienced *Posek*.

A Lesson Can Be Learned From:

There was a bochur who became a very big Masmid, staying up all night, sleeping during the day, and when the Steipler heard about it, he asked the bochur to come see him. The Gaon started out by quoting the *Gemara* and *Rambam* regarding the importance of learning at night. The bochur felt justified hearing this, after all the ridicule he endured. The Steipler continued: "Imagine such nonsense ! When going to sleep, people take off their shoes, change into pajamas, etc.. R' Itzile Ponovezher would fall asleep with his glasses on – if he had had the strength to remove them, he would have continued learning". The Gaon went on. "But the main thing is that one must be NORMAL ! What may have been normal when I was a bochur is not normal today. You must learn by day and sleep at night, in pajamas, like everyone else. If not, your learning will not have Hatzlacha".

P.S. *Sholosh Seudos* sponsored by the Kagan family

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

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