



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשיות: תזריע-מצורע	סזק"ש
Friday	7:28	6:45/7:38					9:30
Shabbos		1:45/7:23	6:20	7:10	9:00		9:29
Sunday		7:40			8:00		9:28

IMPORTANCE OF

The *Gemara* (*Moed Katan* 7b) derives from: **ובימים הראות בו** that there are some days when the *Kohen* must examine and declare the existence of *Tzaraas*, and some days when he must not, such as where a *Chasan* seems to have developed an affliction. So as not to disturb his week of celebrating, he is not examined by the *Kohen* until after the wedding and 7 days have passed. The *Or HaNefesh* points out that since *Tzaraas* is presumed to afflict a person for speaking *Lashon HoRa*, we may assume that this *Chasan* was guilty of that offense, despite his not having been officially declared impure by the *Kohen*. Nevertheless, and despite everyone's knowledge of his iniquities, he is to be feted, honored and treated with the utmost care, so as not to disturb his marriage week. He is to be danced with, praised, hugged, and even kissed with no thought of what impurity was pending next week. The objective here is to show how far one must go to maintain control over one's sensitivities and emotions, in order to fulfill the *mitzvah* of שמחת חתן even under such circumstances. By the same token, if the *Chasan* were examined and declared immediately following the *Chasunah*, his emotional "high" would not permit feelings of remorse to operate within him. The *Gemara* (*Sotah* 7b) states that when a suspected *Sotah* is undergoing the *Kohen's* process, her servants may not watch, because their presence will encourage her, give her the strength to resist the *Kohen's* intimidations, and this will prevent her from admitting her sin. The *Meshech Chochmah* notes that after the *Posuk* says: וראה הכהן את הנגע (the *Kohen* will see the *Tzaraas*) the *Posuk* adds: וראהו הכהן – the *Kohen* will see him. This extra observation of the person, follows the initial sighting of the *Tzaraas*, at which time the *Kohen* will assess whether the person himself is a candidate for immediate *Tum'ah*, or if the time is not yet right.

QUESTION OF THE WEEK:

When might it be necessary for someone, who already said *Shemona Esrei*, to listen extra carefully to *Chazoras HaShatz* ?

ANSWER TO LAST WEEK:

(Why is שעשה נסים לאבותנו not said during *Kadesh* of the *Seder* ?)

The *Tur* (אור"ח 473) says that an equivalent *brocho* is said later in the *Hagadah*. The *MaHaril* cannot identify what the *Tur* had in mind, so he explains that שעשה נסים לאבותנו is only said for a Rabbinic *mitzvah* instituted because of the miracle; a *Torah* one must be performed in any case. Others suggest that *Pesach* night is not a celebration of a miracle, but of redemption.

DIN'S CORNER:

If one forgot a day of *Sefirah* until the next day during *Bein HaShemashos* (between *Shekiyah* and *Tzais*), he may count then for the previous day, and continue to count with a *brocho* for the rest of *Sefirah*. However, he must be careful to count the rest only after *Tzais*, so as not to appear to be inconsistent. "Bein HaShemashos" and "Tzais" are determined by his usual *minhag*, either like *Rabbeinu Tam* or the *Geonim*. (*Yabia Omer* 4:10)

DID YOU KNOW THAT

The *Gemara* (*Bava Metzia* 86a) states that when the Heavenly Court disagreed over the purity of a white hair emerging from skin that later discolored, it was decided that *Rabbah* would resolve the question. With his last breath, *Rabbah* said: טהור טהור, and died. *Chamudei Tzvi* offers the following *Pilpul* to explain *Rabbah's* double-expression: The *Gemara* (*Chulin* 10b) derives the concept of *Chazakah* from נגעי בתים – where the *Kohen* closes up a house afflicted with a growth, for 7 days. The *Gemara* asks: perhaps as soon as he closed the house, the growth decreased in size so it was no longer Halachically afflicted? It must be that we use the rule of *Chazakah* to establish that an entity retains its status quo, and we deem it Halachically not to have changed. *Tosafos* suggests that perhaps it is not that at all, but rather that all *Torah* doubts are dealt with strictly. The *Gemara* (*Kerisus* 17b) states that one brings a *Korban Asham Taluy* for having possibly eaten fat, only if he ate 1 of 2 pieces, where 1 was definitely forbidden, but not where there was only the 1 doubtful piece. This is the view of those who pay attention to a word's "plural" pronunciation (אם למקרא); not to how it is written (אם למסורת) as singular. This would imply that eating 1 piece when that is all that is there, is not judged strictly, despite being a *Torah* doubt. The *Gemara* (*Rosh HaShana* 18a) states that the descendants of *Eli HaKohen* would die young, because *Eli's* sons caused women to delay procreation. Others hold that they did nothing wrong. Are women obligated to procreate? If we hold יש אם למקרא then the word וכבשרה (plural) implies that they are. Therefore, as *Rabbah* was a descendant of *Eli*, his early death at age 40 supports the opinion that *Eli's* sons were wrong, based on יש אם למקרא, which then supports judging *Torah* doubts leniently. This leaves only the rule of *Chazakah* to answer the question concerning afflicted houses, which led *Rabbah* to rule on the question posed by the Heavenly Court, that if it was טהור before, its status remains טהור.

A Lesson Can Be Learned From:

A businessman gave \$20,000 to a grandson of the *Steipler Gaon*, to be distributed by the *Gaon* for various *Tzedaka* purposes. However, when the money was brought to the *Steipler*, he refused to accept it, stating that the money was not *Kosher*. The grandson called the businessman and told him what had happened. The man told him that he would call back soon, and an hour later, he told the grandson to give the money once again to his grandfather. The *Steipler* accepted the money as if nothing had happened, and instructed his grandson to convey a "Yasher Koach". The grandson called the man back with the message, and asked for an explanation. The man told him that he and his brother were partners in various businesses. Each year, they brought a substantial amount of money to the *Steipler Gaon* for distribution to *Tzedaka*. Lately, they had a falling out, and hadn't spoken to one another in a long time. "I brought the money to you, as I did every year, but I did not notify or consult with my brother. The *Steipler* sensed this, and did not accept the money. When you told me what he said, I phoned my brother to reconcile with him, after which the money became *Kosher*".

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