



Friday	4:11	4:21	7:45	3:55	9:00	9:23
Shabbos		4:11	3:30	9:00	9:24	
Sunday		4:20	4:55	7:30	9:24	

IMPORTANCE OF ...

The Gemara (Yevamos 46a) states the opinion of R' Eliezer that a gentile who, intending to convert, undergoes a *Bris Milah* but not *Tevilah* has nevertheless converted, deriving this from the male *Bnei Yisroel* who only circumcised upon leaving Egypt. The Gemara (*ibid* 71a) quotes R' Akiva who disagrees with R' Eliezer, maintaining that both *Milah* and *Tevilah* are required. The *Ari Z"L* (see מגלה עמוקות 73) writes that R' Eliezer was a *Gilgul* (spiritual reincarnation) of Reuven, son of Yaakov, while R' Akiva was a *Gilgul* of Shimon. As such, it is clear why Reuven did not accompany Shimon on his annihilation of the men of Shechem, since according to Reuven (*i.e.* R' Eliezer), the men of Shechem were full-fledged converts, from the *Bris* alone. They were therefore innocent, בקטנים שנולדו, and there was therefore no *Heter* to go in and kill them. However, Shimon (*i.e.* R' Akiva) held that both *Milah* and *Tevilah* were necessary to effect a successful *Geirus*. Since the men of Shechem had not immersed (yet after the *Bris*), they were still gentiles and subject to the penalty of death for the crime against Dina. Thus, Reuven would not have joined or taken the lead in any efforts against Shechem. However, if, as the *Rambam* and others clearly state, the people of Shechem were guilty of not objecting to Shechem's acts, why did Shimon and Levi only kill the males (ויהרגו כל זכר), as opposed to the women, as is the case in an עיר הנדחת? The *Ner LeMeah* suggests that the women of Shechem needed only *Tevilah* in order to convert, which they presumably fulfilled. As such, they were no longer gentiles or guilty of complicity in not bringing Shechem to justice and were therefore spared.

QUESTION OF THE WEEK:

On which evening is it recommended by *Chazal* that everyone wash themselves with warm water (not *Erev Shabbos* or *Erev Yom Tov*)?

ANSWER TO LAST WEEK:

(When do we not repeat the last few *Pesukim* as *Maftir*?)
The *Mishna Berurah* (143:6) states that if *Krias HaTorah* was begun on *Shabbos* with a *minyan* but then some people left, leaving behind less than a *minyan*, the *Kriah* and its 7 *Aliyos* are completed, but no "extra" *Aliyos* are permitted, including *Maftir*. Instead, the one who received the last *Aliyah* reads the *HafTorah* without its *berachos*.

DIN'S CORNER:

One begins to say ותן טל ומטר during *Maariv* on Dec. 4 and must repeat the *Shemona Esrei* if it is not said. One may include it in (or just after) שומע תפילה if it was forgotten during ברך עלינו, and beyond that, as long as one has not yet stepped back (or said the concluding words: ... יהיו לרצון אמרי פי, he/she should go back to ברך עלינו and continue on from there. (MB 117:16-18)

DID YOU KNOW THAT ...

The Gemara (*Bava Basra* 3a) states that there was no "*Amah Traksin*" (separating wall between the *Kodesh Kadashim* and the rest of the *Heichal*) in the second *Beis HaMikdash*, because any wall an *Amah* thick, could not stand at a height greater than 30 *Amos*. Since the height of the *Heichal* in the second *Beis HaMikdash* was 40 *Amos*, a curtain was hung instead. The Gemara asks how we know that the second *Beis HaMikdash* was taller than the first and replies that it is derived from a *Posuk* in *Chaggai* (2:9): גדול יהי כבוד הבית הזה האחרון מן הראשון, which establishes that the second stood taller and longer than the first *Beis HaMikdash*. The *Rashba* (*Teshuvos* 4:187) was asked, if indeed there will be a third *Beis HaMikdash*, why was the second one referred to as האחרון, which means the "last one"? He replied that use of the word האחרון was relative; it was the last one relative to the first one. As an example, we see how the *Torah* places Yaakov's family to greet Eisav, first with the maids and their children, followed by לאה וילדיה אחרונים and then רחל ואת יוסף אחרונים. How could Leah be last if Rochel was last? We see that being אחרונים is thus only relative to the maids being first. But perhaps this is only how people speak, whereas in *Pesukim*, where *Hashem* speaks to a *Navi* and conveys the future, might not אחרון truly mean the last? The *Rashba* answers that we see from the signs given to Moshe - first the snake and then *Tzaraas* on his hand, which was called האות האחרון, and yet, *Hashem* then said, if they don't believe those two, then we'll try דם - that אחרון does not mean the last. Still, the *Torah* describes divorce, referring to the second husband as האיש האחרון. Why is he not called the 2nd husband? To convey the sense, that while she is married to him, she is to think of him as her last.

A Lesson Can Be Learned From:

A Talmid Chochom in Eretz Yisroel began giving a weekly Shiur, late Friday afternoons, after *Shabbos* preparations were completed. At first, there were over thirty people in attendance but as time went on and Fridays grew shorter, the number began to dwindle until there was only one person left. The Magid Shiur decided to ask the Rav of Ramat Elchanan if it was worthwhile for him to continue preparing and delivering this Shiur, in light of the situation. The Rav encouraged him to continue, even with one Talmid, assuring him that where two people are learning, the Shechinah rests upon them. The Magid Shiur followed the Rav's advice and although the attendance did not pick up, the one Talmid decided to collect all the Shiurim and publish them. The Sefer was very well received and all the Magid Shiur's hard work and Chidushim were now spread well beyond the one Talmid who listened to him each week. This result was actually "Merumaz" in the Rav's words since the Gemara says that whenever two people learn together, *Hashem* gathers their words and writes them down!

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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