



	Candles	Mincha	DafYomi	Shiur	פרשת: במדבר	סזק"ש Shachris
Friday	7:45	6:50/7:55				9:18
Shabbos		7:40	6:30	7:25	9:00	9:18
Sunday		7:55	7:30		7:30	9:17

## IMPORTANCE OF ...

The *Gemara* (*Berachos* 28a) relates that when R' Elazar b. Azaryah was offered the post of *Rosh Mesivta* (replacing R' Gamliel), he consulted with his wife. "Maybe they will remove you too, eventually" she cautioned. "One should use a precious glass for a day, even if it will break the next day" R' Elazar replied. "But you have no white hairs" she countered. The *Gemara* then states that 18 rows of white hair appeared in R' Elazar's beard. One might ask how the last comment of R' Elazar's wife followed from their earlier discussion. The *Baal HaTurim* notes that the word **הפקד את הלויים** is used twice: **הפקד עליו רשע** and **הפקד את הלויים**, to teach us that a person is not appointed to be an official on earth unless he reaches the level of a wicked person in Heaven. Why is that? The *Gemara* (*Succah* 52a) says that Abaye overheard a man and woman planning to travel together early one morning. Abaye followed them, hoping to prevent them from sinning but they innocently parted company at a crossroads. Abaye was depressed, believing that if it had been him, he would have had more difficulty avoiding the sin, until an old man told him the rule that the greater a man is, the greater his evil inclination. The *Ohel Yehoshua* says that this is the meaning of the *Baal HaTurim's* words - if one's position rises, so too does his *Yetzer HoRa*, increasing the potential wickedness within him. What then is someone to do, if he is suddenly cast down from greatness, since his evil *Yetzer* is still powerful, but he no longer possesses the greatness with which to fight it? This was the point of R' Elazar's wife. She was concerned over the enlarged *Yetzer HoRa* R' Elazar would receive as a result of his appointment, and what would happen if he were suddenly removed. She stated that he didn't have white hair, observing that at least if he were old, his remaining life expectancy wouldn't leave him much time to worry about an enlarged *Yetzer HoRa*. However, as a young man, how could he hope to deal with it for the rest of his life?

## QUESTION OF THE WEEK:

May one lend money to a prospective *Baal Teshuvah* with a condition that the borrower keep the *Torah* and observe *mitzvos*?

## ANSWER TO LAST WEEK:

(Which son, supported by his father, may keep his own *Metzias* / earnings?)  
Despite being supported by his father, a married son keeps his own earnings and findings. (see *Pischei Choshen שכירות* 7:n35)

## DIN'S CORNER:

Usually, if *Rosh Chodesh* falls on Sunday, one would only say **רצה** during *Birchas HaMazon* after eating *Seudah Shlishis*, but not **יעלה ויבא**, since to say **יעלה ויבא** as well would appear contradictory. However, the *TaZ* and others hold that if the meal has extended into the night, since **רצה** is said first, **יעלה ויבא** should then also be said. (*Mishna Berurah* 188:33)

## DID YOU KNOW THAT ...

The *Mishna* (*Shabbos* 148b) states that one may count his guests and portions on *Shabbos* as long as he does so from memory, but he may not read them from a written list. The *Gemara* lists two reasons: 1) Rav Bibi - he may come to erase something from the list; 2) Abaye - he may come to read other business documents. The *Gemara* suggests that if the list is written high up on the wall above and unreachable, Rav Bibi might permit the list to be read, as one would be unable to erase anything on it. However, the *Mishna* (*ibid* 11a) states that one may not read to the light of a lamp on *Shabbos* (for fear he may adjust the oil), even if it's up high and unreachable. The *Chasam Sofer* notes that the *Gemara* seems to only be concerned with the fear of erasure, not of writing, assumedly because the host wouldn't be expected to add any new guests, or else because he would presumably come to his senses before writing on *Shabbos*. In any case, the *Chasam Sofer* (*Kovetz* 8) points out, no one seems to be concerned that by counting guests, one might violate the *Issur* against counting *Bnei Yisroel* (*Yuma* 22b). It must be because a host wouldn't actually be counting, as much as matching against portions. The *Ramban* (*Bamidbar* 1:3) states that punishment for counting strikes only when the counting was done **לצורך**. The *Chasam Sofer* asks why only those over the age of 20 were punished, refused entry into *Eretz Yisroel* and destined to die in the *Midbar*. Were there not 19 year-olds who had also rebelled and equally deserved death? Why didn't their status change when they turned 20? It must be because the **counting** of *Bnei Yisroel* was limited to those over 20; the 19-year-olds were not counted and were thus spared the punishment of death in the *Midbar*. But wasn't the counting **לצורך**, preparing for the division of *Eretz Yisroel*? The *Chasam Sofer* says yes. But since they (*Meraglim*) later said they didn't want to go, the counting became retroactively **לצורך**.

## A Lesson Can Be Learned From:

A wealthy man who had just been blessed with a child after many years wished to donate 20% of his assets to medical research but could not decide between fertility research and eye disease research, since Chazal say about both the childless and the blind, that they are compared to the dead. His question (which was more appropriate) was sent to R' Chaim Kanievsky, who replied that eye care research should be favored. His reasoning was as follows: The *Shulchan Aruch* (*אורח* 473:5) states that when choosing a vegetable for use as *Maror* at the *Seder*, one should select the first type mentioned in the list of the *Mishna* (*Pesachim* 39a), and if that is not possible, he should choose the second one listed etc..., in the order stated. Thus, we see that Chazal's order is significant. So too, when the *Gemara* (*Nedarim* 64b) lists the four men who are considered as if dead, the pauper, the leper, the blind and the childless, the blind comes before the childless, establishing its priority.

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