



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	זק"ש
Friday	4:53	5:03	8:00				9:39
Shabbos		4:55	4:15	4:40	9:00		9:39
Sunday		5:10	5:30		7:55		9:38

IMPORTANCE OF

The *Gemara* (*Zevachim* 12a) states that R Afturiki noted an apparent contradiction between two *Pesukim* in *Parshas Emor*. The *Torah* forbids the sacrifice of a newborn animal for its first seven days, as the *Posuk* states: והל' שבעת ימים תחת אמו, which implies that on the evening which follows the seventh day, the animal is fit for a *Korban*. However, the very next *Posuk* says: ומום השמיני והלאה ירצה - starting from the eighth day it will be accepted, clearly excluding the night before. R' Afturiki answers that although the animal is fit to be consecrated for a *Korban* that night, *Korbanos* may generally not be slaughtered at night. Therefore, the *Torah* requires that it be done the next morning. The *Chasam Sofer* (17 י"ד) says that a *Gaon* raised the question of why R' Afturiki posed his contradiction on the *Pesukim* in *Emor* when the *Posuk* in *Parshas Mishpatim* says the same thing: שבעת ימים יהל' עם אמו ביום השמיני תתנו לי. Shouldn't R' Afturiki have used the earlier *Posuk*? The *Chasam Sofer* resolves this by referring to the *Gemara* (*Chulin* 83a) which states that with regard to *Kodashim* (e.g. *Korbanos* and other consecrated things) a day always includes the following night, just as we see *Korbanos* may be eaten "ביום קרבנו" which means the day and the night which follows it, until the next morning. The *Posuk* in *Mishpatim* is discussing a *Bechor*, which is קדוש מרחם - sanctified from birth. As such, during the night following the seventh day the newborn animal would retain the status of the just-ended seventh day and remain unfit. However the *Pesukim* in *Emor* are dealing with unsanctified animals which one may wish to designate as a *Korban*. As such, the rule reverts to where a day begins the night before. Therefore, the permitted status of the eighth day began the previous evening, which allows R' Afturiki to distinguish between consecration and actual slaughter.

QUESTION OF THE WEEK:

From which job is one not permitted to quit in the middle of the agreed-upon term?

ANSWER TO LAST WEEK:

(Where would a *brocho's Nusach* change if said over more than one item?)

The *Shulchan Aruch* (120:4 י"ד) rules that the *brocho* recited for *Tevilah* of one item is: על טבילת כלי while for several items one says: על טבילת כלים.

DIN'S CORNER:

Usually, if *Rosh Chodesh* or *Yom Tov* falls on Sunday, one would only say רצה during *Birchas HaMazon* after eating *Seudah Shlishis*, but not יעלה ויבא, since to say יעלה ויבא as well would seem contradictory. However, the *TaZ* and others hold that if the meal has extended into the night, since רצה is said first, יעלה ויבא should also be said, but the same does not apply to על הנסים when Sunday begins *Chanukah* or *Purim*. (*Mishna Berurah* 188:33)

DID YOU KNOW THAT

The *Mishna* (*Bava Metzia* 30b) asks how one can tell if an object is lost (which would obligate the finder to return it). The *Mishna* states: if one finds a donkey or cow grazing by the road, it is not lost; a donkey with its load overturned or a cow running through vineyards, it is lost. The *Gemara* (*ibid* 31a) points out conflicting implications from this *Mishna*, since the first case implies that had the animal been doing anything **but** grazing by the road, such as grazing in a vineyard or running by the road, it would be deemed lost. Yet, the second case deems it lost only if it is running through the vineyard, implying that if it is running by the road or grazing in the vineyard it would not be lost! Rava resolves this by distinguishing between where the cow is running by the road "away", i.e. towards the wilderness, in which case we consider it lost. However, if it is running towards the city, where its owner is, it is not deemed lost. R' Moshe Tzvi Heilprin, brother of the [author of] *Shu"t Oneg Yom Tov* (end of אה"ע) notes that the *Rambam* (15:2 אבידה) follows the *Gemara's* pattern exactly, listing as non-lost both the donkey and cow grazing by the road, but then always assigning the "running" example to the cow - never the donkey. He explains, referring to *Rashi's* comment on the *Posuk*: ידע שור קונו והמור אבוס בעליו, that an ox is able to recognize its owner, while a donkey only recognizes its feeding trough. Therefore, when Rava said that an animal running towards the city is not lost, it meant only when a cow (or ox) does so, since it recognizes its owner. However a donkey running to town is still lost, as it doesn't know its owner. R' Heilprin adds that this distinction between the wanderings of a cow vs. a donkey is found in a *Posuk*: כי תפגע שור אויבך או חמורו תועה, where the *Torah* placed the word אויבך between the ox and the donkey, when it should have put it after them. It must be that the *Torah* wanted to stress this difference in תועה between them.

A Lesson Can Be Learned From:

R' Boruch Ber Leibowitz of Kamenetz was once sitting with his Rebbi, R' Chaim Soloveitchik, at a time when R' Chaim was suffering greatly from the pain of an illness. The discomfort was so great that R' Chaim could not hold back an occasional groan. R' Boruch Ber, a caring and emotional man at all times, could not bear to see his Rebbi suffer. He said to R' Chaim: "I wish I could take the Rebbi's pain onto myself". When R' Chaim heard this, he turned to R' Boruch Ber and chastised him, saying: "I cannot accept such words, which are clearly at odds with a *Mishna*". R' Boruch Ber was surprised, never having heard of a *Mishna* that covered this situation but was unwilling to disturb R' Chaim further for the citation. R' Boruch Ber sat and reviewed the *Mishnayos* until he reached the *Mishna* (*Bava Metzia* 2:11) which declared that if one has a chance to return his Rebbi's lost object, or his own, his own takes precedence. If one's own money comes first, certainly one's physical welfare also takes precedence, even over his Rebbi's.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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