



	Candles	Mincha	DafYomi	Shiur	פרשת: פינחס זק"ש Shachris
Friday	8:08	6:50/7:45			9:21
Shabbos	8:03	6:45		7:45	9:21
Sunday	8:15	7:45		8:00	9:21

IMPORTANCE OF

The *Gemara* (*Megilah* 3a) states: מבטלין .. כהנים בעבודתם – the *Kohanim* would shut down the (morning) *Avodah*, in order to go hear the reading of the *Megilah*. *Tosafos* asks why the *Gemara* used the word “מבטלין” – wouldn’t there be sufficient time to do the *Avodah* after the *Megilah* was read? *Tosafos* answers that since the time for the *Avodah* commences when daylight begins, pushing it aside for *Megilah* constitutes *Bitul*. The *Turei Even* is not satisfied with this, maintaining that the *Gemara* should have rather said מביטלין מקדימין מקרא מגילה לעבודה instead of מבטלין, since the *Avodah* is merely pushed off. The *Yalkut* (776) states on the words: עולת תמיד that no man lodged overnight in Yerushalayim and retained his *Aveiros*, since the daily *Korban Tomid* brought in the morning atoned for his overnight sins. The *Panim Yafos* explains why this applies to the morning *Korban Tomid* rather than the afternoon one, based on the *Gemara* (*Zevachim* 7a) that the *Tomid* (*Korban Olah*) atones for failure to perform *Mitzvos Aseh*. Since, according to the *Gemara* (*Menachos* 41a), such failures are punished בעידן ריתחא (at the time of Hashem’s “wrath”), which takes place as daylight begins (*Berachos* 7a), the morning *Tomid* is offered especially at that time, to atone before any punishment is meted out. The *Panim Masbiros* suggests that this may explain why the *Gemara* used the word מבטלין, rather than מקדימין, because by postponing the morning *Avodah*, those in need of a *Kaparah* for *Bitul Mitzvos Aseh* would be deprived of the *Korban Tomid* during the crucial first hours of daylight, an opportunity that would not be available later. *Tosafos* implies as much when beginning his explanation with a description of the *Avodah* as taking place: משהאיר היום – as daylight begins.

QUESTION OF THE WEEK:

Where would someone fulfill an important *mitzvah* properly, at the proper time, in the proper place, with the proper *Kavanah*, not violate any of *Taryag mitzvos*, yet, be punishable by death?

ANSWER TO LAST WEEK:

(When would one step back 3 paces in the middle of *Shemona Esrei*?)

The *Mishna Berurah* (124:13) quotes the *Pri Megadim* who says that if one is still saying *Shemona Esrei* when the *Shliach Tzibur* is about to begin *Chazoras HaShatz*, and he is afraid that some people might make fun of his apparent “long” *davening*, he should step back 3 steps and return, as if he had finished, and then complete his *Shemona Esrei* standing at his place.

DIN'S CORNER:

If one must take medicine on one of the 4 fast days, he should do so without water, even though he would not have said a *brocho* over the water in any case. Where it is painful or impossible to swallow the pill without water, one may take water, less than a cheekful, except for *Tisha B'av*, where water is permitted only if extremely painful without it. (*Teshuvos V'Hanhagos* 3:156)

DID YOU KNOW THAT

The *Minchas Chinuch* (462) states that the *Dinim* of a *מסית* (one who persuades others to be idolaters) only apply to a Jew who did such persuading, not a gentile, as the *Posuk* says: כי יסיתך אחיך. The *Yad Chinuch* (61) asks: Did not Hashem command Moshe to attack Midian because of: אשר נכלו לכם על דבר פעור – what they did to draw *Bnei Yisroel* into worshipping Peor? Was this not *מסית*? The *Gemara* (*Sanhedrin* 29a) asks: How do we know that we may not speak up on behalf of a *מסית*? From the serpent in Gan Eden, who could have argued דברי הרב ודברי התלמיד – the sinner (*Chava*) should have rather listened to the *Rav* (*Hashem*) and not the student (the serpent), when given a choice. Since the serpent itself did not argue this, and Hashem did not suggest it on its behalf, we see that אין טוענין למסית. *Tosafos* asks: Won't every *מסית* try to excuse himself with this argument?, answering that Hashem never commanded the serpent not to be a *מסית*. As such, it could have “wiggled out” with this excuse. However, where one is commanded not to be a *מסית*, the *Issur* has been violated whether or not the victim ends up doing what the *מסית* said. This means that a gentile, who is not commanded against being a *מסית* may use the excuse of דברי הרב ודברי התלמיד. However, unless he uses it, he, like the serpent, will be liable and be punished for the idolatrous results of his persuasion, which is why Midian was punished for drawing *Bnei Yisroel* after Peor. By the same rule, the *ShaCh* (32:3 ח"מ) absolves one who persuades 2 Jews to bear false testimony, of any guilt, even מדיני שמים. This is because of דברי הרב ודברי התלמיד, which, we see the serpent could have also used to be *Potur* מדיני שמים. Since there is no *Issur* of *מסית* for suborning false testimony, the excuse works.

A Lesson Can Be Learned From:

A bochur from Telz had invited R' Gifter ZT"L to be Mesader Kidushin at his Chasunah in New York, but a storm forced R' Gifter's plane to land in Washington. Having missed the Chasunah, R' Gifter returned to Cleveland where he spoke at a Sheva Berachos. R' Gifter described how he arrived in the Washington airport with 8 bochorim, and immediately looked around for a spot to daven Maariv. A janitor gave them his storeroom and when they finished, the janitor asked if there was some special prayer for the dead that was said at the end. R' Gifter said Yes, *Kadish Yasom*, but we only say it when there is a minyan. The janitor said he was a Jew and he would like to say it, so they said some *Tehilim* and helped the janitor with *Kadish*. The janitor told them how he had no Jewish upbringing and an abusive father, forcing him to run away from home over 40 years before. For the last 3 nights, his father had come to him in a dream, asking that he say *Kadish* for him. The janitor refused at first, then said he had no opportunity to join a minyan. The father said: “If I bring a minyan to you in the airport, will you?”, and he said OK.

P.S. A Hartzlich Mazel Tov to the extended Kahane family upon the Bar Mitzvah of their son, Mordechai Simcha HaKohen. Sholosh Seudos sponsored this week by the Kiffel family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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