



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: ויקרא סוק"ש
Friday	5:57	6:09	8:45			8:56
Shabbos		5:57	5:30	5:50	9:00	8:55
Sunday		6:10			7:45	8:54

## IMPORTANCE OF ....

The Gemara (*Bava Basra* 88b) states that stealing from people is worse than stealing from the *Beis HaMikdash* because we find both thefts described in the *Torah* differently. In the case of theft from an individual, the *Posuk* says: **נפש כי תחטא ומעלה מעל** – if a man sins and enjoys (another's property, and then denies it etc...). In the case of theft from the *Beis HaMikdash*, the *Posuk* says: **נפש כי תמעול מעל וחטאה** – if a man will enjoy (the property of *Hekdesh*, and then deny it etc...) and sin. The *Rashbam* explains that one who steals from an individual has sinned, even before he derives benefit (**תחטא ומעלה**), whereas one who steals from *Hekdesh* has not sinned initially until he actually benefits from it (**תמעול מעל וחטאה**). The *MaHarsha* elaborates, distinguishing between a theft from an individual, where the owner loses it as soon as the thief takes it, versus theft from *Hekdesh* where, wherever it is, it still belongs to *Hekdesh*, until it is used. The *Ginas Beisan (Hakdama)* cites the *Rambam's* resolution of a basic question to develop this concept further. The *Posuk (Mishlei 21:10)* states: **נפש רשע איוותה רע** – a wicked soul desires evil. Yet, *Chazal* say that one should not declare that he could never bear to eat *Chazir* or wear *Shaatnez*. Rather, one should say that he would, if not for the fact that Hashem said not to. The *Rambam* explains that *Issurim* like *Shaatnez* and prohibited foods are *Chukim* (decrees). One is encouraged to say that, if not for the *Torah*, one would indulge in them. However, *Issurim* that "make sense", such as stealing, killing etc.. should not tempt one at all. As such, when one even **plans** to steal from an individual, he has already sinned by desiring evil (**איוותה רע**), prior to reaching the stage of **מעילה**. *Hekdesh* on the other hand, is a creation of *Chok*. One only transgresses by, and after personally benefiting from it, not by yearning to do so. Thus, the **חטא** must follow the **מעילה**.

## QUESTION OF THE WEEK:

Why would two *Bechorim*, participating in the same *Siyum* on *Erev Pesach*, be allowed to break the fast, but at different times ?

## ANSWER TO LAST WEEK:

(How should the *Nigun* for *Keil Adon* differ from *Kulam Ahuvim* ?)

The *Mishna Berurah* (128:83) cites a *TAZ* who says that one should not use many different *Nigunim* when *davening* one area of *Tefilah*. The *Be'er Haitaiv* uses **תתברך צורנו** (which contains **כלם אהובים**) as an example. However, since **קל אדון** is comprised of several stanzas, using a few tunes would not cause confusion.

## DIN'S CORNER:

If one did not do *Bedikas Chometz* on the evening before *Erev Pesach*, he should do it early the next morning, with a *brocho* and a candle, before eating anything. If he did it during the day of the 13<sup>th</sup> of *Nisan*, he must do it again that night without a *brocho*. If he did it the evening into the 13<sup>th</sup> with a candle, he need not do it again the next night. (MB 433:1,4)

## DID YOU KNOW THAT ....

The Gemara (*Bava Metzia* 3b) states that if two witnesses testify that one ate forbidden *Chailev* (fat) unintentionally, but he says that he didn't, although we believe the witnesses, still, the sinner does not bring a *Korban Chatas* because the *Posuk* says a *Chatas* is only brought if: **הודע אליו חטאתו אשר חטא** – he realizes that he sinned, but not **שיודיעוהו אחרים** – if others informed him. R' Meir argues that if witnesses are powerful enough to have someone executed, they can certainly obligate him to bring a *Korban*. However, the *Chachomim* ask R' Meir what he would say if the accused admitted that he ate the *Chailev* but maintained he had done it on purpose, for which no *Korban* is offered. Thus, we see it is possible to defuse witnesses' testimony. *Tosafos* asks how we could believe someone who admits that he ate *Chailev* on purpose – has he not thereby made himself into a *Rasha* ? *Tosafos* answers that one is permitted to do so (to himself) if his intent is to avoid bringing an unwarranted *Korban*. The Gemara (*ibid* 72a) states that if an IOU has an interest clause, the document is still effective to collect the principal. *Tosafos* asks how the document remains valid if the witnesses who signed it violated the *Issur* of facilitating interest - **לא תשימון עליו נשך**. The *Mishna L'Melech* (4:6) asks, what if we give the witnesses the benefit of the doubt and assume they didn't realize that they were doing wrong, would their admission that they did know be believed, if **אין אדם משיים עצמו רשע** ? He answers that **אין אדם משיים עצמו רשע** applies where we have no other source to inform us of the *Aveirah*. However, if we saw or know it took place without the *Rasha's* input, then we say **אדם משיים עצמו רשע**. So too with the *Chailev*. Since the witnesses established that he ate it, we would allow him to incriminate himself as a **מויד**, and we believe him.

## A Lesson Can Be Learned From:

A Chosid came to R' Mordechai of Hornesteipel to discuss two potential *Shiduchim* that had been suggested for his son Peretz. One was a girl from a wealthy home, but she had modern *Hashkafos*. The other was from a poor family but she was very frum. R' Mordechai recommended the frum girl from the poor family. When the Chosid asked, "What (and who) will support them ?" R' Mordechai replied that in place of what might have been forthcoming from the other (wealthy) girl's family, with the girl from the poor family as a wife, his son Peretz would have the opportunity to bear a son who will be able to produce many *Seforim*, all of which would be deemed "acceptable" in the *Yeshiva* world. The Chosid listened to his Rebbe's suggestion, and arranged the *Shiduch* with the girl from the poor family. Peretz and his wife Brocho did eventually give birth to a son whom they named *Yisroel Yaakov Kanievsky*, and who, known around the world as the *Steipler*, wrote many *Seforim*, most famous among them was the set of *Kehilas Yaakov* on *Shas*, accepted and used throughout the *Yeshiva* world.

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

This issue is dedicated:  
לז"נ פערל ב"ר יצחק הלוי

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