



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:56	6:45/8:06				9:13
Shabbos		1:45/7:40	6:45	7:30	9:00	9:12
Sunday		8:00			8:00	9:12

פרשת: במדבר

IMPORTANCE OF

The Gemara (Zevachim 114a) states that one may not offer a *Korban Pesach* on a private *Bamah* (altar) during the time that use of a *Bamah* was prohibited (i.e. when the *Mishkan* or *Beis HaMikdash* were in use) because this was a time **שנכנסין בשער אחד** - when all of *Klal Yisroel* entered [the *Beis HaMikdash*] through the same gate. This prohibition would not apply to *Korban Pesach* during the time when use of a *Bamah* was permitted. Yet, the *Rambam* (קרבן פסח 1:3) states that *Bnei Yisroel* did not offer *Korban Pesach* on a private *Bamah*, even when a *Bamah* was permitted. The Gemara (*Nedarim* 22a) states that one who makes a vow is as if he built a *Bamah*. The *Maharal* explains that the purpose behind having one *Mizbeyach* in one centralized place for everyone to use is to join all of *Klal Yisroel* together in *Achdus*. Thus, a private *Bamah* represents separation. One who makes a vow has separated himself from *Klal Yisroel*, by accepting prohibitions on himself that others do not have. Such is the connection between a *Neder* and a *Bamah*. However, although *Achdus* is a necessary goal, the *SHLAH* expounds on the words: **איש על דגלו**, quoting the *ARI ZL* who said that just as there were four flag/camps in the *Midbar*, so too are there 4 classes in *Klal Yisroel* with differing customs - Sfard, Ashkenaz, Catalonia and Italia, and they should each remain faithful to their customs. The *Shivas Tzion* (5) dealt with a town with 2 *Kehilos* - Sfard and Ashkenaz, and each had agreed by *Cherem* not to permit the other's members to attend their *Shul*. When a plague struck down many members of the Sfard community, they needed Ashkenazim to keep the *minyán* going. But the Ashkenazim wanted to *daven* the Ashkenaz *Nusach*, as did many young Sfardim who weren't taught the Sfardi ways. And what about the *Cherem*? The *Shivas Tzion* ruled to permit Ashkenaz members to help out with the Sfard *minyán* and *daven* Ashkenaz., noting that R' Eliezer freed a slave against the *Torah*, to complete a *minyán*. However, privately, the Sfardim should continue to say their own *Nusach*.

QUESTION OF THE WEEK:

Does a *Chasan* who is ל"ע an *Avel daven* for the *Amud* that week?

ANSWER TO LAST WEEK:

(When will who is paying for a Chasunah affect who gets married?)

The *Yalkut Avrohom* (82) suggests that when sisters marry themselves off using their father's money, the older sister should marry first. If someone else (even a relative) is paying, then a younger sister can get married before the older one.

DIN'S CORNER:

If one put food in his mouth before reciting a *brocho*, he must remove it in order to say the *brocho* with an empty mouth, unless the food will become disgusting to him by removing it. In such a case, he should move it off into one cheek, and then say the *brocho* before continuing to eat it. (MB 172:2)

DID YOU KNOW THAT

The Gemara (*Yevamos* 16b) quotes R' Asi, who said that if an idolater betroths a Jewish woman, we must treat the betrothal as possibly valid, since the idolater might be a descendant of the 10 Tribes. Shmuel remarked that the *Neviim* declared that any member of the 10 Tribes who married a non-Jew would lose their status as Jews. The Gemara (*Chulin* 6a) states that R' Avahu sent R' Yitzchok to bring wine from the *Cusim* (who were converts). An old man remarked to R' Yitzchok that there were no *Shomrei Torah* among them, and as a result, R' Ami and R' Asi decreed that they be deemed idolaters. The *Meforshim* question how Jewish status can be taken away. Assuming that the *Cusim* were discovered to have been practicing idolatry, it could be argued that their conversion was never valid. However, a Jew, born a Jew, is protected by the *Chazal*: **אף על פי שחטא ישראל הוא**. Even where the *Halacha* states that a Jew who is *Mechalel Shabbos* is deemed to be an idolater whose wine is *Yayin Nesech*, this decree is only *LeChumra* (to be strict), but certainly not *LeKula*. How then could the *Neviim* have turned a *bona fide* Jew into a gentile? *Tosafos* (*Kesubos* 3b) discusses the rule of: **רחמנא אפקריה לזרעיה** - the *Torah* removes ownership over one's seed. Just as *Chazal* used the rule of **הפקר ב"ד הפקר** to remove one's ownership from money, so too did the *Torah* remove ownership of a non-Jew over his seed, likening it, for purposes of ancestry, to that of an animal, based on a *Posuk*: **וזרמת חוסים זרמתם**. Therefore, when the *Neviim* turned those members of the 10 Tribes who married non-Jews into gentiles themselves, it was in this respect - the removal of their *Yichus* from attaching itself to their descendants. The *Posuk* states: **משיחותם לבית אבותם** and *Rashi* notes that *Bnei Yisroel* were told to bring their *Yichus* documents to verify their birth and ancestry. However those who were "turned into" gentiles would lose the connection to **משיחותם**. R Yosef Henkin *ZTL* adds (*Peirushei Ibra* 5) that a *Mumar* who seeks to distance himself from *Yahadus*, will lose the *Yichus* connection to *Yehudim*. But this would not apply to *Tinokos SheNishbu*, whose lack of an agenda does not warrant this result.

A Lesson Can Be Learned From:

The Rogatchover Gaon, studied in the Yeshiva of Slutsk when he was still young (only 12), under the guidance of R' Yosef Dov Soloveitchik. The custom among the bochurim in the Slutsker Yeshiva was to study while standing. Young Yosef Rosen found himself a corner spot in the *Beis HaMidrash* where he studied while sitting down. An older bocher approached him and asked why he was not following the Yeshiva's custom. The young man replied that he was accustomed to following the minhag of Chazal, who asked in the Gemara (*Megilah* 21a) how one reconciles the *Posuk*: **ואשב בהר** (that Moshe sat on Har Sinai) with the *Posuk*: **ואנכי עמדתי בהר** (that Moshe stood on Har Sinai). The Gemara replies that Moshe **עומד ולומד יושב ושונה** - stood when he learned and sat when he reviewed what he had learned a second time. "I follow the example of Moshe. Since I have already learned Shas and Poskim once, I am reviewing what I learned. As such, I am permitted to sit."

P.S. *Sholosh Seudos* sponsored by the Schmerhold family in honor of the Bar Mitzvah of their son Chaim. May they be Zoche to much Yiddishe Nachas from him and his siblings.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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