

Rashi on 27:16 cites the midrash, that when Moshe heard the Ribbono Shel Olam say, "Give the daughters of Tzela'chad their inheritance of their father", and this was followed by selecting a successor to Moshe, Moshe said to himself, "The time has come that I should claim what I need". He was thinking of his own children, hoping that his sons should inherit his high position. However, Hakadosh Baruch Hu, had other plans. HaShem said, "This is not what entered My mind. Yehoshua is worthy of taking reward for his service, for 'he would not depart from within the tent'. Meaning, all the effort, all the time that Yehoshua served the needs of Moshe, must be recognized. The midrash applies the pasuk, "Notzeir T'aina Yochal Piryah, VeShomer Adonav Ye'chubad", He who guards the fig tree shall eat its fruit, and he who keeps watch over his master shall be honored "(Mishlei 27:18)

Yehoshua bin Nun, who was so faithful to Moshe, who put in the time, who did everything for his master- he is the person deserving to become the successor of his master.

Rabbi Frand brought to my attention a situation where The Aderet, (the father-in-law of Rav Avraham Yitzchak Kook), uses the above theory in resolving an halachik issue, that was brought to his attention. The case was, where one person had Yahrzeit for his grandfather and wanted to Daven for the Amud (lead the services), Strictly speaking, the general rule is that a grandson is not a "chiyuv" with top priority to be the Shali'ach Tzibbur, to lead the services. However, if there is no other chiyuv then it is commendable for the grandson to lead the service.

In this particular case, the shul had no Minyan; only nine men were present. The grandson goes outside looking to find another Jew to fulfill the Minyan. It was not an easy task but with determination he finally succeeds. He is now about to begin leading the service when another Jew walks into shul announcing, "I have Yahrzeit for my father. I have priority in leading the service". The Aderet ruled, that in such a case, the grandson gets priority. He applied the principle that "He who guards the fig tree shall eat its fruit". Even though the Yahrzeit for a father is a higher priority than for a grandfather, that does not override the effort of one who went to great trouble in making the Minyan possible.

Likewise, by Torah reading, at end of Kri'at HaTorah, it is the Baal Koreh who recites the Kaddish. If another person who has Yahrzeit requests to recite this, the Mateh Ephraim ruled that the Baal Koreh is not obligated to give up the privilege of reciting this Kaddish, for he read the Torah, he prepared for it so he deserves it-"He who guards the fig tree shall eat its fruit"

Shabbat Shalom from Yerushalayim, Rabbi Aharon Ziegler

QUESTIONS FOR THIS WEEK:

1-Who was the GREAT grandfather of Pinchas??

2-In listing the Shevatim (tribes) [26:5-51] for the census count, the names have an added letter of "hay" at beginning and a "yud" at the end. What is the significance of that?

3- The Torah lists the halachik order of inheritance (27:1-11). What important aspect of yerusha law is missing, but is included in Devarim 21:15-18 ??

4- A husband DOES inherit the estate of his deceased wife. Although it does not state so specifically but From what word do we derive this law?

5-In 29:36, Rashi cites Midrash Tanchuma, that implies, that fish is a more delicate dish than meat. Can you find that implication?

6- In what circumstances does a daughter inherit her fathers Yerusha?

7-By what name is Rosh HaShana referred to in our parasha, and by what name is Shavu'ot referred to in our parasha?

8-According to laws of Yerusha who would have priority- a daughter or a granddaughter from a deceased son?

ראשי תיבות "תמוז" - תשימו מסכות ונתהיו זיהירים

תשימו - To place

מסכות - a Mask

נתהיו - and you should be

זיהירים - Careful