



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: פנחס שזק"ש
Friday	8:10	6:45/7:35				9:19
Shabbos		8:00	6:45	7:40	9:00	9:19
Sunday		8:20	8:00		8:00	9:19

### IMPORTANCE OF ...

The *Mishna* (*Menachos* 87a) states that when the נסכי יין (wine libations) were prepared, the wine would be taken from small barrels that were not filled to the top, as this preserved wine better. The wine actually used would be taken from the middle of the barrel, since invariably, a powdery substance called קמחין formed on the upper surface, and sediment lined the bottom. R' Yosi invalidated any wine that contained קמחין, characterizing such wine as blemished. The *Posuk* says: תמימים יהיו לכם ונסכיכם, from which we derive that just as the animals offered for a *Korban* had to be תמימים (unblemished), so too must נסכיכם - their libations, be unblemished. The *Meforshim* ask why this requirement is stated only with regard to the *Korbanos* of *Shevuos*, and not for any other *Yom Tov*. The *Ohel Moshe* (137) cites the *Mishna* (*Bava Basra* 97b) which states that if one sells wine and it sours, the seller is not responsible for the loss unless it is known (albeit not to the buyer) that his wine always sours. If it is so, it is fraudulent and the seller must return the money. If the seller said he was selling יין מבושם, a high-quality, pleasant-tasting wine, he is obligated to provide wine which will keep until *Shevuos*. The *Rashbam* explains that even the best wines cannot be expected to survive the summer heat. As such, the wine provided for the נסכים of *Shevuos* had to be watched carefully to ensure that it had not spoiled or developed a blemish such as קמחין. The נסכים of other *Yomim Tovim* did not run such a risk.

### QUESTION OF THE WEEK:

Where do we find that one may walk out of the house on *Shabbos* carrying money, without an emergency, where he is not going to use the money, and he has no need to go anywhere ?

### ANSWER TO LAST WEEK:

(Why are we יוצא all previous קריאות התורה if the *Sefer* is found to be פסול ?)  
The *Mishna Berurah* (143:13) cites opinions that allow one to read from a *Sefer Torah* that is *Posul* if no other *Sefer* is available. As such, the consensus is that בדיעבד, one can rely on those opinions regarding whatever קריאה one heard from such a *Sefer* before discovering it was *Posul*. R' Moshe Sternbuch also suggests that since we are not experts in חסרות ויתירות, perhaps all our *Seferim* are *Posul*. We can therefore rely only on what we see before us and deal with a definite mistake accordingly.

### DIN'S CORNER:

One may move and/or redirect a fan on *Shabbos* to blow in his direction in order to cool himself. However, one may not redirect the fan so as to stop blowing on him if he finds the cool air disturbing, unless he is ill or will become so. The fan may not be moved unless the plug is firmly connected to the outlet in such a way that through movement of the fan, the plug cannot inadvertently be removed from the outlet. (באר משה) 8:31

### DID YOU KNOW THAT ...

The *Gemara* (*Taanis* 4a) quotes Rav Ashi as requiring a *Talmid Chochom* to be as hard as iron (unwavering in his views), as derived from the words: וכפטיש יפצץ סלע - likening the *Torah* and a *Talmid Chochom* to a hammer that smashes rock. If he is not, Rav Ashi says, he is not a *Talmid Chochom*. If he is to be hard and unwavering, would this not conflict with the *Mishna* (*Avos* 5:11) which defines a *Chosid* as one whom it is difficult to anger but is easily appeased ? Furthermore, how does he lose his *Chochmah* by not being hard and unwavering ? *Igros Moshe* (1:54) explains that a *Talmid Chochom* must stick to his position on Halacha, even to the extent of becoming angry when necessary at those who do not wish to comply. If he were then to allow himself to become easily appeased, it would not be viewed as good *Midos* on his part, but as a sign of weakness. The result would be that his other rulings would be ignored and the *Torah* itself would suffer. Hence his loss of *Chochmah*. The *Mishna* in *Avos*, on the other hand, speaks of a situation where someone has been openly and intentionally wicked, deserving to bear the brunt of another's anger. Here, if one controls his anger and allows appeasement, it is clear to all that he is doing so only as a result of good *Midos*. In fact, as *Rabbeinu Yonah* points out, the *Mishna* says he should be קשה לכעוס - difficult to anger, which allows him to become angry לשם שמים, like Pinchas, but then praises him for overcoming his anger quickly. This distinction resolves a seeming contradiction between the *Rambam* (דעות 1:4) who says that one should adopt מדה בינונית (average virtue) in all things, including anger, whereas in דעות 2:3, he says that one should not adopt מדה בינונית towards anger but go to the extreme of avoiding it entirely. The latter is a general recommendation to follow; the former is what one should do when faced with a public sin, where to ignore it, could convey a disastrous message.

### A Lesson Can Be Learned From:

A barber in Tel Aviv did not close his shop on Friday night. In fact, he claimed that his clientele were busy all week and the only opportunity they had for haircuts was Friday night, when he made most of his living. A local Rav encouraged him to close Friday night for one month and to calculate his earnings. The Rav promised him that he would see a 30% increase from staying closed. The barber was open-minded enough to agree and at the end of a month, he found that his earnings had increased by 50%. The Rav was overjoyed as he watched the barber and his family become Baalei Teshuva, but wondered if he had the right to "test" Hashem this way. When R' Chaim Kanievski heard this story, he immediately brought proof that one may do so from Daniel (1:8) where the king's officer responsible for feeding Daniel and several other children was reluctant to exempt them from eating פת בג (which was forbidden). Daniel promised him that if he fed them beans for 10 days, he would see that they were just as healthy as those who ate the other food. Thus, for a Kiddush Hashem, it is permitted to test Hashem.

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