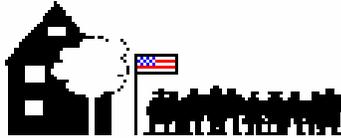


	Candles	Mincha	DafYomi	Shiur
Friday	5:36	5:46		
Shabbos		1:45/5:36	5:00	
Sunday		6:46	7:10	

פרשת: ויקרא
סזק"ש Shachris

	9:14
	9:13
	8:00
	10:12



IMPORTANCE OF ...

The Gemara (Sotah 32b) states that we say *Shemona Esrei* quietly so as not to embarrass sinners who confess their sins in it, just as we see that the Torah designated the same place in the *Beis HaMikdash* for both the *Korban Olah* and *Korban Chatas*, to disguise the fact that one might be offering a *Chatas* for having sinned. The Gemara goes on to suggest other signs that one's *Korban* might be a *Chatas*, such as using a female goat for the *Korban*, which cannot be used for an *Olah*, and is thus a clear indication that it is a *Chatas*. The Gemara answers that a *Chatas* may be brought with a female sheep or female goat. The sheep is not easily identified as a *Chatas*, though the goat is. Thus, if one brought the female goat, it is his own doing, since he could have brought the sheep instead. The *Chochmas Shlomo* (אור"ח 607) asks: the Gemara (*Yoma* 86b) states that one may not publicize his sins against Heaven, as it demeans **כבוד שמים**. As such, why is a sinner even permitted to offer a female goat where it will be obvious to all that he has sinned, and is offering a *Chatas*? The *Haaros* of R' Elyashiv ZTL suggest that perhaps there is nothing wrong with publicizing a sin committed **בשוגג** (unintentionally), which is what a *Chatas* is offered for. However, the *Magen Avrohom* (אור"ח 607:2) notes that the Torah still sought to disguise the *Chatas*, which is always brought for **שוגג**. Obviously, there is reason to suppress even sins **בשוגג**. The *Eliyahu Rabba* (*ibid*) points out that when bringing a *Korban Chatas*, one is merely publicizing off-hand that he sinned, but is not informing anyone what that sin was. As such, he is not publicizing his sin, only that he had sinned in some way. This is coded in the *Rambam* (תשובה 2:5) who states that one must confess his individual sins before Hashem, privately, and in public he should simply say he sinned without revealing the sin. As such, there should be no problem using a female goat for one's *Chatas*.

QUESTION OF THE WEEK:

If a boy becomes 13 on the Friday before a Sunday *Purim*, must he fast on the Thursday *Taanis Esther*?

ANSWER TO LAST WEEK:

(Must a litigant withdraw if he knows his opponent will swear falsely?)
The *Radvaz* (1223) ruled that one need not withdraw to avoid his opponent's false oath because of the rule: **הלעיטתו לרשע וימות** – serve the wicked and let him die. Since the litigant believes his opponent to be wicked, it is permitted for him to treat him as such, and need not be concerned over further wicked acts he does.

DIN'S CORNER:

If 2 people enter willingly into a fight (e.g. boxing, wrestling) and one knocks the other down injuring him, he is not liable because each one's goal was simply to knock the other down, and both knew from the start that injury was probable. (*Shulchan Aruch* חר"מ 421:5 see SMA)

DID YOU KNOW THAT

The Gemara (*Menachos* 104b) asks why the Torah uniquely ties a *Korban Minchah* to the word **נפש** (ונפש כי תקריב מנחה). R' Yitzchak says that it is because a *Minchah* is brought by a poor person, and Hashem considers it as if he offered his soul. R' Yitzchak adds that for this reason, a *Minchah* may be prepared in one of several ways (fried, baked, in various shaped pans) as the variety will garner favor. (The *MaHarsha* notes that **נפש** is used for a *Korban Chatas* as well) The Gemara (*Shabbos* 118a) quotes R' Akiva who says: **עשה שבתך חול ואל תצטרך לבריות** – make your *Shabbos* [non-special] as a weekday, rather than seek charity [for it] from others. The *Chasam Sofer* asks why this is so. Surely, if we are obligated to honor the *Shabbos*, we should use all means to do so, without worrying about our pride. Also, why did R' Akiva state this only regarding *Shabbos*? Shouldn't we do the same on *Succos* (do without an *Esrog*) or on *Pesach* (do without wine or *matzos*) if the alternative is to seek charity to finance them? He answers, citing the *Mordechai* (*Megilah* 780) who quotes *Rabbeinu Tam's* opinion that women are also obligated in *Sholosh Seudos* because they too benefited from the miracle of the *Mon* (about which the Torah refers to *Shabbos* with the word **היום** 3 times). The *Mechilta* explains that remembering *Mon* is intended to ingrain within us a strong sense of *Bitachon* in Hashem's sustenance. As such, to prepare for *Shabbos* with charity belies that *Bitachon*, and one should therefore forgo the enjoyment of *Shabbos*. However, with regard to other *mitzvos*, there is no such theme and therefore no restriction, so one should seek charity if necessary to buy an *Esrog* or *Matzos*, but for *Shabbos*, one should be frugal. Just as a poor man would put away what he can all week, saving for *Shabbos*, so too would a poor man give of the **לקט שכחה ופאה** that he survives on, to provide the ingredients of a *Korban Minchah*. This is hinted to in the refrain of a *Shabbos* song: **השומר שבת הבן עם התב לקל ירצו כמנחה על מחבת**. Why is it **בן** *ובת* (aside from the rhyme)? Perhaps because *ובת* imply those who are dependent on others, and their sacrifice for *Shabbos* puts them also in the category of offering their soul.

A Lesson Can Be Learned From:

A woman in Bnei Brak suffered from certain complications following the birth of her eleventh child, and as her condition was serious, many of her family's neighbors and relatives were busy saying *Tehilim* for her recovery. A 12-year old boy told the Rav that he was positive she would recover. When asked why he said that, the boy related that he had just taken his *Bechinah* (test) in applying for *Yeshiva* and had done very well. Beforehand, he had made a "deal" with Hashem, asking that the decision on his application, expected to be immediate, should nevertheless be delayed, and the *Yisurim* (pains) that he would suffer as a result should be for the woman's benefit. As "requested", his acceptance was inexplicably delayed 3 days, during which time the woman recovered.

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

This issue is dedicated:

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

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As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

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