



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו	סוק"ש
Friday	4:50	5:00	8:05			9:40
Shabbos		4:50	4:15		9:00	9:40
Sunday		5:05	5:45		7:45	9:39

IMPORTANCE OF

The *Gemara* (*Yevamos* 114a) derives from **לא תאכלום** regarding *Sheratzim*, that it also means **לא תאכלום** – do not feed *Sheratzim* (and other forbidden things) to minor children. The *Gemara* (*Shabbos* 121a) notes that where a minor child wishes to extinguish a flame on *Shabbos*, we do not let him, unless he is doing so entirely on his own. However, if he does so to please his father, he is to be stopped, as ... **לא תעשה כל מלאכה אתה ובנך** ... specifically makes a father responsible for his child's *Shemiras Shabbos*. The *Achiezer* (3:81) cites *Meforshim* who ask why this special *Posuk* was needed for *Shabbos* when we already know from **לא תאכלום** that a father may not facilitate a child's sin. One suggestion noted that a special *Posuk* may have been needed for *Shabbos*, where only a "**מלאכת מחשבת**" (a thoughtful act) is prohibited. Since a minor is deemed to be without thought capability, **לא תאכלום** would not apply to forbid *Shabbos* acts where the child's acts were not a **מלאכת מחשבת**. Therefore, the *Torah* specifically stated **אתה ובנך** to prohibit *Shabbos* acts despite the lack of **מחשבה**. However, the *Achiezer* points out that whereas a minor is deemed to be without Halachic thought and *Kavanah*, he is still capable of practical thought and intention, and he is able to effectuate the intention with an act. As such, the requirements of **מלאכת מחשבת** are present. Yet, the reason a separate *Posuk* exists for *Shabbos* is that **לא תאכלום** applies only where "**דספי בידים**" – one physically fed the forbidden food to the minor. However, with regard to *Shabbos*, even if a father says nothing to a child, the father may still be liable if the child does a prohibited act on behalf of the father, believing that the father wishes it to be done. This is a special aspect of *Shevisah* – which could not be derived from **לא תאכלום**, and needs its own *Posuk*.

QUESTION OF THE WEEK:

Is the *mitzvah* to teach *Torah* a divine obligation (*Bein Adam LaMakom*) or a human one (*Bein Adam LaChaveiro*) ?

ANSWER TO LAST WEEK:

(Who needn't complete a fast unless everyone else must fast ?)

According to the *Rema* (אור"ח 562:2) a *Chasan* should *daven Mincha* before the *Chupah* and say *Aneinu*. He may then drink the wine under the *Chupah*, even if it's still day. However, if it is a *Taanis Tzibur* and everyone else must also fast, the wine should be given to a child to drink. (*Magen Avraham* אור"ח 550:6)

DIN'S CORNER:

One may not schedule elective surgery on Wednesday thru Friday if there is a good chance that *Chilul Shabbos* will result from post-operation medical needs, unless the expert doctor only works on those days. Still, if one did undergo such an "illegal" operation, any potential *sakana* permits all necessary care, including *Chilul Shabbos*. (*Shemiras Shabbos K'Hilchaso* 32:33)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 5b) states that a *Talmid* may not *pasken* unless given permission from his *Rebbi* to do so. *Rashi* explains that a teacher will only give permission where a *Talmid* has clear diction, thus avoiding potential misunderstandings. The *Gemara* also relates that *Tanchum* traveled to a place called *Chasar* and ruled that one is permitted to soak grain in water before grinding it into flour on *Pesach*. The townspeople pointed out to him that his teacher *R' Mani* was in *Chasar*, and that one is not permitted to *pasken* a *Halacha* in the vicinity of his teacher unless he is at least 3 *Parsa* (7-9 miles) away. This distance is derived from the size of *Bnei Yisroel's* encampment in the *Midbar*. *Rashi* explains that the *Bnei Yisroel* asked their questions to *Moshe*, despite the fact that they might have to traverse up to 3 *Parsa* to get to him. Since *Moshe* had given permission for other judges to rule (at *Yisro's* suggestion), it would have been acceptable, at that distance, for *Bnei Yisroel* to ask their local, appointed judge (*שרי עשרות*) instead of shlepping to *Moshe*, 3 *Parsa* away. Why didn't they ? *Rashi* says: **רבותא דמשה שאני** – *Moshe's* greatness made a difference, drawing *Bnei Yisroel* to him, and at the same time, causing the lower judges to withdraw out of respect. The difference between the two requirements manifests itself where a *Rebbi* had given his *Talmid* permission to *pasken*, but now seeks to withdraw the permission. If the major concern is *Kavod* of the *Rebbi*, it would hardly be respectful for the *Talmid* to continue to *pasken* in the face of his *Rebbi's* clear disapproval. However, if the major consideration is the clarity of the *Talmid's* diction, and by the *Rebbi's* initial approval we see that it was acceptable, then the *Rebbi* would not have the power to withdraw his approval for unrelated reasons. The *Ben Yamin* (39) notes how *R' Yochanan* gave *R' Shaman* limited permission to *pasken* – until he returned from *Bavel* (*ibid*). If permission could be withdrawn at any time, why make a **תנאי** ? It must be that it can't be withdrawn.

A Lesson Can Be Learned From:

A bochur came to a *Rav* with a difficult question. His parents had divorced, and his mother, out of bitterness and frustration had gone to court where she secured a judgment requiring the father to pay her a large sum of money each month. The bochur had been looking forward to a *Seder* on *Pesach* at the home of his *Rosh HaYeshiva*. However, his father had asked him to please get a waiter job in a hotel over *Pesach* and give him the earnings, with which he could pay the alimony and avoid prison. What should he do ? The *Rav* replied that he should do as his father said. "When a parent davens for a child's *Hatzlachah*, there is no more powerful aid, as it comes straight from the heart. This is why the *Posuk* says: **למען יאריכון ימך** instead of **יאריכו**, since it is really the parents whose *Tefilos* will bring about **אריכות ימים** for the son. Do as your father asked. He will daven for your *Hatzlachah*, and you will merit many opportunities for many kinds of *Sedarim* in the future".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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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