



	Candles	Mincha	DafYomi	Shiur	פרשת: פנחס שוק"ש Shachris
Friday	8:10	6:50/7:45			9:19
Shabbos		8:05	7:15	7:55	9:00 9:19
Sunday		8:35	9:15		8:00 9:20

## IMPORTANCE OF ....

The *Gemara* (*Eruvin* 54b) states that Moshe transmitted the *Torah* to Elazar HaKohen, the *Zekainim* and the people. The *Gemara* (*Bava Basra* 119b) asks, if so, why does the *Posuk* say that the daughters of Tzelafchad stood in front of Moshe, and in front of Elazar etc.. to pose their Halachic inquiry? Would it pay to ask Elazar if Moshe did not know the answer? R' Yoshiah says that the order in the *Posuk* is reversed, i.e. they stood before Moshe, **after** having stood before Elazar etc... who didn't know. Abba Chanan says that Moshe and Elazar were sitting together in the *Beis HaMidrash*. The *Gemara* states that their argument is over whether one may give honor to a student (Elazar) in his teacher's (Moshe's) presence. The *Gemara* concludes that the *Halacha* accords with Abba Chanan, that one may show the student respect, when the teacher himself sometimes shows the student respect. However, where the teacher never shows the student deference, then another may also not. The *Binyan Ariel* points out that in *BeHaaloscha*, when the issue of a *Korban Pesach* for those who were *Tomay* was raised, the question was presented לפני משה ולפני אהרן, and *Rashi* quotes only the opinion of Abba Chanan, that Moshe and Aharon were sitting together in the *Beis HaMidrash* when the question was posed. This is because Aharon and Moshe were deemed equivalent, and Moshe was constantly showing Aharon deference. However, the question of Tzelafchad's daughters was posed לפני משה ולפני אלעזר, where *Rashi* brings both opinions, that of Abba Chana and of R' Yoshiah, because we had no basis to conclude that Moshe had given any deference to Elazar before. As such, it might be necessary to expound and reverse the *Posuk* as R' Yoshiah did.

## QUESTION OF THE WEEK:

The *Rema* (*אור"ח* 225:2) states that one should say the ברוך שפטרני *brocho* when one's son reaches 13. The *GRA* says it should be said בגס ומלכות. If a 13-year old is only a *Safeik Gadol*, how can the father say such a *brocho*?

## ANSWER TO LAST WEEK:

(When is a taller building deemed lower than a shorter one?)

The *Mishna Berurah* (150:3) states that with regard to the *Halacha* which requires that a *Beis HaKnesses* be the highest building in a city, we are only concerned with living space. Thus, where another building is higher by virtue of a spire on the top, but the Shul's living space is above that of the spired building, the Shul is deemed higher.

## DIN'S CORNER:

It would have been possible in a period of time where there were no burdensome decrees afflicting Jews, for a majority of *Klal Yisroel* to discharge the fasts of *Tamuz*, *Teves* and *Tzom Gedalya*, and not have to observe them anymore. However, since they have been permanently accepted and established, this option is no longer available. (*MB* 550:1)

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Basra* 106b) states that if brothers agree to divide an inheritance between them by casting lots (גורל), as soon as the first lot was drawn, the first brother acquires his portion and the rest of the inheritance belongs (jointly) to the remaining brothers, who may continue to divide it among themselves as they see fit. R' Elazar says that the casting of lots is effective here, just as it was when *Eretz Yisroel* was initially divided among the *Shevatim*. The *Gemara* asks, if so, should we not require the use of a special lottery box (*Kalfi*) and confirmation by the *Urim V'Tumim*, as was the case when Yehoshua divided *Eretz Yisroel* (אך בגורל תחלק את הארץ)? Rav Ashi answers that they are not needed when dividing an inheritance because the *kinyan* takes effect by mutual consent – each brother consents to the other brother(s) portion. The *Tiferes L'Moshe* (י"ד 157:1) cites the case of a group of travelers waylaid by gentiles, who said: "Give us one of you (to be killed); if not we will kill all of you". The *Halacha* is that one may not hand over a Jewish life to be killed by the gentiles, even if it means that everyone is at risk. The *Tiferes L'Moshe* adds, however, that if the group of travelers should use a *Goral* to choose someone, that would be permitted, as it was for Yonah. However, the *Meforshim* refuse to accept the use of a *Goral* for *Dinei Nefashos* (life-or-death rulings) and distinguish the case of Yonah, where many non-*Goral* proofs were utilized. The *Yabia Omer* (ח"מ 6:4) was asked regarding the election of a town Rav, where the vote was evenly split, and the head of the election committee decided to cast a *Goral* to determine which of the two candidates should be offered the post. The *Yabia Omer* invalidated the *Goral*, saying that a *Goral* will only help where the participants own something jointly, and the *Goral* helps to determine their individual interests. However, it will not work to create ownership or interest for people, because it would be like an *Asmachta*, which is not effective.

## A Lesson Can Be Learned From:

A woman who had suffered several miscarriages was expecting once again, and this time she ran to her Rebbe for help. Unfortunately, the Rebbe said there was nothing he could do for her. After begging and crying, the woman said: "If the Rebbe truly cannot help me, then I forgive him. However, if the Rebbe just doesn't want to help me, then I can't forgive him". The Rebbe sat for a moment in silence, and then he beckoned the woman to come closer. He told her that the *Mishna* (*Avos* 5:7) states that one of the miracles that occurred in the *Beis HaMikdash* was that no woman ever miscarried from smelling the "בשר קודש" (holy meat) that was constantly burning on the *Mizbeyach*. He then rolled up the sleeve of his *Kapote* and his shirt, and suggested that the woman smell the flesh of his arm, which could also be deemed בשר קודש and would put her in the category of those women in the *Mishnah*. The woman followed the Rebbe's suggestion and was thus assisted in giving successful birth to a healthy child.

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

This issue is dedicated:  
לז"נ פערל ב"ר יצחק הלוי