

תשנ"ח



A Kehilas Prozdor Publication

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	פרשת: שופטים		
	Candles	Mincha	DafYomi Shiur Shacharis
Friday	7:18	6:50/7:30	
Shabbos		7:15	6:05 6:50 9:00
Sunday		7:28	7:00 8:00

IMPORTANCE OF

The *Gemara* (*Berachos* 63a) states that we derive from the *Posuk*: **בכל דרכך דעהו והוא יישר אורחותיך** that we must "know" *Hashem* in all ways, even in the middle of transgressing. As *Rashi* explains, there are times when one must do an *Aveirah* for *Hashem's* sake, such as where Eliyahu HaNovi offered a *Korban* outside the *Beis HaMikdash*. Just as Eliyahu did so "לשם מצוה", so too must everyone scrutinize his "sinful" intentions and if they are also found to be **לשם מצוה**, he should commit the *Aveirah*. The *Rambam* (*התורה* 9:3) conditions this duty upon receiving instructions from an acknowledged, proven **נביא**, such as Eliyahu, in all cases except where he says to worship idolatry. The *Rambam* adds that if one were to have asked Eliyahu how he could so ignore a **לאו** in the *Torah*, he would reply that his right stemmed from a **הוראת שעה** whose purpose was to defeat the prophets of Baal. Apparently, stating this reason - to defeat the prophets of Baal, was the manifestation of Eliyahu's **לשם מצוה** which permitted him to act. Why is it that we do not require such a statement of purpose in all other cases where, for example, **עשה דוחה לא תעשה** - a positive *mitzvah* pushes aside a **לאו**? If one dons a pair of *Tzitzis* that contains *Shaatnez* (which is permitted), must he acknowledge that his "sinful" act is in order to perform the *mitzvah*, and if he does not, then does the act remain **אסור**? The *אהל יהושע* suggests that a fundamental difference exists between a **הוראת שעה** and a case of **עשה דוחה לא תעשה**. In the latter, the *mitzvah's* power is such that it either pushes aside the **לאו**, or permits it entirely. In the **הוראת שעה** cases however, the **לאו** remains intact; the *Torah* just says violate it, under the rule of **הפרו תורתך עת לעשות לה' הפרו תורתך**. Therefore, as the **לאו** remains active, it is necessary to actually state a clear **כוונה** to perform the *mitzvah*.

QUESTION OF THE WEEK:

The *Gemara* (*Shevuos* 24a) says that if one vows he won't sleep for 3 days, he receives *Malkus* and goes to sleep because the vow is impossible to fulfill. What if he swore not to eat for a week?

ANSWER TO LAST WEEK:

(Why is *Tefilas HaDerech* included with the *Dinim* of *Shemona Esrei*?)

In *Yeshurun* (Nisan - 5757 p. 362), the author cites a statement by the *Talmidei Rabbeinu Yonah*, characterizing the *brocho* of **שומע תפילה** which ends *Tefilas HaDerech*, as the same **שומע תפילה** that we say in *Shemona Esrei*.

DIN'S CORNER:

Although one may not read on *Shabbos* using the light of an oil-fed candle (for fear he may adjust the oil in order to improve the light), there is however no such **איסור** regarding electric lights, even when the switch allows one to adjust the light (higher or lower), or where some bulbs may not have been on before *Shabbos*. It is however advisable to put a *Shabbos* reminder near the switch. (1:20 *יחזקאל*)

DID YOU KNOW THAT

The *Rambam* (*מלכים* 1:4) rules that a Jewish king may not be selected from among **גרים** (converts), as derived from the words: **מקרב אחיך**. Further, any other appointment of authority, such as **נשיא** or even water commissioner is similarly restricted, as derived from: **שום תשים עליך**, that all **משימות** (official appointments) may only be given to the son of a Jewish mother. Interestingly, a **גר** may be appointed to a position as a *Rebbi* or even *Rosh Yeshiva*. According to *Igros Moshe* (4:26) such an appointment is not the kind of **משימה** restricted by *Chazal*. In fact, one is encouraged to appoint a **גר** to such a position in order to fulfill the *mitzvah* of: **ואהבת את הגר**. Although a *Rosh Yeshiva* or principal certainly has the authority to turn away a student or eject him from the yeshiva, such power is more analogous to that of an employer than to a ruler, and is thus permitted to a **גר**. However, the *Kesef Mishna* raises the question of how it was that Rechavam, son of Shlomo HaMelech was permitted to rule, since Rechavam's mother was Naamah the Amonis. The *Kesef Mishna* concludes that a Jewish mother is required only if the father is not Jewish. However, where, as in Rechavam's case, the father (Shlomo) is Jewish, the mother need not be. The *Noda BiYehuda* (1:1) asks how the son of a non-Jewish mother, who is himself not a Jew, could possibly qualify, since *Chazal* have said that the son of a gentile woman is not deemed his father's son! He therefore explains that the restriction of **שום תשים עליך מלך** applies only to an original appointment as king, not to the ascension of his heir. Just as a king's son does not need to be anointed with **שמן המשחה** upon assuming the throne, he also does not need to be "appointed". As such, Rechavam's mother (the *גיר-daughter* of the King of Amon) did not disqualify him.

A Lesson Can Be Learned From:

A *Chosid* of the *Chidushei HaRim* had a poor tenant who was unable to pay rent for several months. After repeated warnings, the landlord informed him that he would have to vacate the apartment. When the *Chidushei HaRim* heard this, he called in the *Chosid* and berated him for even wanting to put this poor man and his family out on the street. The *Chosid* landlord asked what *Halachah* required him to forgo rent on his property just because the tenant claimed not to have money. "Even if it is true that he cannot pay, why should I alone have to bear the entire loss? Why isn't a collection taken up for him to pay for his rent?" The *Rebbe* glared at him for a moment and then said: "The *Mishna* (*Gittin* 41b) states that if one owns a **חצי עבד חצי בן חורין** - a slave who is partially free, we force the owner to set him entirely free. Here too one might ask, why force the owner to take this loss? Let money be collected to redeem the enslaved half! However, we see that if *Hashem* arranged it so that one person controls another's freedom, it is his responsibility to secure it. You too are in that position!"

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

This issue is dedicated:

לע"נ יצחק ב"ר אברהם יום טוב הלוי

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