



	Candles	Mincha	DafYomi	Shiur	פרשת: מסעי ש"ש Shachris
Friday	7:58	6:45/7:45			9:26
Shabbos		1:45/7:53	7:00	7:40	9:00 9:26
Sunday		8:08	8:30		8:00 9:27

IMPORTANCE OF

The *Mishna* (*Sanhedrin* 44b) states that when preparing a man to be executed through stoning, his clothing would be removed since clothing would cushion his fall, prolonging the pain of his death. The *Chachomim* hold that this would be done only for men. R' Yehudah says it would be done for women as well. The *Gemara* (*ibid* 45a) suggests that their *Machlokes* revolves around the issue of what a person prefers. The *Chachomim* say that a person would accept more physical pain if it would spare him humiliation. Thus, since a woman would feel more humiliated if unclothed, she is therefore willing to suffer a prolonged death to avoid it. R' Yehudah holds that no one is willing to suffer physically if it can be avoided, even if it required humiliation. A similar theory explains why *Tzedaka* money is to be used to marry off an orphaned girl before an orphaned boy. The *Gemara* (*Kesubos* 64b) states that a man suffers more than a woman when forced to postpone marriage, while the *Gemara* (*ibid* 67b) says that a woman suffers greater shame. For this reason, she goes first. *Tosafos* (*Kidushin* 41a) notes that the *Gemara* frowns on those who marry off their minor daughters, but justifies it in *Galus*, where one can never know if his situation will continue to be stable enough to marry them off later when they've grown. The *Divrei Yatziv* (9 אה"ע) adds that the same premise permits a younger sister to marry before her older sister, especially if the *Chasan's* qualities are exemplary, and she may certainly marry before an older brother. *Rashi* points out that the *Posuk* lists the daughters of Tzelaftchad in a different order when they got married, from the initial order the *Posuk* presented them in when they petitioned Moshe for inheritance. *Rashi* says the original order listed them according to their wisdom, and the marriage order was לפי גדולתן - by age. The *Panim Yafos* says that the word ותהיינה indicates that they all got married together on the same day, so their age should not have been a factor. Instead, לפי גדולתן means according to the greatness of their husbands' qualities. The better *Chasan* married first, even if he married a younger sister.

QUESTION OF THE WEEK:

Where is there a *Remez* in the names of the 42 traveling stops in P' מסעי that *Bnei Yisroel* never traveled armed or on *Shabbos* ?

ANSWER TO LAST WEEK:

(Must one leave when a group he vowed to stay away from comes to him ?) The *Maharsham* (1:69) ruled that where one vowed not to attend a gathering of a certain group, he was obligated to stay away from their gathering place. However, if they come to him or to a third-party location where he is present, that is not deemed an אסיפה of theirs, and he need not leave.

DIN'S CORNER:

One is required to eat immediately after reciting *Kiddush* on *Shabbos*, in the very spot where the *Kiddush* was said, unless he specifically had in mind during *Kiddush* to eat in a different part of the house. If he is with מוציא others with *Kiddush*, they must all eat. If they do (even if he doesn't), they at least are יוצא. (MB 273)

DID YOU KNOW THAT

The *Gemara* (*Zevachim* 101b) states that Moshe was a *Kohen Gadol* who shared in the *Korbanos*. The *Meforshim* point out that when Aharon was *Niftar* בחדש החמישי באחד לחדש (*Rosh Chodesh Av*), *Targum Yonasan b. Uziel* says that Moshe descended from the mountain מוני בזיען - with torn clothing. If Moshe was a *Kohen Gadol*, was he not bound by the prohibition: ובגדיו לא יפרם which prohibits a *Kohen Gadol* from tearing his clothing out of grief for a deceased ? The *Gemara* (*Sanhedrin* 68a) relates that when R' Eliezer was *Niftar*, R' Akiva was so distraught that he made bloody gouges in his skin. *Tosafos* questions this behavior, which violates the *Issur* of וישרט לנפש לא תתנו בבשרכם and *Tosafos* answers that R' Akiva did not cut himself over the deceased R' Eliezer, but rather over the loss of *Torah* caused by R' Eliezer's death. The *Binyan Ariel* suggests that Moshe's garments were also torn, not out of grief for the loss of Aharon, but rather for the loss of all that Aharon did for *Bnei Yisroel*. This also explains the *Midrash* (*Eichah Rabba* 1:37) which states that the death of *Tzadikim* is more painful to Hashem than the *Churban* of the *Beis HaMikdash*. Yet, regarding the *Churban*, the *Posuk* (*Yeshaya* 22:12) states: לבכי ולמספד ולקרחה ולחגור שקר - Hashem called for weeping, eulogy, bald spots and sackcloth, whereas regarding the death of a man, even a *Tzadik*, the *Posuk* clearly forbids balding spots on one's head. Would this not indicate that greater mourning was required for the *Churban* ? However, if the קרחה was to mourn the loss of the *Tzadik's Torah* and *Avodah*, as *Tosafos* understood R' Akiva's action, it would be permitted. The *Gemara* (*Bava Kamma* 90b) relates that R' Akiva fined a man 400 *zuz* for uncovering a woman's head. The man showed R' Akiva how she willingly uncovered it herself to rub on oil, but R' Akiva replied that one who injures himself may not do so, but is *Potur*; one who injures another must pay. If R' Akiva holds one may not injure oneself, does sorrow over loss of *Torah* justify the injury ? The *Pnei Yehoshua* says that where there is a need, such injurious behavior becomes *Mutar*. The *Gemara* (*Shabbos* 105b) states that if one tears a garment on *Shabbos* in a fit of anger, he is liable because he has been מתקן (fixed). What has he fixed ? He has vented his anger. Venting sorrow is also an important need.

A Lesson Can Be Learned From:

The *Meshulach* from Novahrdok was well-known throughout Lithuania, tracing the same steps through the villages and cities for his collections. As he visited the home of R' Dovid Friedman of Karlin, he marveled at the concentration and fervor of the elderly Gaon's learning. After several minutes, the Karliner noticed him standing there and asked who he was, and what he wanted. The *Meshulach* replied that he was collecting for the Novardok *Yeshiva*. R' Dovid reached into his pocket and gave the man some coins. The *Meshulach* continued to watch the Karliner learn, and after 10 minutes R' Dovid looked up and asked again who he was and what he wanted, handing over a few coins. When the same thing happened again, the *Meshulach* said he already received 2 donations from him, and just wanted to watch him learn. R' Dovid wept and apologized for his aging memory problems, adding that Boruch Hashem, he had not forgotten a single word of *Torah* for the last 50 years.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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