



	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	8:14	6:45/8:24		7:00/8:00	9:15
Shabbos		1:45/7:00	6:20	9:00	9:15
Sunday		8:25	7:45	8:00	9:15

IMPORTANCE OF

The Gemara (Sanhedrin 94b) describes Yeshayahu's prophecy that Sancheriv's army would be destroyed, and that afterwards, the Bnei Yisroel would descend upon the army's camp like a plague of locusts and gather the booty that was left there. The Bnei Yisroel asked Yeshayahu if each man could keep what he took or would they have to divide everything equally, and they were told they could keep what they took. However, did not the plunder contain the wealth of the 10 Shevatim whom Sancheriv had conquered earlier? Yeshayahu replied that once Jewish money is seized by idolaters it is "cleansed" of any prohibition, and if another Jew subsequently seizes that money, he may keep it legitimately under the assumption that the original Jewish owner had despaired of ever retrieving it and was מייאש. As such, they were permitted to keep what had been taken from the 10 Shevatim. The Gemara (Gittin 38a) discusses whether an idolater can acquire another idolater for work. Resh Lakish says that if an idolater can acquire a Jew to work for him, he can certainly acquire an idolater to do the same. The Gemara asks, where do we see that an idolater can acquire a Jew? The Gemara answers: from the words: וישב ממנו שבי – when the king of Arad attacked Bnei Yisroel after Aharon's Petirah, and one captive was taken. Rashi comments that if he is referred to as a שבי (captive) then he must have been acquired. If a Jew can be acquired by an idolater in battle, certainly the Jew's assets can be fully acquired by the idolater at the same time. On that basis, there should be no problem for survivors to accept reparations from (e.g.) the German government for the horrors inflicted upon them, even though it was likely that the money being paid out came from assets that had been seized from Jews throughout the Holocaust.

QUESTION OF THE WEEK:

May one say to an important person that he was not shown the respect that he was due in a specific case?

ANSWER TO LAST WEEK:

(May one approach a Malshin if he will realize who repeated what he said?)
If one was told that Ploni said Lashon HoRa about him, he may not approach Ploni about it where Ploni will then figure out who it was that repeated what he had said unless he knows that the repeater will not mind. If he wants to clear his name, he must get the repeater's permission or approach Ploni in a way that does not identify the repeater.

DIN'S CORNER:

A person should be מתפלל a private Tefilah everyday for his personal needs; that he and his descendants never stop studying Torah; and that no spiritual blemish ever be found in his descendants. If he cannot make this petition in קודש, then he should say it in any language, as long as he is sincere. It is better to establish such a prayer and say it after Shemona Esrei, rather than during שמע קולנו, so as to finish Shemona Esrei earlier and be able to answer to Kedusha or Kadish. (MB 122:8)

DID YOU KNOW THAT

The Gemara (Berachos 14b) states that in Eretz Yisroel, when the people recited the nightly Shema, they would abbreviate the third section, leaving out the Pesukim dealing with Tzitzis (which only applied by day), saying only— דבר אל בני ישראל ואמרת אליהם from the beginning, and then ואני ה' אלוהיכם (אמת) from the end. The Rishonim question this under the rule that if Moshe did not divide a Posuk, we may also not start or stop in the middle. Does the Gemara (ibid 12b) not say that the Chachomim wished to include the words: כרע שכב כארי וכלביא מי יקיימו in Krias Shema, but did not do so because it was not a full Posuk? The Ritva and Rashba answer that there is a Posuk in Parshas Acharei Mos exactly like this abbreviated combination, so the problem of starting or stopping in the middle of a Posuk is avoided. Since that Posuk matches the combination of the beginning and end of the Parsha of Tzitzis, it was recited as part of Krias Shema. Others suggest that the start/stop rule may not have been an issue in Eretz Yisroel, where they completed the Torah on a three-year cycle rather than every Simchas Torah. What exactly is meant by the prohibition against partial Pesukim? Do we not find constantly that Chazal expressed Pesukim as sources for their Derashos where they only quote a few words from the Posuk? Do we not also find many partial Pesukim included in our Seder HaTefilah? Perhaps, the prohibition only applies when actually engaged in Krias HaTorah. It is there that one may not pause or stop where Moshe did not stop. The Magen Avraham (או"ח 282) states that our Tefilos are full of partial Pesukim because they are used for תחינה ובקשה - entreaties and requests. So most partial Pesukim presumably fall into one of those categories. Even where Chazal use a Posuk as a source for a Drasha, they are not using the Posuk – they are using its individual words as their source, which is permitted. Krias Shema however, as it is not recited for Drasha or תחינה ובקשה reasons, making it similar to Krias HaTorah in nature, cannot include partial Pesukim.

A Lesson Can Be Learned From:

In 1860, R' Shimon Sofer was appointed Rav in Cracow. When he arrived, he found that Cracow boasted over 100 minyanim, some large, some small, broken out by trade (e.g. tailor's minyan), class (e.g. pauper's minyan) and area. This created an air of dissension in the city. During his first Drasha, he quoted the Gemara (Sanhedrin 105b) which states that all of the berachos bestowed on the Jews by Bilaam eventually changed to curses, except for the brocho of מה טוב, which blessed the Shuls and study halls of Bnei Yisroel. "I always wondered why this brocho was the exception", R' Shimon began. "But when I arrived here in Cracow and saw the פירוד engendered by its many minyanim, I realized that all of Bilaam's other berachos could not enjoy permanence because he was not sincere, saying only what Hashem instructed, but with an inconsistent heart. The exception was מה טוב, where Bilaam recognized the potential damage to be caused by many minyanim, and he therefore blessed the Bnei Yisroel with it sincerely - פיו ולבו שוין. This is why the brocho of מה טוב has always remained."

P.S. Anyone interested in a Shabbos Netz minyan, see Jay Greenfield.

This issue is dedicated:

ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל

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