

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת אמור

זמנים לשבת

5:40pm (15 mins before פליג)	Early Shabbos
6:40pm (40 mins before שקיעה)	הדלקת נרות
7:05pm (הדלי"ג 25 mins after)	מנחה וקבלת שבת
7:50pm	מעריב
8:25am	שחרית
8:55am	שוכן עד
9:12am	סוף זמן קריאת שמע
6:15pm	מנחה
7:56pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
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שיעורים

The Rav שליט"א will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a seder in Shviis with נראה מקומות followed by a shiur from the Rav before Mincha.

Mazel Tov

To the Rov and Rebbitzin

on the birth of a grandson to their daughter and son-in-law Moishy and Nechama Stefansky. Mazel tov to R' Moishy and Nechama Stefansky on the birth of a boy. The Shalom Zachor will be at Mevo Timna 6 Apartment 8 for men only.

The Rav will be resuming his biweekly woman's shiur, this week's topic is Hadlakos Neiros and preparing for Kedushas Shabbos. Monday night at 8:30 pm over zoom.

Meeting ID: 824 8415 2130
Password: znt

Mazel Tov

R' Binyonim and Elisheva Lerer
on the birth of their baby girl!

KEDOSHIM YIHIYU

By Rabbi Yonason Sacks

In enumerating the prohibitions that characterize the unique kedusha of the kohein, the Torah adds a commandment that appears somewhat superfluous: "Uf'as z'kanam Lo YiGaleichu" - they shall not cut the corner of their beards (21:5). If the prohibition of "giluach"[1] applies to all Jews, why does the Torah reiterate it specifically with the prohibitions that are exclusive to the kohanim? The Gemara (Yevamos 5a) derives from this aberrant placement that while the giluch of a non-kohein violates a single lav, the giluch of a kohein transgresses both a lav and an asseh. Thus, a kohein who shaves his beard in an inappropriate manner violates two commandments, while a non-kohein who performs the same act violates a single commandment.

Having established the unique nature of a kohein's prohibition of giluch, the Gemara subsequently attempts to prove that a single mitzvas asseh can override a combination of an asseh and a lav, from the case of a kohein who is a metzorah. As part of the prescribed purification procedure detailed in Parshas Metzora, a metzorah must shave his beard and peyos, an action prohibited under normal circumstances by the prohibition of giluch. If, as the Gemara just established, a kohein's giluch constitutes both an asseh and a lav, and there is only a single asseh for a metzorah to purify himself, apparently the single asseh of his purification can override both the lav and asseh of giluch of a kohein. This case would thus seem to violate the common Talmudic dictum, "ain asseh docheh lo sa'aseh v'asseh" - a single positive commandment cannot override a negative and positive commandment in tandem.

The Gemara ultimately dismisses this proof, however, noting that the limited application of the prohibition of giluch (Rashi: women are not included in the prohibition) classifies it as that which is aino shaveh b'kol. As such, this prohibition is unsuitable to serve as a paradigm for other, more universal commandments that apply to all Jews (shaveh b'kol). Thus, although the case of a kohein metzora appears to suggest that a single asseh can override a combination of both a lav and an asseh, the uniqueness of this particular case renders it unfit to establish a general principle for all commandments.

Noting the Gemara's dismissal of the kohein metzora as a potential model, Tosafos (ibid. s.v. "V'acati") ask a basic question. Granted that the case of the giluch of the kohein metzora cannot serve as a model for other cases of asseh docheh lo sa'aseh v'asseh (because giluch is aino shaveh b'kol); but the Gemara should at least derive that an asseh is docheh lo sa'aseh v'asseh she'aino shaveh b'kol? That is, we should infer from the kohein metzora that a single positive commandment can deflect a negative and positive commandment in tandem, provided that we are dealing with a combination of a negative and positive commandment that is not applicable to everyone, like giluch?

