



Friday	8:09	6:45/8:00				9:20
Shabbos		1:40/8:04	7:00	7:55	9:00	9:20
Sunday		8:20	8:45		8:00	9:21

IMPORTANCE OF

The *Gemara* (*Avodah Zarah* 15a) states that it is forbidden to sell large animals such as cattle, horses, and donkeys, to idolaters, for fear of נסיוני. The *Gemara* explains that this refers to a situation where a Jew would sell such an animal to a non-Jew at dusk on Friday, and when the buyer would like to see the animal "perform" its ability to carry a load, the (former) Jewish owner might instruct the animal to do so, thus violating *Shabbos* by being מחמר – leading a loaded animal. To avoid this, *Chazal* enacted a prohibition against such a sale. Are not *Chazal* reluctant to make enactments for unlikely/unusual situations, which this would seem to be? The *Pesikta Rabasi* (*Chukas* 14) describes an animal sold by a Jew to a non-Jew, refusing to work on *Shabbos*. The former Jewish owner was called, and he whispered to the animal that until now, it was forbidden to work under the rule of שביתת בהמה. This no longer applied in light of its new owner. The non-Jewish owner was so impressed that he converted, and was known as Yochanan b. Torsa (ox in Aramaic). The *Gemara* (*Chulin* 7a) relates that the donkey of R' Pinchas b. Yair would refuse to eat grain that was *Tevel* (untithed), and a similar story is told regarding the donkey of R' Chanina b. Dosa. When the donkey of R' Yosi of Yukras was rented, it would not move if the rental payment wasn't exactly correct (see *Taanis* 24a). The *Mishna* (*Avos D'Rav Nasan* 8:8) states that just as the *Tzadikim* were pious, so too were their animals, as evidenced by the camels of Avrohom Avinu, that refused to enter Lavan's property until he removed all *Avodah Zarah*. The *Mishna Halachos* (13:128) suggests that *Chazal* enacted the נסיוני prohibition because it was common for all animals to stop working before *Shabbos*, when their owners were pious. However, when people changed, their animals changed and were no longer particular about many things. This may be implicit in the words: ידע שור קונהו – an ox makes known [the truth about] its owner, וחומר אבוס בעליו, and a donkey [reveals the unreliability of] its owner's grain trough.

QUESTION OF THE WEEK:

When is there an imperative to visit a non-Jewish cemetery?

ANSWER TO LAST WEEK:

(Which 2 letters are never found together in *Tanach*?)

The *GRA* states that ג and ט are never found together, which makes them an appropriate combination to denote the separation of divorce. The *Sefer HaChaim* writes that ג and ט are never found together, as Hashem despises one who is arrogant (גס). (But see *Tehilim* 54).

DIN'S CORNER:

One who sets a meal for guests, must allow something normally expected, to be missing, and he must leave an empty spot at the table, to attract attention to the *Churban* and our attempt to mourn its loss. Some say that we are generally not accustomed today to leave anything over at the end of the meal, because of the non-uniformity of the meals (*MB* 560:2)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 8a) derives from כקטן כגדול תשמעון that a judge must decide cases brought before him, in the order in which they are presented. He may not, for example, push aside a case where pennies are at stake in order to first deal with a case where much more is in dispute. However, the *Gemara* (*Shevuos* 30a) relates that when Ulla was involved in a case before R' Nachman, a message was sent to R' Nachman from R' Yosef praising Ulla, in order to get his case processed before others. *Tosafos* explains that the *mitzvah* of *Kavod HaTorah* takes precedence, as evidenced in the *Gemara* (*Kesubos* 106a) where R' Nachman judged the case of R' Anan's relative before that of orphans. The *Beis Yosef* (ח"מ 15) cites the *Ritva* who notes that the case of R' Anan's relative had come before R' Nachman together with the orphans' case, allowing R' Nachman to take it first, because of *Kavod HaTorah*. Only if R' Anan himself had been involved, could R' Nachman have pushed aside another previous case for him, out of *Kavod HaTorah*, and so as to minimize his *Bitul Torah* (see *Rema*). The *Hafla'ah* asks why the *Bitul Torah* reason was necessary. He answers by citing the *Gemara* (*Kesubos* 40a) which says that the עשה of לאשה (for a seducer) does not push aside the לאו if the seduced woman had been forbidden to him (e.g. as a relative). This is because if a woman says she does not want him, there is no *mitzvah* at all. Such an עשה is too weak to push aside a לאו. Here too, since כבודו כבודו מחול, the *mitzvah* of *Kavod HaTorah* might also be too weak to push aside the *mitzvah* of תשמעון. However, in the case of the seduced woman, she is encouraged to reject him, so as to avoid the לאו between them. In the case of a *Talmid Chochom*, he should not be *Mochel* on his *Kavod HaTorah*, as to do so would cause *Bitul Torah*. The *Netziv* (העמק דבר) adds that in addition to לא תכירו פנים במשפט לאו there is also a לאו of כקטן כגדול תשמעון, which could only be pushed aside by an עשה of *Kavod HaTorah* that would not be subject to *Mechilah*. As such, the additional reason of *Bitul Torah* was necessary to ensure a lack of *Mechilah*.

A Lesson Can Be Learned From:

The Mashgiach in the Slobodka Yeshiva, R' Moshe Tikotinsky, would stroll through the *Beis HaMidrash* daily, keeping an eye on the bochurim, their progress in learning and their *Yiras Shomayim*. From time to time, he would stop next to bochurim and speak to them with encouragement. One day, an insolent bochur began to mimic him, walking to and fro, just as the Mashgiach did. The Mashgiach found an opportunity to speak with this bochur, and mentioned to him the *Gemara* (*Arachin* 11b) which states that R' Yehoshua wanted to help R' Yochanan with the doors to the *Beis HaMikdash*. R' Yochanan told him not to, that a Levi assigned to one role was forbidden on penalty of death from doing something else. R' Yehoshua was a משורר (singer), not a משוער (gatekeeper) like R' Yochanan, and therefore could not help. "I too am a משוער" the Mashgiach explained, "as I must watch the doors and those who come through them. But you are a משורר, filling the world with the song of Torah. To do as I do threatens your life".

P.S. Sholosh Seudos sponsored by the Werberger & Tyberg families.

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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