



	Candles	Mincha	DafYomi	Shiur	פרשת: נח ש"ש Shachris	סוף 9:25
Friday	5:40	5:50				9:25
Shabbos		5:40	5:00	5:30	9:00	9:25
Sunday		4:45	9:00		7:45	8:26

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 57b) states the view of a *Tanna* from the yeshiva of Menasheh, that all executions of *Bnei Noach* were to be in the form of *חנק* – strangulation. This is derived from the words of the *Posuk*: **באדם דמו ישפך**, that the blood of the sinner should be shed “inside him” (**באדם**). The only form of execution which keeps the blood inside, is *חנק*. However, the *Gemara* (*ibid* 52b) while discussing the punishment for adulterers, makes a general statement that whenever the *Torah* mentions execution without specifying the form, it is understood to mean *חנק*. The *Gemara* goes on to explain that this is not because *חנק* is the most lenient form of execution, but rather because we compare execution by *Beis Din* to execution by *Shomayim*. Just as a heavenly death leaves no mark, so too, the unspecified form of human execution is one that leaves no mark – *i.e.* *חנק*. The *Gemara* asks, maybe it could mean *שריפה* – burning (by swallowing molten lead) which also leaves no mark? The *Gemara* answers that since a *Kohen's* adulterous daughter is specifically punished with *שריפה*, other, non-*Kohen* adulterers must be punished with something else - *חנק*. However, if burning leaves no mark, then burning could also qualify as **באדם דמו ישפך** where all the blood stays inside, not just *חנק*! The *Minchas Mordechai* cites the *Minchas Chinuch* (261) who points out that the *Gemara* (*Pesachim* 75a) says that we may administer *שריפה* using any form of heat that comes from fire. The only reason we use molten lead is because of *ואהבת לרעך כמוך* which obligates us to use the most humane form of execution possible. However this is only for *Bnei Yisroel* who are obligated in *ואהבת לרעך כמוך*. The *Bnei Noach* are not so obligated, which means they can use any form of *שריפה*. As such, only *חנק* remains always bloodless.

QUESTION OF THE WEEK:

If a person passed over a *mitzva* and is now confronted with a different *mitzva*, does *Ain Ma'avirin Al HaMitzvos* require him to go back to the first *mitzvah*, or deal with the current one first?

ANSWER TO LAST WEEK:

(Why does the first *Parsha* of שמע mention מאדך, but not the second?)

The first *Parsha* discusses *קבלת עול מלכות שמים* for which one is obligated to sacrifice all his assets. However, the second *Parsha* discusses *קבלת עול מצות* for which one is only obligated to spend up to 20% of his assets.

DIN'S CORNER:

If the *Mezuzos* of a *Shul* are vandalized, it is considered to be an *אונס* and the congregation is not obligated to seek a *Kaparah* (atonement). However, if on a prior occasion, the *Mezuzos* had been ruined by the elements (rain, snow etc.), this indicates that they had not been adequately cared for and protected. As such, a subsequent vandalism is deemed to have begun with negligence and ended with *Oness*, requiring a *Kaparah*. (*Maharsham* 2:264)

DID YOU KNOW THAT

The *Mishna* (*Parah* 7:2) states that if one filled a vessel with water for the purpose of preparing *מי חטאת* (water mixed with *Parah Aduma* ashes) and at the same time, with his other hand, he filled a vessel with water for his own needs, the water intended for *מי חטאת* is *Posul*, because, as an earlier *Mishna* (*ibid* 4:4) states: **והמלאכה פוסלת במים** – labor invalidates the water. The *Gemara* (*Sanhedrin* 58b) derives that a gentile who abstains from work (in a *Shabbos*-like way) is liable for execution, as derived from the *Posuk*: **ויום ולילה לא ישובתו**. The *Meforshim* ask: did not Avrohom, Yitzchok and Yaakov keep *Shabbos*? How could they, if they were still technically not *Bnei Yisroel*? It is clear from the *Gemara* (*Shabbos* 49b) that the definition of *מלאכה* for *Shabbos* purposes is derived from the fact that the *Posuk* puts the *Mishkan* and *Shabbos* together, which creates for us, the list of 39 *מלאכות*. However, R' Yosef Engel suggests that in assessing whether a non-Jew abstained from *מלאכה* for an entire day, there would seem to be no imperative to measure his “rest” by comparing his behavior to that list. It could very well be that a general definition of *מלאכה* is sufficient to determine whether the non-Jew did in fact rest. For example, filling a vessel with water is characterized as a “מלאכה”, and performing such an activity would seem to relieve the non-Jew of the burden of *לא ישובתו*, while at the same time, not necessarily transgressing *Shabbos*. As such, the *Avos* could have certainly done exactly that – keep *Shabbos*, but avoid transgressing *לא ישובתו* by doing something labor-like, that is not prohibited by the *Torah*.

A Lesson Can Be Learned From:

R' Shimon Shkop had a Talmid who had moved to the United States and had become very wealthy. The Talmid used his new wealth to construct a magnificent mansion, of many floors, where he spared no expense. After the building was completed, he received a complaint from a woman who showed that she was part-owner of the property upon which the house stood, and she demanded that he tear it down. The wealthy man tried to negotiate with her and offered to pay her off, but the woman was adamant – she wanted the house torn down. Just at that time, the Talmid heard that that R' Shimon Shkop, his Rebbi, was coming to the United States. When R' Shimon heard the story, he advised his Talmid to buy “Hagbah” in Shul, and that when he lifted the Torah, he should look carefully at the letters written on the parchment. The Talmid certainly did as R' Shimon advised, and on the next day, the woman called to apologize for demanding that he destroy the house, and she agreed to a monetary solution. When he asked R' Shimon to explain the “Segulah” concerning Hagbah, R' Shimon said that it was a *Magen Avraham* (134 אור"ח) which said that when one looks at the letters during Hagbah, a great light will have an effect on him. R' Shimon added: “It was my intention that the great light remove the darkness of your situation. Apparently, it removed the problem as well”.

P.S. Sholosh Seudos sponsored this week by the Weinstock family. There will be a Siyum on Maseches Succah at that time.

This issue is dedicated:

לע"נ רבקה ב"ר מנחם מאיר

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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