



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: אמור	סזק"ש
Friday	7:47	6:50/7:57					9:17
Shabbos		7:40	6:15	7:00	9:00		9:16
Sunday		7:57	7:20		7:30		9:16

### IMPORTANCE OF ....

The Gemara (Sanhedrin 52a) expounds on the Posuk dealing with the daughter of a Kohen who commits adultery, where the Torah says: את אביה היא מחללת - she profanes her father. R' Meir says that as a result, the father, who had previously been treated with respect and reverence, may now be treated with contempt and mockery. Rav Ashi says that even if the father is a Tzadik, one may nevertheless refer to his sinful daughter as wicked, the child of one who is wicked. The Mabit (3:206) restricts this characterization of a righteous father as a רשע to the actual moments during which the errant child is sinning, as is indicated by the words: היא מחללת - [while] she is profaning him, currently, and not היא חיללה - she profaned him, in the past. However, R' Shlomo Kluger explains that a person is wicked because 1) he/she was born that way, or 2) he/she was born righteous but succumbed to the Yetzer HoRa. If one is born wicked, it is apparent to all that the wickedness is hereditary, stemming from the nature of the parents. Such a child is accurately deemed to be a רשע בר רשע. How is one to know if this is the case? The Gemara (Shabbos 105b) states that one who, in anger, tears clothing, breaks things or scatters his money should be viewed as an idolater because this is how the Yetzer HoRa works - it first says do this, then do something more, until finally, one becomes an idolater. Thus, one who was born righteous and later succumbed to the Yetzer HoRa would have done so slowly, building up from a "small" sin to greater ones. The sins of the Kohen's daughter however, begin immediately with adultery, as the Posuk states: כי תחל לזנות, where תחל can also indicate "she begins". As such, she was obviously born this way, qualifying herself, together with her father as a רשע בר רשע.

### DID YOU KNOW THAT ....

The Gemara (Kesubos 10b) states that the word "אלמנה" (widow) is derived from the fact that a widow who remarries will only receive a מנה (100 zuz) from her Kesubah upon the dissolution of that marriage, whereas an unmarried woman's Kesubah provides her with 200 zuz. The Gemara continues that the Torah itself uses the word אלמנה prophetically as a precursor to the future, even though it was the Chachomim of later generations who established a Kesubah and its varying amount\$. The Gemara (Rosh HaShana 29b) makes a similar statement regarding the description of Rosh HaShanah as a יום תרועה and as זכרון תרועה, deriving that when Rosh HaShanah falls on Shabbos it becomes a זכרון תרועה and no Shofar is blown (except in the Beis HaMikdash). As this restriction on Shofar was also established by Chachomim of later generations to prevent carrying (as it was for Lulav as well), the phrase "זכרון תרועה" is therefore also characterized as a prophetic רמז to that future decree. The Oneg Yom Tov suggests that for this reason, the Pesukim in Parshas Emor distinguish between the several mitzvos described for the month of Tishrei. Yom Kippur and Succos are placed by the Posuk in "חדש השביעי הזה" - this 7<sup>th</sup> month, whereas Rosh HaShanah and the introduction to the mitzvah of Lulav are defined as being simply in חדש השביעי, without the word הזה. As the original יציאת מצרים was on a Thursday (as Pesach was this year), the first following Rosh HaShanah presumably fell on Shabbos (as it will this year). As such, although the mitzvos of Yom Kippur and sitting in a Succah are always applicable, even on Shabbos, Shofar and Lulav are not, and theoretically would not have been that year. Therefore, the Posuk used the word הזה, referring to that year, only for Yom Kippur and Succos.

### QUESTION OF THE WEEK:

When should one not count Sefiras HaOmer together with the Tzibur, even if it's the right time, he is not in the middle of saying anything else and he is still able to count with a ברכה?

### ANSWER TO LAST WEEK:

(Where would 10 men bentsch together without adding אלקונו to the זימון?)

The Mishna Berurah (193:26) rules that where 10 or more men eat together while travelling in a wagon, they bentsch with זימון but leave out אלקונו because they are deemed not have established the requirement of קביעת מקום in the wagon.

### DIN'S CORNER:

If a non-observant Jew is driving by on Shabbos and stops to ask directions, one may not assist him with information, even though to do so may shorten his trip and will certainly preclude his need to stop again and ask more directions. Rather, one should remain silent. (ציץ אליעזר 15:18)

### A Lesson Can Be Learned From:

R' Shlomo Laurencz was once accompanying the Brisker Rav during the Levaya of a prominent Talmid Chochom, on Erev Yom Kippur. As they walked along, the Brisker Rav commented that certain Hashkafos of the Niftar were incorrect and he proceeded to state what they were and why they were wrong. R' Shlomo found it strange that at a time when people usually praise a Niftar, the Brisker Rav was speaking ill of him, and particularly on Erev Yom Kippur! When he voiced his thoughts, the Brisker Rav explained to him that in Hilchos Lashon HoRa, one is permitted and even obligated to speak up where one can thereby save a Jew from being cheated out of a few Liras. How much more so must one speak up to prevent a Jew from being influenced by an incorrect Hashkafah, which is potentially much more damaging. "I told you this now, when your appreciation of the Niftar's greatness was at its peak, to prevent your blind acceptance of his errors. To assure myself that I had no personal interest in saying the Lashon HoRa, I said it all today."

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