1st Seder Weekly Divrei Torah
A BAIS MEDRASH PROGRAM FOR MEN

PARSHA PINCHAS – THE DAUGHTERS OF TZELAFCHAD

Rabbi Shlomo Caplan

After Moshe concluded the census of Bnai Yisrael for the purpose of apportioning Eretz Yisrael, the Torah states, "And among these there was no man from those counted [previously] by Moshe and Aharon Hakohein…for Hashem had said of them, 'They will surely die in the Wilderness.'" Rashi comments that there was no **man**, but the women did survive since they had no part in the sin of the *meraglim*. The Medrash (Bamibar Rabba 11,1) goes a step further: "In that generation, the women remained steadfast where the men deviated." The Medrash explains that the women did not participate in the sin of the *eigel* nor the sin of the *meraglim*.

Against this backdrop five women – Machla, Noa, Chagla, Milka and Tirtza – came forward. The Gemara (Bava Basra 119a) describes all of them as being wise and righteous. They approached Moshe Rabbeinu and explained that their father, Tzelafchad, had died and left no sons. They therefore requested to inherit their father's portion in Eretz Yisrael. Moshe consulted with Hashem Who told him that they were indeed entitled to inherit their father's portion.

Rashi notes that normally the laws of the Torah were transmitted directly to Moshe without the involvement of a third party. However, the daughters of Tzelafchad had a special merit to have the laws of inheritance communicated due to their instigation. What was so special about Tzelafchad's daughters that they were accorded this distinction?

The answer can be found in a different comment of Rashi. The Torah states, "The daughters of Tzelafchad, the son of Cheifer, the son of Gilad, the son of Machir, the son of Menashe, of the family of Menashe the son of Yosef." Rashi asks why the Torah traces their lineage all the way back to Yosef. It is to teach us that just as Yosef cherished Eretz Yisrael and insisted on being buried there, so too the daughters of Tzelafchad treasured Eretz Yisrael.

What was so remarkable about Tzelafchad's daughters' request? Rav Moshe Feinstein points to two factors. Firstly they were not merely satisfied with being in Eretz Yisrael; they wanted to own a portion of Eretz Yisrael. It is noteworthy that the Ibn Ezra asserts that owning a portion in Eretz Yisrael is like owning a portion in Olam Haba. Secondly, Rav Moshe notes that Rashi stressed that they emulated Yosef. It was not an idea which sprang forth from their own hearts. At first this may seem to dilute their merit as merely a copy-cat type of reaction. However the opposite is true. Judaism is not about inventing new ideas; it is about internalizing and getting excited about ideals propounded by the Torah and its great expositors.

The need to have an authoritative precedent for taking this type of initiative is also found in Maseches Sanhedrin 11a. The Gemara relates that Rebbi Chiya admitted to an indiscretion which he obviously had not committed in order to deflect embarrassment from the real culprit. The Gemara asks, from where did Rebbi Chiya learn this type of behavior? He learned it from Rebbi Meir who learned it from Shmuel Hakatan all the way back to HaKadosh Baruch Hu Himself. Had they not had a reliable precedent for their actions they would not have carried them out. This was the same approach that the daughters of Tzelafchad took. After having absorbed from Yosef the significance of demonstrating true love for Eretz Yisrael, these remarkable women became imbued with a passion to not merely live there but also to own a share of it. This was their truly great merit that made them worthy to become Hashem's vehicle to bring the halachos of inheritance to light.

And so it is in every generation that the wise and righteous women bring great *zechusim* to their generation. As our Sages tell us, "In the merit of the righteous women we were redeemed from Mitzrayim and in their merit we will be redeemed in the future."

HALACHA Q&A FROM RABBI YISROEL UNGAR

Please contact R' Ungar (Ymungar@gmail.com) with questions or comments

QUESTION: If my cleaning lady finished her work after שבת started or if I have a cleaning lady on שבת, may I pay her by showing her where I put money for her to take?

ANSWER: No. There are two reasons that one may not pay on שבת. One reason is it is עובדין דחול to pay a worker on שבת. This reason only applies if the worker takes the money on שבת. If you pay before שבת then it would be okay. A second reason one may not pay a worker on שבת is, there is a מראית עין. One who observes you giving something to a גוי to take out of your house, might think that you gave it to them to take it out (which is the מלאכה of הוצאה) for you. This applies to any object you give them. This also only applies if you give it to them on שבת, so if you give it to them before שבת it is okay. Often people "dump" off to a cleaning lady, food etc., to take home. This may not be done on שבת. If you ever have a cleaning lady that is going to leave your house after שבת starts, then make sure to pay her before שבת starts. If she is coming on שבת you must arrange to prepay her or to pay her after שבת.

עי' משנה ברורה סימן שכ"ה ס"ק י"ט ובסימן תקי"ח ס"ק ה'. עי' סימן רמ"ו סעיף ב'

You can bring a zechus refuah shelaima for Sandy Bruck - Shalom ben Tila Leah – and for all who need a refuah sheleima by signing up for a weekly erev Shabbos contribution at https://pay.banquest.com/lightuptheworld and by joining the 2-3 minute daily shiur on the writings of the Chofetz Chaim.

THE NEW KITCHEN

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

Ari and his wife, who lived in Israel, once went to a kitchen remodeling showroom to look at display kitchens. They arrived at the showroom and were shown around by one of the employees. Ari's wife eventually found a display that they liked, and they wanted to buy it. They approached one of the store associates and asked him for the price. He said it would cost 20,000 shekels to redo the kitchen with this set. Then he lowered his voice and said, "For you, I have some inside information: very soon, a new kitchen remodeling store will be opening up down the block, and they will give you this exact same set for 20% off. So that'll be a savings of 4,000 shekels".

