



	Candles	Mincha	DafYomi	Shiur	פרשת: חקת סוק"ש
Friday	8:15	7:00/8:00			9:12
Shabbos		8:10	7:00	8:00	9:00
Sunday		8:25	8:00		7:45
					9:13

IMPORTANCE OF

The *Gemara* (*Yuma* 22b) states that one whom Hashem favors can evade even a punishment that he may deserve, as seen from Shaul, who erred once (in sparing Agag) and had his kingdom taken from him, while Dovid erred twice (re: Uriyah and in counting *Bnei Yisroel*) and was spared that punishment. *Tosafos Yeshanim* asks: Was not Shaul's kingdom taken for having sacrificed a *Korban Olah* in Gilgal without waiting for Shmuel? He answers that the *Korban* error took it away from Shaul; the Agag error took it away from Shaul's sons as well. The *Yeshuos Malko* (*Likutei Torah*) suggests alternatively that when Hashem said to Moshe **אתה תראה אשר אעשה לפרעה** – you will see what I will do to Pharaoh, the *Midrash Tanchuma* (*VaYeshev* 4) states that Hashem was also implying that Moshe would **not** see what would happen to the 31 kings of Canaan. Was not Moshe denied entry to *Eretz Yisroel* because of **שמעו נא המורים** and hitting the rock? The *Midrash* means that Moshe was always destined not to enter *Eretz Yisroel*; the **מי מריבה** reason was used to confirm it. With regard to Shaul also, the kingdom was destined to be taken from him after the first error, and was confirmed after the second error. The *Gemara* (*Avodah Zarah* 18a) describes how R' Yosi b. Kisma criticized R' Chanina b. Tradyon for teaching *Torah* publicly in defiance of the Romans. When R' Chanina asked if he would merit *Olam HaBa*, R' Yosi asked what special deed he had done lately. R' Chanina said he had inadvertently mixed his Purim money in with *Tzedakah* money, so he gave it all to the poor. R' Yosi said I wish my lot were as yours. The *Meforshim* ask why his *Mesiras Nefesh* for *Torah* was not a sufficient deed. The *Yeshuos Malko* explains that the tragic destiny of *Tzadikim* requires only a minor confirming error. R' Yosi sensed imminent death in R' Chanina's future and asked what unusual deed he had done. When he heard how R' Chanina had misused Purim *Seudah* money (a very minor error), he certified R' Chanina's *Tzidkus*.

QUESTION OF THE WEEK:

Does one fulfill the *mitzvah* of **ואהבת לרעך כמוך** by loving one's wife?

ANSWER TO LAST WEEK:

(If one has twin babies – a boy & girl, which should be fed first?)

The *Mishna* (*Horios* 13a) states that a man takes precedence over a woman in being sustained because he is obligated in more *mitzvos*. R' Chaim Kanievski holds that even as babies, since the boy will eventually reach that level, he is to be fed first.

DIN'S CORNER:

If two people enter willingly into a fight (e.g. boxing, wrestling) and one knocks the other down and injures him, there is no liability because each one's goal was simply to knock the other down, and both knew from the start that injury was probable. (*Shulchan Aruch* חר"מ 421:5 see *SMA*)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 44a) states that after Yehoshua placed a *Cherem* (ban) on the spoils of Yericho, Achan violated the *Cherem* by taking some of the Yericho property. Hashem said to Yehoshua **"קום לך"** (raise yourself), because it was Yehoshua's "fault" that Achan had sinned. Hashem had not commanded Yehoshua to ban the spoils of Yericho, and without the *Cherem*, (and Achan's sin), Jews would not have died at Ai. However, did not Moshe himself also place a similar *Cherem* on the spoils of war, as the *Posuk*: **וידר ישראל נדר לאמר** **והחרמתי** indicates? It must be that **וידר ישראל** means that *Bnei Yisroel* took the *Cherem* upon themselves; not that it was imposed by Moshe. Yehoshua, on the other hand, unilaterally placed the *Cherem*, thus causing Achan's transgression. The *B'Tzeil HaChochmah* (1:27) was presented with a(n otherwise observant) *Kohen* married to a divorcee, who refused to separate from her. The suggestion was made (since under **וקדשתו**, *Beis Din* must maintain a *Kohen's* sanctified status and even force him to perform priestly functions), to close off access to various community benefits (Shul, Mikveh etc..) from them, in the hope that they would at least not live together. However, if Yehoshua was blamed for causing Achan to sin, how could one take action that might result in more sins for the *Kohen* and his wife. The *Mishna* (*Maaser Sheni* 5:1) states that one must make a sign designating which of his grain was *Orlah* or *Kerem Revai*, so that people would not take it. R' Shimon says this is only needed during *Shemitah*, when everything is *Hefker*. However, during the other 6 years, since no one would be permitted to just take grain from him anyway, if one decided to sin and steal some grain, we let him transgress an additional sin of *Orlah* or *Revai* as well. How does this fit with allocating blame to Yehoshua? *B'Tzeil HaChochmah* concludes that the risks must be examined carefully. If blocking access to the Mikveh stands a good chance of breaking them up, it should be done. However, if it is likely that they will stay together anyway and sin additionally, it should not be blocked.

A Lesson Can Be Learned From:

When the Chofetz Chaim was a young man, he found himself on the road as Shabbos approached. He stopped at the nearest village and made arrangements to spend Shabbos there. As he had a sizable sum of money on him, he went to the Rav of the town and asked him to hold the money for him until Motzai Shabbos. When the Rav agreed, the Chofetz Chaim asked him for a receipt. The Rav said he could be trusted and refused to give him a receipt. After arguing a little, the Chofetz Chaim left the money without a receipt. As soon as Shabbos was over, the Chofetz Chaim said "A Guta Voch" to the Rav and walked out. The Rav called after him: "Come for your money. Did you forget it?" The Chofetz Chaim said: "No, but since you didn't give me a receipt, as the Halacha requires, I gave it to you as a gift, which does not need a receipt". Only when the Rav promised he would give receipts in the future, did the Chofetz Chaim take the money back.

P.S. Sholosh Seudos sponsored this week by the Nayowitz family as they take leave. **צאתכם לשלום** and may you be joyful in your new home.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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