Tosafos point out that the assumption of such a rule, however, would conflict with a later statement of the Gemara. In Yevamos 20a, the Gemara explores the case of a kohein gadol who must perform yibum on his deceased brother's wife. If the deceased brother had already performed nissuin[2], this situation presents a serious problem. After all, a kohein gadol is prohibited by a lav from marrying a widow, and he is further enjoined by an asseh to marry a besulah. The Gemara notes that although yibum is a positive commandment which can override a single negative commandment (esseh docheh lo sa'aseh), it cannot override both a positive and a negative commandment (ain esseh docheh lo sa'aseh v'asseh). What emerges from this Gemara, Tosafos point out, is that the Gemara is indeed willing to apply the restriction of ain esseh docheh lo sa'aseh v'asseh even when dealing with a prohibition which is "aino shaveh b'kol." Our Gemara's conclusion thus appears to contradict the conclusion of the Gemara on 20a.

Tosafos resolve the apparent contradiction by refining our understanding of the injunction against a kohein gadol marrying a widow. Tosafos suggest that the asseh and lav of the kohein gadol are actually considered to be "shaveh b'kol" - universally applicable. Even though these commandments specifically address the kohein gadol, they also apply to his wife. Thus, if a kohein gadol marries a widow, both he and his wife violate the prohibition of the forbidden union. Since the kohein gadol's wife is not a kohein gadol, yet is still subject to the injunction, Tosafos adduce that the lav and asseh of

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REMOVING THE WEAK LINKS TO THE WEEKS

By Rabbi Yochanan Zweig

"You shall count for yourselves – from the morrow of the rest day..." (23:15)

The Talmud teaches that during the period between Pesach and Shavuot twenty-four thousand disciples of Rabbi Akiva perished. Therefore, the accepted custom is to observe some aspects of mourning during this period. The reason given for their deaths is "shelo nahagu kavod zeh lazeh" – "they did not show respect to one another". Presumably, this deficiency was not restricted to the time period between Pesach and Shavuot. Why was it necessary for them to be punished particularly at this juncture?

The Torah teaches that the counting of the Omer should begin "mimacharas haShabbos" – literally "from the day after Shabbos". The interpretation of this verse is the source for a major dispute between the Perushim, those who follow the oral interpretation of the Torah, and the Tzedukim who follow the literal interpretation of the Torah. The Tzedukim rule that the seven weeks until Shavuot begin on the Sunday following the onset of Pesach. In accordance with the Rabbinical tradition, the Perushim interpret the term "Shabbos" in the verse as the first day of Pesach. Consequently, the count

until Shavuot begins on the second day of Pesach, irrespective of the day of the week on which it falls. Why does the Torah refer to Pesach as "Shabbos", allowing for such a dispute to arise?

The time period beginning with Pesach and culminating with Shavuot marks the preparation process for "kabolas haTorah" – "the receiving of the Torah". At the Sinaitic Revelation, Bnei Yisroel received not only the written text, the "Torah sheb'ksav", but the Oral Tradition, the "Torah sheba'al peh" as well. This tradition was to be transmitted from generation to generation by the Sages of the time and without it, the written text would be rendered incomprehensible. To punctuate the importance of the Oral Tradition the Torah begins the process that leads to its inception in a manner which requires the interpretation of the Sages; without their interpretation an incorrect conclusion as to when the Torah was received would be drawn.

The Talmud attests to the foolishness of people who rise for a Torah scroll but refuse to rise for a Torah scholar. A Torah scholar is the amalgamation of both the written and Oral Torah and is the source of its transmission for his generation. The

Torah is not transmitted through the written text and as such the written text cannot ensure the Torah's continuity. It is only our Sages and scholars, the links to the tradition of the past generations who can ensure the continuity of Torah for the generations to come. Therefore, scholars should be shown as much, if not more reverence than a Torah scroll.

For the integrity of the Oral Tradition to be maintained it is of the utmost importance that the Sages display the appropriate respect toward one another. If the scholars treat each other disparagingly, they undermine the very message which they are supposed to transmit. The students of Rabbi Akiva were the greatest Sages of their generation, and their deaths caused a dearth in Torah study for Bnei Yisroel. Their behavior towards one another undermined the Oral Tradition which they were responsible to transmit; with the integrity of the Oral Tradition undermined, acceptance of the entire Torah was threatened. This message is underscored by the fact that the students' deaths occurred during the time period which leads up to the acceptance of the Torah.

