



	Candles	Mincha	DafYomi	Shiur	פרשת: אומר	סוק"ש
Friday	7:34	6:45/7:44				9:25
Shabbos		1:40/7:29	6:30	7:20	9:00	9:24
Sunday		7:45	8:15		8:00	9:23

IMPORTANCE OF

The Gemara (Succah 56b) relates that Miriam, the daughter of one of the Kohanim in the family of Bilgah became an apostate, married a Greek official and behaved scornfully in the Beis HaMikdash. As a result, Chachomim penalized Bilgah's group by closing their Korban ring, forcing them to use equipment from a different Mishmar, to their embarrassment. The Gemara asks why the father should have been penalized because of the actions of his daughter, and the Gemara answers that a child repeats in public what it hears from its parents. The Maharsha asks why the Gemara wondered about this. Doesn't the Torah say regarding a Bas-Kohen who misbehaves: **את אביה היא מחללת**? Certainly the father would expect to suffer. The Maharsha answers that the consequences of **אביה היא מחללת** are that the father will be subject to a curse - **ארור שזו ילד וגדל** - קנס (penalty) imposed upon him. However, Rashash points out that the Gemara (Sanhedrin 52b) describes other consequences facing the Kohen father, such as no longer benefiting from וקדשתו to receive the first Aliyah, or to lead זימון, consequences which are clearly קנס in nature. The Shvus Yaakov (א"ח 2:2) writes that even where a Kohen father is to be deprived of the first Aliyah, it should not be done in a way that embarrasses him, such as where he has always received the first Aliyah as a bona fide Kohen, and suddenly he would be receiving a "middle" Aliyah. Instead, he should be deprived **בשב ואל תעשה**, by not receiving an Aliyah at all. As such, Bilgah should also not have been embarrassed by the consequences of **אביה היא מחללת**, which is the Gemara's question. The Tzitz Eliezer (10:17) cites the Magen Avrohom (א"ח 128:62) who limits the application of **אביה היא מחללת** to תחל לזנות - only where she had illicit relations, and only where she was either betrothed or married at the time (see Rashi). Since Miriam, daughter of Bilgah was not married when she took up with the Greek, **את אביה היא מחללת** would not apply to her.

DID YOU KNOW THAT

The Mishna (Bava Kamma 90b) relates that a man removed the kerchief from a woman's head, and was fined 400 zuz by R' Akiva. He later caused a jug of oil to break near her, positioning witnesses nearby who saw her remove her kerchief and smear some of the oil onto her head. He thereupon argued to R' Akiva that she didn't deserve the 400 zuz, since she bares her own head in public. R' Akiva deflected his argument, stating that a man pays no penalty for wounding himself, but pays heavily for wounding another. The Gemara discusses whether one is permitted to wound oneself, and most Rishonim conclude that one may not, arguing only over whether the Issur is based on a Posuk, and if so, which Posuk. However, it seems from the Rambam that wounding is Assur only when one injures another to humiliate or to be victorious over him, but if there is some need or purpose or permission, it would be allowed. As such, self-injury would certainly be. This explains how the Leviim bit off their thumbs when going into Galus (so as not to play music for Nevuchadnezer) and how Bar Kochba's soldiers bit off their own finger (to prove their bravery). The Poskim have dealt with the question of plastic surgery and most have concluded that adjustment or removal of body parts is permitted to improve appearance (at least for women) where to not do so is a source of (mental) pain (See e.g. Igros Moshe ח"מ 2:66). Does such a part require burial after being removed? In Yosef Ometz (30:2) the Chida discarded the need to bury teeth that fell out or were extracted, citing the Gemara (Berachos 5b) where R' Yochanan displayed a bone (tooth - Aruch) from his tenth son that had died. However, the Beis Avi (2:85) cites the Gemara (Nazir 43b) which derives from the words: **לה יטמא** that a Kohen may become Tomay only to a "whole" body, not a piece of one. Since a Kohen may only become Tomay where burial is needed, the fact that the Gemara saw fit to exclude a body part from **לה יטמא** indicates that a body part would have normally also required burial, but without a Kohen's involvement.

QUESTION OF THE WEEK:

Is the stipend of a young man learning in Kollel considered wages or Tzedakah?

ANSWER TO LAST WEEK:

(Is it better to do one mitzvah completely or many, not completely?)
The Rambam (פירוש המשניות) at the end of Makos states that if one performs a mitzvah בשלמות - properly and completely and with no other purpose, then he will be assured of **עולם הבא**.

DIN'S CORNER:

On Lag BaOmer it is customary to permit haircuts, but only from the morning (sunrise) on - not the night before. When Lag BaOmer comes out on Sunday, it is customary to permit haircuts on the Friday before, L'Kavod Shabbos. The same applies when Rosh Chodesh Sivan falls on Sunday, for those who observe the minhagim of Sefirah mourning up to and including the first 3 days of Sivan. (Rema א"ח 493:2; Pri Megadim א"ח 5)

A Lesson Can Be Learned From:

A Chazan was hired by a Kehilah for Yomim Nora'im, to daven both Shacharis and Musaf. When the Kehilah discovered that the Chazan was also the Baal Tefilah at an earlier "Vasikin" minyan, they refused to pay him, claiming that since they were second, the Chazan was tired and did not daven with the fire and freshness that they were expecting. The Chazan came to the Maharsham and argued that the Gemara (Bava Kamma) states that if a thief stole a cow that had been designated for a Korban, he can repay the theft with a lamb or dove, which are also appropriate for a Korban. "I too am doing an adequate job for the Kehilah. They can't demand of me more than that". The Maharsham replied: It's true that the thief can get away with a dove. But here, you want them to pay. If they are not happy, you can't make them pay.

P.S. Sholosh Seudos sponsored by the Sheli family.