



IMPORTANCE OF

The *Mishna (Avodah Zarah 14b)* states that the right to sell small animals (e.g. sheep or goats) to a non-Jew depends on the custom of the community. However, one may never sell large animals (cows, horses) to a non-Jew, for fear that they may work such animals on *Shabbos*. The *Gemara (ibid 15a)* asks why this is a problem. If the non-Jew has purchased the animal and it is his, why are we concerned with his putting it to work on *Shabbos* ! The *Gemara* answers that the *Issur* is a precaution, since a Jew might rent or lend an animal to a non-Jew, also thinking that the non-Jew can do with it as he pleases. However, since the animal still belongs to the Jew, if it works on *Shabbos* the Jew has transgressed *Shevisas BeHeima*. We are also concerned in a situation where the sale takes place right before *Shabbos*, and the Jewish seller wishes to demonstrate how well the animal carries a burden. If the animal is then loaded up and it walks 4 *Amos* in response to the sound of the Jewish seller's voice, the Jew has transgressed. Yet, Rav Adda permitted the sale of a donkey to a non-Jew, using a broker, since the animal would not react to the broker's voice. From this, *Tosafos* derived that "today", since animals do not recognize our voices, and renting or lending animals is uncommon, it should be permitted to sell animals to non-Jews. R' Chaim Kanievsky, in *טעמא דקרא* suggests that by the same token, even in earlier times when the *Issur* was in force, if one acquired an animal and did not have ample opportunity to acclimate the animal to his voice, he should be permitted to sell it to a non-Jew. This may be the meaning of the *Posuk*: ויקח מן הבה בידו מנחה לעשו אחיו – that Yaakov took from those that had recently come into his possession, and gave them to Eisav. Otherwise, it would have been forbidden.

QUESTION OF THE WEEK:

When would transgressing a prohibition בשוגג (unintentionally) yield a harsher result than if done במזיד (intentionally) ?

ANSWER TO LAST WEEK:

(When does a small amount require a *brocho*, but not a large amount ?)

The *Mishna Berurah (168:42)* states that if one eats a pastry in the middle of a meal - not as part of the meal, but as a dessert, it requires a separate *brocho* of *Mezonos*. However, if one will eat so much that under different circumstances he would have to recite *HaMotzi* for that amount, then what he eats is included in the original *HaMotzi*, and he needs no separate *brocho*.

DIN'S CORNER:

If one forgot to say ותן טל ומטר in its proper place, if he is still in the *brocho* of *Bareich Aleinu*, he should go back in the *brocho* and say ותן טל ומטר לברכה, continuing on from there to complete the *brocho*. Otherwise, he should add ותן טל ומטר in *Shomeya Tefilah*. If he forgot to do so but hasn't finished *Shemona Esrei* yet, he should go back to *Bareich Aleinu*. If he finished, he must repeat the *Shemona Esrei*. (MB 117:15)

DID YOU KNOW THAT

The *Gemara (Kidushin 29a)* states that if a man does not circumcise his son, then *Beis Din* becomes obligated to carry it out. This obligation of *Beis Din* is representative, extending to and on behalf of each Jew, and only takes effect when the father is not interested in fulfilling his mitzvah or he is unable to do so. However, if a father does not fulfill the *mitzvah* because he was not aware that a son had been born to him, and was purposefully kept in the dark by the (e.g.) mother's family, this does not allow *Beis Din* to step in and have the *Milah* done on their say-so. The father's *mitzvah* is still open and unfulfilled. Still, there is no question that the child is physically circumcised and as such, it is not necessary to perform הטפת דם ברית (shedding a few drops of blood from the region of the *Milah*). *Igros Moshe (י"ד 3:97)* was concerned over the right to name the child. In a case where the father was unaware that his son had been born and the mother's father had undertaken to act in his stead, the grandfather had given the infant a name, son of ___ (his father). A name given under such circumstances is nevertheless valid, since we know that a mother may also give her son a name, as indicated by the naming of Binyomin, where Rochel called him *Ben Oni* and Yaakov called him Binyomin. The fact that only the name Binyomin was used from then on does not mean that Rochel lacked standing to issue a name. R' Moshe Feinstein ZT"l maintained that if a name is issued to an infant and the father's name is incorrect, the entire name is false and must be reissued. When the father becomes aware of his son's existence he is free to issue a different, correct name.. However, if the name given earlier had correctly stated the father's name, such a name cannot be nullified by the father at some future date, even though the father issues another name of his choosing, and uses it.

A Lesson Can Be Learned From:

The young daughter of a certain Talmid Chochom came to her father one day and said that she also wanted to enjoy the sweetness of Torah, and asked her father to study with her. The father turned white and, giving her a large bill from his wallet, he told her to go buy herself a new dress. His son asked him why he had reacted so and the father explained to him that when he had been a youngbochur, he ended up once in a small obscure European town, where he visited the local elderly Rav, who was a big Talmid Chochom. While talking in learning, the Rav showed him a pile of Chidushim on the Minchas Chinuch, mentioning that his daughter had written them. The Rav explained that there were no Bnei Torah in the town and since he needed someone to study with, and his daughter was very bright, she became his Chavrusa. However, when she began Shidduchim, one of the first things she asked the bochorim was how they had learned Pshat in the Rambam on the subject of Tumas HaTeHom, and most of the bochorim never heard of Tumas HaTeHom. As a result, and here the Rav had pointed to an older woman in the next room, she never got married. "This is why I reacted that way with your sister".

P.S. Sholosh Seudos sponsored this week by the Zelcer family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use