



	Candles	Mincha	Daf Yomi	Shachris	פרשת: בא	סזק"ש
Friday	4:53	5:03				9:39
Shabbos		1:45/4:53	4:00	9:00		9:39
Sunday		5:03	5:25	8:00		9:38

IMPORTANCE OF

The Gemara (Chulin 135a) states that if two partners own a sheep, they are obligated in ראשית הגז - giving the first of its fleece to the Kohen. R' Ilai disagrees, based on the words of the Posuk: גז צאנך (fleece of your sheep), which excludes sheep that isn't entirely yours. However, the Rabonon maintain that all Jews are as one, and that גז צאנך only excludes an animal owned jointly by a Jew and non-Jew. [The Tosafos HaRosh notes that we do not derive a similar outcome with regard to such mitzvos as Mezuzah and Tzitzis even though the words ביתך (for Mezuzah) and כסותך (for Tzitzis) would also seem to exclude a partnership with a non-Jew.] The Poskim are unclear with regard to שביתת בהמה - preventing one's animal from doing מלאכה on Shabbos, where the Torah says: למען ינוח שורך וחמורך. The Rivash (151) recognized that where a Jew and non-Jew own an animal jointly, the non-Jewish partner would probably use the animal on Shabbos regardless of his Jewish partner's objections, which establishes firmly that the non-Jew has rights in the animal and therefore שביתת בהמה would not apply. The Beit Yehuda (32:9) asks, why does the Rivash need such a theory - can he not simply derive from למען ינוח שורך וחמורך that an animal owned by such partners is not subject to שביתת בהמה? The Gemara (Bechoros 3a) discusses the status of a first-born of an animal owned jointly by a Jew and non-Jew as dependent on the Posuk: קדש לי כל בכור. R' Yehudah says that the word בכור implies a full בכור, but כל then includes even a partial one. The Rabonon say the opposite - בכור implies any kind of בכור, even a partial one, but כל then teaches that it must be a full בכור. They therefore argue over the sanctity of such a jointly-owned בכור. Similarly, the fact that the Torah states regarding Shabbos: וכל בהמתך could, according to R' Yehudah, include even such a hybrid animal in the obligation of שביתת בהמה. Therefore, the Rivash used a סברא to exclude it

DID YOU KNOW THAT

The Gemara (Sanhedrin 112b) discusses what must be done with animals designated for Korbanos in an Ir HaNidachas, and R' Yochanan says they should be put to death. The Gemara wonders why they cannot be put out to pasture until they develop a blemish, after which they can be sold, and the proceeds be used to finance other voluntary Korbanos. R' Yochanan explains that we derive from the Posuk: זבח רשעים תועבה that when a Korban animal had belonged to an idolater, even the money received from its sale/redemption is considered תועבה - an abomination, which is rejected by Hashem. The Ramban notes that even though Moshe said to Pharaoh: גם אתה נתן בידינו זבחים ועולות - that Pharaoh will give the Jews animals for Korbanos, it was never Moshe's intention to offer them up, because רשעים תועבה. Yet, the Rambam (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 Nesech 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 non-Jews 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 אור"ח 154:86). Yet, the Shulchan Aruch (יר"ד 259:3) rules that although one may "trade-in" items donated to a Shul in order to purchase other דבר מצוה items, if one accepted the donation of a Menorah for a Shul from a non-Jew, one must be careful never to remove it, even לדבר מצוה, because the non-Jew will not defer to the will of Chachomim, and will complain that the Jews are selling "his" Menorah, creating a Chilul Hashem.

QUESTION OF THE WEEK:

If one has information about someone being considered for a Shiduch or partner, may he offer it or must he wait to be asked?

ANSWER TO LAST WEEK:

(May one believe that Lashon HoRa was said in front of a crowd?)
 If one hears that disparaging words were stated in front of an assembly, one must consider if there exists any other possible interpretation of those words. If there is, then one may not assume that the speaker intended the Lashon HoRa version. Otherwise, one may accept that the Lashon HoRa version was intended and is repeatable, but one may not accept the words as true.

A Lesson Can Be Learned From:

A Jewish, but not-yet-frum psychologist was working on assignment for the federal government on an Indian reservation near Arizona. When one of the locals whom he had briefly employed was let go for making trouble, the disgruntled Native American visited a "medicine man" and had a spell cast on the psychologist. Suddenly, strange things began to occur. A flock of birds came crashing against his trailer window and mysterious fires would break out. The psychologist had been slowly getting acquainted with his own culture through meetings with a Lubavitcher Chasid several hundred miles away. He described the problem to his mentor, and the Chasid advised him to become empowered with the ultimate form of protection - a mezuzah. After the psychologist affixed a mezuzah to his trailer, all the trouble stopped. Fear and respect for him was greatly enhanced as word quickly spread throughout the region that the psychologist's "medicine" was much stronger than anything the Indian medicine men could come up with.

DIN'S CORNER:

One should cover all one's tables with a tablecloth from the beginning of Shabbos until after Havdalah. Some are accustomed to cover the table upon which one will eat with 2 coverings, so that when one covering is lifted to shake out crumbs etc., the table remains covered. (MB 262:4 and Biur Halacha)

P.S. Sholosh Seudos sponsored by Mr. and Mrs. Y. Blasbalg in honor of the Aufruf of their son Pinchas Menachem.

This issue is dedicated:

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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