



	Candles	Mincha	DafYomi	Shiur	Shachris	שוק"ש	פרשת: שופטים
Friday	7:16	7:26					9:38
Shabbos		7:11	6:15	7:00	9:00		9:39
Sunday		7:25	7:00		8:00		9:39

IMPORTANCE OF

The *Mishna* (*Sanhedrin* 21b) states that a Jewish king should not accumulate more wives, horses or money than he needs, and he should write a *Sefer Torah* for himself. The *Rambam* (3:1 מלכים) adds the prefatory words: בעת שישב המלך על כסא מלכותו, apparently based on the *Posuk*: והי' כשבתו. *Rashi* states (on those words) that if a Jewish king fulfills the requirements of limited excesses in horses, wives, gold and silver, he then becomes deserving of a lasting reign. The *Sifsei Chachomim* points out that this is derivable from the words והי' כשבתו since, the *Torah* could have simply instructed a king to write a *Sefer Torah*, without the preface of והי' כשבתו. It must therefore be meant as a *Besurah* – the positive consequence of having complied with the earlier *Pesukim*. It follows then that the king's *mitzvah* to write a special *Sefer Torah*, becomes incumbent upon him only then - כשבתו, when his reign appears to have reached an established level, as we see the words in *Megilas Esther* (1:2) בימים ההם כשבת המלך referring to (*Rashi*) כשנתקיים המלכות בידו – a time when his reign is firmly in hand. However, the *Ibn Ezra* explains והי' כשבתו as immediate, starting at the beginning of his rule. The “כשבת המלך” in *Megilas Esther* may be distinguishable in that the first two years of Achashveirosh's reign were unstable, when he was consolidating his regime and establishing his sovereignty. Thus, he reached the status of “כשבת המלך” only after that, in his 3rd year. However, since the *Torah* derives from: שום תשים עליך מלך that fear of a Jewish king is always required, presumably a Jewish king reaches the status of “כשבתו” immediately upon ascending the throne. Thus, according to the *Ibn Ezra*, the king's *Sefer Torah* should be written immediately.

DID YOU KNOW THAT

The *Mishna* (*Gittin* 28b) states the following: The population of a city besieged by an army, those on board a ship in distress at sea and one who is being tried for a capital crime are all presumed to be alive. However, once the city has been captured, the ship has sunk or the prisoner is en route to his execution, we must consider the possibility of their death and apply to them both the *Chumros* of one who is alive and of one who is dead. For example, a woman married to a *Kohen* who was on board the ship may no longer eat *Terumah* (as he might be dead) and a *Kohen's* daughter married to a non-*Kohen* on the ship, may also not eat her father's *Terumah* because her husband might be alive. The *Yerushalmi* adds that the *Mishna* refers only to a local besieging army; an army from another kingdom is considered the same as thieves. The *Tur* (אה"ע 141) understands this distinction to mean that even while still besieged, life-threatening danger exists, since a foreign army will even try to topple the wall, not caring to preserve it. The *Tur* does not comment on the status of a conquered city, overrun by a foreign army, but *Rabbeinu Yerucham* (24:3) states that, according to the *Yerushalmi*, they may be deemed dead. The *Korban Nesanel* (*Gittin* 3:50) asks: Is the foreign army then commanded in: לא תחי' כל נשמה that we may rule, even where lenient, that they have definitely killed everyone? The *Tzitz Eliezer* (3:25:1) opines that the *Yerushalmi* was speaking of a foreign army whose purpose is to annihilate all inhabitants, as is evidenced by the fact of the siege, where no one will be allowed to escape. This rationale was offered to permit the many *Agunos* from the Holocaust, but, *Rabbeinu Yerucham* remained a *דעת יחיד*, and as such, it was not adopted.

QUESTION OF THE WEEK:

Which *mitzvah* takes precedence, assuming one can only perform one of them: paying wages to a worker or giving *Tzedaka*?

ANSWER TO LAST WEEK:

(Where should one ask in one place and have *Kavanah* elsewhere?)

The *Birkei Yosef* (או"ח 119:1) quotes R' Yaakov Molcho who held that one who has a sick person to *daven* for should have him in mind during the *brocho* of רפאנו, but should mention his name in the *brocho* of שמע קולנו.

DIN'S CORNER:

One must cover one's face (נפילת אפים) while saying *Tachanun* only if there is an *Aron* and a *Sefer Torah* present. However, if one wishes to cover one's face even without the *Aron* or *Sefer Torah*, he may, as is done in the Old City of Yerushalayim. One should endeavor always to *daven* in a *Shul* which has an *Aron* and *Sefer Torah*, even in a situation where one cannot *daven* with a *minyán*. (*Teshuvos V'Hanhagos* 2:79)

A Lesson Can Be Learned From:

During the Lebanon war, an IDF tank gunner from a Hesder battalion asked his commander if he could read a prayer over the radio. As the radio link connected all the tanks in the battalion, the commander did not wish to authorize it without his commander's approval. The platoon leader wanted to keep the line clear, but as there was a sudden lull in the fighting, he relented, figuring that he could stop it at any time, if necessary. “Just make it fast” were his approving instructions. The gunner began: .. שמע ישראל אתם קרבים היום למלחמה אל ירך לבבכם adding in words of encouragement, a few relevant phrases regarding the IDF, and asking for Hashem's constant protection and assistance. The deputy commander was stunned at his own reaction to the *Tefilah*, as his tear-filled eyes turned to the radio signalman whose finger was still excitedly depressing the receive button, though the gunner had already finished the prayer. To break the silence, he announced over the radio: “This is the commander - אמנן”. As if acknowledging an order, the tanks responded: “Number 1 - אמנן”; “Number 2 - אמנן”, etc... until they had all replied.

P.S. Sholosh Seudos sponsored by the Polin family.

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