



	Candles	Mincha	DafYomi	Shiur	פרשת: ויקרא שוק"ש Shachris
Friday	6:49	6:59			10:03
Shabbos		6:49	5:45		9:00
Sunday		6:58	6:30		8:00
					10:01

IMPORTANCE OF

The Gemara (*Berachos* 3b) states that the *Chachomim* would tell Dovid HaMelech each day: the nation of *Yisroel* needs *Parnasah*. When Dovid said that they should support each other, the *Chachomim* replied that there would not be enough support to solve the problem. Dovid suggested that they do battle against the foreign armies that attacked them, at which point the *Chachomim* consulted with Achitofel, the *Sanhedrin* and the *Urim V'Tumim*. *Rashi* explains that they sought battle strategy from Achitofel, and asked the *Sanhedrin* to *daven* for them. The Gemara (*Horios* 10b) derives from: אשר נשיא יחטא that "אשרי" - fortunate is the generation where the *Nasi* offers a *Korban* for his inadvertent sins, and as *Rashi* (*Chumash*) adds, where he would certainly be expected to feel remorse over his intentional ones. Yet, *Rashi* quotes the *Midrash* on the *Posuk*: אם הכהן המשיח יחטא לאשמת העם - a betrayal of the nation that has looked towards the *Kohen Gadol* for his prayers and protection. Why the double standard? Why could the generation not consider itself fortunate when the *Kohen Gadol* brought a *Korban*? Some *Meforshim* suggest that the roles of the *Nasi* and *Kohen Gadol* mirrored those of Achitofel and the *Sanhedrin*. The counsel of Achitofel was sought with regard to mundane matters, battle strategy and political decisions, concerns which were traditionally brought to the attention of a *Nasi*. As such, it would not be unexpected to find that the *Nasi* could err in some area, necessitating a *Korban*. The role of the *Kohen Gadol*, on the other hand, was linked to that of the *Sanhedrin*, whose spiritual guidance had to be relied upon by the nation absolutely at all times. For this reason, the *Kohen Gadol* wore the *Tzitz* around his forehead constantly, so as never to be distracted from his connection with the *Shechinah*. If he could err, it was already an indictment, and in no way could the generation be considered fortunate for his seeking *Kaparah*.

QUESTION OF THE WEEK:

Does the law of מצרא בר giving a neighbor first refusal rights to an adjoining field, also apply to an apartment above or below?

ANSWER TO LAST WEEK:

(Which way should one "Shokef" when studying Torah?)

The *Midrash* (*Bereshis Rabba* 56:2) states that the *Torah* was given in the merit of *Bnei Yisroel* prostrating themselves, as derived from the *Posuk*: והשתחויתם מרחוק. R' Yaakov b. Yakar (*Rashi's Rebbi*) states that *Bnei Yisroel* are accustomed to *Shokef* during learning, and to emulate bowing, it should be to and fro.

DIN'S CORNER:

On *Erev Pesach*, in the afternoon, one may not get a haircut from a Jew, even for free. One may get a haircut only from a gentile or from a poor Jew who needs the money for *Yom Tov*. If one cannot find such a person, and his hair is very long, he may cut it himself. (*Piskei Teshuvos* 468:3)

DID YOU KNOW THAT

The Gemara (*Succah* 30a) derives from אדם כי יקריב מכם that a *Korban* may only be offered מכם - from what is yours, and not from that which is גזול - stolen. *Rashi* adds that one must be like אדם who did not offer a *Korban* from that which was stolen, since everything was his. The *Shvus Yaakov* (1:20) considers whether the rule: מה שקנתה אשה קנה בעלה applies to gentiles as well. He cites the Gemara (*Bava Metzia* 96b) where Rami b. Chama asks: If a woman inherits coins from her father which she did not know were *Hekdesh*, since her husband automatically acquires rights (of use) in her property, the acquisition itself is deemed *Me'ilah* - misuse. The question is: who did it - the wife through whom the transfer occurred, or the husband who acquired their use. The Gemara suggests that it cannot be the husband, who is only interested in acquiring that which is permissible; it cannot be the wife, as she is not even willing to surrender to her husband that which is fully permissible - she is forced to by Rabbinic decree; perhaps it is *Beis Din*, whose enforcement of the decree causes the transfer, to which the Gemara counters that the Rabbinic decree was also enacted only where permissible. The Gemara concludes that in fact, no misuse takes place until the husband actually uses the coins. If so, the *Shvus Yaakov* argues, it may very well be that the rule: מה שקנתה אשה קנה בעלה applies to gentiles, such as in a case where a Jew's gentile wife owned *Chometz* during *Pesach*. Yet, if we also say that the husband was not interested in acquiring that *Chometz*, as it is not permissible, then the automatic acquisition would not occur, and the *Chometz* should therefore be permitted after *Pesach*. However, if we do not apply the rule to gentiles, then we could not easily say that Adam did not offer a *Korban* from that which is stolen, because everything was his. Some things may have belonged to Chava, and would not automatically be his. Since *Rashi* states unequivocally that everything did belong to Adam, it must be that the rule does apply to gentiles, and even if something did belong briefly to Chava, it quickly became Adam's.

A Lesson Can Be Learned From:

Two paupers came to the home of R' Aryeh Leib of Amsterdasm one *Erev Shabbos*, seeking *Tzedakah*. R' Aryeh Leib's wife, the daughter of the Chacham Tzvi, could find no money in the house to give them. She thereupon took a silver spoon that she found and broke it into two pieces. To one she gave the handle, and to the other, the scoop. She instructed them to go to the silversmith, who would purchase the two halves from them, and each would then have something for *Shabbos*. When she related what she had done, to her husband, he asked her to explain her action. She replied that she had taken her cue from the *Posuk*: כפה פרשה לעני וידיה שלחה לאביון which is a song of praise for women sung every Friday night (אשת חיל). Thus, the כף (spoon's scoop) she gave to a pauper, and ידיה - its hand(le), she sent to the destitute.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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