

When a person shakes one end of a rope it can be felt the whole way through, to the other end. Similarly, when a person attaches himself to a *Tzaddik* and he feels constantly connected to him, then the *Tzaddik* will feel all that is happening to that person and assist him even from afar.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Korah. This has caused some ladies to allow a large area to be uncovered, and the top of the bony area which is certainly not part of the neck becomes uncovered, which is against *halacha*. **Sides of the Neck / Shoulders.** Defining where the side of the neck ends, and where the shoulders start, would have been an easy task if a person would have been built like a robot with a 90 degree turn from the vertical neck to the horizontal shoulders. However, a person is curved and that curve is not necessarily a perfect symmetrical part of a circle. Also, it is not the same by all people. The *sefer Levusha shel Torah* ⁽²⁾ writes (and it has been agreed to by **R' Chaim Kanievsky Shlit" a**) that since the neck is a vertical organ, as long as the slope of the turn is still more vertical than horizontal, it is still called the “neck” and may be uncovered. When it is more horizontal, it called “shoulder” and must be covered. It is quoted ⁽³⁾ in the name of **R' Shlomo Zalman Auerbach ZT”L**, that a good fitting necklace lying on that bodily border can be used to determine what has to be covered. **Back of Neck.** The following ruling is also quoted ⁽⁴⁾ in the name of **R' Yosef Shalom Elyashiv ZT”L**, that the area from the beginning of the second protruding bone of the spine and down must be covered. This is the same as mentioned before that a good fitting necklace can be the guide.

(1) א"א (2) חלק א' דף שנה, שנו (3) ספר מלושי כבוד בשם הג"ר שלמה זלמן אוירבאך זצ"ל (4) ספר משמרת חיים הרב חיים טוויל שליט"א, גילט

צמשל Klal Yisroel needs a leader to guide the people. An individual needs a *Rebbe* to personally guide him as well. One should follow a righteous person and hearken to his words. A *Tzaddik* can be compared to a rope, as it is written: “*Yaakov is the rope of His inheritance.*”

A SERIES IN HALACHA
LIVING A "TORAH" DAY
הלכה למעשה
Keeping the Jewish Camp Holy (10)
Neckline. One of the hardest challenges with regard to the strict observance of the laws of *Tznius* - a part of the body that can also prohibit saying holy words in front of it - is a lady's neckline. The main hardship is in defining exactly what is the “neck” which may be uncovered, and what is termed “under the neck” and must be covered. Another hardship is that necklines of a garment can start off being kosher and due to some stretching, loosening, or weight change, it might not cover what it used to when it was new. Another hardship is that there are different shapes of neck / shoulders and how they join.

Front Edge of the Neck. Let us begin by defining three distinct sections: the front, the two sides and the back. The top of the two collarbones, one on each side, which slant slightly down towards the middle of the torso, is the dividing line between the neck and body and must be covered. This was the opinion of all the generation's *Poskim* as quoted in the famous *Kol Korah* that was publicized in 1987, and copied in *Sefer Levusha shel Torah* ⁽¹⁾.

The two collarbones do not join together and there is a small “dip” of soft flesh between them till another piece of hard bone. That small area is considered an extension of the neck and does not need to be covered as stated in the above mentioned *Kol*

הוא היה צמר

R' Meir Simcha of Dvinsk ZT”L (Meshech Chochma) would say:

“Why did *Hashem* ask Moshe to convey to Pinchos that he and his children would enter into the covenant of priesthood for all future generations, and not tell this to Pinchos directly? *Hashem* originally planned for Moshe and subsequent generations to be the *kohanim*, but Moshe lost this opportunity when he stubbornly refused to be the agent to facilitate the exodus from Egypt (שמות ד-יד). Although Moshe lost permanent priesthood for himself, nonetheless, he had the status of *Kohen Gaadol* during the eight days of the dedication of the *Mishkan*. He was the conduit for prophecy that spilled over to the 70 elders in *Parshas Behaaloscha* (וי-יז). So too, he had to be the one to relate to Pinchos that he and all his future generations were now elevated to the status of *Kehuna*, serving as the conduit of this heavenly downpour of sanctity.”

