



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	תרומה
Friday	5:26	5:38	8:15				
Shabbos		5:26	4:45	5:15	9:00	9:21	
Sunday		5:40	6:15		7:45	9:20	

IMPORTANCE OF ...

The Gemara (Bava Basra 74a) states that Rabba Bar Bar Chanah met an Arab merchant who said he would show Rabba the location of Har Sinai. As they stood there, a Bas Kol rang out saying: [Hashem saying] ווע לי שושבעתי ועכשו שושבעתי מי מפר לי - Woe to me that I have sworn, and now that I have sworn, who will annul it for me? Rashi explains that the oath refers to the one which keeps the Bnei Yisroel in Galus. When Rabba returned to the Beis HaMidrash and told the story to the Rabonon, they were upset, saying to Rabba: היה לך לומר מופר לך - you should have said "it is annulled for You". The Tosafos Yom Tov asks why they both used the word מפר which is a form of annulment available only to a husband or father. Instead, the Bas Kol should have said: מי מתיר לי, to which Rabba might have replied מותר לך, as is commonly done by Talmidei Chachomim. The Mishna LaMelech (Nedarim 7:9) also raises the question of Negius. Wouldn't Rabba be disqualified from giving an annulment to Hashem, particularly because the oath of Galus affects Rabba personally? The Midrash (Shemos 33) offers a Mashal to illustrate the Posuk: ועשו לי מקדש ושכנתי בתוכם, where the king tells his new son-in-law (Bnei Yisroel) how difficult it is for him to part with his daughter (Torah), but he must, so he would like them to build a small room for him wherever they go to live. Bnei Yisroel are deemed to be the husband, with the Torah as his wife in this Mashal. Therefore, the Amudei Or concludes, wherever possible, a Talmid Chochom may be deemed a husband of the Torah. As such, the language of the Gemara (Bava Basra 74a) using מפר was correct, and as a "husband", Rabba had the right to dispose of oaths specifically when and because they affected him.

QUESTION OF THE WEEK:

When would one say Ashrei twice during Mincha?

ANSWER TO LAST WEEK:

(2 boys born Shabbos; one's father keeps only 1 mitzvah, the other all but one) The mitzvah is that which says one should not marry a non-Jew. The Shulchan Aruch (י"ד 266:12-13) rules that where a father is a Mumar, his son from a Jewish woman may have a Bris on Shabbos. If an (otherwise) observant Jew had a son from a non-Jewish woman, he may not have a Bris on Shabbos.

DIN'S CORNER:

When Gabbaim of Tzedakah go out to collect they are required to be within sight of each other at all times, so as to allay suspicions that they are pocketing the donations. However, if it is known that there is very little in the coffers of the Tzedakah, then it is permitted for the Gabbaim to collect out of sight of each other. (Shulchan Aruch 257:1)

DID YOU KNOW THAT ...

The Gemara (Menachos 22a) derives that just as the Mizbeyach is eligible for use in the Mishkan only if it had never been used for Hedyot (non-sacred use), so too, the wood that is burned on it can have never been used for Hedyot. The Gemara questions this in light of the fact that when Dovid bought the site of the Beis HaMikdash from Aravnah the Yevusi, Aravnah donated cattle and wood for a Korban, which Dovid accepted. The Gemara answers that the wood was new and had never been used. However, the Rambam (Beis HaBechirah 1:20) rules that all vessels used in the Mishkan/Beis HaMikdash had to have been made לשמה, and if one wasn't, it could not be used as a Kli Shares, even if never before used. The MaHarsha (Shabbos 21b) cites the Raam who asks how the Chashmonaim were able to light the Menorah without making it Tomay, since they were Tomay. The MaHarsha answers that they used a wooden Menorah that someone had once made as an exact copy (B'Issur), and they handled it using wood utensils. However, according to the Rambam, didn't it have to have been made originally לשמה? The Shevet HaLevi (1:31) cites the Mabit who derives from: את תבנית המשכן ואת תבנית כל כלי - that the Klei Shares, like the Mishkan itself, had to be made לשמה. As such, firewood, which was not Kli Shares, was not subject to this. Even where לשמה was required, it wasn't necessarily מעכב, that is, if a non-לשמה Kli was used, the Korban was still acceptable. We see this from the story of Hillel (Pesachim 66a), where Erev Pesach fell on Shabbos and Jews brought their sheep to the Beis HaMikdash with a knife stuck in its wool. Tosafos points out that although these thousands of knives were obviously not made לשמה, their initial use sanctifies them when we have no other choice. So too, the wooden Menorah would have to suffice where there was no other, and its initial use sanctified it.

A Lesson Can Be Learned From:

A Jew came to R' Henoah of Alexander and complained to him that he had the misfortune of being suspected of all sorts of evil deeds, and he would like to put an end to it. R' Henoah asked him what his reply to these accusations was. The man replied that he subscribes to the "Ashrei" theory, which says: אשרי מי שחושדים אותו ואין בו - fortunate is he who is suspected of things, all of which are untrue. When the man finished speaking, R' Henoah remarked: If you're looking to Ashrei for protection, you'd be better off with a different one - אשרי יושבי ביתך - which advocates sitting in the house. If you sit in your house and stop engaging in silliness and frivolity outside, soon there will no longer remain anything for people to suspect you of.

P.S. Mazel Tov to the Redlich and Lichtenstein families upon the celebration of a Bris for their newborns. The Baker family would appreciate any learning L'Zaicher Nishmas הכהן יעקב ב"ר יצחק whose Yahrzeit is Shabbos, 6 Adar. Sholosh Seudos sponsored by the Schmerhold family.