



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:31	6:50/7:43				9:27
Shabbos		7:25	6:15	7:00	9:00	9:26
Sunday		7:45	8:15		7:30	9:25

### IMPORTANCE OF ....

The Gemara (Sotah 15a) states that a *Korban Mincha* brought by a sinner should really contain oil and *Levonah* so that a sinner's *Mincha* not be less costly than that of others. However, since we don't wish a sinner's *Korban* to be beautified, the *Torah* states that those ingredients not be added. Similarly, a *Korban Chatas* of one who ate **חלב** (forbidden fat) should have required a **נסך** (libation), but didn't, so as not to beautify it. However, the *Chatas* of a *Metzora* does require a **נסך**, as it is not brought for a sin. The *Gemara* asks: does not *Tzaraas* come onto a person for having committed one of 7 sins? The *Gemara* answers that the sin(s) of a *Metzora* were atoned for by the pain and discomfort of the *Tzaraas*. The *Korban* is brought simply to permit him to eat *Kodashim*. However, the *Mishna* (*Shekalim* 5:3) states that when one would buy the **נסך** ingredients from the *Beis HaMikdash* Treasury, he would receive a receipt, which would say either: **עגל**, **זכר**, **גדי** or **חוטא**. The **חוטא** receipt was for the *Chatas* of the *Metzora*. The *Birchas Peretz* asks: why is the *Metzora* labeled a **חוטא**? Hasn't he atoned thru the *Tzaraas* by the time he brings his *Korban*? He answers that the *Yerushalmi* (*Yuma* 8:45:3) derives from: **והטאתי נגדי תמיד** that although one said **וידוי** and confessed his sins on *Yom Kippur*, he should still say **וידוי** for them again the following *Yom Kippur*, so as not to forget that he had committed them, and to constantly remember that he had sinned and was forgiven. As such, the *Metzora* also received a **חוטא** receipt reminder to fulfill the *Posuk* of: **והטאתי נגדי תמיד**.

### QUESTION OF THE WEEK:

Where might someone, preparing to do a *mitzvah* with a certain item, be advised to sell his item to another who wants to do the same *mitzvah*, and purchase a new one for himself from another?

### ANSWER TO LAST WEEK:

(What should one do to make up missing **תרגום**?)  
The *Pischei Teshuvah* (3:298) says that if one missed the previous week, he should say the missed week first, and then the current week, in order. However, if he missed an earlier week, since **אין מוקדם ומאוחר בתורה**, he should say the current week first (**תדיר**) and then the earlier one. According to the *Raavan* (34) who says **יש מוקדם ומאוחר בתורה** in *Sefer Devarim*, one would always say the *Parshios* in *Devarim* in order.

### DIN'S CORNER:

On *Rosh Chodesh*, parts of *Hallel* are skipped (**אהבתי & לא לנו**) to distinguish it from the full *Hallel* that is said on *Yom Tov* when work is prohibited. On *Rosh HaShanah*, when *Hallel* is not said at all because the Books of Life & Death are open before *Hashem*, still, if one is accustomed to saying *Tehilim* everyday and the stanzas he is up to are those which comprise *Hallel*, he may say them. (MB 222:12 & 584:2)

### DID YOU KNOW THAT ....

The *Mishna* (*Bava Metzia* 25b) states that if one found an item under a pile of stones or stuck in an old wall, he may keep it, even though the stones and the wall belong to someone else. The *Gemara* explains that this is because the item is so rusty that the finder may claim it originally belonged to the Emorites who lived in *Eretz Yisroel* before the Jews arrived there. *Tosafos* asks why the owner of the property doesn't automatically acquire it through his property, with a *Kinyan Chatzeir*. *Tosafos* answers that something so concealed that no expectation exists that it could be found, cannot be acquired through *Kinyan Chatzeir*. The *Rosh* says the same thing, but then offers a second answer: Since the Emorites fled *Eretz Yisroel*, leaving everything behind when the Jews arrived, the hidden treasures belonged to the entire Jewish nation, not to the person who was given the property upon division of the land. As such, *Kinyan Chatzeir* could not accomplish more than the person himself, who had no personal rights to anything. However, the *Melamed L'Ho'il* (3:57) asks: according to this 2<sup>nd</sup> answer of the *Rosh*, the *Halacha* of the *Mishneh* would seem to apply only in *Eretz Yisroel*, where the Emorites had lived. What would the *Halacha* be where a buyer discovers buried treasure on land he purchased in *Chutz LaAretz*? One might also ask, since the Jews were told to **expect** treasures in the walls, *Tosafos'* theory and the *Mishneh's* rule would not have applied to the original Jews who entered *Eretz Yisroel*. Therefore, the *Rosh* adds his 2<sup>nd</sup> answer, which explains why even those who entered *Eretz Yisroel* originally could not have kept it.

### A Lesson Can Be Learned From:

R' Mordechai of Chernobyl was never shy with those who came to him with requests that he daven for them to have success or be saved from misfortune. He would always say that if they gave him a certain amount of money, they would receive what they wished, with *Hashem's* help. Once when travelling, he stopped briefly at an inn, where the owner's wife asked him for a *brocho*. All they had were 40 gold coins and they needed much more for their daughter's wedding and dowry. R' Mordechai asked to see the coins and he immediately left with them. The wife told her husband that evening what had happened, but before he could run after R' Mordechai, a nobleman, who had been staying there, left, leaving behind a purse with several hundred gold coins. The husband was afraid the nobleman would return for it so he decided to chase after R' Mordechai. Upon reaching him, R' Mordechai asked him why he wasn't pleased with the exchange. "The *Gemara* (*Berachos* 3b) states that when the sages said to Dovid **עמך ישראל צריכין פרנסה** he replied: 'Go and support each other'. The word **עמך** refers to simple Jews while **ישראל** refers to the *Tzadikim*. If the simple Jews give *Parnasah* to the *Tzadikim*, then the *Tzadikim* will arrange for the simple Jews to receive *Parnasah* for their needs as well".

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