

תשע"ה

A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

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פרשת:פינחס

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:12	7:00				9:17
Shabbos		1:45/8:07	7:30		9:00	9:18
Sunday		8:22	8:45		8:00	9:18

**IMPORTANCE OF ....**

The Gemara (Kidushin 78a) states R' Shimon's opinion that if a young gentile girl became a convert before reaching the age of three years and a day, she would be permitted to marry a Kohen (unlike those who converted when older than that), as is derived from the Posuk: החיו לכם ... וכל הטף בנשים - all the female children should be spared for you, meaning for potential marriage. Since Pinchas, who was a Kohen, was among them, the implication is that a Kohen too would be permitted to marry such a girl. The Rabanan disagree, limiting החיו לכם to sparing them for slavery. Tosafos (Sanhedrin 68b) derives from R' Shimon that it is the Torah that permits the conversion of a child, despite the fact that a child does not have the ability to acquiesce, since we see that the Milah and Tevilah that are performed on the child remain valid even after the child reaches maturity. The Gemara (Kesubos 11a) assumes that it must have been Beis Din who administered the Tevilah and conversion for the young girl, thus proving that Beis Din has the power to do so, even against a child's will. However the Gemara rejects the proof, concluding that it was the young girl's father who was converting himself and his children. Since children want to please their parents, the children's consent is assumed. However, if the father converted, does he not become כקטן שנולד - a new person, unrelated to his natural children? How then can he be deemed their father, in order to convert them? The Daas Kohen (י"ד 148) cites the Gemara (Yevamos 62a) which states R' Yochanan's opinion that if a gentile had children and then converted, he would have fulfilled the mitzvah of procreation with those gentile children, despite the fact that he is now a new person. This is because under rules of טבע, they are his natural children. Such a טבע relationship would extend to permit conversions as well.

**QUESTION OF THE WEEK:**

If one forgot Yaaleh V'Yavo during Mincha on Rosh Chodesh, when would he not say a Tashlumin during Maariv?

**ANSWER TO LAST WEEK:**

(When may one drink a cow's milk, but not its calf's milk?)

The Shulchan Aruch (י"ד 14:5) rules that if a pre-born calf sticks out a limb, then pulls it back in, and then the mother is slaughtered, the Shechitah applies to the calf as well, and the calf is Mutar except for that limb. But all of its milk (if a female) is Assur, because some of the milk is attributed to that limb.

**DIN'S CORNER:**

One may deposit a letter in a mailbox before Shabbos even though a non-Jewish postman might deliver it on Shabbos. However, one may not specifically arrange for a letter or package to be delivered "express" on Shabbos, as this would constitute being done for the Jew. Still, if the Jew's intent is simply to get it there fast but not necessarily on Shabbos and a Shabbos delivery is not certain, it may be sent. (Teshuvos V'Hanagos 1:278b)

**DID YOU KNOW THAT ....**

The Daas Zekainim MiBaalei HaTosfos cites the Midrash which comments on the Posuk: וביום השבת שני כבשים that Shabbos complained to Hashem about its Korban Musaf - every Yom Tov required many (usually 7) lambs for its Korban Musaf, whereas Shabbos only had two lambs. Hashem replied that everything about Shabbos was double - its Shir (מזמור שיר), its form of Oneg (מחללי מות יומת), its punishment (וקראת לשבת עונג ... מכובד), and [of course] its Lechem (לחם משנה). As such, it is appropriate (ראוי) that the Korban Musaf also be double - שני כבשים. This may explain why we say in Musaf: להקריב בה קרבן מוסף שבת כראוי, as the Shabbos allotment was specifically intended to be "כראוי". The Daas Zekainim characterizes the Lechem Mishnah of Mon in the Midbar, as the basis for שני כבשים. The Netziv (דבר 1:21) reports that his father-in-law, R' Itzikal of Volozhin, once approved the use of 2 partial loaves for Lechem Mishna, and the Netziv then proceeds to establish that a partial loaf may also be referred to as Lechem from the minhag of the GRA to only use 2 matzos at the Seder, which means that he would only have one full matzoh and one partial matzoh (after Yachatz) upon which to recite המוציא. However, the Rema (או"ח 291:4) states that one needs two full loaves for each Shabbos meal, and בדיעבד at least 1 full loaf for Sholosh Seudos. According to the Netziv's position, why couldn't one take the 1 full loaf at Sholosh Seudos and break it in 2, to have Lechem Mishnah? The Netziv elaborates that a partial loaf can only qualify if we received it as such. However, if one took a full loaf and broke it in 2, he has made it a חסר (missing) and it may not be used. He brings proof from the following: The Mishna (Bava Kamma 78b) states that if one stole an animal and then sold 99% of it, he is not liable to pay the 4 or 5 times penalty, because he has not fully sold what he stole. The Gemara adds, that if he stole an animal that was missing a limb and then sold it, he is liable for the penalty because he has sold everything that he stole. So too, the Netziv states, if the bread was presented to him as a partial loaf, it may be considered "whole" for him, but if he broke it in half, the pieces remain חסר.

**A Lesson Can Be Learned From:**

A businessman complained to the Chasam Sofer that he had just been cheated by a religious Jew. "All you religious Jews are cheats!" he exclaimed. The Chasam Sofer sat him down and told him: There was a knock on a man's door one night. When he opened the door, he saw two policemen, who said they were here to seize certain property of his for failure to pay his taxes. The man objected, taking out his tax receipts and showing them to the officers. The policemen said that the man was free to come in to the police station in the morning, show his receipts and get his property back. The officer gave him a receipt listing what they took, and left. In the morning, the man rushed to the police station with his receipts, but found that no one knew anything about two cops seizing his property the night before. As the swindle became clearer, the man began shouting that he was cheated by the police, and that all cops are crooks. The police sergeant grabbed him and said "You obviously don't believe that; you were willing to let them take your property without a warrant or calling the station. Why? Because you trust the police. Those two last night were not police!" Here too, the Chasam Sofer concluded, the man who cheated you was not religious!

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

This issue is dedicated:

לד"ר אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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