



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא	זק"ש Shachris
Friday	4:43	4:55	7:45			9:42
Shabbos		4:43	4:00	4:30	9:00	9:41
Sunday		4:50			7:45	9:41

## IMPORTANCE OF ....

The *Gemara* (*Bava Basra* 113a) derives that a husband may not inherit that which his deceased wife stood to inherit if she had still been alive. Thus, if her father survived her, the inheritance she would have received upon his death does not go to her husband, but rather to her other heirs. This is evident from Elazar (Aharon's son) who was buried on a hill belonging to his son Pinchas. How did Pinchas come to inherit a hill that did not come from his father? The *Gemara* explains that Elazar married the daughter of Putiel, who died in her father's lifetime. When Putiel then died, his inheritance in *Eretz Yisroel* went to Pinchas his grandson rather than Elazar his son-in-law. The *Rashbam* says that Pinchas and Elazar went to a *Din Torah* which decided in Pinchas' favor. The *Dudaey Reuven* asks, since Elazar did not have any sons other than Pinchas, even if Pinchas would have let his father inherit the hill, wouldn't he, Pinchas, eventually get it regardless? Why did he take his father to a *Din Torah*? He answers that Elazar later became *Kohen Gadol* and as such, would have to marry again, since a *Kohen Gadol* must be married (to fulfill *ביתו ובעדו ובניו*). If so, there was a good chance that Elazar would have another son or sons, with whom Pinchas would be required to share the inheritance from their father. Therefore, Pinchas wished to establish the hill as his, through his mother. Later, Elazar did marry another daughter of Putiel, as the *Posuk* says: *ולקח לו מבנות פוטיאל* ... *ואלעזר*, using a plural "מבנות פוטיאל" rather than simply "בת פוטיאל", in a second attempt to inherit from Putiel (since *Kohanim* themselves received no property in *Eretz Yisroel*). Although Putiel then died, Elazar's second wife did not. Elazar was therefore buried on the hill that Pinchas received from Putiel, through his mother.

## QUESTION OF THE WEEK:

When would the *Dinim* of *Shemita* apply on the second year of the 7-year cycle?

## ANSWER TO LAST WEEK:

(If one does not use the *Eruv*, what happens if he sees an *Aveidah*?)

The *Gemara* (*Bava Metzia* 30b) states that one must return an *Aveidah* that belongs to another only if he would have retrieved it, had it belonged to him. R' Yitzchak Zilberstein in *Aleinu L'Shabeyach* (*Teshuvah* 60) rules on the basis of this *Gemara* that one need not return an *Aveidah* that he sees on *Shabbos* if he wouldn't have picked it up even if it belonged to him.

## DIN'S CORNER:

It is not permitted to open an exclusive *Cheder* whose admission criteria is to accept only students with a high level of intelligence and whose parents will be required to sign a contract that they observe a minimum of *Shemiras Shabbos* and certain other *mitzvos*. As long as the child behaves properly, does not exert a harmful influence on other students and does not possess negative *Midos*, he is to be accepted and his parents are to be provided with *Kiruv*. (*Shu"t Shoalin V'Dorshin* 1:13)

## DID YOU KNOW THAT ....

The *Gemara* (*Sotah* 48a) states R' Yosef's opinion that if a concert is arranged where a group of men sing and a group of women singers "reply" to them, it is deemed *Pritzus* (immodest); where it is the opposite, *i.e.* the women sing and the men reply, it is compared to a fire (of immorality) because the men must concentrate on the women's singing to know when to reply. The *Gemara* explains that we must know this difference so that where we are unable to prevent mixed singing altogether, at least we can prevent the worse of the two. The *Chasam Sofer* (5:190) notes that although one arrangement is not "as bad as" the other, it is clear that both must be prevented, even for important *mitzvos* or occasions. When the community of Vienna was preparing for a visit from the Kaiser, they wished to congregate and welcome him in their Shul, where the men would entertain with song, and the women would sing from the *Ezras Nashim*. The *Chasam Sofer* acknowledged the importance of showing honor to national leaders, even wicked ones, as we see from Hashem's instructions to Moshe on how to behave regarding Pharaoh. All the more so for the Kaiser, whose regime was kindly towards the Jews. Yet, it would not be a show of *Kavod* for the Kaiser if his presence encouraged and brought about offenses against the *Torah* and *Yahadus*, as this would suggest that such was the Kaiser's plan. Although the *Seridei Aish* (1:8) permitted (briefly) mixed singing of *Shabbos Zemiros* after WWII on the basis of *לא משתמעי* (where there are 2 sounds or voices together, neither is "heard"), yet, the *Gemara* (*Megilah* 21b) states that where one concentrates to hear what is important to him, he can hear it even if there is more than one sound. Thus, with *Kol Isha*, and particularly where the men are replying and must concentrate on the women's singing, the rule of *לא משתמעי* would not permit it.

## A Lesson Can Be Learned From:

R' Avrohom Matisyahu, Rav in Shtifinesht was sitting and learning when the local butcher ran in to see him, greatly distressed. It seems that while he was chopping meat, a non-Jew came in to pay a bill. The butcher did not notice him as, with a determined look, he raised his knife to cut a difficult piece of meat. The customer, out of sudden fright, fell over and died on the spot. The butcher was now afraid that he would be accused of killing him. What should he do? The Rav told him to disappear for a few days and the whole thing will blow over. The butcher followed his advice and everything worked out. When the Shtifineshter Rebbitzin (who was childless) saw this, she said to her husband: "If you can work such miracles, why can't you do something to provide us also with a Yeshuah?" The Rav replied: "Do you have the same pure *Eemunah* in me that the butcher has?"

**P.S.** Sholosh Seudos sponsored this week by the Kagan family. There will be a *Siyum* on *Maseches Menachos* at that time.

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