Slonimer Rebbe, R' Avraham Weinberg ZT”L (Yesod Ha'avodah) would say:

“*‘The eighth day shall be a day of gathering (עצרת) for you.*’ The word *‘עצרת’* can mean *‘holding back.’* When *Sukkos* is over and *Shemini Atzeres* comes, a Jew returns to his home. ‘Hold yourself back!’ the *Torah* proclaims. Restrain yourself from pursuing excessive pleasures which are, in the words of our *posuk*, *‘for you’* even though you may have missed those pleasures while you were living in the *sukkah*.”

A Wise Man would say:

“The easiest way for me to grow as a person is to surround myself with people smarter than I am.”

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פרק ו'
דאבות

שבת קודש פרשת פינחס - י"ד תמוז תשע"ד Shabbos Parshas Pinchos - July 12, 2014

לקחי חיים ודברי התעוררות צדסרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד
פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ... לכן אמור הנני נותן לו את בריתי שלום" - ביאור כוונת דברי המדרש 'ברין הוא שיטול שכרו' איתא במדרש (במדבר רבה כ"א א), 'פינחס בן אלעזר בן אהרן הכהן,

אמר הקב"ה, בדין הוא שיטול שכרו-לכן אמור הנני נותן לו את בריתי שלום". ופירש **בתפארת ציון** שם, 'כוונתם (-במה שהקדימו את הכתוב 'פינחס בן אלעזר בן אהרן הכהן' לדבריהם 'ברין הוא שיטול שכרו') ליישב מדוע פרט הקב"ה כאן יחסו של פינחס בן אלעזר בן אהרן הכהן, ועל זה אמר 'אמר הקב"ה בדין הוא שיטול שכרו', והיינו, שלכן הקדים הקב"ה בתחילה 'פינחס בן אלעזר בן אהרן הכהן' כדי שלא יוקשה למשה על מה שהקב"ה משלם שכרו בעוה"ו, שודי שכר מצוות בהאי עלמא ליכא' (קידושין ל"ט), ועו"י הקדים להוכיח יחסו של פינחס בן אלעזר בן אהרן הכהן.

דהטעם מה שבדרך כלל אין הקב"ה משלם שכר מצוות בעוה"ו, הוא מפני שיש לחשוש שזה - 'הרמת קרנם החומרי בעוה"ו' יגרום לכלשון במובן הרוחני, וכנאמר 'ישמן ישרון ויבעט', ולכן, במקרה שכיולים להיות בטוח שזה לא יגרום לכלשון במובן הרוחני, כיון שמקבל השכר הוכיח שכיולתו להתגבר על כל קושי, אכן משלם שכר מצוות בעוה"ו, וכדאיתא במדרש (בראשית רבה פ"ו א), 'בניה של רחל- שהתגברה על תאוותה להתחתן עם יעקב, כאשר מסרה סימניה לאחותה לאה, ובכך השרישה בבניה עניין התגברות על כל קושי' (תפארת ציון) שם), ניוס- 'נסינו' (שעמדו בו בהצלחה) שוה, וגדולתו (-שכרו) שוה וכו'.

וכן ז"ל גם לגבי פינחס בן אלעזר בן אהרן הכהן, שכיון שהיה צדיק (מכוח שהיה ת"ת, ש'בראתי יציה' בראתי לו תורה תבלין' [ע' קידושין ל:]) בן צדיק (כנ"ל) בן זנו של צדיק (כנ"ל)-'פינחס בן אלעזר בן אהרן הכהן', יכולים להחזיק שצדקותו (וכנ"ל) תמשך אצלו (וכדאיתא בגמרא, ב"מ פ"ה), שכל שהוא תלמיד חכם ובנו תלמיד חכם וכן בנו תלמיד חכם, שוב אין תורה פוסקת מדרעו וכו', כיון שהוחזקו אצלם, וגם אין יתרומם קרנו החומרי בעוה"ו לא ייכשל במובן הרוחני, וא"כ ראוי הוא שישולם לו שכרו בעוה"ו-בדין הוא שיטול שכרו".

