



	Candles	Mincha	DafYomi	Shiur	פרשת: פנחס ש"ש Shachris
Friday	8:15	6:50/7:45			9:13
Shabbos		8:10	7:00	7:55	9:00
Sunday		8:20	8:00		8:00

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 43b) states that *Hashem* told Yehoshua how someone had violated the *Cherem* against taking from the spoils of Yericho, but *Hashem* did not say who it was. Yehoshua then cast lots (גורל) and determined that it was Achan, who was encouraged to confess. When Achan claimed that such a lottery should not be relied upon, Yehoshua said: Please do not cast any aspersions on the lottery, as *Eretz Yisroel* will be divided among the tribes using a lottery, as stated: אך בגורל יחלק את הארץ. A group of 12 people once set up a lottery for a silver cup, throwing their names into a hat. When the winning draw was taken, one of the group decided to check all the lots and discovered that only 10 of the 12 participants in the group was represented there – 2 had been blank. The winner claimed that since the lot with his name had been chosen anyway, practically, even if the missing names had been on the lots, they still would not have been chosen. The *Chavos Yair* (61) ruled that the whole lottery had to be redone, sticking to the principle that a גורל administered in less than a perfectly legal way was automatically בטל. The reason for this is that a גורל reflects what was decided in *Shomayim*, but only if done properly. Therefore, the validity of the גורל requires that all be above-board, even if the same result would have emerged. The *Rav Poalim* (י"ד 30) wonders why this case was not simply gambling, which should not be allowed. He answers, in essence, that with regard to acquiring objects through a גורל, the "prize" is viewed as being owned jointly by all the participants, and the money they "invest" is really money being placed into a sort of trust or פקדון. Therefore, a winner acquires the prize from the joint-ownership of the entire group, which is entirely valid.

QUESTION OF THE WEEK:

Who is permitted to work only for himself, but not to be employed by another ?

ANSWER TO LAST WEEK:

(Where do *berachos* change based on willingness to eat ?)

The *Shulchan Aruch* (או"ח 204:1) rules that one recites a *brocha* of *SheHakol* over a piece of bread that is moldy. However, the *Shaar HaTziun* (1) notes that if there is a spot on the bread that is not yet moldy, one is required to recite *HaMotzi* and eat that.

DIN'S CORNER:

Although it is recommended that one stand during *Chazoras HaShatz* in order to concentrate better (and avoid talking), a person may sit after the *Shliach Tzibur* completes the *brocho* of *הקל הקדוש*. However, he must later rise and remain standing during the saying of *מודים דרבנן* since one may not bow when one is sitting. An officially appointed *Gabbai* has the right to determine if the *minhag* of the *Tzibur* is to stand for *Chazoras HaShatz*. (*Yechave Daas* 5:11).

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 66b) states that if a *Kohen* did the *Avodah* in the *Beis HaMikdash*, and it was later discovered that his mother had previously been divorced (*i.e.* before she married his father), his *Avodah* remains nevertheless valid. Rav Yehudah quotes Shmuel as deriving this from והיתה לו ולזרעו אחריו - that all of a *Kohen's* children, even the ones unfit for *Avodah*, are still *Kohanim*, and their inadvertent *Avodah* is still valid. Shmuel's father derives this from ברך ד' חילו ופעל דיו תרצה - even what the "חילו" (*Chalal*) among them do, is still valid. The *Gemara* asks, what about the *Avodah* of a *Baal Mum* (blemished *Kohen*). Is it valid ? The *Gemara* answers no, again quoting Rav Yehudah in Shmuel's name, who derives this from: הנני נותן לו את בריתי שלום - where שלום tells me he must be whole (שלם), unblemished. But, the *Gemara* asks, the *Posuk* says שלום (peace), not שלם ! Yes, Rav Nachman says, but the letter *Vav* in שלום is severed, allowing us to treat it somehow as שלם. The *Meforshim* point out that although the severed *Vav* is the source of a Halachic ruling regarding blemished *Kohanim*, the *Rambam* seems not to mention the need to write a *Sefer Torah* with such a *Vav*. The *Mכתם לדוד* (י"ד 39) quotes a suggested explanation, that only according to (Rav Yehuda quoting) Shmuel is it necessary to exclude the *Avodah* of a blemished *Kohen*, since I might have validated him along with the son of a divorced woman (above) under "ולזרעו". However, according to Shmuel's father who uses חילו ד' ברך ד' to validate a *Chalal's* *Avodah*, a *Baal Mum* would not have been included in חילו. If the *Rambam* holds like Shmuel's father – not Shmuel himself, (if one must rule like a Rav over the Talmid, one must also rule like a father over a son) there would be no need for the *Drasha* of שלום/שלם, and thus no need for a severed *Vav*.

A Lesson Can Be Learned From:

In 1947, Rav Isser Zalman Meltzer was learning late at night and seemed to be having difficulties understanding a certain *Rambam*. Ignoring the British-instituted curfew, he walked outside and strolled over to the home of a younger relative, with whom he enjoyed discussing such topics. Rav Isser Zalman quickly engaged the young man in his problem with the *Rambam* and after an hour or so, was pleased with the rationale put forward by the young man. Bidding him a good night, Rav Isser Zalman turned for home. For many years, the relative's family would recount this incident as indicative of Rav Isser Zalman's love of learning. Years later they discovered another side to the story. On that very day, Rav Isser Zalman had met the publisher who was prepared to publish Rav Isser Zalman's *Sefer Abn haZol* the very next day. When Rav Isser Zalman sat down to review the manuscript for the last time, he discovered that he had quoted in it from two brothers-in-law, Talmidei Chachomim, relatives of his. However, there was yet a third brother-in-law of theirs, who was not quoted in his *Sefer*. Concern for a possible slight made Rav Isser Zalman visit that third brother-in-law the night before publication with an apparent "difficult *Rambam*", in order to obtain something from him as well, to include in the *Sefer*.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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