

Vol 10 # 3

PLEASANT RIDGE NEWSLETTER

בס"ד

תשנ"ט



A Kehilas Prozdor Publication

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Friday
Shabbos
Sunday

Candles	Mincha	DafYomi
7:34	7:45	
	7:30	6:30
	8:03	7:30

פרשת: אמור

Shiur	Shachris	ש"ס
7:10	9:00	9:25
	9:00	9:24
	7:30	9:23

IMPORTANCE OF

The *Midrash* (26:7) states that *Hashem* showed Moshe the leaders and kings of future generations. When Moshe saw Shaul die, he asked: "The first King of Israel will die by swordthrust !?" *Hashem* replied to him: "You have something to say to me about that ? **אמור אל הכהנים** - tell [it] to the *Kohanim* of Nov, whom Shaul killed, and who are complaining against him." The *Gemara* (*Megilah* 14a) describes how Dovid sentenced Naval, husband of Avigail to death. Avigail asked him: "May one judge capital cases at night ?" Dovid replied: "No judgement is required - he is a traitor against me (**מורד במלכות**)."
Avigail asked: "Is not Shaul still alive ? You have not yet been acknowledged as king." The *Yismach Moshe* sees here a *Machlokes* over whether Dovid reached the status of king upon being anointed (Dovid's view) or only upon Shaul's death (Avigail's view). The *Kohanim* of Nov sided with Dovid's view and permitted the *Urim V'Tumim* to be used for him. Shaul of course, did not share their view and therefore sentenced the *Kohanim* to death for treating Dovid as the king - which was also **מורד במלכות**. The *Gemara* (*Sanhedrin* 33a) states that if a **דיין** makes an error in judgement where the *Halacha* is not clearly stated, even if the result cannot be reversed, he is personally **פטר** from the consequences. *Seforno* explains that Moshe was told: **אמור אל הכהנים** because *Kohanim* are obliged to rule on disputes and matters of *Tahara*. As such, says the **דברי יואל**, when the Nov *Kohanim* ruled with Dovid's view that he was already king, even mistakenly, they were after all, **פטר** from the outcome. When Moshe then questioned Shaul's violent death, *Hashem* replied: **אמור אל הכהנים** - *Kohanim* are judges and therefore **פטר** for errors. Is not Shaul then **חייב** for executing the Nov *Kohanim* ?

DID YOU KNOW THAT

The *Gemara* (*Succah* 27b) quotes R' Yitzchok who says that one is obligated to greet one's *Rebbi* on *Yom Tov*, deriving this from a *Posuk* in **מלכים** (2:4:23) where the Shunami asks his wife why she was going to visit Elisha: "**לא חודש ולא שבת**" - it is not [*Rosh*] *Chodesh* nor is it *Shabbos*, which implies that on *Chodesh* and *Shabbos* one should. The *Turei Even* asks why R' Yitzchok obligates this only on *Yom Tov*, but not on *Rosh Chodesh* or *Shabbos*, which are stated clearly in the *Posuk* used. He answers that *Shabbos* in that *Posuk* does not refer to the weekly *Shabbos* (of **מעשה בראשית**) but rather to *Yom Tov* (as we find **ממחרת השבת** refers to *Pesach*). Under the rule of **תדיר קודם**, the more frequently occurring day should be stated first. As such, if *Shabbos* was the weekly *Shabbos*, why was *Chodesh* stated first in the *Posuk* ? Therefore, *Shabbos* must mean *Yom Tov*, which occurs less frequently than *Chodesh*. (The *Turei Even* also suggests that *Chodesh* itself might refer not to the beginning of each month, but rather specifically to *Rosh HaShanah*, which is then included in *Yom Tov* (ע"ש) However, regardless of R' Yitzchok's reasons for mentioning only *Yom Tov*, the *Rambam* should surely have listed *Chodesh* and *Shabbos* when defining the duty of **הרב פני הרב** in **תלמוד תורה** (5:7). Why does the *Rambam* only mention *Yom Tov* ? The **אי"ח** (57) **היכל יצחק** suggests that **קבלת פני הרב** only applies where there is an obligation to refrain from work, such as on a *Yom Tov*. In the time of the *Beis HaMikdash*, when a *Korban Musaf* was brought on *Rosh Chodesh*, work was prohibited, obligating **קבלת פני הרב**. However, today where work is permitted on *Rosh Chodesh* (except for women), the obligation no longer applies. *Rambam* might also concur that *Shabbos* means *Yom Tov*.

QUESTION OF THE WEEK:

If a Jew accidentally ate from a *milchig* dish, into which had fallen a piece of meat, may we rely on his opinion of **נותר טעם** ?

ANSWER TO LAST WEEK:

(If *Moshiach* arrived today, would a *Korban Pesach* be required on שני ?) The *Chida* (6 **יוסף אומץ**) writes that usually, *Pesach Shenit* is for **individuals** who were **טמא**; a *Tzibur* that was **טמא** would bring it **בטומאה** in Nisan. However, since today we are **אנוסים**, that exception would not apply, and we would bring it **בציבור** in Iyar. Women would be obligated to join with the men, but no *Korban* would be required from them individually if they couldn't.

DIN'S CORNER:

On Lag B'Omer morning, after sunrise, it is permitted to shave and/or cut one's hair. There are *Poskim* who permit this the night before as well. However, one may not celebrate a *Chasunah* the night before, unless Lag B'Omer fell on Friday. (*MB* 493:10-11)

A Lesson Can Be Learned From:

R' Meir HaLevi of Apt was a *Misnagid* who continuously criticized the Chasidic beliefs and conduct of R' Simcha Bunim from Pshischa. One time he stopped R' Simcha Bunim and asked him how he believed he could effectively lead his *Chasidim*, teaching them proper behavior and guiding them to do *Teshuvah*. Apparently, it was well known that R' Simcha Bunim had spent some time living in Berlin, a hotbed of decadence and iniquity. Clearly, no soul could ignore or resist such an environment, nor escape its effects. R' Simcha Bunim replied that the truth was just the opposite. "The *Torah* says that when the *Kohen Gadol* brought *Korbanos* at the conclusion of his installation, they would serve to atone: **בעדך ובעד העם** - for you (the *Kohen*) and for the nation. In order to effect a **כפרה** for the people, the *Kohen Gadol* needed one himself, first. By the same token, only one who has seen sin and sinners is capable of recognizing the early signs of **עבירה** in a person in order to prepare a plan to defeat it. Only one who has seen the **הבלי עולם** - the nonsense around us, and the weakness of man knows how to focus his efforts to raise the spiritual over the physical. "

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

This issue is dedicated anonymously:

ול"ג פערל ב"ר יצחק הלוי

לרפואה שלמה בעד מרן שלמה בן חי' פראדל

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