



	Candles	Mincha	DafYomi	Shiur	פרשת: עקב	סוק"ש
Friday	8:01	6:50/7:45				9:24
Shabbos		8:00	6:45	7:50	9:00	9:25
Sunday		8:10	8:00		8:00	9:25

IMPORTANCE OF

The *Yerushalmi* (*Yuma* 1:38b) and the *Baal HaTurim* state that the *Torah* puts the death of Aharon in the *Posuk* **שם מת אהרן** right after describing how Moshe broke the *Luchos* to establish that the death of a *Tzadik* is as difficult as was the breaking of the *Luchos*. R' Asher Lemel says that this was derived from Aharon's death, as opposed to another *Tzadik's*, for the following reason: The *Gemara* (*Yevamos* 72a) states that for the 40 years in the *Midbar*, the north wind did not blow for the *Bnei Yisroel*. Why? 1) Because Hashem was upset with them (over the *Egel - Rashi*); or 2) Because the north wind would have dispersed the protective **ענני הכבוד**. *Tosafos* notes that Hashem's displeasure could not have been based on the *Egel*, since we see that the *Shechinah* later rested on the *Mishkan*, thus indicating that Hashem was **מרחל** *Bnei Yisroel* for the *Egel*. Since we know that the **ענני הכבוד** existed in the *Zechus* of Aharon, the consequences of events became as follows: When the *Bnei Yisroel* sinned with the *Egel*, causing Moshe to break the *Luchos*, Hashem became angry with *Bnei Yisroel*. However, when the *Mishkan* was built, this indicated that Hashem had forgiven the *Bnei Yisroel*, as *Tosafos* stated. Still, the north wind did not begin to blow at that point, so the *Bnei Yisroel* assumed it was to preserve the protection of the **ענני הכבוד**. However, when Aharon died and the **ענני הכבוד** dispersed, the north wind still did not begin to blow. This suggested that the reason had been Hashem's displeasure over the *Egel* all along, despite the *Shechinah* resting on the *Mishkan*. Therefore, this realization, which was confirmed only upon Aharon's death, established the equivalence between the death of a *Tzadik* and the breaking of the *Luchos*, which was a consequence of the *Egel*, a sin which had never been forgiven.

QUESTION OF THE WEEK:

Between a husband and wife, who works (Halachically) for whom?

ANSWER TO LAST WEEK:

(When would a *Kohen* be asked to leave the Shul **after** his *Aliyah*?)

The *Kovetz Or HaMeir* (*Kuntres* 11, 5559) quotes an opinion (concurring in by R' Mordechai Benet) that on *Rosh Chodesh*, if there is no *Levi*, the *Kohen* should not be given the second *Aliyah* **לוי** *במקום לוי*, since he would then be reciting a *brocho* over 3 *Pesukim*, one of which he already read in his own *Aliyah*. Instead, he should be asked to walk out while a *Yisroel* is called.

DIN'S CORNER:

It is forbidden for a borrower to borrow money and then squander it away for no productive purpose if by doing so he will leave the lender with no recourse. If a lender recognizes that a borrower has such a tendency, it is better not to lend him in the first place, rather than to lend, and be forced to harass him for repayment, transgressing **לא תהי' לו כנושה** each time. (*SA* חר"מ 97:4)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 76b) states that a descendant of *Geirim* was competing with Rav Bibi over who should govern a certain town. Rav Yosef was asked to decide and he pointed out that we derive from **מקרב אחיך** ... **שום תשים** that all appointments must be from **אחיך**, which excludes converts. However, if one's mother is born a Jew, he is considered **אחיך**. Still, in *Eretz Yisroel* such a descendant would not be appointed to even minor positions, such as inspector of weights and measures. As such, would it be permitted for such a person to be appointed a *Rosh Yeshiva*, a *Mashgiach* or even a *Rebbi*? In *Igros Moshe* (י"ד 4:26), the positions of Shemaya and Avtalyon as *Nasi* and *Av Beis Din* were noted, as they had descended from Sancheriv. However, as it is not clear whether they were themselves *Geirim*, or had descended from *Geirim*, the fact that they were listed in the chain of *Mesorah* (*Avos* 1:10) suggests that it may have been a **הוראת שעה** that permitted their appointment. Still, we are obligated by the *Posuk*: **ואהבתם את ה' גר** to be as lenient as possible in these matters. Therefore, R' Moshe concluded that a teaching position today could not be deemed a position of **שררה** (governing), even though technically, a *Rosh Yeshiva* or a principal have the power to refuse a student entry in the *Yeshiva*, or to remove him. In this respect, the *Rosh Yeshiva's* position is no different from an employer's position vis-a-vis his employees, which is certainly not a position of **שררה**, but rather a business arrangement. It is also not the same as a position of *Mashgiach* in the *Kashrus* industry, which is a position of **שררה**, and should be denied to *Geirim* and women according to the *Rambam* (1:4) (but see *Igros Moshe* י"ד 2:44, which permitted a *Talmid Chochom's* widow to take over her husband's *Hashgacha* position), because a *Hashgacha* position potentially puts the *Mashgiach* at odds with the owner, which qualifies it as **שררה**.

A Lesson Can Be Learned From:

R' Aharon of Karlin took leave of his Rebbe, the Mezritcher Magid, intending to go home. After he left the room, the Magid sent a few Chasidim to delay him and ask him not to leave. R' Aharon then returned to the Magid and once again took leave. The Magid did not stop him. Again, the Magid sent Chasidim after him and this went on several times until R' Aharon told them "If the Rebbe wanted me to stay, he would have told me so". R' Aharon returned home and died. The Chasidim asked the Magid, if he had known this would happen, why didn't he tell R' Aharon to stay? The Magid sent them to his Shammis, later to become R' Zishe of Hanipoli, for an explanation. R' Zishe told them that Moshe was known to be **בכל ביתי נאמן הוא** – trusted in all [of] my house. In what way was Moshe "trusted" in Hashem's house? He was trusted not to divulge what he saw and heard in Shomayim, without Hashem's permission. Although he knew that the Tefilos of the entire *Bnei Yisroel* could have nullified the decree against his entering *Eretz Yisroel*, he did not tell them this, hoping that they would realize themselves through hints. The Magid also could not openly divulge his secrets to R' Aharon, but had to rely only on hints and manipulation.

P.S. Sholosh Seudos sponsored this week by the Polin 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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