



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש	פרשת: בהעלתך
Friday	8:07	7:00/7:45					9:10
Shabbos		8:00	6:55		7:50	9:00	9:10
Sunday		8:20	7:55		7:45	9:10	

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 3b) relates that R' Yehuda b. Beseira, while in Netzvin, slyly disrupted a non-Jew's plan to illegally eat from a *Korban Pesach*. *Tosafos* asks why R' Yehuda was not himself present in Yerushalayim to expose the non-Jew, answering that 1) R' Yehuda was too old to go; 2) he did not own real estate in *Eretz Yisroel*; or 3) Netzvin was outside *Eretz Yisroel*. The *Mishna LaMelech* (*Korban Pesach* 1:1) questions *Tosafos'* source for these three exemptions, concluding that the subject required further study. The *Tzlach* suggests that *Tosafos* questioned R' Yehuda's absence only from the perspective of the obligation to be "עולה רגל" (visit the *Beis HaMikdash* on *Yom Tov*). Regarding *Korban Pesach*, R' Yehuda had no obligation because he was *בדרך רחוקה* - beyond the 15 *Mil* radius around Yerushalayim, and he had no duty to position himself within that radius before the time of the *mitzvah* had arrived so as to become obligated on the 14<sup>th</sup> day of Nisan. The *Minchas Chinuch* (5:7) takes serious issue with this statement, arguing that the *Torah's* mandate to fulfill the *mitzvah* of *Korban Pesach*, like that of all *mitzvos*, required a person to travel from the farthest reaches of *Eretz Yisroel* in order to be positioned near Yerushalayim at the crucial time. It is only where an unavoidable *אונס* prevented him, that *בדרך רחוקה* applies to exempt him. Otherwise, it would be very possible that hardly anyone would fulfill the *mitzvah* of *Korban Pesach* (if they could all stay home), and a month later on *Pesach Sheni*, the rest of *Bnei Yisroel* would find they could not offer the *Korban Pesach Sheni*, since it was not available where it is the majority of *Bnei Yisroel* who seeks to offer it.

## QUESTION OF THE WEEK:

Is one permitted to summon one's father or one's *Rebbi* as an adversary to a *Din Torah* ?

## ANSWER TO LAST WEEK:

(If one has only sons or only daughters, should he pray to have both ?)

R' Chaim Kanievski (57 *דרכי שוה*) states that the *Gemara* (*Berachos* 60a) only requires one to pray for "בנים זכרים" - male sons. As far as the *mitzvah* to have both sons and daughters is concerned, that should be left up to Hashem. If one feels distress as a result of what he is missing, he should definitely be *Mispalel*, as the *Rambam* states one should always be *Mispalel* over a *צרה*.

## DIN'S CORNER:

If one says to another: "Come eat with me", the guest may not assume he is being treated but is obligated to pay for the food he receives, unless it was clear at the beginning that he was being fed as a gift. Therefore, one who feeds his daughter and son-in-law beyond the agreed-upon period of support, may demand payment from the son-in-law for his food, but not for the daughter's food. (*Rema* חו"מ 246:17)

## DID YOU KNOW THAT ....

The *Gemara* (*Gittin* 88b) relates that Abaye found R' Yosef forcing a husband to give his wife a *Get* (in a situation where coercion was mandated by the *Halacha*). Abaye questioned R' Yosef over this, since they were in Bavel, and those in Bavel could not have had *Semicha* conferred upon them, leaving them as unordained judges (*Hedyotim*), without any right to force such a *Get*. R' Yosef replied that the Babylonian judges were carrying out the wishes of the judges from *Eretz Yisroel*. *Tosafos* points out that even in *Eretz Yisroel*, the chain of *Semicha* had been broken for many years. Those who ruled and administered *Gittin*, conversions etc... did so as agents of the earlier, original judges. The *Rambam* (*Sanhedrin* 4:1) lists Yehoshua and the 70 *Zekainim* as having received *Semicha* from Moshe, which empowered them to confer *Semicha* on others, thus enabling all *Musmachin* to trace their authority all the way back up the chain to Moshe Rabbeinu. The *Gemara* (*Rosh HaShanah* 25a) asks why the names of the 70 *Zekainim* are not mentioned, and answers that it was to prevent people from criticizing a particular *Beis Din* as not as good as Moshe & Aharon. Since the others (*Zekainim*) also received *Semicha* from Moshe (and we don't know who they are) any *Beis Din's* judges could be on the level of those unnamed *Zekainim*. The *Prisha* (י"ד 268:35) explains a statement from the *Tur* that if a convert returns to his idolatry, his wine becomes *Yayin Nesech*. The *Prisha* includes in such wine, all the wine he handled since his conversion. Why would all that wine, handled by him after a valid conversion, as a full-fledged Jew, now be rendered *Yayin Nesech* ? The 2 *ח"מ* (דברי יציב) suggests that since the authority of a judge is based upon *Shelichus* from the originals, where a *Beis Din* administers a conversion and the conversion turns out to be without the requisite commitment, we consider it to have been administered in the first place without acquiescence from the original judges. As such, it is deemed *Botel* from the beginning.

## A Lesson Can Be Learned From:

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened Mincha before the Chupah. The Chozeh's Shemona Esrei took an extraordinarily long time, which of course, piqued the curiosity of the Chasidim. Later, during the Seudah, the Chozeh explained to them that the *Gemara* (*Shabbos* 130a) states that there is no *Kesubah* (i.e. wedding) that does not involve some disagreement. The *Gemara* (*Sotah* 2a) also states that forty days before a child is conceived, the Bas Kol calls out: *בת פלוני לפלוני* - whose daughter will marry whom. At the same time, the Bas Kol also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the *Mechutanim* attempt to start the Chupah too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. "Since I sensed that the moment of my son's Chupah had not yet arrived, I prolonged my Shemona Esrei to take up the time, to avoid the need for *Machlokes*".

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

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לד"ר פערל ב"ר יצחק הלוי

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