

## **They were particular with each other – שהיו מקפידין זה על זה –**

### **OVERVIEW**

requires that בפ"נ be said since there were hostilities between them. anticipated question is; there were hostilities between יהודה and nevertheless there is no requirement to say בפ"נ between יהודה and גליל. Why is להגמוניא any different?

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explains:

**וחירום דידהו הוי טפי מחירום דיהודה וגליל -**

**And their hostilities** (of the two הגמוניות) **were greater than the hostilities between יהודה and גליל.** The traffic between the הגמוניות was so limited that it is highly unlikely that there would be מצויין לקיימו. Therefore, there is a חיוב to say בפ"נ even though that מיהודה לגליל, there is no חיוב.

### **SUMMARY**

The difficulty of traveling between the two הגמוניות was greater than traveling between יהודה וגליל. Therefore, between יהודה וגליל there is no חיוב of בפ"נ, since there are sufficient travelers that there will be לקיימו. However, between the הגמוניות the traffic is so restricted that there are no עדים מצויין לקיימו. Therefore, אמירת בפ"נ is required.

### **THINKING IT OVER**

Do the רבנן and רשב"ג dispute each other concerning: a) מיהודה לגליל b) <sup>1</sup>מהגמוניא להגמוניא?

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<sup>1</sup> See נחלת משה.