



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:35	4:45	7:30	8:00	
Shabbos		4:30	3:30	4:00	9:00
Sunday		4:47	5:20		7:30

## IMPORTANCE OF ....

The *Ritva* (*Eruvin* 13b) quotes the Rabonim of France who clarified the concept of: **אלו ואלו דברי אלוקים חיים**, normally used to vindicate the acceptance of conflicting opinions. The Rabonim explained that when Moshe was given the *Torah*, he was shown that in every **ספק**, there can be 49 reasons to permit and 49 reasons to forbid. The decision must be made by the *Chachomim* in each generation, based on the majority. Otherwise, if *Halacha* was mandated from **שמים**, it would cut down on **לימוד התורה**. Accordingly, the *Gemara* (*Chulin* 61a) states that the determination of which birds are designated to be kosher (**טהור**) is known to us **מדברי סופרים** - Rabbinically. In fact, the *Gemara* (62b) goes on to describe how a wild hen was originally believed to be **מותר**, but was later reclassified as **אסור**. However, the *Gemara* (*Zevachim* 116a) quotes Rav Chisda and R' Avahu who explain that Noach knew **מן השמים** which animals were **טהור**, either because they came, 7 of each, on their own, or because the **תיבה** was selective about how many of which it accepted. Would not an analysis of which species of bird had 7 representatives in the **תיבה** mandate the *Halacha* regarding the identity of kosher birds, and reduce the significance of the tradition established **מדברי סופרים**? *Rashi* states that Noach learned *Torah* and was therefore able to identify the animals. The *MaHaral* asks, in light of the above *Gemara*, if they came on their own, what did Noach gain from the *Torah*? The answer may be that just as Moshe knew every **חידוש** (novelty) that anyone would ever think of or be **מחדש**, so too did Noach know every *Halacha* regarding **עוף טהור** that the *Chachomim* would develop in the future, and it was on the basis of that knowledge that the birds appeared. As *Rashi* attests, Noach knew the animals **העתידה להיות טהורה לישראל**.

## QUESTION OF THE WEEK:

Which *Pesukim* in the *Torah* may be read in *Shul* as part of the regular *Shabbos-YomTov* **קריאה**, without a *minyán* (**לכתחילה**) ?

## ANSWER TO LAST WEEK:

(What *Halachic* difference does Yom Kippur make in Succah building?)

The *Avnei Nezer* (א"ח 459) states that when Yom Kippur falls on a weekday, one must complete the building of the Succah before *Shabbos* because *Shabbos* breaks up the *mitzvah* into 2 parts. To delay until after *Shabbos* would be **מעביר על המצות**.

## DIN'S CORNER:

If one began *Shemona Esrei* with a specific intention to include **הגשם** (**משיב הרוח ומוריד הגשם** (or **יעלה ויבא** etc.. where applicable), he may resolve later doubts over whether or not he actually said it, favorably, provided the doubts did not arise immediately upon concluding *Shemona Esrei*, but rather after some time. As soon as one says **הגשם... אתה גבור** 90 times (e.g. a **חיוב** does so by about Cheshvan 11), he may assume he says it regularly. (*MB* 114:37)

## DID YOU KNOW THAT ....

The *Rambam* (**מלכים** 10:9) states that a non-Jew may only study the 7 Noachide laws, and if he learns other parts of the *Torah*, he is to be whipped, and told that he is really **חייב מיתה**. However, it seems that the **חיוב מיתה** is only if he learns **לשמה** - to fulfill the *mitzvah* of **תלמוד תורה**. The *Netziv* wrote in *מרומי שדה* (*Chagigah*) that there is a **חיוב מיתה** only if he studies **בעיון** - in depth. The *Rambam* (**עבדים** 8:17) rules that if a Jewish master places *Tefillin* on his gentile slave, or marries him to a Jewish woman, we force the owner to write his slave a **גט שיחרור** (release document) because wearing *Tefillin* and marrying a Jewess are inconsistent with slavery. Yet, in the next *Halacha*, the *Rambam* states that the master may not learn *Torah* with his slave, but doing so will not require a release. Is not learning *Torah* as inconsistent with slavery as *Tefillin*? The difference would seem to be that there is no way to wear *Tefillin* as a slave, nor to marry a Jewess. But a slave could theoretically study *Torah* for selfish reasons, and/or not study it in depth. As such, *Torah* study itself is not *per se* inconsistent with slave status. The *Shulchan Aruch* (2:92) permits *Torah* study, as we need not be concerned today to prevent gentile *Torah* study, since so much translation is available to them. In fact, since they are so sensitive to potential slights from us, to prevent **איבה**, we should respond to their interest.

## A Lesson Can Be Learned From:

Two *Chasidim* of R' Chaim Meir from Maglenitza, one poor and the other wealthy, took their dispute to a *Beis Din* for a *Din Torah*. The *Beis Din* found in favor of the poor man, but the rich man refused to accept their finding. When the victor complained to the *Rebbe*, R' Chaim Meir said he must wait until the rich man came to Maglenitza. Finally, the rich *Chasid* came to see the *Rebbe*. Much to the other *Chasidim's* surprise, R' Chaim Meir greeted him with a smile and inquired amiably regarding his family and recent events. Slowly, the *Rebbe* brought up the subject of the *Din Torah* and urged him calmly to comply. The wealthy man refused, severely criticizing the *Dayanim*. R' Chaim Meir left the room for a short while, and upon returning, he angrily threatened the rich *Chasid* that he would lose his entire fortune if he did not comply. The man was unfazed by the *Rebbe's* exhibition, and he did indeed lose his fortune. The *Chasidim* asked the *Rebbe* why he treated the rich man so nicely at first. He explained to them that the *Gemara* (*Berachos* 7b) warns against challenging a **רשע** if things seem to be going his way. There is an exception for a **צדיק גמור** - one totally righteous, who need not fear the **רשע**. Who is a **צדיק גמור**, if *Chazal* say no one can avoid sin? It must be that being a **צדיק גמור** is a relative concept, such as we find with Noach. It means that one must be totally righteous - impartial in the matter at hand, having only considerations of **כבוד שמים** in mind. "When my entreaties failed, I was sure of my impartial position, but until then, I could not challenge such a **רשע**."

**P.S.** Sholosh Seudos sponsored this week by the Schoenfeld family. All (young) men are invited to participate in our *Shabbos* evening learning program, beginning this week at 8:00 P.M.