



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:13	6:45/7:35				9:16
Shabbos		8:05	6:45	7:40	9:00	9:16
Sunday		8:25	8:00		8:00	9:16

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 82a) states that when Pinchas saw Zimri consorting with Kazbi the Midianite, he said to Moshe: Did you not teach me that if someone does such a thing, **קנאין פוגעין בו** - zealots may kill him? Moshe replied with a parable: Let he who reads the letter, fulfill its instructions. The *RaN* asks: did not the *Gemara* say just a few lines before, that although **קנאין פוגעין בו** is the *Halachah*, yet, if someone comes to ask if he should act this way, **אין מורין כן** - he is not instructed to do so? How then did Moshe suggest such a thing to Pinchas? The *Gemara* (*Zevachim* 101b) records a *Machlokes* over whether Pinchas became a *Kohen* when Aharon and his sons became *Kohanim* or whether it was only after he killed Zimri that he was rewarded with this honor. According to R' Yehuda and R' Shimon who say he was already a *Kohen* before, how could Pinchas have even considered killing Zimri? Wouldn't that make him **טמא** and perhaps **פסול** to do the *Avodah*? Although the *Midrash* elaborates on the miraculous nature of Pinchas' deed, in which Zimri and Kazbi did not actually die until after Pinchas had dropped them, still, Pinchas did not know this would happen. The *Aruch LaNer* suggests that Pinchas knew that **קנאין פוגעין בו** but was unsure if it applied to him as a *Kohen*. Moshe, who knew via *Ruach HaKodesh* that Pinchas would not be impaired by his act of zealotry, was able to assure him that his *Kehunah* would not be negatively affected. The *RaN's* question was based on the *Gemara's* statement that if one comes to ask if he should kill a **בויעל ארמית** he should not be instructed to do so. However, here, Pinchas already knew that this *Halachah* applied; his question concerned whether it applied to him as a *Kohen*. Such a **שאלה** was appropriate for Moshe to *pasken*.

QUESTION OF THE WEEK:

If a mistake found in a *Sefer Torah* during *laining* renders the *Sefer* **פסול**, why are we **יוצא** all the previous *lainings* that used it?

ANSWER TO LAST WEEK:

(Is a *Shomer* who forgot to sell *Chometz* in his care **פושע** and **חייב**?)

The *Mishna Berurah* (443:12) cites opinions that would be **מחייב** a *Shomer S'char* (paid *Shomer*) and even an unpaid one for such negligence. However, most *Poskim* agree that forgetting to sell the *Chometz* is not **פשעה** in the *Shemirah*, leaving him **פטור**.

DIN'S CORNER:

One may not pay for a son's *Torah* education with money separated for *Maaser Ani* until the son reaches an age where the father is no longer obligated to teach him. The same is true with regard to summer camp, which can also not be paid for with *Maaser* money. However, if it is arranged so that the tuition fee is lowered and one increases a "gift" to the yeshiva organization, that gift may be paid from *Maaser* money. (10:165 **משנה הלכות**)

DID YOU KNOW THAT

The *Magen Avraham* (א"ח 56:4) states that the *Rema's* ruling that one stands when hearing *Kadish* or when other **דברי קדושה** are said, is based on a *Yerushalmi* which cites a *Posuk* describing Ehud's visit to Eglon, where Ehud said "קום כי דבר ד' אליך", and Eglon stood. The *Rema* in *דרכי משה* (א"ח 56:5) cites the *MaHaril* who would only stand for *Kadish* if he was already standing for the part of *davening* that immediately preceded it, such as after *Hallel*, and even then, he would only remain standing until after .. **יהא שמלי רבא וכו'**. Some *Meforshim* explain that this was the custom of the *ARI Z"L*, who held that the *Yerushalmi* was a printing error. However, the *Magen Avraham* holds that one should stand, and that the printing error in the *Yerushalmi* was not in the conclusion, but merely the *Posuk*, which really states: **דבר אלוקים לי אליך ויקם** (*Shoftim* 3:20). R' Shlomo Kluger in his *Sefer S'nos Chיים* (21) confirms that the error was only in the *Posuk*, and asks why the *Yerushalmi* apparently chose a *Posuk* from *Shoftim* as a source, over the *Posuk*: **קום בלק ושמע**, where Bilaam tells Balak to rise when hearing what *Hashem* has bidden him to say. R' Yehudah Assad (יהודה יעלה 1:11) explains that it is clear from *Rashi* and the *Midrash* that Bilaam told Balak to stand for another reason. Balak had mocked Bilaam upon his return from hearing *Hashem's* instructions, saying: you are not in control. Bilaam wished to chastise Balak for that and so, he told him to stand. As such, this would not have presented an effective proof for the *Yerushalmi*, which chose instead to use the *Posuk* from *Shoftim*.

A Lesson Can Be Learned From:

A bank manager in Eretz Yisrael who had strayed far from *Shemiras HaMitzvos* had resolved to become a *Baal Teshuvah* and accepted upon himself to begin immediately. Only one thing bothered him - how could he walk into the bank tomorrow with a *Kipah*, and face the mockery of being labeled a "Dati"? He decided not to wear it and so, he entered the bank without incident. He took out his breakfast roll and suddenly remembered that he could not eat it with an uncovered head. As he now struggled with this new dilemma, a wealthy customer walked into the bank with a bag of valuable gold coins. Suddenly the bag tore and the coins scattered. The bank policy in such cases was to lock the doors to prevent theft, which was done. The manager watched as everyone went down on their knees, including the customer, who gave no thought to his humiliating appearance while collecting his coins. And the bank manager thought to himself, if such a person is willing to make such a sacrifice for **זוזים** (coins) which are **זז** (move) from one to the other and are gone tomorrow, how much more must one sacrifice for *mitzvos*, which are eternal. He put on the *Kipah* and thanked *Hashem* for the excellent timing.

P.S. Sholosh Seudos sponsored this week by the Nayowitz family in celebration of the Bar Mitzvah of their son Seth. Mazel Tov and may the family enjoy much *Nachas* from him and his siblings.