



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	6:59	7:00			9:42
Shabbos		1:45/6:55	6:15	9:00	9:42
Sunday		7:09	7:40	8:00	9:42

כתיבה וחתימה טובה

IMPORTANCE OF

The Gemara (Gittin 47b) states that if one sells his field to a non-Jew, he must still buy the first fruits of the field from the non-Jew and offer them as *Bikurim*. *Rashi* explains that the giving of *Bikurim* is an obligatory *mitzvah*, unlike *Maaser*, which is not. The *MaHaritz Chayes* explains that since *Bikurim* is a חובת הגוף - a personal obligation, it must be brought to the *Kohen* irrespective of one's plans for the produce. *Maaser*, on the other hand, obligates one to follow through and deliver only after its separation, if he wishes to eat it or sell it. If one chooses to live without using his grain at all, he has that option, and need not separate or give anything to the *Kohen* or *Levi*. However, once he uses his grain, he will be held accountable if he has not given the proper *Matanos* to the *Kohen* and *Levi*. The *Yerushalmi (Demai 4a)* states that Rabbi Pinchas b. Yair happened to visit a city that was suffering from an infestation of rats, who were consuming all its grain and produce. When the residents asked R' Pinchas to help them, he told them that he had overheard the rats saying to each other that the reason they were doing this was because the residents of the city were not separating and giving their *Maasros* properly. As soon as the city residents would rectify this laxity, the rats would disappear. And so it was. The *Meforshim* connect this with the *Gemara (Horios 13b)*, which warns that if one eats of food that a rat has bitten from, he will forget all of his [Torah] learning. The connection between these two statements of *Chazal* is manifest in the phrases לא עברתי ממצותיך - which, as *Rashi* explains, means I separated my *Maaser* properly, and the words ולא שכחתי - [therefore] I did not forget. Since, by separating *Maaser* properly, one will eliminate the threat of damage from rats, he will also safeguard thereby the *Torah* that he retains, by removing the likelihood of encountering food contaminated by a rat's bite.

QUESTION OF THE WEEK:

Where may one sleep unrestricted, not having performed a certain *mitzvah*, but sleep with restrictions if he had (not on *Succos*) ?

ANSWER TO LAST WEEK:

(What may one ask a Jew to do; but not a Jewish servant ?)
The *Sefer HaChinuch* (346) describes לא תרדה בו בפרך as giving a servant tasks that are unlimited in time or scope (i.e. keep on cleaning until I return) or tasks that are assigned for no productive purpose (just to keep him busy). The *Minchas Chinuch* suggests that although one may not ask this of a servant (who feels compelled to obey), one may ask a free Jew to perform such tasks, since he has the power to choose.

DIN'S CORNER:

The *Magen Avrohom* (אור"ח 608:3) says that one should only give rebuke if the sinner won't hate him for it. The *Ksav Sofer* (אהע"ז 47) says this is for an individual who happened to see someone sin. However, a Rav must seek out (would-be) sinners and attempt to strengthen their *Torah* observance.

DID YOU KNOW THAT

The Gemara (*Avodah Zarah 52b*) states that the Chashmonaim put away the stones of the *Mizbeyach* that had been defiled by the Greeks, as they were no longer usable. They asked: can we have an idolater break the stones, which would constitute *Bitul*, and then use them ? No, the *Posuk* says אבנים שלמות - only whole, smooth stones may be used. Perhaps the broken ones can be chiseled and smoothed ? No, the *Posuk* says לא תניף עליהם ברזל - iron cannot touch them. As a last resort, why couldn't they get an idolater to break them, thus nullifying their use for *avodah zara*, and take them for private use ? The *Gemara* answers that since they had been used for the *Mizbeyach*, it would be unseemly to put them to common use. The *Yeshuos Malko* (בית הבחירה 1:16) derives from here that all kinds of metal - not just iron, were included in the Issur of לא תניף עליהם ברזל, because if other metals were permitted, they could have been used to smooth out the stones. However, the *Shulchan Aruch* (אור"ח 180:5) states that it is customary to cover knives during *Birchas HaMazon*, because 1) one's table is compared to the *Mizbeyach*, upon which no iron could be used, and 2) a man was once so overwrought by the Churban, that he stabbed himself at the brocho of בונה ירושלים. Certainly, the second reason could apply to knives made of any metal, but regarding the first reason, the *Pri Megadim* suggests that perhaps לא תניף עליהם ברזל only forbids iron, and explains that the Chashmonaim could not have used any other metal to smooth the stones because other metals would not have been able to smooth them as well as iron. The *Tosefta (Bava Kamma 7:2)* explains that iron was singled out in the *Posuk* because swords are made from iron, and swords represent punishment and shortening of lives, whereas the *Mizbeyach* is a symbol of *Kaparah* and extension of life. The *Shulchan Aruch (ibid)* also distinguishes between a weekday, when the knife should be covered, and *Shabbos* or *Yom Tov* when it need not be covered, because the *Mizbeyach* could not be (symbolically) built on *Shabbos* or *Yom Tov*. However, the *Ba'er Haitaiv* adds that this distinction depends on local custom.

A Lesson Can Be Learned From:

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened *Mincha* before the *Chupah*. The Chozeh's *Shemona Esrei* took an extraordinarily long time, which, of course, piqued the curiosity of the Chasidim. Later, during the *Seudah*, the Chozeh explained to them that the *Gemara (Shabbos 130a)* states that there is no *Kesubah* (i.e. wedding) that does not involve some disagreement. The *Gemara (Sotah 2a)* also states that forty days before a child is conceived, the *Bas Kol* calls out: בת פלוני לפלוני - whose daughter will marry whom. At the same time, the *Bas Kol* also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the *Mechutanim* attempt to start the *Chupah* too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. "Since I sensed that the moment of my son's *Chupah* had not yet arrived, I prolonged my *Shemona Esrei* to take up the time, to avoid the need for *Machlokes*".

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

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