



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:09	6:45/8:19				9:10
Shabbos		1:45/8:04	7:15	7:59	9:00	9:10
Sunday		8:19	8:40		8:00	9:10

פרשת: בהעלתך

IMPORTANCE OF

The *Mishna* (*Sanhedrin* 2a) derives from: **אספה לי שבעים איש** that the *Sanhedrin* was to consist of 71 judges – the 70 *Zekainim* gathered, plus Moshe (והתיצבו שם עמך). R' Yehudah holds that it consisted of 70 and did not include Moshe, and the 70 were to stand with Moshe so that the *Shechinah* would rest upon them. Why would the *Shechinah* rest upon 70 randomly selected *Zekainim*? Should it not rest only upon those who are deserving? The *Ramban* notes that the 70 *Zekainim* saw and heard nothing themselves, but were able to prophecy only by virtue of being near Moshe, whose spirit spread over them. Thus, the *Shechinah* came to rest upon them as a group, not as individuals, as it would do for the members of every future *Sanhedrin* in their role as decisors of *Torah Sheb'Al Peh*, guarding them from mistake and pitfall. However, if the 70 *Zekainim* only received the *Shechinah* because Moshe was standing next to them, how would a future *Sanhedrin* be protected from mistake, without Moshe? The *Rambam* (*Sanhedrin* 1:3) describes the structure of a *Sanhedrin*, naming the leader "נשיא", adding: והוא עומד תחת משה רבינו – he stands in the place of Moshe, and next to him sat the *Av Beis Din*. Apparently, the *Av Beis Din* was there to manage the *Beis Din*, while in order for every *Sanhedrin* to enjoy the benefits of the *Shechinah*, it was necessary to have Moshe or a Moshe-substitute nearby, as the *Gemara* states משום שכינה "עמך". Thus, every *Nasi*, was able to draw in and provide the *Shechinah*, as the *Gemara* (*Horios* 9a) states: מי שאין על גביו אלא ד' אלקי – a *Nasi* has no one above him but Hashem. Even according to R' Yehudah there were 71 judges present in the *Sanhedrin*, since the *Nasi* was always there, albeit for a different purpose.

QUESTION OF THE WEEK:

If there are 18 Jews in Shul after *Mincha* – half want to hear a *Shiur*, and half want to *daven Maariv*, who wins?

ANSWER TO LAST WEEK:

(Where would one say *HaMotzi* twice but *bentch* once?)

The *Shulchan Aruch* (*או"ח* 271:4) states that if one is in the middle of a meal as *Shabbos* begins, he must stop, cover the bread, and make *Kiddush*. If he has already had wine during the meal, he recites only the *Kiddush*, without *ברוך פרי הגפן*, and then he must repeat *המוציא* in order to continue the meal. Some hold that *המוציא* should not be repeated, which is what we do *למעשה*.

DIN'S CORNER:

If one wishes to travel to *Eretz Yisroel* but his parents need him, then if he is currently busy fulfilling the *mitzvah* of *Kibud Av V'Em*, he must continue, and not leave them. If he wishes to go to *Eretz Yisroel* for reasons associated with *Chinuch* for his children, then he may leave his parents and go. If his parents don't really need him, but they like to know that he is nearby, he may also leave them and go to *Eretz Yisroel*. (*Teshuvos V'Hanhagos* 2:449).

DID YOU KNOW THAT

The *Mishna* (*Moed Katan* 18b) states that on *Chol HaMoed* it is permitted to write documents of betrothal, divorce, receipts, wills and the like to avoid a **דבר האבד** – an ir retrievable loss. *Tosafos* notes that these are all really a **ספק דבר האבד**, where we permit a preemptive writing in *Chol HaMoed* because of the possibility that after *Yom Tov* the signing party or witnesses may not be available (**פן ימות הנותן**), which would then be a qualifying loss. The *Be'er Moshe* (7:34) suggests that the possible loss of a *mitzvah* opportunity might also be akin to a **דבר האבד** and permit acts that would be prohibited during *Chol HaMoed*. For example, the *Rema* (*או"ח* 531:7) rules that if one became an apostate, and then did *Teshuvah* during *Chol HaMoed*, he may shave on *Chol HaMoed*. This is based on the *Terumas Hadeshen* (87), cited by the *Beis Yosef*, which says that a sinner seeking to purify himself on *Chol HaMoed* may cut his hair in order to complete his *Teshuvah* process (which consists of **גילוח** and **טבילה**) since cutting hair is described as an act of *Taharah* by R' Moshe *HaDarshan*, cited in *Rashi* on the *Posuk*: את הלויים וטהרת אותם קח. Since there are various *mitzvos* that are unavailable to one who has not yet completed the *Teshuvah* process of **גילוח** and **טבילה**, we should arrange for his *Taharah* as soon as possible so that he may (once again) perform those *mitzvos*. The *Beis Yosef* adds that **גילוח** is only necessary according to the *Ashkenazi minhag*; according to the *minhag* of *Sefardim*, **גילוח** is not necessary for *Teshuvah*, and so, would not be permitted during *Chol HaMoed* (which may be why the *Mechaber* did not include the *Rema's Heter* in the *Shulchan Aruch*). However, according to the *Rema*, if **גילוח** is required for a complete *Teshuvah*, perhaps it should be required of women *Baalos Teshuvah* as well. The *Gemara* (*Nazir* 28b) discusses a situation where a man seeks to nullify the vow his wife made to be a *Nazir*, so that she will not have to shave off all of her hair at its conclusion, which would make her appear repulsive to him. R' Meir says he may do so, for that reason, whereas the *Tanna Kamma* argues that she can always wear a wig. Thus, if R' Meir would disregard a *Torah* requirement, certainly where shaving one's hair is only a *minhag*, as part of the *Teshuvah* process, a woman would not be compelled to render herself unappealing in order to comply.

A Lesson Can Be Learned From:

A non-observant woman found herself under some stress and decided to accept upon herself to become observant. However, she could not afford to both kasher her kitchen **and** to buy a wardrobe of Tznius'dik clothing. She asked her Rav which took precedence. The Rav replied that Halacha was clear that the new clothing took precedence. One can assume that the kitchen paraphernalia was not used for 24 hours (or wait, to be sure), which would render them "only" Assur MiDeRabonon. However un-Tznius'dik clothing causes others to transgress MiDeOraysa (ולא תתורר) and the *Gemara* (*Kesubos*) states that one should divorce a wife who dresses that way. (Of course, the Rav advised neighbors to assist her in kashering the kitchen as soon as possible)

P.S. Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

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

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