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a kohein gadol not marrying a widow can indeed apply to anyone, and are thus considered "shaveh b'kol." Thus, the conclusion of Yevamos 5a that an asseh can indeed be docheh a lo sa'aseh v'asseh she'ain shaveh b'kol stands, and the case of a kohein gadol performing yibum on a widow presents no challenge to this rule, as such a case involves a lo sa'aseh v'aseh which are actually shavin b'kol.

The Ran (Sanhedrin 18a) proposes a different solution to the apparent contradiction. Unlike Tosafos, the Ran assumes that the inability of a kohein to marry a widow is indeed considered to be "aino shaveh b'kol," and that this combination of a positive and negative commandment is indeed overridden by the positive commandment of yibum, which is shaveh b'kol. The Gemara's reason for forbidding this yibum is simply a rabbinic enactment. In theory, however, the yibum could certainly override the prohibitions.

In formulating his opinion, the Ran assumes that the mitzvah of yibum itself is considered to be that which is "shaveh b'kol" - applying both to men and women. This assumption, however, is not unanimously accepted. The Chinuch (598), for example, assumes that the Mitzvah applies solely to males. Presumably Tosafos (Gittin 41a s.v. "Lisah") agree with the Ran's opinion, that both men and women are obligated in yibum[3].

Tosafos and the Ran's debate on this issue stemmed from the apparent superfluity of the Torah's commandment against Kohanim performing giluch, a sin that is prohibited even to non-kohanim. Interestingly, Parshas Emor's haftarah presents a similarly redundant commandment as well. In this week's haftarah, the navi Yechezkel states (44:31) : " kol n'veilah u'treifah min ha'of u'min ha'b'heima lo yochlu

hakohanim" - that the kohanim shall not eat any neveila or tereifa from fowl or animals. Like the prohibition of giluch, this commandment appears somewhat superfluous. After all, if every Jew is enjoined to refrain from non-kosher meat, why are the kohanim singled out?

The apparent superfluities of our parsha and our haftara suggest that the unique kedusha of the kohein is not restricted solely to exclusive mitzvos of the kehuna. Rather, the kohein's kedusha expresses itself in every aspect of his life, even in mitzvos that are not specifically addressed to the kohanim. The pervasiveness of his kedusha affects even shared mitzvos, such as giluch and kashrus, elevating them to a qualitatively different level. Rather than being compartmentalized or confined to specific areas of halacha, the kohein's kedusha is holistic, encompassing every dimension of his life in an equal fashion. At the levaya of Rav Moshe Feinstein, zt"l Rav Nissan Alpert zt"l pointed out that one of the pesulim of a kohein described in our parsha is a " Saruah" (21:18), which Rashi defines as one whose limbs are uneven. Rav Alpert suggested that this pesul represents the need for an even distribution of kedusha throughout all aspects of a kohein's life. Just as one arm may not be longer than the other, so too one dimension of a kohein's life may not be holier than another.

The lesson of the holistic kedusha of the kohein holds true not merely for kohanim themselves, but for all Bnei Torah as well. As members of Klal Yisrael, we are required to maintain the highest standards of sanctity in all areas of our lives. Kedusha and high ethical conduct are not confined to the walls of the Beis Medrash or the Shul, but must rather evenly pervade our entire existence, in each and every endeavor that we undertake.

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WHAT'S THE HALACHA?

by R' Azi Deutsch

ANSWER TO PARSHAS TAZRIA - METZORA

A נשיא On a Bubbeh Maaseh

This question was brought in front of none other than Harav Nissim Karelitz Zatzal:

You can be Maykel and let him finish the bottle or cracker. No reason to be machmir for food under a bed regarding a baby. However, for someone else you should be Choshesh for food from under a bed.

WHAT'S THE HALACHA?

by R' Azi Deutsch

PARSHAS EMOR

Derech Eretz Kodmo LaTorah

This question was brought in front of none other than: Harav Hagaon Harav Eliezer Menachem Shach zatzal: A Rosh Kollel

is asking - He says a shiur right before the Kollel has a Seder Mussar which is followed by Tefillas Maariv. What happens is that following the shiur the Olam "handles" the shiur INTO the seder mussar. The Rosh Kollel is asking is it just kedai to say the shiur into maariv because either way not learning mussar during the mussar seder?