



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:05	6:50/7:45				9:22
Shabbos		8:00	6:45	7:35	9:00	9:23
Sunday		8:15	8:00		8:00	9:23

IMPORTANCE OF ...

The *Rambam* (הל' תשובה 4:2) states that every community must appoint a **חכם** who has always had **יראת שמים** to lead them and give them **תוכחה** as necessary. The *Mishna* (*Avos D'Rav Nasan* 17:3) states that *Torah* is not transmitted as an inheritance, as illustrated by the sons of Moshe who were not learned and therefore inappropriate to succeed Moshe as a leader. When Moshe asked for a successor, *Hashem* designated Yehoshua and told Moshe to assemble the sages of *Bnei Yisroel* with a translator, so that Yehoshua could say a *Drasha*. The *Yalkut* explains that this was to ensure that *Bnei Yisroel* would not criticize Yehoshua for not having had the courage to speak while Moshe was still alive. The *MaHaritatz* (133) adds that when Moshe saw he was unable to win entry into *Eretz Yisroel*, he requested a successor **אשר יצא לפנים** - who will go out before them. Since Moshe was being punished because of *Bnei Yisroel*, despite his efforts and sacrifices on their behalf, he wondered who could possibly take over his position without running that very same risk. **אשר יצא לפנים** really meant **אשר יצא מתחת ידיהם** - who will be able to avoid being injured through them. Moshe therefore argued that he should not be taken from the world before seeing his successor, to ensure that the *Bnei Yisroel* would not be left **רועה** like abandoned sheep. The *Gemara* (*Sanhedrin* 110a) derives an **איסור** to support a quarrel from the *Posuk*: **ולא יהיה כקרה וכעדתו**. So too, any community that does not appoint for themselves a *Talmid Chochom* as a Rav is violating: **ולא תהיה עדת ה' כצאן אשר אין להם רועה**.

QUESTION OF THE WEEK:

Who takes precedence when entering a room: he who is carrying his *Talis* and *Tefillin* in their bag(s) or he who is wearing them ?

ANSWER TO LAST WEEK:

(When might one be required to repeat *Birchos HaTorah* ?)
Teshuvos HaRosh (4:2) rules that if one is: **תורתו אומנתו** (*Torah* is his trade) and his mind is always concerned with studying except for the time he must earn a living, he need not say *Birchos HaTorah* again after the morning, regardless of disruptions during the day. However, if one who is not so focused on *Torah* should suddenly decide to study, he must repeat *Birchos HaTorah* before studying. (See *Mishna Berurah* 47:22)

DIN'S CORNER:

One is not permitted to cast lots on *Shabbos* in order to distribute different portions, even to one's own household. However, it is permitted to do so in order to designate who shall receive an *Aliyah* or who shall say *Kaddish*. Still, only the method which distributes based on the page a *Sefer* was opened to is allowed. Using prepared lots with people's names is not. (*MB* 323:24)

DID YOU KNOW THAT ...

The *Gemara* (*Bava Basra* 115b) states that in matters of inheritance, since a son takes precedence over a daughter, that precedence passes on to the son's heirs. Thus, if a man dies leaving behind a daughter and granddaughter (from his deceased son), the granddaughter steps into her dead father's shoes and inherits all from her grandfather, exclusively. The *Tzadokim* tried to enforce a rule allowing the daughter to at least share inheritance with the granddaughter, since they are both females and the daughter is a level closer to the testator. R' Yochanan b. Zakkai pretended to join the *Tzadokim* in order to defeat this argument. He pointed out that among the descendants of Eisav, Anah is listed as the son of Tzivon and the grandson of Seir HaChori. Yet, does not the *Posuk* also refer to him as the **son** of Seir HaChori ? It must be because he stood in his father's shoes to inherit from the grandfather, thus conferring on him the status of an actual son. *Tosafos* asks: how does this establish that a granddaughter takes her father's place - perhaps only a grandson would ? *Tosafos* cites *Rabbeinu Tam* who answers that Anah was in fact Tzivon's daughter, not his son, thus proving R' Yochanan's argument. Why then does the *Posuk* say: **"הוא ענה"**, (using a masculine adverb) instead of **היא ענה** ? *Tosafos* concludes that since she inherited like a man, she was referred to as a man. The *Rebbe R' Heshel* cites this *Tosafos* to explain why the *Posuk* says: **הם - כן בנות צלפחד דוברות נתון תתן להם** - the daughters of Tzelafchad speak correctly, give them [inheritance] ... where the word **דוברות** is feminine but **להם** is masculine. Since the phrase: **נתון תתן** granted these daughters man-like inheritance, the masculine adverb was used.

A Lesson Can Be Learned From:

A woman once received a letter from her father, who had abandoned her with her mother when she was a baby. He was now old and remorseful, having spent most of his life as an apostate Jew, and he was begging her to let him come and live in her house. The woman and her husband agreed to let her father stay with them, provided he behaved. Soon after, the father felt his end approaching and told his daughter the following: "I was born in Altona, where R' Yonasan Eibshitz was the Rav, and where R' Yaakov Emden fought with him over various issues. My father sided with R' Yaakov and on the day of my Bris, my father finished writing a pamphlet criticizing R' Yonasan. R' Yaakov gave me a brocho that I should follow the pamphlet and be the opposite of R' Yonasan. When R' Yonasan heard this, he said 'Amen, let it be so'. With this curse hanging over me, I ended up at the lowest level a person can sink to. But I believe that if you tell my story to a Tzadik and ask him to pray for me after my death, I may still have some hope". When he died, the daughter came to R' Binyomin Diskin with the story, as her father had asked. R' Binyomin agreed to pray for him, and repeated the story often as a lesson in how carefully one must avoid criticizing Tzadikim.

P.S. *Sholosh Seudos* sponsored this week by the Auslander family.