



A Kehilas Prozdor Publication

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פרשיות: מטות-מסעי

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:03	6:50/7:30			
Shabbos		7:53	6:40	7:30	9:00
Sunday		8:16	7:45		8:00

IMPORTANCE OF

The *Gemara* (*Makos* 11b) states that one who goes to *Galus* for having killed unintentionally may not leave the *עיר מקלט* for any reason until the *Kohen Gadol* dies, even if the Jewish nation needs his services desperately, such as if he were the chief commander of the army. We derive from the words: **אשר נס שמה** that he must live, die and be buried there, if need be. The *Rambam* (*רוצה* 7:8) rules accordingly, adding that if the *רוצה* does leave the city, he has "התיר דמו" – relinquished his life, since the *גואל הדם* will now be able to reach him and exact vengeance. *Meforshim* ask how such a relatively minor *mitzvah*, requiring him to remain in the *עיר מקלט*, can take precedence over all other *mitzvos*. Surely important *mitzvos* such as bringing a *Korban Pesach* and/or saving lives should push aside the obligation of *נס שמה*. The *Or Sameach* answers that to allow the *רוצה* to leave the city would place his life in danger and no one is required to risk his life, even to save others. However, the *Rambam* (*ibid* 5:11) rules that if the *רוצה* left the city *בשוגג* – unintentionally, he has not been *מתיר דמו* and the *גואל הדם* may therefore not harm him. If so, could we not establish that if the *רוצה* must leave the city for an important *mitzvah*, that it be no worse than his leaving *בשוגג*, and, having thereby removed the threat of danger from the *גואל הדם*, the important *mitzvah* could be *דוחה* the one keeping him in the *עיר מקלט*! The *Gemara* (*ibid*) derives from a *Kal VaChomer* that if the *Kohen Gadol* died immediately after sentencing, the *רוצה* would not go to *Galus* at all (- if death lets him out of the *עיר מקלט*, it certainly frees him from going). Thus, an additional *Chomer* (*חומרא*) exists, obligating him to stay once he has entered the *עיר מקלט*, over one who has only been sentenced but has not yet arrived in *Galus*. Any *יציאנה*, even for a *מצוה* transgresses this *חומרא*, placing him in danger. However, leaving *בשוגג* is not deemed a *יציאנה*, so he remains protected.

QUESTION OF THE WEEK:

When would someone be called up to the *Torah* for an *Aliyah* and remain there for three *Aliyos* ?

ANSWER TO LAST WEEK:

(When is there *מיתת ב"ד* only if *עדים* testify in the middle of the *Aveirah*?)

The *Or Sameach* (*גניבה* 9:3) states that one is *חייב מיתה* for kidnapping only if "ונמצא בידו" – the victim is still in the kidnapper's *רשות* when the witnesses testify against him.

DIN'S CORNER:

One may not eat meat or chicken during the Nine Days. A restaurateur may nevertheless continue to serve meat to those who wish it because of the possibility that refusal to serve meat would cause customers to patronize another restaurant. Also, the food itself is permitted - it is only one of the day's characteristics that forbids it, so one may be lenient. (*Yechave Daas* 3:38)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 47a) states that Rus was the daughter of Eglon who was the son of Balak, king of Moav. However, when the 5 kings of Midian were killed, *Targum Yonasan* adds after Tzur's name "הוא בלק", indicating that Balak was of Midian, as *Rashi* also explains in *Parshas Balak*. According to *Targum Yonasan*, if Balak was of Midian, how did his son Eglon survive the war against Midian, where all males were killed and all women and children taken captive? The *MaHarsha* holds that the *Midrash* suggesting that Balak was of Midian argues with the above *Gemara*. What is their point of disagreement? The *Sifri* (38) says on: **ויצבאו על מדין** that the *Bnei Yisroel* surrounded Midian on all 4 sides. R' Nasan says they only surrounded Midian on 3 sides. The *Ramban* explains that providing an escape route on the fourth side serves two purposes: a) it encourages and teaches us to act with compassion, even with our enemies; and b) it provides the enemy with an alternative so that they won't mount a desperate, suicidal defense against the *Bnei Yisroel*. The *נר למאה* suggests that even if Balak and Eglon were of Midian, according to R' Nasan it was possible for Eglon to escape through the fourth side. He was then able to become king in Moav later, just as his father had been. The *Gemara* which says that Eglon was of Moav holds like the *Chachomim*, that Midian was surrounded on all four sides. As such, although all Midianite males were killed, Eglon was a Moavite and survived. The *Rambam* (*מלכים* 6:7) rules like R' Nasan instead of the *Chachomim*, that an escape route on one side must be provided. Why? The *פועלת צדיק* (2:151) suggests that since the *Posuk* says: **כאשר צוה ה' את משה ויצבאו על מדין** in the middle, after **ויהרגו כל זכר**, the fulfillment of *Hashem's* will is clearly indicated in **ויצבאו**, which is a *חידוש* only if from 3 sides.

A Lesson Can Be Learned From:

A villager came to the Koznitzer Magid with a complaint. It seems that in spite of the fact that he was very hospitable, always inviting the poor or the itinerant traveler to his home for a meal, he had been visited with a tragedy – his house with all his belongings had burned down. Is this how one is repaid for excellence in *Hachnosas Orchim*? Not only did he believe he was unjustly rewarded, but how could *Hashem* expect him to continue the *mitzvah* after losing all his worldly possessions? The Magid studied the complainant for a moment and then replied that indeed he was correct – excellence in *Hachnosas Orchim* should have prevented this tragedy. However, the quintessential *Hachnosas Orchim* is that which we learn from Avrohom, who built an *Aishel* to provide food and lodging. *Chazal* note that the word "אשל" is an acronym for *אכילה*, *שתיה* and *לינה*. "Although you may have engaged in providing food and drink, you apparently neglected the 3rd facet – lodging. **אשל** without the *Lamed* = **אש**!"

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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