



A Kehilas Prozdor Publication

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| | Candles | Mincha | DafYomi | Shiur | Shacharis |
|---------|---------|--------|---------|-------|-----------|
| Friday | 5:10 | 5:22 | 8:00 | 8:45 | |
| Shabbos | | 5:10 | 4:10 | 4:40 | 9:00 |
| Sunday | | 5:26 | 6:00 | | 7:30 |

פרשת: יתר

IMPORTANCE OF

The *Tur* (י"ד 252) states that the *mitzvah* of פדיון שבויים (freeing captives) takes precedence even over supporting the poor, and therefore, if money had been collected for any other *mitzvah*, it may be redirected to this purpose. The *BaCH* illustrates this with examples of money collected for a *Shul*, *Beis HaMidrash* or *Talmud Torah*, which may be diverted to פדיון שבויים. R' Chaim Palaggi wonders if by "*Talmud Torah*", the *BaCH* meant funds designated to build a Yeshiva or to support those who taught and learned in it. Doesn't the *Gemara* (*Megilah* 16b) state that *Talmud Torah* is greater than even saving lives, as we see from the demotion of Mordechai among the חכמים after he accepted a government post? The *MaHarShal* explains that the *Torah* confers greater honor on a person, but money must still be spent on הצלת נפשות. However, the *Gemara* (*Shabbos* 119b) states that any city without תשב"ר – schoolchildren studying *Torah*, will eventually be destroyed, giving such study an additional element of הצלת נפשות. As such, R' Chaim Pilaggi (י"ד 126) resolved the question of a would-be "Zevulun", who wished to support and share in the learning of a "Yissachar" but could not decide between an outstanding *Talmid Chochom* and a *Cheder Rabbi*. Although Mordechai could not have taught 22,000 students himself and must have followed Yisro's advice about delegation and hierarchy, still, the fact of his demotion within the הגדולה אנשי כנסת proves that even positioning himself to avert potential danger did not excuse him from neglecting תשב"ר.

QUESTION OF THE WEEK:

Which מצוה would result in a חיוב מן התורה if transgressed, if it arose on Sunday through Thursday, but would only result in an איסור מדרבנן if it arose on Friday or *Shabbos*?

ANSWER TO LAST WEEK:

(What illness do 99 out of 100 die from?)

The *Gemara* (*Bava Metzia* 107b) describes how Rav visited a cemetery and was able to determine the cause of death for each person buried there. He then concluded that 99% had died from an עין הרע – an evil eye cast upon them by others, interpreting the *Posuk*: עין הרע כל חלי' מהסיר ה' as a reference to הרע.

DIN'S CORNER:

If a *Kehila* should become dissatisfied with their Rav, claiming that he does not fulfill his obligations and no longer has sway over the community, they may remove him, after giving him ample warning through a *Beis Din*. This is true only with regard to a "real" Rav, who is a מורה הוראה for his *Kehila* and who teaches *Torah* to them regularly. However, if the Rav is only the kind that officiates at funerals and Bar Mitzvahs, and gives an occasional sermon, he may **not** be dismissed unless he first finds another source of פרנסה. (*Teshuvos V'Hanhagos* 2:722)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 71b) states that the *Bnei Yisroel* did not give their newborn sons a ברית מילה while in the מדבר because of two reasons: 1) fatigue of traveling, and 2) lack of the north wind which was necessary to heal a circumcision. *Tosafos* points out that the north wind blew as usual. However, it did not penetrate the ענני הכבוד (clouds of glory) surrounding the Jews. As such, the reason of fatigue would best apply to those who did not travel within the ענני הכבוד. The *Yalkut Shimoni* (938) recounts that Amalek was able to attack the *Bnei Yisroel* despite the ענני הכבוד by pretending to want to do business with them, and by attacking those whom the ענני הכבוד evicted. The tribe of זך could not shake the *Avodah Zara* from their system and were thus kicked out beyond the protection of the ענני הכבוד. As such, the north wind was available to them, but they still did not circumcise because of fatigue. *Rashi* quotes the *Mechilta* which says that Yisro wanted Moshe to come out to meet him when he approached the camp of *Bnei Yisroel*. The *Panim Yafos* explains that Yisro was not interested in Moshe's display of כבוד by coming out to greet him, especially since the *Gemara* (*Kesubos* 17a) states that a king may not be מוחל on his כבוד. What Yisro wanted was to convert, since he could not enter under the protection of the ענני הכבוד without doing so. He therefore asked Moshe to come out to greet him and process his גירות. The *Gemara* (*Sanhedrin* 94a) explains the words ויחד יתרו to mean that Yisro was מל himself (*Rashi*). Since he was still outside the ענני הכבוד, the north wind could heal him.

A Lesson Can Be Learned From:

When the *Ksav Sofer* served as Rov in Budapest, he embarked upon a *Shemiras Shabbos* campaign among the local businesses. One bank in particular refused to close on *Shabbos*, despite the *Ksav Sofer's* pleas. The bank manager was a prominent member of the community who did not attempt to conceal his Jewish origins, but was proud of them and of his "free"-style practice of Judaism. The *Ksav Sofer* urged him to comply with the laws of *Shabbos*, if not out of יראת שמים then at least out of shame. The banker objected: "You are mistaken, Rabbi. I am not ashamed of my non-observance, I am proud of it. Why should I go along with your outdated laws?" The *Ksav Sofer* replied: "Our Sages tell us that one characteristic of the Jewish nation is to be ביישנים – capable of being embarrassed. In fact, one who cannot be a ביישן is assumed not to descend from those who stood at Mount Sinai. How do they know this? Because when the Jews received the *Torah*, the entire nation cried out: נעשה ונשמע, accepting upon themselves the whole *Torah*. Were there not free-thinkers and agnostics such as you, there? Of course there were, but since they were too ashamed to stand out so prominently, they went along, proving that a true Jew is only one who can feel such shame. As such, regardless of your convictions, you must at least feel shame at what you are doing, or else your entire lineage comes under question!"

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

This issue is dedicated by the Auslander family:

ל"ג יצחק ב"ר דוד הכהן

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