Ari and his wife looked at each other, shocked. It seemed strange that the store associate would share this information, essentially giving sales away to a competitor, but they took his advice and decided to wait two weeks for the new store to open.

Sure enough, two weeks later, the new store opened. Ari and his wife went into the store, and who do you guess was the owner? It was that very same store associate. He greeted them warmly and said, "I remember you. I remember exactly the kitchen model you were looking at. Here you go, the price for you is 16,000 shekels."

Ari and his wife were very excited to get such a huge discount. But then they thought about it. Was it right for this employee to tell them this information, essentially stealing them as customers from his former boss? Was it right for him to say, "Don't buy it here, buy it from me later on"? If he did the wrong thing, was it right for the couple to facilitate his wrong behavior? But on the other hand, even if it was wrong, did they have to spend an extra 4,000 shekels just to avoid this problem? So what do you think? Were Ari and his wife allowed to purchase this kitchen model for 16,000 shekels, saving 4,000 shekels by purchasing it from this competitor? On one hand, you could say they did not do the wrong thing; it was the associate who did wrong. But on the other hand, you could say they were facilitating his wrongdoing. And finally, perhaps it was not wrong at all for the associate to do what he did. He was helping people save a lot of money. What do you think? See Upiryo Matok Devarim, Page 236.

Regarding last week's question about whether a girl can say untrue things in order to break a harmful friendship, Rav Zilberstein (Upiryo Matok Devarim Pg 227) writes as follows. The Ksav Sofer writes that this is exactly what Aron Hacohen would do. It says that he was ohev shalom and rodef shalom, he loved peace and pursued peace. What is being added by the term "Pursue peace"? The Ksav Sofer says this means that Aron was rodef shalom, to try to destroy the peace. That when Aron saw shalom between people who were causing a harmful influence, he would try to break up the friendship. He would try to break up the friendship in exactly the opposite way that he would bring peace. He would say to each person that really the other isn't really their friend. Therefore, in theory, this can be applied. However, it must be applied very carefully, only with the careful guidance of a Rav. One cannot make this decision on their own, but there is such a concept that sometimes you can use this practice in order to break a harmful friendship.

SELFLESSNESS DURING AIR CONDITIONING SEASON

The Sherman family rented a house on the top floor, while another family rented the bottom floor of the same house. There was only one A/C and heating unit upstairs that controlled the entire house. The upstairs got very hot and required a lot of air conditioning, while the basement apartment became very cold and uncomfortable.

One day, the basement family asked to raise the temperature because they were too cold. That night, a family member upstairs couldn't sleep well due to the heat. He debated whether to turn the A/C higher or leave it as it was, knowing the people downstairs would be very cold. Eventually, he decided instead to turn on a fan in his room and placed it randomly next to the dresser. Although it was still very hot, he managed to go back to sleep.

Over the next couple of days, no one moved the fan from its place. Early one morning, while everyone was sleeping, a little child upstairs was busy playing in the parents' room. The child opened all six drawers of the dresser and decided to climb to the top to play with some knickknacks. As the child climbed, there was a loud noise as the dresser started to fall forward. The mother awoke in horror, watching everything unfold. Miraculously, as the dresser fell, it suddenly stopped, allowing the child to run away to safety. The mother looked around in disbelief and saw that it was the fan, which her husband had used to keep the downstairs neighbors comfortable, that had saved her child's life. Baruch Hashem, the little child was saved!

This story serves as a powerful lesson about being mevater, (and a reminder to secure all furniture to the wall, even short dressers.)

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Did you know?

You can now listen to Rabbi Greenspan's Dirshu Mishna Berura Shiur (Hilchos Shabbos) on the OU's All Halacha website: https://allhalacha.org/series/8525

or

Join us live as we are learning Mishna Berurah Chelek Gimmel (Hilchos Shabbos) M-F 10:50AM--11:20AM and Su, T, and Th 7:30PM-- 8:10PM

First Seder Weekly Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6:20 AM – 6:50 M, Th 6:55 Tu, W, F	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)
9:20 AM – 9:55 AM	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Mishnah Maiser Sheni (R' Chesky Weiss)	Parsha HaShevuah (R' Yehoshua Levy)
10:00 AM – 10:40 AM	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)	Gemara Bava Basra (R' Daniel Baltuch)
10:45 AM – 11:15 AM	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)	Dirshu Mishna Berurah (R' Uri Greenspan)
11:15 AM – 11:50 PM	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)	Dirshu Amud Yomi Gemara (R' Uri Greenspan)
12:00 PM – 12:40 PM	Practical Timely Halacha (R' Mordechai Shain)	The Life and Torah of our Leaders (R' Dovid Gross)	Biur Tefilla (R' Yoel Zeffren)	Sefer Tehillim (R' Uri Greenspan)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)
12:45 PM – 1:15 PM	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	Navi Shiur Sefer Yirmiyahu (R' Baruch Lichtenstein)	Pele Yoetz followed by Shemiras Haloshon from the Chofetz Chaim Hashkafa -Parsha (R' Uri Greenspan)	

Good Shabbos!

Volunteer

Would you like to volunteer to help the 1st Seder Bais Medrash grow and spread more Torah around the world? Volunteer opportunities are for men and women. For more information, please contact Rabbi Greenspan
rabbigreenspan@firstseder.org
732-407-3178

Please Daven

For Mr. Drew Dorman – Avrohom Gedaliah ben Sarah Sofia -- who is in need of refuah sheleima.