



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: בחקוטי	סזק"ש
Friday	8:00	6:50/8:10					9:11
Shabbos		7:55	6:30	7:20	9:00		9:11
Sunday		8:10	7:30		7:30		9:11

IMPORTANCE OF ...

The Gemara (Sotah 11a) states that although Miriam only waited moments to keep an eye on Moshe in the Nile, she was repaid by Bnei Yisroel waiting 7 days for her to recover from Tzaraas, illustrating how a מדה טובה (favorable measure) is so much greater than a מדת פורעניות (punitive measure). Tosafos asks, do we not find that a מדת פורעניות is greater where the Torah says: איכה ירדוף אחד אלף ושנים יניסו רבבה - that (where the Jews are to be punished) even 1 gentile soldier can chase 1000 Jews and 2 gentile soldiers are sufficient to pursue 10,000 Jews? On the other hand, where the Jews are deserving, the Posuk requires 5 Jews to pursue 100 gentiles and ונמאה מכס רבבה ירדפו - as many as 100 Jews are needed to pursue 10,000 gentile soldiers. Tosafos answers that to pursue 10,000, 2 is always sufficient. However, 100 would be required to both pursue and slay the enemy. Still, shouldn't the מדה טובה be greater here? The Gemara (Moed Katan 16b) states that Dovid HaMelech gave a sigh over the fact that he only managed to kill 800 enemy soldiers with a single arrow, instead of the 1000 made possible by the Posuk: איכה ירדוף אחד אלף. Although a Bas Kol declared that Dovid lost the last 200 because of the Bas Sheva incident, still, was he not pursuing and killing here, which, as Tosafos stated, would require more than just 1 or 2? The גרש כרמל suggests that according to the Sifra, the word מכס (ומאה מכס) (ורדפו מכס) refers to the weaker soldiers, where 5 are required to pursue and slay 100. With a brave warrior such as Dovid however, even 1 could slay 1000. Therefore, the superiority of the מדה טובה lies in the ability of a single Dovid to not only pursue, but to slay 1000.

DID YOU KNOW THAT ...

The Mishna (Edios 8:6) states that during the time of Ezra, it was permitted to offer Korbanos even without a Beis HaMikdash (which had yet to be rebuilt), simply by building a מזבח. Yet, after the Churban of the second Beis HaMikdash, the Tanaim who remained in Eretz Yisroel did not construct a מזבח and offer Korbanos, even though they still had access to ashes of a Parah Adumah and would have been able in any case to offer those Korbanos such as Korban Pesach, which may be brought בטומאה. Why is that? The Mishna (Megilah 28a) states that one may not hold a Hespel or be frivolous in a Shul that has fallen into physical ruin because of the Posuk: והשמותי את מקדשיכם, from which we derive that its קדושה exists even where שמש (desolate). The Rambam (בית הבחירה 6:16) uses the same Posuk to establish that the קדושה of the הר הבית remains intact forever, even though the Mishna only mentioned a בית הכנסת. The Binyan Tzion (1) explains that the Rambam's source is a Drasha in the Midrash, which states: מקדשיכם לרבות בתי כנסיות - the word מקדשיכם includes Shuls, implying that the initial definition of the word referred to the Beis HaMikdash. The same should be true for והשמותי את מקדשיכם. If so, why does the Posuk continue with: ולא אריה בריח ניהחכם, that Hashem will not smell the aroma of our Korbanos? If the Beis HaMikdash was destroyed, where would such an aroma come from? It must be that if the הר הבית retains its קדושה, I would think a מזבח could be constructed on the site, and Korbanos brought. If that were to happen, Hashem says, He will not smell them. In the time of Ezra, however, as the Beis HaMikdash was being rebuilt, Korbanos were accepted.

QUESTION OF THE WEEK:

Where would a person be believed only if testifying alone, but would not be believed if testifying with any other witness?

ANSWER TO LAST WEEK:

(Where do we insist on מצוות עשה but ignore תעשה?)
The Machatzis HaShekel (א"ח 640:3) explains that the mitzvah of Chinuch only applies to מצוות עשה, which is why Beis Din is not obligated to prevent a child from eating גבלה. However, a child should be prevented (gradually) from eating on Yom Kippur, since מצוות עשה is עינוי.

DIN'S CORNER:

If a Gabbai wishes to give the first Aliyah to a non-Kohen in the Kohen's presence, they must first obtain the Kohen's permission. This is sufficient Monday, Thursday or Rosh Chodesh, even if the Kohen remains in the room. However, on Shabbos and Yom Tov, the Kohen's permission is irrelevant since a non-Kohen may in any case not be called first if a Kohen is in the room. (Igros Moshe א"ח 3:20)

A Lesson Can Be Learned From:

A Meshulach had a regular route to travel when he went out to collect Tzedaka. Whenever he came to a certain city, he would always stay in the home of a certain wealthy man. However, when that wealthy host married off his daughter to a young man who was a Chosid of the Kotzker Rebbe, the Meshulach no longer came there for lodging, making it known that it was because he did not like Kotzk. The young man went to see the Meshulach, saying that he understood why some people did not like Kotzk, since they used to daven very late, past the תפילה. However, davening was only MiDeRabbonon, whereas what the Meshulach had done embarrassed him and his father-in-law, which is forbidden Min HaTorah! The Meshulach apologized and, closing his eyes for a moment, said that he just did Teshuvah. The young man asked "Just like that? Such a quick Teshuvah?" The Meshulach replied: "Yes. Just as we find that a Rasha can marry a woman on condition that he is a Tzadik, because we assume he had a momentary thought of Teshuvah, so too, can I have such a thought." When the young man repeated the conversation to the Kotzker, the Rebbe said to him "Next time, tell the Meshulach that a thought of Teshuvah will only work for a Chasan, whose sins are forgiven anyway. He however, must do more."

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