

Vol 10 # 12

PLEASANT RIDGE NEWSLETTER

בס"ד

תשנ"ט



A Kehilas Prozdor Publication

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פרשת: פנחס

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:15	6:50/7:45				9:14
Shabbos		8:10	7:15	7:50	9:00	9:14
Sunday		8:28	7:50		7:30	9:15

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 34b) states that we may derive from the words: **ביום הנהילו את בניו** that inheritance may be passed down only by day, not at night. Abaye asks if this means that only one who dies during the day bequeaths inheritance, but not one who dies at night, or perhaps it means that matters of inheritance may only be adjudicated by day. The *Gemara* determines the latter, as the story of Tzelafchad's daughters and the ensuing *Halachos* of inheritance conclude with: **והיתה לבני ישראל לחקת משפט**, making clear that inheritance matters became matters of **משפט** - final judgement. We see this applied where three people come to visit a sick man who instructs them regarding his will. If they wish, they can act as a *Beis Din* and execute his wishes, or they may sign the will as witnesses and have it executed by another *Beis Din* later. However, if they came at night, they may only serve as witnesses, because inheritance executions may not be performed at night. The *Toras Nesanel* points out that this characterization of inheritance matters as a daytime-only **משפט** was introduced as a result of Tzelafchad's daughters. Prior to this conclusion however, it was entirely possible that inheritance only passed if the deceased died during the day. With this he answers the question of why Tzelafchad's daughters found it important to mention that Tzelafchad had died "**בחטאו**" - with his sin. It should have been enough to simply say he didn't die with Korach. However, by saying he died **בחטאו**, Moshe was unable to suggest that perhaps he died at night and no inheritance is anticipated, because *Beis Din* may not execute for a **חטא** at night.

QUESTION OF THE WEEK:

When would someone observing a *Yahrtzeit* be required to say *Kaddish* each year on both the *Yahrtzeit* and the day before ?

ANSWER TO LAST WEEK:

(May one be **יוצא** with having missed *Pesukim* in קריאת התורה ?)

The *Shulchan Aruch* (137:3) rules that on Monday, Thursday and *Shabbos Mincha*, if 10 *Pesukim* were read, at least 3 for each of three people, then they have been **יוצא**, regardless of the missed *Pesukim*. However, if it happened on *Shabbos*, one must go back and read them, to fulfill having heard the entire *Torah*.

DIN'S CORNER:

Although there is a widespread custom that precludes people marrying in the latter half of the month (as the moon diminishes), it is not a requirement, particularly where such an arrangement was made unwittingly. The *Rema* states that one should not marry from 17th of Tamuz until after Tisha B'Av, because of the *Aveilus* of the 3 weeks, which implies that otherwise, one could marry on or after 17th of Tamuz, even though it's the 2nd half of the month. (*Teshuvos* ירודה יעלה 2:24)

DID YOU KNOW THAT

The *Gemara* (*Eruvin* 104a) says that Ula heard a knock on the door one *Shabbos* and stated that the sound of a knock constituted *Chilul Shabbos*. Rabbah told him that only musical sounds were forbidden on *Shabbos*. The *Shulchan Aruch* (או"ח 338:1) rules accordingly, permitting a knock on the door, but the *Rema* adds that one may not use the door knocker, specifically allocated for that purpose. The *Biur Halacha* suggests that the **איסור** of using a specially designated device arises because it is **עובדה דחול** - a weekday activity. As such, if the proposed use was a **מצוה**, the **איסור** could be relaxed. The **אורח משפט** (71 או"ח), in replying to a question regarding the permissibility of using a megaphone in Shul on *Shabbos*, noted that using it for the choir was definitely **איסור** since it is an instrument specifically designed to enhance musical sounds. Yet, if it were used for the Rabbi's *Drasha*, since the sounds made by the Rabbi were not intended to be musical (even if he does use a *Nigun* to rouse the **עולם**), the fact that the megaphone is a sound-enhancing instrument would not forbid it, since the *Drasha* is an act of **מצוה**. However, the distinction is academic, since any electrical or battery-powered instruments are **איסור** on *Shabbos* and *Yom Tov*, even **מצוה**, as a form of **אש**. To those who would argue that electricity does not produce that **אש** which the *Torah* forbids, his response was that the *Gemara* (*Yuma* 21b) describes 6 types of **אש**: 1) regular fire; 2) fever; 3) the fire of Eliyahu; 4) the fire constantly on the **מזבח**; 5) the fire used by Gavriel to protect Chananiah, Mishael and Azaryah; and 6) the *Shechinah*. Thus, the fire constantly on the **מזבח**, about which *Hashem* said: **קרבני לחמי לאישי**, was also included in the *Torah's* definition of **אש**.

A Lesson Can Be Learned From:

When Rav Moshe Sternbuch received a **הסכמה** (approbation) on his *Sefer* **מועדים וזמנים** from the Tchebiner Rav, it included some words of advice, which the Tchebiner Rav had learned from his own experience. "When I published the first volume of my *Sefer* **דובב משרים**" the Tchebiner Rav explained, "I received many letters from people. Some said that I should have included more *Acharonim* that discussed my topics while others suggested that in a *Sefer* of **שאלות ותשובות** I should write little more than my conclusions. Some were looking for more *Pilpul* while others saw no need for it. I resolved to answer none of them. I met one *Gadol* who asked me why I hadn't replied to the letters, and I told him that I had never intended my *Sefer* to be for everyone. If I had, instead of only a few hundred copies, I would have published thousands. There will always be people prepared to attack and criticize your work. If you realize from the beginning that you never intended that it be for everyone, then you will be better able to accept that it was worthwhile to produce it for those who appreciate it."

P.S. Sholosh Seudos is sponsored this week by the Auslander family. A *Hartzlich* **שלום** to the Greenfield family upon their move to Pleasant Ridge. May they celebrate many *Simchas* in their new home.

This issue is dedicated:

לרפואה שלמה בעד אברהם יצחק ישראל בן מרים

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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ל"ג פערל ב"ר יצחק הלוי