



	Candles	Mincha	DafYomi	Shiur	פרשת: פינחס ש"ש Shachris	9:19
Friday	8:10	6:45/8:20				
Shabbos		1:45/8:05	7:15	7:55	9:00	9:19
Sunday		8:20	8:45		8:00	9:20

## IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 29a) states that we do not offer arguments or excuses on behalf of a *מסית* (one who incites others to idolatry) to save him from a death sentence. This is derived from the serpent in *Gan Eden*, for whom no excuse was offered, though it could have argued: *דברי הרב ודברי התלמיד דברי מי שומעין* - essentially an excuse by the inciter that the one incited should not have listened to the incitement. *Tosafos* asks: if so, can't every *Maisis* use that excuse? *Tosafos* answers that the serpent was never commanded not to incite, as Jews have been. Since he was not under an obligation to refrain, he would have been able to discharge himself by arguing *דברי הרב*. Similarly, the *Minchas Chinuch* (462) opines that if a non-Jew incites one to idolatry, he is not liable, because the *Torah* only obligated Jews in this prohibition. However, The *Yad Chanoch* (61) points out that the *Bnei Yisroel* were told to attack and destroy Midyan because of what they did to *Bnei Yisroel* - *בנכליהם אשר נכלו לכם על דבר פעור* - which clearly defines their liability for having incited *Bnei Yisroel* to idolatry. This must be because, as *Tosafos* said, Midyan never presented the *דברי הרב* excuse. Had they done so, it is possible that *Bnei Yisroel* would not have been commanded to destroy them. However, does not the act of inciting to idolatry fall under the rubric of *Avodah Zarah*, which is obviously one of the 7 Noachide *mitzvos*? The *RaN* (*Avodah Zarah* 59a) holds that *Yayin Nesech* that has been pledged to *Avodah Zarah* is forbidden to gentiles as well, since they are also obligated in the prohibition against *Avodah Zarah*. If that is part of the *Avodah Zarah* prohibition, shouldn't incitement to idol worship also be included in *Avodah Zarah*? The *Turei Even* (*Chagigah* 13a) states that although there may be many facets to the *Avodah Zarah* prohibition, there is no death sentence except for actual worship. Thus, for incitement alone, a gentile would not be liable for death, as a Jew would, but Midyan was slated for destruction because of the damage they perpetrated on *Bnei Yisroel*, as the *Posuk* continues: *ועל דבר כזב*.

## QUESTION OF THE WEEK:

What *brocho* may be said after *המוציא* but before eating bread?

## ANSWER TO LAST WEEK:

(When does one sit *Shiva* for a non-relative, non-*נשיא*, non-*ת"ח*?)

The *Shulchan Aruch* (*י"ד* 376:3) rules that if someone dies without leaving a relative to sit *Shiva* for him, 10 people must assemble and sit in his house for the *Shiva* period. The *Rema* notes that he never saw this happen, but agrees that a *Minyan* should gather there at least for *davening*.

## DIN'S CORNER:

If a non-observant Jew is driving on *Shabbos* and stops to ask directions, one may not assist him with information even though to do so may shorten his trip and will certainly preclude his need to stop again and ask for more directions. One should not even bother to admonish him that he should not be driving on *Shabbos*. Instead, one should remain silent and ignore him. (*ציץ אליעזר* 15:18)

## DID YOU KNOW THAT ....

*Targum Yonasan* comments on the words: *קרבני לחמי לאשי* that *Kohanim* may eat *Lechem HaPanim*, but not the *Korban Tomid*. The *Korban Shmuel* (18 א"ח) notes that it is clear from elsewhere that a *Korban Olah* may not be eaten at all, and wonders why it was necessary to say so, and introduce *Lechem HaPanim* into a *Posuk* that is not relevant. The *Gemara* (*Bava Kamma* 60b) states that Dovid HaMelech wished to ask the *Sanhedrin* if it was permitted to save oneself using someone else's money. [Dovid wanted to burn down Jewish haystacks in which the *Pelishi* soldiers were hiding] The *Sanhedrin* replied - no. *Tosafos* and the *Rosh* hold that *Pikuach Nefesh* certainly permits one to save oneself using another's money. They understand Dovid's question to be whether a saved person in such a case is exempt from having to pay for the damage, to which the *Sanhedrin* replied - no. However, *Rashi* understands that Dovid's question was more basic - may one save oneself, even in a situation of *Pikuach Nefesh*, with another's money, to which the *Sanhedrin* said - no. Yet, the *Gemara* (*Menachos* 95b) describes how a starving Dovid held he was permitted to eat the *Lechem HaPanim* in Nov, after it was removed from the *Shulchan*. If, according to *Rashi*, one may not use another's money, even for *Pikuach Nefesh*, may one use money of *Hekdesh*!? The *Mishna* (*Avos* 5:5) states that one of the continuous miracles occurring in the *Beis HaMikdash* was that a woman never miscarried from the smell of the [roasting] *Hekdesh* meat. *Rashi* explains that this refers to a pregnant woman's yearning for the *Korban* meat that she had smelled, but we do not permit her to eat it. Is this not a matter of *Pikuach Nefesh*? Does not the *Gemara* (*Yoma* 82a) in fact specifically permit *Hekdesh* meat to a pregnant woman? The *Binyan Tzion* (1:167) suggests that according to *Rashi*, the *Hekdesh* permitted to a pregnant woman is limited to that which a *Kohen* receives from the *Korban*. As it belongs to a *Kohen*, in *Pikuach Nefesh* situations, the *Kohen* would be sure to give her some to eat. The miracle was that even where the *Kohen* was unaware of her yearning and did not give her any, she would still not miscarry. The *Hekdesh* not permitted to her would be that which "belongs" to the *Mizbeyach*, which *Rashi* holds one may not use to save oneself. This may be behind the words of the *Targum Yonasan*, permitting [a *Kohen*'s] *Lechem HaPanim* but not *Hekdesh*, in *Pikuach Nefesh* situations.

## A Lesson Can Be Learned From:

The author of *Mekor Chaim* would say that earlier generations had an abundance of *Talmidei Chachomim*, but not so many published *Seforim*. Today, it is the opposite. The reason is that printers used to be only in the big cities. An author would travel thru many towns and villages to get there, showing his *Chidushim* to the *Rav* of each town on the way, making corrections and printing it only if the *Sefer* were still publishable. Today, there are printers everywhere, and an author can publish a *Sefer* in his hometown without showing it to anyone to test its quality.

**P.S.** Sholosh Seudos sponsored by the Sternberg family.

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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