אולם ב'קול שמחה' (לדבי שמחה בונים מפשיסחא זי"ע, פרשת פנחס אות א') ביאר כוונת דברי המדרש 'ברין הוא שיטול שכרו', באופן אחר, 'נראה פירוש, ע"פ מה דיש להקשות, הלא 'שכר מצוות בהאי עלמא ליכא', ואיך ניתן ברית שלום לפינחס בעולם הזה עבור מצות קנאתו קנאת ה', רק דאיתא בוה"ק (ח"ג, ריש רי"ז), שבשעה שהרג פנחס לומדי פרחת נשמתו, והקב"ה החזירה לו ברוח רחמי, ונמצא, שלפי מה שפירחה נשמתו ממנו, היה ראוי לישול שכרו, ואף שהקב"ה השיבה לו ברוח רחמי, מכל מקום אינו מן הראוי שיפסיד הטובה שהיה ראוי לקבל, דהיינו נטילת שכרו, ולזה אמר המדרש 'ברין הוא שיטול שכרו', פירוש, בעולם הזה, ולכן אמור, הנני נותן לו את בריתי שלום".

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין
כי צדדים הם לכם בנבליהם אשר נכלו לכם על דבר פעור וכו' (כה-ה) - חובת הוזהרות מתאות אבילה פ"ש"י: כי צדדים הם לכם וגו' על דבר פעור - שהפקדו בנותיהם לונות כדי להטעותכם אחר פעור. ענין זה ביאור חכמינו ז"ל בכמה מקומות, איך שכל המכשול הזה לא נעשה כי אם בערמה, וכפי שמואב **בבעל הטורים (לעיל פ' יד) בשם המסורה שדרש על מאמר הכתוב (תהלים קב, ה) הוכה כעשב ויבש לבי כי שכחתי מאכל לחמי - שעל ידי אכילת לחמי טעיתי ונצמתי לבעל פעור, כדאיתא במדרש (במד"ר כ, כג) שהושיבו להם פונדקאות שהיו מוכרין להם מיני מאכל ומשקה.**

ובגמ' (סנהדרין קו) מבואר הענין יותר בארוכה על דברי בלעם לבלק בפרשת בלק (כד, יד)הנני הולך לעמי לכה איעצך אשר יעשה העם הזה לעמך עמך לעם הזה וזה לשון הגמרא: מיבעי ליה א"ד אבא בר כהנא כאדם שמקלל את עצמו ותולה קללתו באחרים אמר להם אלהיהם של אלו שונא ויזמא הוא ורם מתאים לכלי פשתן בוא ואשיאך עצה עשה להן קלעים והושיב בהן זונות זקינה מבחוץ וילדה מבפנים וימכרו להן כלי פשתן עשה להן קלעים מדר שלג עד בית השימיות והושיב בהן זונות זקינה מבחוץ וילדה מבפנים ובשעה שישאל אוכלין ושותין ושמהין ויוצאין לטייל בשוק אומרת לו הזקינה אי אתה מבקש כלי פשתן וזקינה אומרת לו בשוה וילדה אומרת לו בפחות שתיים ושלש פעמים ואח"כ אומרת לו הרי את כבן בית שב ברוך לעצמך וצדצדתי של יין עמוני מונח אצלה ועדיין לא נאסר (יין של עמוני ולא) יין של נכרים אמרה לו רצונך שתשתה כוס של יין כיון ששתה בעד בו אמר לה השמיעי לי הוציאה ידיתה מתוך חיקה אמרה לו עבור לזה אמר לה הלא יהודי אני אמרה לו ומה איכפת לך כלום מבקשים ממך אלא פיעור [והוא אינו יודע שעובדתה כבן] ולא עוד אלא שאני מנחתך עד שתכפור בתורת משה רבך שנא' (הושע ט, ה) המה באו בעל פעור ויגורו לבשת ויהיו שקוצים באהבם. עכ"ל הגמ'.

