



A Kehilas Prozdor Publication

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	פרשת: פנחס			
	Candles	Mincha	DafYomi	Shiur Shacharis
Friday	8:08	6:50/7:30		
Shabbos		7:58	6:40	7:30 9:00
Sunday		8:21	7:55	8:00

IMPORTANCE OF

The *Gemara* (*Sotah* 10a) says that Shimshon was within his rights to subjugate the Pelishtim in spite of the fact that Avrohom Avinu had been sworn to peace with Avimelech their king, because the Pelishtim had violated the oath first. Based on this, the *Mordechai* concludes that where one person breaches a sworn agreement, his counterpart is no longer bound by its terms. The *Ramban* near the end of *Sefer HaMitzvos* quotes a *Midrash* which describes how Dovid HaMelech sent Yoav to subdue Aram Naharaim and Aram Tzovah. On the way, he met and threatened members of Amon and Moav who defended themselves with the *Posuk*: **אל תצר את מואב**, which Dovid rejected, claiming they had waived this privilege by hiring Bilaam. The *Gemara* (*Bava Kamma* 38a) asks why the *Torah* had to say **אל תצר את מואב** at all, since Moshe would not have fought a war without *Hashem's* instruction. The *Gemara* answers that Moshe made a *קל וחומר* - if *Hashem* said: **צורו את המדינים**, where Midian only assisted, certainly Moav itself required destruction. *Tosafos* asks, Moshe's use of a *קל וחומר* implies that **אל תצר את מואב** was not yet in force. If so, how could Dovid have cited the hiring of Bilaam as violating it? The *MaHarit* (2:100) suggests that in Dovid's eyes, the hiring of Bilaam constituted a betrayal by Lot's descendants, who did not appreciate the inheritance they received in the *זכות* of Avrohom. This released Dovid from any familial obligation to spare them. Even later, when *Hashem* said **אל תצר את מואב**, it was only a temporary respite, in order that *רות* and *נעמה* be born, after which, Moav could once again be attacked. Accordingly, the *MaHarit* ruled that where a *Shiduch* had been arranged with a *קנון* and *שבועה*, and later the bride's father backed out, not only would he be required to reimburse the groom for his expenses, but his breach also released the groom from the mutual agreement.

QUESTION OF THE WEEK:

For which *עבירה*, punishable by *ב"ד* (*מיתת ב"ד* (not *קנאין פוגעין בו ב"ד*), will one be executed only if testimony is given against him while he is in the middle of doing it, but not if prosecuted afterwards?

ANSWER TO LAST WEEK:

(Why isn't one obligated in *פרו ורבו* immediately after Bar Mitzvah?)

The *Beis Shemuel* (1:3) states that the obligation of *פרו ורבו* does not arise until 18 so as to allow young men to develop first in *Torah* study.

DIN'S CORNER:

We do not say the *brocho* *שהחיינו* during the 3 weeks, not because of the partial *Aveilus* we have adopted, since even a real mourner is permitted to say it, but rather because this period is one of *פורענות* (punishment) which makes a *שהחיינו* inappropriate. Minor garments that normally don't require a *שהחיינו* may be bought and worn new until Av. (*MB* 551:98)

DID YOU KNOW THAT

The *Midrash* (21:14) states that after *Hashem* allowed the daughters of Tzelaftchad to inherit their father, Moshe saw an opportunity to request that his son inherit his position, as the *Posuk* says: **איש על העדה**. The *Gemara* (*Gittin* 60a) places the son of a *Talmid Chochom* on the distribution list of *Aliyos* after the *Kohen*, the *Levi*, the *Talmid Chochom* who has been appointed to guide the community, and a *Talmid Chochom* who is capable of leading the community. He is followed by *ראשי כנסיות* - the community (lay) leaders. The *Gemara* (*Pesachim* 49b) compiles a similar list in advising a man whom to marry. His first choice should be to marry the daughter of a *Talmid Chochom*, and failing that, he is to aspire, in descending order, to the daughter of *גדולי הדור*, then *ראשי כנסיות*, a *גבאי צדקה* and then *מלמדי תינוקות*. Why are the two lists so different? The *Yismach Moshe* explains that the 2 lists serve distinct purposes. In seeking a wife, there is no need to distinguish between a *Talmid Chochom* who leads and one who is capable of leading. At the same time, there is no *מעלה* to the son of a *Talmid Chochom* who is not a *Talmid Chochom* himself. His inclusion in the list of *Aliyos* is only an act of *כבוד* towards the father. The categories of *גבאי צדקה* and *מלמדי תינוקות* are also not included in the list of *Aliyos* because after the six candidates stated, one *Aliyah* must be left for the *המון עם* - the rest of the people whose credentials are not so illustrious. However, should not *גדולי הדור* have replaced *ראשי כנסיות* in the *Aliyos* list? The answer is that *Rashi* (*ibid*) defines *גדולי הדור* as *אנשי מעשה וצדיקים*. For marriage purposes, one should certainly seek out such a person and marry his daughter. For *Aliyos*, the whole point of making a list is to promote *דרכי שלום* and prevent *Machlokes* by allocating *Aliyos* to those that everyone agrees are most deserving, such as a *Kohen*, *Levi*, Rabbinic leader etc.. However, if *אנשי מעשה* were to be selected, everyone would argue that their good deeds make them most deserving, which would defeat the whole purpose.

A Lesson Can Be Learned From:

R' Chaim Meir Yechiel, Rebbe of Mogelnitza, summoned one of his Chasidim after *Shacharis* one day, and remarked that for some time, he had noticed this Chosid's look of distraction and lack of *כונה* during *davening*. The Chosid admitted that he felt unprepared for *davening*, and was waiting to be stimulated from *Shomayim*. The *Rebbe* replied that according to R' Yehoshua b. Levi in *Berachos* (26b), *Tefilos* were established to replace the *Korban Tomid* - morning and afternoon. *Chazal* point out that although the fire which consumed them came from *Shomayim*, the *Kohanim* were still required to bring their own fire. The same is true regarding *Tefilah* where you must start with your own fire, and hopefully be *זוכה* later to assistance from *Shomayim*.

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

This issue is dedicated by Heshy, Shirley, David & Susie Auslander:

לז"נ יהודה אברהם ב"ר מאיר צבי

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לז"נ פערל ב"ר יצחק הלוי