



A Kehilas Prozdor Publication

(c) 1990-1998 Leibie Sternberg  
http://www.vuttrak.com/prozdor

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:11	6:50/7:30			
Shabbos		8:01	6:45	7:30	9:00
Sunday		8:26	7:45		7:30

פרשת: בהעלתך

DafYomi Shiur Shacharis

Friday 8:11 6:50/7:30

Shabbos 8:01 6:45 7:30 9:00

Sunday 8:26 7:45 7:30

**IMPORTANCE OF ....**

The *Yerushalmi* (*Eruvin* 5:1) cites a *Machlokes* over the formation in which the *Bnei Yisroel* traveled. One opinion derives from: **כאשר יחנו כן יסעו** that they traveled in a (square) box, as they had camped. Another opinion says it was in a straight column, allowing **שבט דן** (who was last) to pick up (מאסף) whatever the other **שבטים** dropped. What about the *Posuk* **כאשר יחנו כן יסעו**? The *Yerushalmi* answers that it teaches us that just as they encamped only at *Hashem's* command, so did they travel only at His command. The *Yerushalmi* wonders why we need this. Does the *Posuk* not say clearly: **על פי ד' יחנו ועל פי ד' יסעו** – that *Bnei Yisroel* would encamp and travel only at *Hashem's* command? The *Gemara* (*Shabbos* 87a) states that Moshe did 3 things on his own initiative, which *Hashem* later acquiesced to. One of these was to separate from his wife, Tziporah. *Tosafos* concludes that Moshe did this on his own and not at *Hashem's* behest from the fact that Aharon and Miriam criticized him for it, which they could not do if *Hashem* had commanded it. The *Or HaChaim* comments on Moshe's use of a double phrase to Korach, in saying: **בזאת תדעון כי ד' שלחני ... כי לא מלבי** – you will see that I acted as *Hashem's* messenger, and not on my own desire. This means that usually, what Moshe did was solely because *Hashem* had instructed him, and not because *Hashem* peered into Moshe's heart and approved what Moshe himself desired. *Divrei Yoel* suggests that after the *Meraglim* doomed the *Bnei Yisroel* to 40 years of wandering, their travel was no longer directed at immediate arrival in *Eretz Yisroel* (only a few days away). As such, their wandering may have been of their own choosing, and *Hashem* merely approved the time and direction of their travel. Therefore, the *Posuk* says: **כאשר יחנו כן יסעו** – just as they encamped at *Hashem's* behest (they really wanted to go on to *Eretz Yisroel*), so did they travel only upon *Hashem's* word.

**QUESTION OF THE WEEK:**

When would a witness' testimony be accepted if he didn't testify, but would not be accepted if he did testify?

**ANSWER TO LAST WEEK:**

(May one initiate or defend a *Din Torah* if he has no supporting evidence?)

One may certainly support a claim even without witnesses or documents. (This is why there are oaths) However, if one wishes to be a **דיין**, according to the *Ramban* (*Yerushalmi* 18:21), without a case, he must not resist when sued, but must pay, even if not liable.

**DIN'S CORNER:**

One is required to eat immediately after reciting *Kiddush* on *Shabbos*, in the very spot where the *Kiddush* was said, unless he specifically had in mind during *Kiddush* to eat in a different part of the house. If he is **מוציא** others with *Kiddush*, they must all eat. If they do (even if he doesn't), they at least are **יוצא**. (*MB* 273)

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

The *Shulchan Aruch* (*YD* 402:12) rules that there is no obligation to inform someone that he has become **אבל** an **אבל**. In fact, if one does tell, he is referred to as: **מוציא דבה הוא כסיל** – a fool. The *TaZ* explains that this is based on the *Gemara* (*Pesachim* 4a) where R' Chiya asked his nephew Rav if his parents were alive. Rav, not wishing to answer directly that they had died, responded with words that lent themselves to several interpretations. The *Rambam* (*אבל* 9:11) states that all are deemed to be relatives when a *Talmid Chochom* is **נפטר**, and the *Hagahos Maimonios* cites the *Yerushalmi* (*Bava Metzia* 2:8) where R' Yochanan asked someone for the news, and the response was a vague implication that R' Chanina had died. If so, how is it that "*Torah*" newspapers customarily report in detail on the deaths of *Tzadikim* and *Talmidei Chachomim*? Would this not put them in the category of: **מוציא דבה הוא כסיל**? R' Ezriel Hildesheimer (*1:263* י"ד - שו"ת רבי עזריאל) wishes to distinguish between the spoken and written word. The *Shulchan Aruch* (*YD* 240:2) states that one may not refer to one's father by his name, yet there is no objection to signing one's name as son of \_\_\_\_\_. One may also not contradict one's father or *Rebbi*, yet, the *Rambam* (*שחיטה* 11:10) wrote that although his father prohibited certain types of adhesions in a slaughtered animal, he (*Rambam*) permitted them. It is clear therefore, that for a proper purpose, one may write what one may perhaps not say. Similarly, we even find that Yehoshua said: **אדוני משה כל אם** – saying his *Rebbi's* name in front of Moshe, because it was for a valid purpose.

**A Lesson Can Be Learned From:**

R' Chaim Soloveitchik, while Rav in Brisk, once attended a conference of *Gedolim*. During the meetings, he heard someone talk of an incident which had recently taken place in Warsaw. It seems that a son had been born to a wealthy and powerful but assimilated Jew. The baby had not been given a *Bris Milah*, despite the wishes and pleas of the local *Rabonim* and *Kehilla*. The father did not relent, up to and including the day several months later when the infant suddenly took ill and died. However, the father now insisted that his son be buried in the Jewish cemetery. The community refused, seizing this opportunity to "show" the father, arguing that an uncircumcised baby was not a Jew and would not be allowed a Jewish burial. When R' Chaim heard this, he jumped up and exclaimed: "Whoever heard of such a thing!? An uncircumcised person may not enter the *Beis HaMikdash*, may not eat **קדשים** or from the **פסח** **קרבן**. Nowhere do we find any restriction on burial, that excludes him from a proper **קבורה**! If the *Kehilla* wishes to express displeasure in a productive way, let them state right now that the father himself will be denied **קבורה** when he dies. Such would be a proper punishment for all fathers whose selfishness would deprive their children of the chance to be a **שומר תורה ומצוות**!"

**P.S.** Sholosh Seudos sponsored this week by the Schmerhold 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 (914) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use