



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:27	7:37				9:30
Shabbos		7:22	6:15	7:10	9:00	9:29
Sunday		7:40			7:45	9:28

IMPORTANCE OF

The *Gemara* (*Sotah* 15a) states that the *Korbanos* offered by those who sin do not require oil, *Levonah* or (for the *Chatas*) *Nesachim*. Although we have an interest in sinners not profiting from their sin, and by rights, a sinner's *Korban* should have been more expensive rather than less, still we do not wish their *Korbanos* to be pleasing. We therefore leave these ingredients out. A *Metzora's* *Korban* does require a *Nesech*, because it is not brought due to a sin. The *Gemara* asks, how can you say that? Are not *Negaim* inflicted because of 7 sins? The *Gemara* answers that the shame and pain of being a *Metzora* atones for the sin that caused it. The *Korban* is offered only to symbolically permit *Kodashim* to him. However, the *Mishna* (*Shekalim* 5:3) states that the *Beis HaMikdash* treasurer would stamp receipts given to those who purchased ingredients for a *Nesech* with different words, and the word *חוטא* was given to a *Metzora*, whose disease had been caused by (one of) 7 sins. The *Birchas Peretz* explains that the *Yerushalmi* (*Yuma* 8:7) states that one need not confess last year's sins on this year's *Yom Kippur*. If one did, R' Lazer praised him for fulfilling *ננדי תמיד* (my sins are before me constantly). When thinking of one's sins, one would tend to be more careful. Therefore, the *Metzora's* receipt was stamped "חוטא" to remind him, even after his *Kaparah*, how careful he should be to avoid the 7 *Aveiros* in the future.

QUESTION OF THE WEEK:

Which *brocho* may one not say to be *מוציא* himself (where he wasn't yet *מוציא*), but he may say it to be *מוציא* others?

ANSWER TO LAST WEEK:

(Which 4 activities would be permitted on *Shabbos* but not on *Yom Tov*?)

(1) One may not invite a gentile to a meal on *Yom Tov*, for fear one might cook extra for him. On *Shabbos*, there is no such fear. (2) Carrying a ladder, which R' Avrohom of Orleans notes, is prohibited on *Yom Tov* for fear one might carry it in the *Reshus HaRabim*, creating suspicion that he intends to work on his roof. On *Shabbos*, no one would carry it in the *Reshus HaRabim*. (see *Mordechai* in *Beitzah* 655) (3) If someone ill needs a fruit that is available in his house (but requires plucking from a tree) and is also available (plucked) in a house across the street, on *Shabbos* it is preferable to pluck it (1 *Melachah*) rather than bring the plucked one (2 *Melachos*). On *Yom Tov*, plucking would be *Assur*, since the carrying is *Mutar*. (4) If one cooked on one day of *Yom Tov* for another, even *B'Shogeg*, to avoid *Zilzul Yom Tov* the food is *Assur*. If on *Shabbos*, R' Yehudah permits the food to be eaten *Motzai Shabbos*. (See *Mordechai* in *Beitzah* 675)

DIN'S CORNER:

Teaching *Aleph-Beis* to children is deemed *Talmud Torah* and not only does one fulfill a *mitzvah*, one must say *Birchos HaTorah* before engaging in it. However, since people generally consider it to be only a *Hechsher* (preparatory) *Mitzvah* it is *Mutar* occasionally without the *berachos*. (*Teshuvos V'Hanhagos* 4:17)

DID YOU KNOW THAT

The *Gemara* (*Bava Metzia* 104a) states that a husband is obligated to supply the *Korbanos* which satisfy his wife's *Korban* obligations, and if he is wealthy, he must bring the wealthy category of *Korban*, despite his wife's lack of independent assets. *Tosafos* cites the *Yerushalmi* which includes *Korbanos* brought as a result of her eating *Chailev* (forbidden fat) or her unintentional *Chilul Shabbos* in this obligation. However, the *Rash* (*Negaim* 14:12) quotes the *Sifri* which disagrees, limiting a husband's obligation to 3 *Korbanos* – post-childbirth, post-*Zivah* and post-*Negaim*, all conditions where she cannot be considered negligent. The *Shulchan Aruch* (*ח"מ* 177:2) rules that a partner may not use partnership money to heal himself, if he became ill through negligence. However, the *Shach* adds that this would not be true where a husband pays for his wife's medical treatment. Even if she became ill through negligence, he must pay. The *Bach* disagrees, and has support from the *Mishna* (*Kesubos* 51a), which states that if *לקתה* – a woman is smitten by a disease, the husband must pay to heal her. The *Ritva* comments that the *Mishna* used the word *לקתה* (smitten) rather than *חלתה* (taken ill) because *חלתה* implies becoming ill through neglect and negligence, in which case, the husband would not be obligated to heal her. However, the *Rema* (*אה"ע* 91:4) states that if a community enacted certain *Takanos* where non-compliance would require payment of a penalty, a husband is obligated to pay for his wife's infractions. The implication is that as long as she didn't violate them *במזיד* (intentionally), albeit negligently, he must pay. The *Ein Yitzchok* (*אה"ע* 1:70) reconciles these conflicting opinions by pointing out that the *Sifri* uses a *Posuk*: *זאת תורת נגע צרעת* to obligate a husband in the wife's *Korbanos*, which is limited to only 3 *Korbanos*. By the same token, providing medical treatment is a *Takanas Chachomim* (part of *Mezonos*) and *Chazal* did not extend it to negligence-based illness. However, a husband's obligation to pay a wife's other expenses, including paying for her community penalties is based on clauses in the *Kesubah*, whose language extends to negligence as well.

A Lesson Can Be Learned From:

The Shinover Rebbe and another *Gadol* disagreed over what area of learning a young man should concentrate on after his *Chasunah*. The *Gadol* said he should learn the second volume of *Yoreh Deah* while the Shinover said he should learn *Hilchos Shabbos*. The Shinover related that one Friday night shortly after his *Chasunah*, his sock became soaked while on his foot. He was afraid to take it off (he might squeeze out water) and he was afraid to put his foot onto the bed with the sock (he might "wash" the sheet). So he suspended his foot outside the bed and, as a result hardly slept that night. In the morning, his sock had dried and he went to check the *Halacha*, discovering that neither of his two fears were correct under the circumstances. Thus, he concluded, the value of knowing *Hilchos Shabbos* cannot be overestimated.

P.S. Sholosh Seudos sponsored this week by the Miller family.