



	Candles	Mincha	DafYomi	Shiur	פרשת: מסעי ש"ש Shachris
Friday	7:50	7:00/8:00			9:29
Shabbos		7:45	6:45	7:35	9:00
Sunday		8:00	7:30		7:45

IMPORTANCE OF

The Gemara (*Bava Basra* 122a) states that in future (*Moshiach's* time) *Eretz Yisroel* will be divided into 13 equal shares, albeit the original division was into 12 parts. The *Rashbam* explains that the original division did not provide a share for Levi, who had no portion in *Eretz Yisroel*, and was therefore given 48 cities to inhabit, which became ערי מקלט, from each of the other tribes. The *Chinuch* (408) uses the words: "אחר שאין להם חלק" – since they [Levi] have no share, to explain why Levi was given the *Miklat* cities. The *Rambam* (שמיטה ויובל 13:1) uses the words: "אע"פ שאין להם חלק" – even though they have no share. The *Minchas Chinuch* understands the difference between these two views as follows: The *Chinuch* considers the *Miklat* cities to have been given to the Leviim **instead** of a regular share of *Eretz Yisroel*, whereas the *Rambam* considers them to have been awarded to Levi *gratis*, in **spite** of the fact that Levi was not to be given a share in *Eretz Yisroel*. The two views are reconciled by the *Minchas Chinuch* (520) who quotes the opinion of the *SMAg* (לאר 276) that in *Moshiach's* time, Levi will be awarded a regular share in *Eretz Yisroel* (as the *Gemara* implies). As such, there will no longer be a requirement for the other tribes to donate cities to them. However this only applies to the 42 additional cities, not the original 6, which the *Torah* mandates as *Miklat* cities for Levi. As such, the 42 cities can be viewed as given to Levi **instead** of a share, and when they are given a share in future, those 42 will not be given to them. The original 6 were given **additionally**, and will be so given, regardless of any share.

QUESTION OF THE WEEK:

Which is preferable to do *L'Ilui Nishmas* someone who was *Niftar*: write a *Sefer Torah* or establish a lending *GeMaCH* ?

ANSWER TO LAST WEEK:

(Whom does one redeem if a mother costs many times as much as another ?)

The *Gemara* (*Horios* 13a) states that if one is captured together with his parents and *Rebbi*, the order of ransom is 1) himself, 2) his *Rebbi*, 3) his father. However, his mother is קודמת לכולם – before everyone. The *Birkei Yosef* (י"ד 252:3) derives from the word "לכולם" that she takes precedence, regardless of the cost, even if her individual price equals their total.

DIN'S CORNER:

As the month of *Av* begins, one reduces *Simcha* that is not mandated. Thus, one should push off until after *Tisha B'Av* such activities as construction of non-dwelling structures, painting and decorating of rooms or buildings, purchasing non-essentials for joyful purposes and planting of non-income-producing plants or flowers. However, one may and should celebrate a *Bris*, *Pidyon HaBen*, *Bar Mitzvah*, or *Siyum* during this time, purchasing and giving gifts for those purposes as well. This may not be done on *Tisha B'Av*. (ויברך דוד 71)

DID YOU KNOW THAT

The *Gemara* (*Makos* 7b) states that the word: בשגגה (unintended) with regard to murder excludes one who committed murder במזיד - deliberately (according to *Abaye*) or באומר מותר – thinking that murder is permitted (according to *Rava*). These exclusions would remove a murderer במזיד or באומר מותר from the category of those who must go into *Galus*. The *Yalkut* (787) adds two other exclusions from the word בשגגה – 1) murder on *Shabbos*, and 2) murder of one's father on a weekday. This would seem to indicate that one who murders on *Shabbos* would normally be liable for *Chilul Shabbos*. However, does not the *Mishna* (*Shabbos* 105b) state that all who commit destructive acts (מקלקלין) on *Shabbos* are *Potur* ? The *Gemara* (*ibid* 106a) states that R' Shimon holds one to be liable for destructive acts. R' Shimon proves this from the *Issur* against executing an adulterous *Bas Kohen* on *Shabbos*. Since execution is solely destructive, there would have been no need to forbid it if one were *Potur* for destructive acts. Therefore, the *Yalkut* must hold like R' Shimon, that killing is an act of *Chilul Shabbos*. However, the *Gemara* (*Pesachim* 35b) states that according to R' Shimon, if one ate a *Neveilah* on *Yom Kippur*, he would only be liable for eating *Neveilah* (the prohibition of which existed before *Yom Kippur*) and not for eating on *Yom Kippur*, because R' Shimon holds אין איסור חל על איסור – a new prohibition cannot be placed atop a pre-existing one. If so, how could R' Shimon hold that one is liable for killing on *Shabbos*, when killing was already prohibited before *Shabbos* ? The *Panim Yafos* suggests that this is the *Yalkut's* point. Although R' Shimon would not make one liable for the punishment of an additional *Issur*, he would still allow the stigma of the additional *Issur* to apply, such as labeling him a *Rasha* for burial purposes. As such, a שוגג murder, which normally could be atoned for through *Galus*, would be denied that opportunity if committed on *Shabbos*.

A Lesson Can Be Learned From:

A woman was killed רח"ל in a car accident near the large *Beis HaKnesses* in *Bnei Brak*. No one knew who she was and as the police were already on the scene, a strong suspicion arose that the police would take her body away for an autopsy. Several onlookers took matters into their own hands and carried her body into the *Shul*, locking it in one of the rooms there. They then had a car with a loudspeaker announce throughout *Bnei Brak* regarding a *Meis Mitzvah* near the *Shul*. Immediately, a multitude of people showed up, seeking to take part in this *mitzvah*. The police were loath to start up with the crowd and allowed her to be buried. The *Steipler's* *Rebbeztin* said that she remembered this woman from her youth in *Kovno* as not having been religious. She could not understand why the woman had merited such a *Levaya*, with all the notable *Rabbonim* of *Bnei Brak* in attendance. The *Steipler* told her that this woman, in spite of how she had lived her life, had been *Moser Nefesh* during the *Holocaust* to bring many abandoned dead bodies to burial. This was her reward.

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

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

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