מכל האמור רואים עד היכן עלול האדם להתדרדר ע"י תאות האכילה, שהרי מדובר כאן ברוך דעה, ובכ"ז נכשלו בבעל פעור ובעריות ע"י תאות האכילה. ואף שאין לנו השגה במעשים ונסיונותיהם של דוד נעלה זה, מ"מ הרי התורה היא נצחית, וכל דבר שכתוב בה היא בכדי להורות על ענינים השייכים גם לדורות הבאים, כי לולא זאת לא היתה התורה מספרת זה המעשה, ועל כיוצא בזה אמרו בספר הוזהר פר' בהעלותך (דף קנב), וז"ל: רבי שמעון אומר, ווי להווא בר נש דאמר דהא אתא לאהווא סיפורים בעלמא ומילי דהריוסי וכו', ועוד האי מילה דאורייתא לבושא דאורייתא איהו, ומאן דחשיב דהווא לבושא איהו אורייתא ממש ולא מילה אחרא תיפח רוחיה, ולא ידא ליה חולקא בעלמא דאת'. ובגין כך אמר דוד המלך ע"ה (תהלים קיט, יח) גל עיני ואביטה נפלאות מתורתך, מה דתחת האי לבושא דאורייתא וכו' עקלקל, ובהכרח לשאנשים כערכינו באה התורה כאן לעורר את האדם על ענין זה של תאות האכילה. ואף אם מלכתחילה אין מכוון לשם תאוה, יתכן שתוך כדי אכילתו ימשך לאכילה יתרה, ועליו להשים לב טרם אכילתו שלא ימשך מחמתה אחר דרבי שאין לו צורך בה.

מעשה אבות... סימן לבנים

עלה אל הר העברים הזה וראה את הארץ אשר נתתי לבני ישראל וגו' (כו-יב)

One of the leading Chassidic *Rebbes* in pre-war Europe was **R’ Avraham Mordechai Alter ZT”L**, also known as the **Imrei Emes**, the third *Rebbe* of the dynasty of Ger. The *Imrei Emes* held this position from 1905 until his death in 1948. He was one of the founders of the *Agudas Yisroel* in Poland and was influential in establishing a network of Jewish schools there. It is claimed that at one time, he led over 200,000 *chassidim*. During World War II, R’ Avraham Mordechai was a prime target of the Nazi authorities in Poland. Through a miraculous chain of events, he managed to escape Warsaw at the outset of the war and reached Italy. From there, he boarded a ship bound for Palestine in 1940 with several of his sons and began to slowly rebuild his Chassidic dynasty.

The months he spent hiding in the Warsaw Ghetto were fraught with great peril but once the *Gerrer Rebbe* was ingeniously whisked out of the city of Warsaw, from right under the nose of the Gestapo, he managed to cross over the border from Poland into Italy, where his escaping group was able to rest in the port city of Trieste. But they were not totally “out-of-the-woods” so to speak, yet. In Trieste, the *Rebbe* and his family had to wait for British immigration certificates that would allow them entry into Palestine - documents that should already have arrived. However, a month after the outbreak of the war, the British had halted the granting of certificates to Jewish immigrants coming from Nazi-held territory. Their absurd pretext was that such immigrants might be Nazi spies.

Two days after their arrival in Italy, on *erev Shabbos*, **R’ Yitzchok Meir Levin ZT”L**, the renowned Agudist and son-in-law of the *Rebbe*, sent a telegram to a group of rescue activists in *Yerushalayim* informing them that the certificates for passage had not been received. The telegram arrived on *Shabbos*, and the *Gerrer chasidim* who received it, walked to the home of the Chief Rabbi of Palestine, **R’ Yitzchok Isaac Herzog ZT”L**, and asked him if he could possibly intervene on behalf of the Imrei Emes and his family.

Of course, R’ Herzog agreed and early the following morning, he went directly to the home of the British high commissioner for Palestine. With great emotion, he explained that his teacher, the *Gerrer Rebbe*, a leader of hundreds of thousands, had escaped from Nazi-occupied Poland and was at present in Italy. R’ Herzog requested that the high commissioner make an exception and issue the ten entry certificates needed for the *Rebbe* and his entire family.

