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(Monsey/Spring Valley Z'manim)

פרשת: ויקרא

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:45	5:55				9:07
Shabbos		5:45	4:30	5:20	9:00	9:06
Sunday		5:55	6:30		7:30	9:05

### IMPORTANCE OF ....

The *Mishna* (*Kerisus* 25a) states that Bava b. Buta used to donate a *Korban* **אשם תלוי** (for doubtful sins) every day of the year, except for the day after *Yom Kippur*, when he was told to wait at least until he developed a real doubt. *Rashi* explains that although every day of the year he could have possibly sinned, creating an obligation for such a *Korban*, *Yom Kippur* atones for all such doubts, relieving one of the obligation to offer the *Korban* after *Yom Kippur* has passed. If so, why did Bava b. Buta wish to offer one anyway? The *Gemara* (*Bava Basra* 3b) states that King Herod murdered all the sages, except for Bava b. Buta, from whom he sought advice on how to escape Divine retribution. Bava b. Buta advised him to rebuild the *Beis HaMikdash*, which would illuminate the darkness he had produced by destroying the Jewish scholars. The *Gemara* asks: how could Bava b. Buta do such a thing, helping Herod to escape punishment? Do we not find that Daniel was punished for counseling Nevuchadnezer on how to escape *Hashem's* anger by supporting the poor for a year? The *Gemara* answers that Bava b. Buta had no choice, since the *Beis HaMikdash* could not be rebuilt without cooperation from the king. The *Chasam Sofer* suggests that as a result of Herod's rebuilding of the *Beis HaMikdash*, every *mitzvah* performed there could be viewed as a *Zechus* (merit) for Herod and therefore a sin for Bava b. Buta. As such, Bava wished to offer an **אשם תלוי** each day, to atone for his role. On the day after *Yom Kippur*, Bava's desire was greater than usual, since Herod's *Zechus* from the *Avodah* and *Kaparah* in the *Beis HaMikdash* on *Yom Kippur* was greater than on other days. However, he was told that indeed the *Zechus* was so great, that Bava's corresponding sin for that day was no longer in doubt. As such an **אשם תלוי** could not atone for him. He must wait a day, when the doubtful sins resumed.

### DID YOU KNOW THAT ....

The *Gemara* (*Shevuos* 27a) considers the case where one swore that he would harm himself, and then didn't. Since one is not permitted to harm oneself, making such an oath is, in essence, an attempt to violate a *mitzvah*. As such, should he be *Potur*, since any oath to violate a *mitzvah* is automatically void? The *Gemara* answers that we derive from the *Posuk*: **להרע או להטיב** that one is permitted to harm oneself, and therefore make an oath to that effect, just as one is permitted to benefit oneself. The *Ran* comments that the *Gemara's* meaning is that although the *Torah* does not allow one to harm oneself, yet, since it is not explicitly forbidden in the *Torah*, an oath to do so may take effect. If so, should it not be forbidden by the *Torah* to do things which are deemed dangerous, such as eating fish with meat? It must be, as the *Gemara* (*Bava Metziah* 112a) asks: why does a worker climb up on a high platform or hang from a tree to pick fruit, putting himself in danger? For his livelihood. Clearly, the *Torah* permits some degree of self-induced danger, when one does so for one's personal benefit. If so, one could argue that eating fish with meat is permitted to one who enjoys them together. The *Yabia Omer* (ד"י 1:8) cites several reasons for the apparent lack of stringency with regard to fish & meat, including the change in **טבע** (nature) today and the fact that the "danger" seemed to be originally intended only as a **חשש** (suspicion). Nevertheless, since the prohibition has never been rescinded by a superior *Beis Din* or group, it must remain in force.

### QUESTION OF THE WEEK:

If normally, **אין מעבירין על האוכלין** demands that one not pass by and leave food lying on the ground, what should one do on *Pesach* if there is *Chometz* on the ground?

### ANSWER TO LAST WEEK:

(When does the 20% limit (not) apply when giving money to the poor?)  
The *Tiferes Yisroel* (*Peah* 1:1:5) states that although one is bound by the 20% rule when giving *Tzedakah* to the poor, one is not limited when **lending** money to the poor.

### DIN'S CORNER:

A wife must comply with her husband's customs, even if they conflict with her father's. Therefore, if her husband wishes her to prepare *Gebrochts* on *Pesach* for him, she must do so. However, he cannot force her to eat *Gebrochts* herself if she wishes to maintain the *Chumra* personally. (*Teshuvos V'Hanhagos* 2:231)

### A Lesson Can Be Learned From:

Rav Avrohom Jofen, Rosh HaYeshiva of the Novardok Yeshiva was at the Chasunah of his granddaughter. As expected, many great Rabbonim were in attendance and those who were called up to recite a brocho under the Chupah were from the most illustrious. Except for one Rabbi, whom no one knew, but who nevertheless was graced with the honor of a brocho, surprisingly "edging" out several others. As Rav Jofen had been involved in the careful arrangement of these Kibudim, many assumed that this unknown Rabbi was some secret Gadol that only Rav Jofen knew. However, the Rosh HaYeshiva refused to disclose his identity or even talk about it. Years later, after Rav Jofen's Petirah, his Rebbetzin cleared up the mystery. Several years before, Rav Jofen received an invitation to attend the wedding of this Rabbi's daughter. Rav Jofen did not know the Rabbi or the Chasan and so, he replied that he would not attend. The Rabbi called Rav Jofen and begged him to come, so Rav Jofen acquiesced. No transportation had been arranged so Rav Jofen and his Rebbetzin had to take 2 trains and a bus. Upon arriving, the Rabbi greeted Rav Jofen warmly but did not otherwise acknowledge him or honor him with a Kibud at the Chupah. Afterwards, the elderly couple returned home the same way they had come. The Rebbetzin concluded "Rav Jofen was a Musar'nik. He believed that a slap must be repaid with a kiss. Therefore, having been slighted by that Rabbi, he decided to invite him and grace him with an honor".

**P.S.** Sholosh Seudos sponsored this week by the Polin family.

This issue is dedicated:  
לז"נ פערל ב"ר יצחק הלוי

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