



A Kehilas Prozdor Publication

(c) 1990-2020 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	8:12	6:45/8:22		7:00/8:00	9:17
Shabbos		1:45/7:00	6:15	9:00	9:18
Sunday		8:22	7:45	8:00	9:18

פרשת: פינחס

**IMPORTANCE OF ...**

The Gemara (Megilah 23a) states that on Yom Tov morning מאחרין - it is customary to begin davening later, as it takes time in the morning to prepare the Yom Tov meal. On Shabbos morning, ממהרין - davening should begin earlier (preferably K'Vasikin - Rashi) as all Shabbos meal preparations should have been made before Shabbos. However, the Mordechai (Shabbos 398) states in the name of Rav Hai Gaon, that on Shabbos morning we begin to daven later than on a weekday, so as to sleep a little more for Oneg Shabbos. This is indicated by the Posuk which says: בבקר regarding the daily morning Korban Tomid, whereas for Shabbos, the word בבקר is not used – the Posuk says only וביום השבת. The Rema (אור"ח 281) rules accordingly, to begin davening later, and the Aruch HaShulchan questions why the Rema would side with the Mordechai against a clear Gemara that says ממהרין. The Aruch HaShulchan suggests that perhaps ממהרין means relative to Yom Tov, which comes right before it in the Gemara, and not relative to a weekday. As such, on Shabbos one would daven later than on a weekday, but earlier than on Yom Tov. The Radvaz (2:614) was asked, what is the relevance of וביום השבת to the start of davening, if וביום השבת speaks of the Korban Musaf, not the Korban Tomid. He replied that the word וביום has a connotation that looks forward to the day, as those things which the Torah specifies be done by day are valid all day. Also, the וביום השבת of the Korban Musaf is described with the words: על עולת התמיד – the Korban Musaf is brought in addition to the Korban Tomid, implying that they are brought close (in time) to each other, which translates into a late-morning Korban Tomid offering. Still, the Radvaz held personally that זריזין מקדימין should apply to Shabbos as much as during the week, and one should rise early to daven.

**QUESTION OF THE WEEK:**

If one is sitting in a group and they begin to speak Lashon HoRa, is he obligated to rebuke them ?

**ANSWER TO LAST WEEK:**

(May one comment to someone that he was not honored sufficiently ?) One may not tell someone that he was not shown sufficient respect etc... from another person, even if he knows it, as this will generate ill feeling. By the same token, one should also not tell a worker that he is not earning what he deserves, unless there is some תועלת, such as to encourage him to seek other employment, and the speaker did not have a negative purpose in mind.

**DIN'S CORNER:**

Although there is a widespread custom that precludes people marrying in the latter half of the month (as the moon diminishes), it is not a requirement, particularly where such an arrangement was made unwittingly. The Rema states that one should not marry from 17<sup>th</sup> of Tamuz until after Tisha B'Av, because of the Aveilus of the 3 weeks, which implies that otherwise, one could marry on or after 17<sup>th</sup> of Tamuz, even though it is the 2<sup>nd</sup> half of the month. (Yehudah Yaaleh 2:24)

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

The Gemara (Sanhedrin 82b) lists several miracles that benefited Pinchas when he endangered himself to avenge Hashem's honor against Zimri. Some of those miracles helped to preserve Pinchas' obligation as a Kohen to remain Tahor. The Meforshim note that Pinchas could not have known that these miracles would occur, and question Pinchas' decision to risk his life and his obligation of purity for a voluntary duty motivated by בו קנאין פוגעין. The Klei Chemdah suggests, based on a Yerushalmi, that Pinchas' action had the power to save thousands of Bnei Yisroel from a מגיפה and thus it qualifies under Pikuach Nefesh to push aside any Sakanah or Tum'ah restrictions. However, the Meshech Chochmah notes that Hashem's instructions to Moshe: לך שוב מצרים (go back to Egypt) were based on: כי מתו כל האנשים המבקשים את נפשך - because all those who had sought Moshe's death had themselves died. This indicates that as long as they had not died, and while they still represented a danger to Moshe, Hashem would not have instructed Moshe to return to Egypt, even though Moshe's return to Egypt was clearly to save Klal Yisroel ! The Shulchan Aruch (מ"מ 426:1) codifies the requirement of על דם רעיק and does not include an obligation to endanger oneself to save another. The SMA notes that the Yerushalmi does state such an obligation, but points out that the RiF, the Rambam, the Rosh and the Tur do not agree, which explains why the Shulchan Aruch left it out. The Sfias Emes characterizes Pinchas as a Chasid, who goes beyond what is required. Since all would agree that the zealotry of בו קנאין פוגעין does not obligate Mesiras Nefesh, the inaction of Moshe and other leaders of Bnei Yisroel is understood.

**A Lesson Can Be Learned From:**

A man had experienced a series of setbacks and he went to his Rav for help in understanding why Hashem had "done" this to him. The Rav told him a story about two men who sat down to a meal. One had 3 loaves of bread with him while the other had 2. A third man joined them and they all shared the 5 loaves equally. After the meal, the guest left 5 gold pieces with them and left. The 3-loaves owner claimed 3 gold coins as he had given of his 3 loaves. The 2-loaves owner argued that the guest had not been concerned with whose loaves he had eaten, only that they had shared with him. The money should be divided equally. They went to a דיין who ruled that the 3-loaves owner should receive 4 of the gold coins while the other receives only one. The strange P'sak spread quickly and many were outspoken in their criticism. The 2-loaves owner turned to the Ibn Ezra and wondered how such a judgement could be justified, where he received even less than the 3-loaves owner was willing to give him ! The Ibn Ezra chastised him for casting aspersions on such a simple and true P'sak, explaining: "All together you had 5 loaves, or 15 loaf-thirds. Since you all ate equally, each of you had 5 thirds. Now, you donated 2 loaves = 6 thirds. You ate 5, leaving over 1 for the guest. Your friend donated 3 loaves = 9 thirds. He ate 5, leaving over 4 thirds for the guest. Is not the P'sak correct ?" The Rav concluded, if it can be so difficult to understand a human חשבון, how could we possibly question Hashem's חשבון ?

**P.S.** Anyone interested in a Shabbos Netz minyan, see Jay Greenfield.

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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

As this contains Divrei Torah and partial Pesukim, it should be treated with proper respect, both during and after use

ולע"ג יהודה לייבוש ב"ר אברהם יום טוב הלוי פערל ב"ר יצחק הלוי שמואל ב"ר גדליה יוסף רבקה ב"ר מנחם מאיר אברהם ב"ר יעקב חיים