



	Candles	Mincha	DafYomi	Shiur	פרשת: קרח שוק"ש Shachris
Friday	8:14	7:00/8:00			9:10
Shabbos		8:10	7:05	8:00	9:11
Sunday		8:25	8:00	7:45	9:11

IMPORTANCE OF

The *Gemara* (*Kidushin* 46b) derives that if one separates inferior produce as *Terumah* in order to keep the superior quality produce for himself, the separation is valid, despite the fact that the *Torah* says: **ולא תשא עליו חטא בהרימכם את חלבו** – You will not carry an *Aveirah* if you separate the best. The converse – attributing an *Aveirah* where one did not separate the best, implies that if an inferior separation were not valid, there would be no *Aveirah*. Therefore, it must be that such a separation is *Assur*, but valid. The *Sifri* phrases this derivation in past terms – How do I know that if one separated inferior *Terumah* that he has transgressed? The *Har Tzvi* (א"ח 2:7) wonders why the *Sifri* didn't simply ask: How do I know that one should not do such a thing, instead of asking about a done deed. *Tosafos* questions the *Gemara's* derivation, pointing out that the *Posuk* could mean that one transgresses on the attempt alone, even if the separation were invalid. However, *Tosafos* concludes that there are two sins here – the act of inferior separation, and the creation of inferior *Terumah*. According to R' Akiva Eiger (א"ח end of *Bava Metzia*) one is obligated to "undue" inferior *Terumah* and re-separate properly. Therefore, the *Har Tzvi* concludes, the *Sifri* asks quite correctly: How do I know that after having separated inferior *Terumah*, there is an *Aveirah* for keeping such *Terumah*, besides the obvious *Aveirah* of the separation? It is derived from the converse of the words: **ולא תשא עליו חטא**, as a second *Aveirah*.

QUESTION OF THE WEEK:

If one has given birth to twins – a boy and a girl, and both are hungry, which of them should be fed first?

ANSWER TO LAST WEEK:

(Is marrying a *Bas* "Zevulun" equal to marrying a *Bas Talmid Chochom*?)

The *Gemara* (*Pesachim* 49a) explains that by marrying the daughter of a *Talmid Chochom*, one is assured that his children will be raised to become *Talmidei Chachomim* (if something should happen to him). This assurance might not extend to the home of a *Torah* supporter. However, it would probably extend to the *Pshat* that allows a girl to be defined intrinsically as a *Bas Talmid Chochom* on her own merits without requiring her father to actually be a *Talmid Chochom*.

DIN'S CORNER:

One is not permitted to lure away a gentile maid or cleaning lady from another (observant) Jew with the promise of more money, better conditions etc.. unless the maid has already left the employ of the first Jew. As long as she is still employed there, even if she says she wants to leave, one may not even hint to her that another opportunity exists for her. One may only reiterate "As long as you work for another, I have no interest; if you no longer work for another, I may be interested." (*Teshuvos V'Hanhagos* 2:714))

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 89a) states that when Moshe was in *Shomayim*, each of the *Malochim* gave him a gift. The gift he received from the *Maloch HaMovess* was the secret of how to stop a plague by burning *Ketoress* while standing between those who had already died and those who were still alive. This proved effective when the *Bnei Yisroel* were smitten with a plague for accusing Moshe and Aharon of having caused the deaths of Korach and his group. The *Netziv* (*Haamek Davar*) opines that Moshe told Aharon to prepare the *Ketoress* in the *Mishkan* in anticipation that there would be a need for it. Once made properly, Aharon would violate only "minor" *Issurim* in burning it in the camp, outside the *Mishkan*. However, Aharon hoped that their *Tefilos* would make it all unnecessary, and therefore did nothing until the plague had started. He then prepared and burned the *Ketoress* in the camp, transgressing the more serious *Aveirah* of making *Ketoress* outside the *Mishkan*, since it was obviously *Pikuach Nefesh* by this point. The *Netziv* derives from here that in matters of *Pikuach Nefesh*, if one is certain of the danger, it is better to do what is necessary on Friday – even if it violates *Yom Tov* (a relatively minor *לאור*), than to do it on *Shabbos* itself (which is a more serious *כרת Aveirah*). If however, the *Pikuach Nefesh* is not certain, it is better to wait until it becomes certain, at which time whatever is necessary may be done, regardless of the severity of the *Aveirah*. *Igros Moshe* (א"ח 3:69) strongly disagrees, since if there was no danger on Friday-*YomTov*, one shouldn't be permitted to do even a minor *Aveirah* on *Yom Tov*. The *Shulchan Aruch* (א"ח 306:14) rules that one may violate *Shabbos* to rescue one's daughter who is being dragged away from *Shemiras HaMitzvos* (so that she will observe many future *Shabbasos*). Is this not the same as transgressing *Yom Tov* to ensure observance of the subsequent *Shabbos*? *Igros Moshe* says no. The daughter's *Chilul* of future *Shabbasos* would be done without excuse or *Heter*. It must therefore be prevented immediately at all cost. In the case of *Pikuach Nefesh* however, the *Chilul Shabbos* would be done with a *Heter*. As such, there is no excuse to preempt it on *Yom Tov*.

A Lesson Can Be Learned From:

When the Chasam Sofer reached an age where he found it difficult to deliver a Shiur in his Yeshiva, he asked that his son R' Avrohom Shmuel Binyomin (the future Ksav Sofer) be appointed in his place. As he was still very young, there were some Talmidim who were skeptical of his ability to fill his father's shoes. However, when he gave his first Shiur, it was apparent to all that he was truly his father's son and many hurried in to tell the Chasam Sofer and give him some Nachas. As tears glistened in the Chasam Sofer's eyes he said: "Did you think that I merited to have such a son for nothing? From the moment he was born, there was not a single Tefilah where I did not shed tears for his Hatzlacha in Torah".

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

This issue is dedicated:
לד"ר פערל ב"ר יצחק הלוי