The high commissioner listened sympathetically to R’ Herzog and said that if it was up to him he would issue the certificates immediately. But since it was Sunday, the office was closed and there was no one to type up the certificates. First thing Monday morning, he said with a patronizing smile, he would be glad to do whatever he could to help.

R’ Herzog smiled back and said, “That’s not a problem. If you don’t have anyone to type up the certificates, I’ll type them up myself!” And, to the utter astonishment of the high commissioner, the dignified-looking Chief Rabbi sat down at the desk and, for the next hour, proceeded to peck at the typewriter keys until all ten certificates were completed.

It was no easy feat to get the certificates to Italy under the precarious conditions of the time. During the next two weeks many telegrams were sent back and forth between Trieste and Jerusalem, as information was exchanged about the whereabouts of the entry certificates.

Finally, just before the holiday of *Pesach*, several of the visas arrived, including that of the *Imrei Emes*. It was decided that any further delay was dangerous, and those who had received their immigration certificates should board the next ship and leave immediately. Even the fact that the next ship, the Marco Polo, was scheduled to sail on *Chol Hamoed Pesach*, and that it was small and uncomfortable, did not matter.

Thus, the *Gerrer Rebbe* and all those who already had immigration certificates boarded the Marco Polo during *Chol Hamoed*. Twenty-four days after leaving Warsaw, the Imrei Emes reached the shores of *Eretz Yisroel*.

משל למת הדבר דומה

ולא תהיה עֲדַת ה’ כצאן אשר אין להם רועה וגו' (כו-יז)

משל: One of the great *Torah* personalities in pre-war Romania was the *Gaon*, **R’ Dovid Zimerling ZT”L**, who was the *Rosh Yeshivah* of the *Keshinov Yeshivah*.

He was once traveling on a train when he began to feel sick. In order to clear his head, he opened the window and leaned out of the stuffy cabin. Suddenly he heard a voice calling his name: “Dovid! Dovid!” R’ Dovid immediately moved his head back inside the cabin in surprise. The cabin, however, was empty save for a few sleeping *goyim*. Just at that moment another train suddenly whizzed by in

the opposite direction, missing his head by mere inches. In a mixture of horror and relief, R’ Dovid realized that in his quest for fresh air, he had totally forgotten about the danger from trains passing in the opposite direction. If not for the voice that had beckoned him back inside the cabin, the other train, which passed only inches away from his carriage, would probably have killed him.

When R’ Dovid was by his *Rebbe* the next time, the first words to him were: “Tell me, Dovid! Are we not commanded to guard our lives and to act in a responsible manner?”

ושם איש ישראל המכה אשר הכה את המדינית
ומרי בן סלוא נשיא בית אב לשמעוני וגו' (כב-ה)

A letter was once sent to the saintly **Chortkover Rebbe, R’ Duvid Moshe Friedman ZT”L**, from a group of *chassidim* living deep inside of Russia. A *machlokes* had broken out between two different groups of *chassidim* in a certain town, as a result of the death of a person who was known to be of dubious character. In order to provoke and anger the other group of *chassidim*, the dead man had purposely been laid to rest next to the grave of this group’s *Rebbe* and spiritual leader. While the *Chortkover’s gabbai* was reading this letter, he was unable to contain himself and cried out. “Is this the derech of *Chassidus* that the **Baal Shem Tov ZT”L** left us! Is this how *chassidim* behave?”

The *Chortkover Rebbe* sat in his chair listening to his *gabbai’s* words. His whole face radiated holiness while he became lost in his thoughts. Finally he aroused himself and said. “I once heard in the name of **R’ Yitzchok Radviller ZT”L** that the *Satan* came with a complaint to *Hashem*. His job is to cause people to sin. The *tzaddikim*, however, have managed to influence so many people to follow their ways that the *Satan* is no longer able to overcome them. The balance of *bechirah* (free will) has been tipped against him. The *Satan* was asked what he demanded in order to balance the scale again, to which he replied that he wanted his own *tzaddikim*. “Therefore there are people nowadays who go around masquerading as *Rebbes* or *rabbanim* and really they are just agents of the *yetzer hara*. Since one can no longer assume that everyone who is dressed in the robes of the rabbinate is fit for the post, the balance of *bechirah* has been saved. A person can run to a false *tzaddik* and delude himself that he is on the correct path!”

