



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:28	5:38				9:21
Shabbos		1:45/5:28	5:00		9:00	9:20
Sunday		5:38	6:00		8:00	9:19

## IMPORTANCE OF ....

The *Mishna* (*Shekalim* 1:4) states that *Kohanim* and women are two groups who were not obligated in the donation of *Machatzis HaShekel*, which was used to fund communal *Korbanos*. R' Akiva Eiger (*Teshuvos* 1:9) derives from here that since women did not contribute to the *Korbanos* fund, they did not participate in communal *Korbanos*, and as such, they are not obligated in the *Tefilah* of *Musaf*. (See *Mishna Berurah* 106:4 at the end who cites a *Machlokes* regarding this) The *Acharonim* point out several difficulties with this position of R' Akiva Eiger. How can one say that women do not participate in communal *Korbanos*? Do not these *Korbanos* provide a *Kaparah* for all of *Bnei Yisroel*, women included? Does not the *Biur Halachah* (47:14) state that women must recite *Birchos HaTorah* each day because they are obligated to say *Parshas HaKorbanos*. If women need not *daven Musaf* because they don't contribute, perhaps *Kohanim* should also not *daven Musaf*. One could distinguish between women and *Kohanim*, noting that *Kohanim* still participated in the offering of the *Korbanos*, even if they did not contribute to them. The *Kehilas Yaakov* (*Zevachim* 4) elaborates on this, characterizing the obligation of *Machatzis HaShekel* as consisting of 2 parts: 1) The obligation to donate; and 2) The obligation to be concerned with the offering of communal *Korbanos*. Women are exempt from both obligations, therefore they are exempt from *Musaf*. *Kohanim* are only exempt from the donation, but are still obligated to be concerned with the offerings. Thus, if suddenly there was no money left to fund the *Korbanos*, and only *Kohanim* had money, they would be obligated to spend their money to provide *Korbanos*. They therefore remain obligated to *daven Musaf*.

## QUESTION OF THE WEEK:

If one sues someone and *Beis Din* obligates the defendant to swear an oath, if the plaintiff knows that he will swear falsely, must he withdraw to prevent that false oath?

## ANSWER TO LAST WEEK:

(For *Pikuach Nefesh*, what is better: 1 active *aveirah* or several passive?)

The *Rambam* (*פסולי המוקדשין* 2:11) rules like R' Yehoshua, who says (*Zevachim* 80a) that if the blood of a *Korban* requiring 4 sprinkles was accidentally mixed with blood requiring 1 sprinkle, it is better to apply all of the mixture with 1 sprinkle, even if one will transgress *בל תגרע* passively thereby, since that is better than doing 4 sprinkles, which would be an active *תוסף* *בל*.

## DIN'S CORNER:

One may not read on *Shabbos* to the light of a fuel-fed candle, for fear he may tilt the candle to improve the feed of fuel, and thereby improve the light. If two people are reading together, it is permitted for each, since one will watch the other, but they must be reading the same thing. If one wishes to read and he instructs another to watch him, that is also sufficient to permit him to read. One's wife is also eligible to act as a watcher. (*MB* 275:6-11)

## DID YOU KNOW THAT ....

The *Gemara* (*Kidushin* 70a) relates that when R' Yehudah saw R' Nachman building a fence, he pointed out that Shmuel had stated it was forbidden for a person of stature and leadership in the community to engage in physical labor before 3 people. R' Nachman replied that he was only building a small portion of a *Maakeh*, which is a *mitzvah*. The *Rishonim* explain that the *איסור* is based on the avoidance of *בזיון*, where such an *אדם חשוב* should have had someone willing to do the work for him, and to maintain a position of respect in the eyes of those who look up to him. If he is engaged in a *mitzvah*, the potential for *בזיון* would not be an issue, especially if we apply the rule that *מצוה בו יותר מבשלוחו*. How then is such a person to provide *פרנסה* for his family? The *Rema* (*י"ד* 246:21) states that it has been commonplace for a Rav to be supported by the members of his community, so he would not have to go to work and bring about *בזיון*, which implies that even for *פרנסה* he may not work. Yet, the *Rambam* (*Avos* 4:5) considers taking money from the community to be a *Chilul HaShem*, and insists that everyone go to work. What then is an *אדם חשוב* prohibited from doing? Any labor not for the sake of *פרנסה*. The *Yaavetz* suggests that their *Machlokes* may be over the concept of whether *ידיעה בלי ראי' – knowledge without actually seeing*, is considering knowledge. Thus, if people know that the Rav goes to work every day, even if they don't actually see him, is that knowledge that creates a potential for *בזיון*? The *Rambam* held that it does not, as the *Gemara* describes the various vocations of *Tannaim* and *Amoraim* (shepherds, butchers, well-diggers etc.), and the *Rambam* himself practiced medicine, while those who disagree with the *Rambam* would hold that knowing that the Rav works, without seeing him, also creates *בזיון*. The converse of this *סברא* may explain how it was that Moshe practiced constructing the *Mishkan* during the 7 days of *מילואים* in front of *Bnei Yisroel*. Since it was humanly impossible for him to lift and arrange the beams himself, the knowledge that it was done via a *נס* removed Moshe's labor from *בזיון*.

## A Lesson Can Be Learned From:

The Brisker Rav once went for a walk in Yerushalayim, accompanied by R' Chaim Solomon. As they were walking along, a man came up to them and, sticking his hand in their faces, loudly demanded "Tzedaka! Tzedaka!" The Brisker Rav stood still and did not make a move to give him anything. The man repeated himself again, and this time R' Chaim Solomon began fishing in his pocket for some coins. The Brisker Rav quickly motioned to R' Chaim to stop. When the man finally left them, the Brisker Rav explained to R' Chaim that Shlomo HaMelech informs us in a *Posuk* in *Mishlei* (18:23): *תחנונים ידבר רש ועשיר יענה עוות* - the poor man speaks supplications but a wealthy man speaks brazenly. Since this man spoke in such a fashion with such an attitude, it is a sure sign that he has a lot of money.

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

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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