

תשס"ה



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: מטות שוק"ש Shachris	9:26
Friday	7:58	6:50/8:00				9:26
Shabbos		7:55	7:00	7:45	9:00	9:26
Sunday		8:00	7:45		8:00	9:27

## IMPORTANCE OF ....

The *Gemara* (*Nedarim* 77b) derives from 'זה הדבר אשר צוה ד' that if a *Chacham* annulled someone's vow using the formula reserved for a husband (מופר לך) or a husband used the words of a *Chacham* (מותר לך) the annulment is invalid. The *RaV* explains that the concept of הפרה focuses on the future only, by removing the obligations and restrictions of the vow. The *Chacham* on the other hand, uses regret as an opening to destroy the vow retroactively, as the words אין כאן נדר ואין כאן שבועה imply – making *Mutar* again what had originally been *Mutar*. The *Gemara* (*Bava Basra* 74a) says that Rabba Bar Bar Chana heard a *Bas Kol* cry out: ווי לי שנשבעתי ועכשיו שנשבעתי מי מפיר לי? – Woe to me that I swore, but now that I swore, who will revoke it for me? *Rashi* explains that the *Bas Kol* was referring to the vow which activated *Galus*. Later, when Rabba related this to the *Rabanan*, they criticized him, saying: היה לך לומר מופר לך – you should have replied "It is revoked for you". *Tosafos* (*Bechoros* 37a) asks why the word מפיר was used when מתיר would have been more appropriate. *Tosafos* answers that it is because only הפרה is used in the *Torah* to describe a vow's annulment. The *Avnei Shoham* suggests that מפיר was in fact more appropriate. Since התרה requires regret and the finding of an "opening" that was not thought of at the time of the vow, such a finding would not be possible with Hashem. It could also not be determined if Hashem would have wished the entire concept of *Galus* eliminated, as התרה would do. הפרה on the other hand revokes for the future, leaving the vow's past intact. The *Rabanan* were telling Rabba that even to end it now for the future would have been sufficient.

## QUESTION OF THE WEEK:

If one's parents, brother and *Rebbi* are captured and held for ransom as follows: Father - \$333, Mother - \$1000, brother - \$333 and *Rebbi* - \$333, and one only has \$1000, whom should he redeem?

## ANSWER TO LAST WEEK:

(When would *Maariv* be said without the חצי קדיש before *Shemona Esrei*?)

The *Yad HaLevi* says that the חצי קדיש before *Shemona Esrei* of *Maariv* is the conclusion of *Birchos Krias Shema* of *Maariv*. Thus, if the *Tzibur* began *Maariv* with only nine people and the tenth arrived during *Krias Shema*, the חצי קדיש would not be said. קדיש תתקבל is tied to *Shemona Esrei*, so it would be said.

## DIN'S CORNER:

If one is incarcerated for a period of time and is then released, he should recite *Birchas HaGomel* upon the release. The *Magen Avraham* (אר"ח 219) limits this to those imprisoned for capital crimes, but others apply it to money matters as well. If one is confined at home wearing the "ankle bracelet", no *brocho* is said upon its release, unless there had been danger. (שואלין ודורשין 3:6)

## DID YOU KNOW THAT ....

The *Gemara* (*Yevamos* 60b) states the opinion of R' Shimon b. Yochai who says that a gentile girl under the age of three who converts is permitted to marry a *Kohen*. This is derived from a *Posuk*: החיו לכם ... החיו בנשים ... וכל הטף בנשים where the words החיו לכם included Pinchas, who was a *Kohen*. R' Shimon also says that gentile graves do not convey טומאת אהל (tent *Tum'ah*). The *Yad Chanoch* (52) ties these two statements together as follows: The *Gemara* (*Sanhedrin* 106b) states that Bilaam was 33 when Pinchas killed him. *Rashi* notes that Pinchas was the army's commander, so even if someone else killed Bilaam, the credit goes to Pinchas. Why did *Rashi* say that? Because Pinchas was a *Kohen* and thus forbidden to kill, as it would make him *Tomay*. However, the *Midrash* and *Zohar* are explicit about how Pinchas himself killed Bilaam. We must therefore rely on the *Gemara* (*Zevachim* 101b) which says that there is a *Machlokes* regarding when Pinchas was declared a *Kohen* – was it after the Zimri incident, or was it in the time of Yehoshua when he made peace between the *Shevatim* (and the *Posuk* refers to him as Pinchas HaKohen for the first time). The *Midrash* would hold that it was later, thus allowing Pinchas to kill Bilaam before he became a *Kohen*. However, the *Zohar's* author was R' Shimon, who derived the under-3 conversion rule from החיו לכם, based on Pinchas becoming a *Kohen* after the Zimri incident. If so, how could Pinchas have killed Bilaam? Therefore, R' Shimon adds that gentile graves do not convey tent *Tum'ah*. What about a gentile dead body? The *Mishna L'Melech* (3 אבל) states that a *Kohen* is warned against becoming *Tomay* only from that *Tum'ah* which obligates a *Nazir* to shave his hair. Only tent *Tum'ah* does that. Since R' Shimon holds that a dead gentile does not convey tent *Tum'ah*, a *Kohen* is not warned against killing a gentile.

## A Lesson Can Be Learned From:

A seriously ill woman consulted with the Chazon Ish who advised her to undergo a sensitive operation and to engage the services of a specific surgeon outside Eretz Yisroel. The woman and her husband began making preparations to travel abroad when to their surprise, they heard that the surgeon was coming to Eretz Yisroel for a visit. Arrangements were hurriedly made for the surgery to take place in Eretz Yisroel during his visit, which greatly alleviated the difficulties of travel for the woman, and the logistics of caring for her children during a several week absence. At the last moment, the husband "checked in" with the Chazon Ish, who advised him to postpone the surgery until the surgeon returned home, and then to travel there. The surgeon himself visited the Chazon Ish to ask his reason. The Chazon Ish told him that in the surgeon's natural habitat, using his regular staff and instruments, his chances of success were much better, and that was more important than convenience.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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