The *gabbai* understood the *Rebbe’s* answer. This *Rebbe*, next to whom the man of dubious character had been buried, was also no great *tzaddik* and was of the same nature as his new neighbor!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חזרה

The *Torah* specifies the tribes of Israel and the different families that made up each tribe. The **Ohr Hachaim Hakadosh ZT”L** comments that if one looks carefully at the names of the families, one can gain insight into the various facets that comprise the special characteristic of each tribe. For example, *Shevet Yissachar*, the *shevet* that symbolizes *Limud HaTorah* - the learning and toil in *Torah*, has a family named “*Yashuv*.” This, explains the Ohr Hachaim, is referring to the special quality of reviewing one’s study (להשיב) which is so important in the successful study of *Torah*.

If one rushes through the words of the *Torah* without going back many times to review and delve into the innumerable amounts of wisdom in each word, he will lose out on the true meaning of the *Torah*. One needs much patience and diligence to constantly review what he has learnt. *Chazara* does not only afford one a much deeper understanding of the words of *Torah*, but the more one reviews, the longer he will retain that which he has studied.

It is said that **R’ Chaim Volozhiner ZT”L** went to see the **Vilna Gaon ZT”L** at age nineteen and complained to him that he already reviewed a certain tractate of the *gemara* fourteen times and yet, he still feels that he does not have a complete clarity of the *sugya*. What should he do? The *Gaon* responded, “Fourteen times? What is fourteen times? The more you will learn, the more clarity you will have. Your entire life, you must continuously review what you’ve learned.”

To acquire *Torah*, one must learn from “*Yashuv*” from the tribe of Yissachar, the pillar of *Torah* in *Klal Yisroel*.

אך בגורל חלק את הארץ לשמות
ממות אבתם ינחלו וגו' (כו-נה)

Chazal tell us (נב"ב קכב): “*The Land (of Israel) was divided only by lot, as it says, ‘Only by lot.’ And it was divided by the Urim and Tumim, as it says, ‘According to the mouth of the lot.’*” The Sages also say, “*(Yehoshua) cast lots, and the lot fell upon Achan, who said to him, ‘Yehoshua, are you convicting me based on a mere lot? You and Elazar Hakohen are the two greatest men of the generation. Yet were I to cast lots on both of you, the lot might fall on one of you.’ He replied, ‘Please, cast no aspersions on the lot, for the Land of Israel is yet to be divided by lot, as it is written, ‘Only by lot shall the land be divided.’*” (סנהדרין מג:)

Chacham Eliyahu HaCohen ZT”L of Izmir (Medrash Talpiot) cites two sources from **Sefer Chassidim** which seem to contradict one another. In one place it states: “People who find themselves on a ship when a storm arises do not have the right to draw lots, for if the lot were to fall on one of them, he would have to be thrown into the sea. We must not do what was done to *Yonah ben Amittai*, for wagering has little value when it comes to money, and how much less so when human lives are involved!” (*Sefer Chassidim* 601)

Elsewhere, however, it states the opposite: “If people are crossing the sea and a storm arises that is liable to sink the ship, and yet other ships travel across in peace, this means that there is someone guilty aboard that ship, and we have the right to draw lots. The one upon whom the lot falls three successive times must be thrown into the sea, and we pray that the lot does not fall upon the innocent.” (*Sefer Chassidim* 679).

Medrash Talpiot explains this by noting that in the first case, a storm arose by chance and all the ships on the water were subjected to the same conditions. Hence lots could not be drawn for no one was guilty. In the second case, all the other ships traveled across the water without incident, and only one ship experienced the storm. This clearly shows that the storm arose because of someone aboard that ship, as was the case with Yonah. Lots could therefore be drawn in such a case.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOM

לישוב משפחת הישבי וכו' (כו-נד)