



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
א פרייליכען פורים	Friday 5:48	6:00				9:04
	Shabbos	5:48	4:45	5:30	9:00	9:03
	Sunday	6:00	6:15		7:30	9:02

### IMPORTANCE OF ....

The Gemara (Avodah Zarah 3a) quotes R' Meir's statement that even a non-Jew who studies Torah (his 7 Noachide laws) is deemed comparable to a *Kohen Gadol*. This observation is derived from: **אשר יעשה אותם האדם וחי בהם** – where the Torah uses the word **האדם** (the man) rather than **ישראל**, implying that even a non-Jew is included. *Tosafos* asks, how can we include a non-Jew in the definition of **האדם** if the Gemara (*Yevamos* 61a) states that a non-Jew's grave does not convey **טומאה** because a non-Jew is not included in the *Posuk*: **אדם כי ימות באהל**, the source of a corpse's **טומאה**? In fact, *Chazal* clearly derive from here the rule that: **אתם קרויים אדם ואין העכו"ם קרויים אדם** – that only Jews produce **טומאה** - non-Jews are not an **אדם** for these purposes! *Tosafos* answers that **אדם** may not include a non-Jew but **האדם** does. The *Tanchuma* cites a Gemara (*Eruvin* 62a) which states that a non-Jew is to be executed for stealing even less than a *Perutah* and he does not have the option of returning what he stole, since as *Rashi* explains, the *mitzvah* of **השיב את הגזילה** only applies to Jews. As such, he notes that the Torah lists those sins pertaining to money at the end of **ויקרא**, such as thievery, cheating, withholding wages and not returning a lost item, concluding with the phrase: **מכל אשר יעשה האדם לחטוא בהנה** – including "האדם", non-Jews in the general observation that men commit such things. However, in the next *Posuk* the Torah describes: **והיה כי יחטא ואשם והשיב וכו' ..** - what will happen when the sinner becomes aware of his act and decides to do *Teshuvah*. Here, the word **האדם** is conspicuously missing, confirming that the *Teshuvah* process is restricted only to Jews.

### QUESTION OF THE WEEK:

Where would 10 women be considered a "Tzibur" for something that requires a *Tzibur*?

### ANSWER TO LAST WEEK:

(What may only be eaten with someone else?)

The *Rema* (112:15) rules that although one should be careful not to eat *Pas Akum* (bread non-commercially-baked by a non-Jew), still, if he is eating with someone who is not **נזהר** (careful) in this and who is eating *Pas Akum*, he may also eat it with him, to prevent strife.

### DIN'S CORNER:

Although the *mitzvah* of *Mishloach Manos* is fulfilled with a minimum of 2 kinds of food to one person (to two if they are paupers), it is praiseworthy to send to more than just one. No one should be alone for the Purim *Seudah*, since it is impossible to reach the requisite level of **שמחה** when one is by oneself. Both *mitzvos*, as well as *Tzedaka*, must be done by day. (MB 695:4)

### DID YOU KNOW THAT ....

The Gemara (*Berachos* 47b) states that R' Eliezer once arrived in Shul and found that a *minyan* was not present. He freed his Canaanite slave, thereby converting him, in order to complete the *minyan*. The Gemara asks how he could do this, as it violates the *mitzvah* of **לעולם בהם תעבודו**, which forbids freeing a slave. The Gemara answers that it is permitted for a *mitzvah* (such as this). The *Yad Eliyahu* (7) says that although it appears from here that R' Eliezer was willing to sustain a financial loss in order to complete the *minyan*, he was nevertheless only practicing a **הפסד ממון** in order to *daven* with a *minyan*. R' Chaim Palaggi in *רוח חיים* (685:4) was asked by someone who had to travel on business to a "Jew-less" area over *Shabbos*, if he was allowed to go, and miss hearing *Parshas Zachor*. Not to go would cause him a financial loss. R' Chaim cited the *Rosh* who suggests that perhaps R' Eliezer's situation was on *Parshas Zachor*, and since R' Eliezer held he was permitted to free his slave in order to provide a *minyan* for a Torah *mitzvah*, this would mean that one must suffer a financial loss to hear *Parshas Zachor*. However, *Yabia Omer* (6:10) points out that the *Rosh* had no basis to assume that this was the case. In fact, the *Rosh* concluded that it was more appropriate to explain the case of R' Eliezer in a standard situation, involving the inability to say **ברכו** and **קדושה** without a *minyan*, rather than the isolated case of such a **מצוה דאורייתא** as *Parshas Zachor*. Furthermore, without R' Eliezer's sacrifice, there would have been no *minyan* at all, which would be a loss to all the other 9. The travelling Jew who misses *Parshas Zachor* leaves behind him a *minyan* in Shul. It is only he who will forgo the **קריאה**. As such, he need not stay and suffer a loss.

### A Lesson Can Be Learned From:

The Brisker Rav once went for a walk in Yerushalayim, accompanied by R' Chaim Solomon. As they were walking along, a man came up to them and, sticking his hand in their faces, loudly demanded "Tzedaka! Tzedaka!" The Brisker Rav stood still and did not make a move to give him anything. The man repeated himself again, and this time R' Chaim Solomon began fishing in his pocket for some coins. The Brisker Rav quickly motioned to R' Chaim to stop. When the man finally left them, the Brisker Rav explained to R' Chaim that Shlomo HaMelech informs us in a *Posuk* in *Mishlei* (18:23): **תחנונים ידבר רש ועשיר יענה עזות** - the poor man speaks supplications but a wealthy man speaks brazenly. Since this man spoke in such a fashion with such an attitude, it is a sure sign that he has a lot of money.

**P.S.** המקום ירחם Aryeh Schmerhold upon the *Petirah* of his mother *ע"ה*. *Mazel Tov* to the Soofian family upon the Bar Mitzvah of their son Robby. *Sholosh Seudos* sponsored this week by the Soofian family.