



	Candles	Mincha	DafYomi	Shiur	פרשת: כי תצא שזק"ש Shachris
Friday	6:52	7:02			9:43
Shabbos		6:50	5:50	6:40	9:00 9:43
Sunday		7:00			8:00 9:44

לשנה טובה תכתבו ותחתמו

IMPORTANCE OF

The Gemara (Chulin 78b) cites a *Machlokes* between R' Yoshia and R' Yonasan concerning: איש אשר יקלל את אביו ואת אמו. R' Yoshia understands this to mean both parents, and if not for the later repetition: אביו ואמו קלל, one would be liable only if he cursed both parents, but not for cursing only one. R' Yonasan holds that all such *Pesukim* imply together and separate, unless the *Posuk* uses the word יחדו, such as לא תחרש בשור ובחמור יחדו which forbids working with an ox and donkey (or any two-species pair of animals) while together, but not separately. *Tosafos* (Chagigah 2b) quotes R' Isi b. Yehudah who forbids riding on a mule, using a *Kal V'Chomer*. If one may wear (e.g.) a linen shirt and wool pants, but not a garment that combines them (*Shaatznez*), then certainly where one may not lead a horse and donkey together, one may certainly not ride on a mule, which combines them. R' Isi was challenged from the *Posuk* (*Melachim* 1:1) which says that Dovid gave instructions for Shlomo to ride on a mule, but he shrugged that off by saying that we don't learn from what Dovid did. The *Torah* states that לא יבוא עמוני ומואבי is based on 2 reasons: 1) they did not offer food and drink, and 2) they hired Bilaam. *Ramban* notes that Amon did not hire Bilaam and Moav did offer food. The *Chasam Sofer* suggests that according to R' Yoshia, the prohibition against accepting Amon and Moav to marry Jews should only apply to one who is both of Amon and Moav, such as the child of an Amoni mother and Moavi father. However, since *Chazal* derived עמוני ולא עמונית, the mother is in no way prohibited, so even according to R' Yoshia, the *Issur* must apply to each separately. As such, there should be no complaint about Dovid's lineage. With *Chazal's Drasha* of עמוני ולא עמונית Rus was permitted to marry Boaz, and without the *Drasha*, only the child of an Amoni-Moavi couple (which Rus was not) is subject to the *Issur*. Therefore, Dovid had Shlomo ride on a mule, to imply that the *Halacha* sided with R' Yoshia who permits riding on a mule, and whose position favors Dovid.

QUESTION OF THE WEEK:

When would a Jewish father of a פטר רחם firstborn not be obligated in his son's *Pidyan Haben*, but the child himself is ?

ANSWER TO LAST WEEK:

(What *Chumra* applies only to the last *Daf* of a *Masechta* ?)
Some *Poskim* hold that if one made a *Neder* to study a certain amount of *Gemara* "Blatt", since invariably the last *Daf* is not a complete Blatt he may not include the last *Daf* in his complement. A short *Daf* in the middle is still considered complete.

DIN'S CORNER:

If a *Mumar* (*Kofer B'Ikar*) does *Teshuvah*, he must undergo *Tevilah*, in the presence of a minimum of two people, preferably three, who can attest to it, so he can be included in *Devarim SheB'Kedusha*. Those who sin in private must undergo *Tevilah*, but need no witnesses. (*B'Tzeil HaChochmah* (4:40))

DID YOU KNOW THAT

The Gemara (*Nedarim* 89a) states that if a woman makes a vow and on that same day, her husband divorces her, and then remarries her, he may not revoke her vow (הפרה), which normally he could do on the day he hears of it. This is because the vow is now pre-marriage, i.e., the second marriage is not a continuation of the first, but rather separate and new. As such, the *B'Tzeil HaChochmah* (4:73) suggests that if a man divorces his wife during their first year of marriage, and then remarries her, he is not bound by the rules of: נקי יהי לביתו שנה אחת ושמה את אשתו, even though it is still within the first year of the first marriage, because the second marriage itself is a case of מחזיר גרושתו, which is excluded from the definition of אשה חדשה, and it is also not a continuation of the first marriage. The *Sdei Chemed* (כהן חתן כלה 29) cites the *Sefer Hinna Uchesda* which says that if a *Chasan* becomes sick immediately after the *Chupah* and remains so for most of the year, or is incarcerated for most of the year, he need not "make up" the time in which he did not fulfill ושמח את אשתו. However, the *Gemara* (*Kidushin* 17a) discusses a Jewish slave who ran away for a year, and must work an extra year to complete 6 years, and one who was sick and did no work for his master, concluding that if he was sick for three years, he needn't make up the time, but if he was sick for four years, he does. Perhaps the same arrangement should also apply to a first-year husband, who must devote a full year to actively being משמח his wife, even if it goes beyond the first anniversary. The *Malbim* (*Mishpatim* 1:18) distinguishes between servitude, where the *Posuk* places the time period before the obligation (שש שנים יעבוד), and the first year of marriage, where it comes after (נקי יהי לביתו שנה אחת), saying that only where the number comes first, is it דוקא and must be fulfilled. It also seems so from the *Sefer HaChinuch* (582), which states that if a husband did not fulfill his first-year obligations, and spent extended periods of time away from his wife, he has been *Mevatel* the *mitzvah*. If he could make up the time, why has he been *Mevatel* the *mitzvah* ? It seems therefore, that he cannot.

A Lesson Can Be Learned From:

A man had a brother who was ל"ע not a Shomer Torah U'mitzvos, After working on him for a long time, the brother agreed to start putting on Tefilin, but Shabbos was still "too difficult". Eventually after a lot of cajoling and conversations describing the beauty of Shabbos, the brother agreed to start keeping Shabbos. However, he had to fly for business and the only flight for him for several reasons was the coming Shabbos. He would start keeping Shabbos the following week. The frum brother was very upset. To him, Chilul Shabbos after agreeing to be Shomer Shabbos was much worse, but continuing to try and convince his brother to forgo the trip was endangering the whole commitment. Instead, he turned to the Ribono Shel Olam with a short heartfelt Tefilah. On Friday, his brother called to say that the crew from his next-day flight had just gone on a 1-day strike, and his flight was delayed to Sunday.

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

This issue is dedicated:

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

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