

תשנ"ח



A Kehilas Prozdor Publication

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פרשת: תצוה-זכור

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:35	5:47	8:30		
Shabbos		5:35	4:35	5:10	9:00
Sunday		5:51	6:15		7:30

משנכנס אדר מרבין בשמחה

IMPORTANCE OF

The *Ramban* says that the בגדי כהונה made for Aharon and his sons were to be made לשמה. R' Nasan Adler explains that although the *Gemara* (*Sotah* 22b and elsewhere) states that one should engage in *Torah* and *mitzvos* even שלא לשמה, this is only true regarding *mitzvos* that are not expected to be דוחה (override) another *mitzvah*. However, in order for a מצות עשה to be דוחה a לאו, the עשה must be done לשמה. As such, since the בגדי כהונה were made from שעטנז, in order for the *Kohanim* to fulfill the *mitzvah* of wearing them and be דוחה the לאו, the entire *mitzvah* had to be done לשמה. The *Rambam* (כלאים 10:31) rules that if one clothes another person with שעטנז, if the wearer knows, the clothier violates לפני עור (מלקות no); if the wearer does not know, the clothier receives מלקות. The *Minchas Chinuch* (551) asks, may one put צניצת made with שעטנז on another? Certainly, the one who wears the צניצת is not חייב because the עשה he is performing overrides the לאו, provided of course that he knew and performed the *mitzvah* of צניצת sincerely. Since the wearer is not עובר, the clothier is also not עובר the sin of לפני עור. However, if the wearer does not know that it is כלאים, the clothier should be guilty of לפני עור, since he himself has not performed a מצוה to override the לאו, and he may not utilize the *mitzvah* of another to override his לאו. The *Minchas Chinuch* concludes that we know the rule of עשה דוחה לא תעשה only works where it is impossible to fulfill both. Since a clothier could easily notify the wearer that the צניצת are made from שעטנז and absolve himself, only in doing so would he be allowed to dress the wearer with such a בגד.

QUESTION OF THE WEEK:

Under what circumstances would a woman be penalized financially for a lack of *Tznius* in the privacy of her home where no other person was present?

ANSWER TO LAST WEEK:

(When would a parent be punished for an adult child's עבירה?)
The *Shevus Yaakov* (2:2) understands from the *Mordechai* in *Sanhedrin* that if a *Kohen's* child becomes an *Apikores* or is מזנה, the father loses his rights under וקדשתו to the first *Aliyah*, *bentsching* and other "firsts". The *Magen Avraham* (128:41) restricts this penalty to a daughter's זנות. (This is not נוהג today)

DIN'S CORNER:

A mourner, even during שבעה and certainly during the year of אבלות, is obligated in the *mitzvah* of משלוח מנות as well as that of מתנות לאביונים. However, according to the *Sefer Chasidim*, he/she should not include in the 2 kinds of food, items that were prepared for a *Simcha* or that are designated as such. One may not send משלוח מנות to an אבל, as it is the equivalent of greeting him (שאלת שלום) which one may also not do all year. (MB 696:18-20) One may however send to the mourner's spouse.

DID YOU KNOW THAT

The *Rambam* (מלכים 6:1-4) rules that wars may be fought only after an unsuccessful overture of peace. A successful peace means that the gentile nation is willing to accept the 7 Noachide laws, the mastery of בני ישראל (בכנעו), and pay tribute. If they are not willing to do so, then in the case of Amalek or the 7 nations of כנען, they must be annihilated. The *Gemara* (*Sotah* 35b) derives from a *Posuk* that the 7 nations are to be spared if they accept the terms of peace because they would no longer present a threat of sinful influence to בני ישראל. As such, the *Avnei Nezer* (אר"ח 508) asks how the *Rambam* determined that Amalek could also be spared if they agreed to peace. Amalek did not reside in *Eretz Yisroel* so they wouldn't be an influence, they were under a sentence of death התורה, and there was no *Posuk* to spare them! The *Mechilta* says that a messenger who informed Dovid HaMelech of Shaul's death identified himself as a גר עמלקי (a convert from Amalek). Dovid remembered the *Halacha* that converts are not accepted from Amalek and had him killed. How then could peace, with קבלת ז' מצות be permitted to Amalek? He answers that תנא דבי אליהו (24) says that Elifaz told his son Amalek that he would be wise to ingratiate himself with בני ישראל by doing things for them, in order to share in their שכר. Amalek refused and began hating בני ישראל. As such, even if an Amalekite converted, his inborn hatred would never permit him to be בכנעו בני ישראל. However, if he agreed to שלום and the mastery of בני ישראל over him, it would demonstrate detachment from the original Amalek, and he could be spared.

A Lesson Can Be Learned From:

There was a young man in Lublin who was the grandson of a highly regarded *Chasidic Rebbe*. Unfortunately, the young man did not possess the יראת שמים, talents, diligence or charisma of his ancestor. Nevertheless, he did not allow his shortcomings to deter him from what he perceived as his calling, dressing in the finery of a *Rebbe*, and demanding respect in accordance with his position. When he quickly became an object of ridicule, the *Chozeh* spoke to him and tried to explain the significant effort he must first put in before assuming such a role. "The *Torah* says that Aharon and his sons were to be anointed with oil as *Kohanim*", the *Chozeh* began. "The *Posuk* says that Moshe took olive oil and sprinkled it: על אהרן על בגדיו ועל בניו ועל ועל בגדי בניו (on Aharon - his clothing, and on his sons and on his sons' clothing). Why does the *Posuk* not say ועל (and) on before Aharon's clothing, as it does for his sons, instead of simply על? It is because Aharon only needed anointing on his clothing, having previously reached a personal level of sanctity by virtue of his toil in עבודת השם and selfless commitment to helping others. Aharon's sons on the other hand, were being sanctified only because they were Aharon's children, and as such, they required a process of anointing on their bodies, as well as on their clothing, in order to merit such a coveted position."

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