Vol 28 # 37 תשע"ח

PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim) פרשת: בא

	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	4:39	4:49			9:42
Shabbos		1:45/4:39	4:00	9:00	9:42
Sunday		4:49	5:15	8:00	9:42

IMPORTANCE OF ....

The *Gemara* (*Avodah Zarah* 24a) asks: how could Moshe have said to Pharaoh: גם אתה תתן בידינו זבחים ועולות - that Pharaoh will give the Jews animals for their *Korbanos* ? Not only were the Egyptian animals invalid for engaging in cross-breeding, but didn't Moshe himself say to Pharaoh that they had to go out to the *Midbar* because they couldn't slaughter the Egyptian *avodah zarah* in front of them ? If they were *avodah zarah* animals, they would also be invalid ! The *Ramban* says it was never Moshe's intention to offer them up, because זבח רשעים תועבה - a רשע's offering is an abomination. However, the *Bris Shalom* suggests that since it was Hashem's way to first strike down the Egyptian *avodah zarah* and then the Egyptians themselves, all the worshipped animals in Egypt would have been killed during *Makas Bechoros*, leaving the un-worshipped animals for Moshe to take. The *Rambam* (הל' שקלים 4:3) rules that if a non-Jew sends an animal for a *Korban* to the *Beis HaMikdash* but does not send the ingredients for an accompanying נסך (libation), the *Korban* should be accepted and the נסך should be supplied from the לשכה - communal funds. However, the *Rambam* later states (4:8) that the bridges specially-constructed to transport the פרה אדומה and the שעיר המשתלח from the הר הבית were also paid-for from the לשכה, as were the walls and towers of Yerushalayim, and the city's general maintenance. If a non-Jew wished to contribute towards **these** things, his donation would not be accepted, as derived from *Pesukim* in Ezra and Nechemiah which exclude them from taking part in the building of Yerushalayim or the *Beis HaMikdash*. Since many parallels have been established between the *Beis HaMikdash* and a Shul, there is also some reluctance to accept donations for the construction and maintenance of a Shul from non-Jews (see *Kaf HaChaim* או"ח 154:86).

QUESTION OF THE WEEK:

When is there a *mitzvah* to step on food with one's feet ?

ANSWER TO LAST WEEK:

(Which 3 parts of *Tefilah* should one sing to the *Nigun* of *Mishna*/*Gemara* ?)

The *Shulchan Aruch* (או"ח 50:1) states that every day one should say פרשת התמיד, איזהו מקומן and the *Beraisa* of רבי ישמעאל to fulfill the daily study of מקרא, משנה, וגמרא. The *Mishna Berurah* cites the *ShLaH* who says that when one recites איזהו מקומן, פטום הקטרת or במה מדליקין, he should say them using the tune used for the study of *Mishnayos*.

DIN'S CORNER:

If one sold unkosher food to another, purposefully or inadvertently, if the seller realizes his mistake before the buyer has eaten it, he must take back the food and refund the money. If the food has already been eaten, he must return the money to the buyer anyway, as a קנס (penalty). If the food had been eaten but had only been forbidden Rabbinically, he need not refund the money. (חכמת אדם 71:10)

DID YOU KNOW THAT ....

The *Shulchan Aruch* (או"ח 470:1) states that first-born sons fast on *Erev Pesach*, both the father's first-born as well as the mother's first-born, and some opinions require first-born daughters to fast as well. The *MaHaRiL* explains that this is based on the *Midrash* (*Shemos Rabba* 18:3) which says that Basya, daughter of Pharaoh did not die during *Makas Bechoros* like all the other first-born daughters in Egypt, because of her *Zechus* in saving Moshe. Since the first-born Egyptian daughters were struck with *Makas Bechoros*, Jewish first-born daughters should be equally obligated to fast. However, the *Rema* states that notwithstanding, the *minhag* is for daughters not to fast, just as those who are deemed the גדול הבית – the senior member of the household (even if not the oldest) need not fast, despite the fact that they too were struck down during *Makas Bechoros*. The rationale would seem to be that although the fast itself is to memorialize the fact that the Egyptian first-borns died, including females and senior household members, and the equivalent *Bnei Yisroel* were saved by Hashem skipping over their homes, yet, the *Takanah* of *Chazal* to fast was limited only to first-born males, and did not include female first-borns or senior household members. The *Chida* suggests that the reason female first-borns do not fast is because in Egypt, only Egyptian female first-borns were struck by *Makas Bechoros*. Female first-borns from other nations who happened to be in Egypt at that time did not die, although non-Egyptian male first-borns did. As such, female first-borns among *Bnei Yisroel* would be no worse or better than those from other nations, who were also never in danger, and therefore daughters need not fast. The *Chida* adds that this may also explain why the *mitzvah* of *Pidyan HaBen* only applies to males, and not females, who were never in danger in Egypt.

A Lesson Can Be Learned From:

During the course of a *Shiur* that R' Moshe Tzvi Savran was giving to some of his *Talmidim*, he quoted a certain *Chazal*, and mentioned its source in the *Gemara*. A local *Dayan* interrupted, claiming that *Chazal* never made such a statement. R' Moshe asked him how long ago it was since he had last reviewed the *Masechta* in question. When the *Dayan* told him it had been half a year, R' Moshe said that he hadn't seen the *Chazal* in 17 years, but he proceeded to find it and prove he was right. R' Moshe then turned to his *Talmidim* and explained to them that the *Torah* uses the words זכור and שמור when referring to the *Kedushah* of *Shabbos*. *Chazal* obligate everyone (even women) in the *mitzvah* of קידוש on *Shabbos* because כל שישנו בשמירה ישנו בזכירה - whomever is obligated to keep (guard) the *Shabbos* (by not transgressing) is also obligated to remember it (with קידוש). From here we see, that one who is careful with the requirements of שמירה - not to do עברות, will be covered by זכירה and be granted the gift of memory. As we say in the *Parshah* of *Tzitzis*: ולא תתורו אחרי לבבכם ואחרי עיניכם ..... למען תזכרו - by not following blindly after one's desires, one will be blessed with the ability to remember.

P.S. *Sholosh Seudos* is sponsored by the Stauber family *L'Zecher Nishmas* HaRav Shmuel b. Aharon Stauber *Z"L*.

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