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(Monsey/Spring Valley Z'manim)

פרשת: שופטים

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:10	7:20				9:39
Shabbos		7:05	6:00	6:40	9:00	9:40
Sunday		7:15	7:00		8:00	9:40

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 21b) states that a king must write 2 *Torah* scrolls - one to fulfill the obligation on all Jews to write a *Sefer Torah*, and the other to fulfill: וכתב לו את משנה התורה. The *Chinuch* notes the advantages of having many new *Seforim* available - to provide for those who cannot afford their own, and to provide the pleasure of studying from a new *Sefer*, and extends the *mitzvah* beyond a *Sefer Torah* to other *Seforim* written on *Torah* subjects. The *Gemara* (*Kesubos* 52b) relates that Rav Papa went to the house of Abba to discuss how big a dowry Abba was prepared to give Rav Papa's son for marrying Abba's daughter. R' Yehudah b. Mereimar did not wish to accompany Rav Papa into the house, fearing that his presence would put pressure on Abba to give more than he needed to. Based on this *Gemara*, Rav Pinchas Teitz ZT"l objected to the custom of authors to mail out the *Seforim* they wrote "coldly" to a mailing list, without prior permission from the recipient(s). Such an arrangement creates unfair pressure, which, according to R' Yehudah b. Mereimar should be avoided. The *Sefer* אור חדש (2:8) disagrees, pointing out that in the end, Rav Papa persuaded R' Yehudah to accompany him, and as a result, Abba gave away everything he had, thus proving that one may exert such pressure. As such, where the issue is supporting a *Talmid Chochom* who studies hard and diligently, we assume that the recipient will certainly pay willingly, as he should. However, if an author merely prepares a new edition of a previously published *Sefer*, he takes on a merchant's role. Not only is there no obligation to support him; he should be discouraged for damaging the market for true authors.

DID YOU KNOW THAT

The *Yerushalmi* (*Berachos* 6:10:1) states that when R' Chagai and R' Yirmiyah entered the courthouse, R' Chagai recited a *brocho* for the *mitzvah* of: בצדק תשפוט עמיתך, and R' Yirmiyah praised him for it, noting that just as studying *Torah* must be preceded by a *brocho*, so too must all *mitzvos*. One wonders at R' Yirmiyah's derivation, since ברכות התורה are Scriptural, unlike ברכות המצוה. The *Rashba* (*Teshuvos* 1:18) states that one does not recite a *brocho* over *mitzvos* which are not fully in one's control, including the *mitzvah* of judging, since there is no guarantee that the litigants will accept the judgement. Did the *Rashba* not see the *Yerushalmi* ? The *Pri Megadim* cites *Tosafos* (*Menachos* 42b) who states that the *Yerushalmi* would require a *brocho* for the beginning of a *mitzvah* (e.g. making *Tzitzis*, *Succah*) even if it was not completed; whereas the *Rashba* held (like the *Bavli*) that one only recites a *brocho* over an act which is the completion of the *mitzvah*. As such, since the *mitzvah* of judging is completed only upon execution of the verdict, it would not be proper to recite a *brocho* then over the forced seizure of a losing litigant's property. The *Chasam Sofer* (א"ח 54) adds that R' Yirmiyah derived the *brocho* from ברכות התורה because R' Chagai said the *brocho* right away in the morning, instead of waiting for a case to be presented. ברכות התורה are also said in the morning and apply all day. However, the *Rashba* holds it to be presumptuous of a judge to recite a *brocho*: "שציונו לשפוט בצדק", since mistakes cannot be avoided. Similarly, a *brocho* is not recited prior to fulfilling the *mitzvah* of: שופטים ושופטים תתן לך (appointing a judge), since one cannot be sure that the judge appointed is the best man for the job. For this reason, there is also no *brocho* over the completion of a *Sefer Torah*, since we are not expert on "חסרות ויתרות" (when some words are to be written with or without certain letters) and we cannot be certain that the *Sefer Torah* is 100% correct.

QUESTION OF THE WEEK:

If a man were married to 19 wives at one time, and he was appointed king over *Bnei Yisroel*, since a king may not have more than 18 wives, must he divorce one ?

ANSWER TO LAST WEEK:

(Where would one transgress by fulfilling כבוד כבוד לרעה ?)

Rashi (*Devarim* 13:9) states that one is not permitted to feel friendship or love for one who is a מסית - someone who attempts to incite others to turn away from *Hashem* to idolatry. The *Torah* says: ואהבת לרעהיך כבוד - לא תאבה לו - for him do not practice כבוד כבוד לרעהיך.

DIN'S CORNER:

If a parent, for various reasons, must move in and live with a son and his family, the son is obligated to fulfill the *mitzvah* of caring for the parent, even if there is potential for him to be abused and uncomfortable. Although one need not generally spend one's own money on כיבוד אב ואם, yet, if the son decides to move the parent to an "old-age" home, where better care is given, the son must pay, if the parent's funding runs out, as the home is essentially doing the son's duty. (*Teshuvos V'Hanhagos* 2:444)

A Lesson Can Be Learned From:

A Russian minister was disturbed that despite the oppressive conditions under which the Jews lived and made a living, they were still able to survive. He called a meeting with R' Chaim Soloveitchik, R' Yitzchok Elchanan Spektor and R' Eliyahu Chaim Meisels, bombarding them with inane questions, which they answered patiently. Suddenly, he asked them why in all other nations, one craftsman does not seek to steal another's livelihood. Yet, when one Jew opens a grocery, another opens a grocery across the street, and likewise with other businesses. The *Rabonim* were silent a moment until R' Eliyahu Chaim explained: "Of all creatures, the only ones who eat their own kind are fish. Why ? An animal can go anywhere he wants to find food - fish are stuck in the water. Non-Jews enjoy commercial freedom to earn anywhere. We Jews are so restricted by you that we can only survive from each other".

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

This issue is dedicated:

לז"נ יצחק ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי

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