



Friday	6:56	7:06				9:42
Shabbos		6:56	6:00	6:45	9:00	9:43
Sunday		6:55	7:20		7:30	9:43

IMPORTANCE OF

The *Gemara* (*Moed Katan* 18b) quotes Shmuel as saying that one may betroth a woman on *Chol HaMoed* to prevent another man from betrothing her. The *Gemara* asks: did not Shmuel himself say that every day a Heavenly voice decrees: **בת פלוני לפלוני** - that Ploni's daughter will marry Ploni? How could another man interfere? The *Gemara* answers: **שמה יקדמונו אחר ברחמים** - the other man may precede him through [Hashem's] mercy. *Tosafos* asks why the *Gemara* did not answer, as it did to a similar question (*Sotah* 2a) that one refers to a man's first marriage while the other refers to his second marriage. The *Gemara* (*Rosh HaShanah* 18a) states that a decree accompanied by an oath cannot be torn up, as derived from the decree against the male descendants of Eli HaKohen, who were to die young (at age 20), as the *Posuk* says: **ולכן נשבעתי לבית עלי** that their sin could not be atoned for by a *Korban*. Rava says that although a *Korban* will not atone, *Torah* study will atone; Abaye says *Torah* study and/or *Gemilas Chesed* will atone. Both Rava and Abaye were descendants of Eli. Rava's *Torah* study allowed him to live 40 years; Abaye's *Torah* and *Chesed* granted him 60 years. Thus, if a decree with an oath, which cannot be torn up, can be somewhat modified by *Torah* and *Chesed*, certainly a decree without an oath can be. The *Minchas Marcheshes* suggests that this may be the meaning of **רחמים** - *Tzedaka* and *Chesed*, can modify a decree even unrelated to sin, such as **בת פלוני לפלוני**. The same **רחמים** can also modify/improve a potential lack of success in one's own marriage decreed by **בת פלוני לפלוני**, as a decree is not necessarily a guarantee of success. In the phrase: **ותשובה ותפילה וצדקה מעבירין את רוע הגזירה**, the *Teshuvah* covers all sin-related decrees; the focus of *Tzedaka* seems to be on other types of decrees, such as **בת פלוני לפלוני** or **שדה פלוני לפלוני**, with *Tefilah* applicable to both. Though a *Gezerah* might be resolute and ordained, the *רוע הגזירה* may still be modified, as we cry out: **אבינו מלכנו קרע רוע גזר דינו**.

QUESTION OF THE WEEK:

If one is willing to donate a kidney, which should he give - the right or left?

ANSWER TO LAST WEEK:

(What woven items may be made from *Shaatez*, even today?)

The *Rema* (י"ד 301:11) states that the *Paroches* and all *Aron HaKodesh* and *Sefer Torah* related mats, covers etc.. may be made from *Shaatez*, as there is no concern that one will come to "wear" them. The *Mishna Berurah* (147:10) limits this *Heter* to *Aron HaKodesh* cloths that do not come out with the *Sefer Torah*.

DIN'S CORNER:

It is customary for one to weep and shed tears during the *Rosh HaShanah Tefilos* as it indicates the purity of his soul. Since some people are judged on the first day and others on the second day, one may assume that if he is suddenly stricken with tears, that he is being judged at that moment. (*Mateh Ephraim* 582:28)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 35a) states that both men and women are obligated to observe all negative commandments (**לא תעשה**) in the *Torah*, as derived from: **איש או אשה כי יעשו מכל חטאת האדם**, where women are specifically included. The *Derech Emunah* notes that if a *Posuk* was necessary to obligate Jewish women in 365 **לאוין** then gentile women should be exempt from observing the 7 Noachide laws, since there is no *Posuk* to specifically obligate them together with gentile men. He cites, as proof, the *Gemara* (*Yevamos* 47b) where Naomi attempts to discourage Rus from converting by pointing out the new obligations she will be facing, listing such *Issurim* as *Techum Shabbos*, *Yichud* and *Avodah Zara*. Isn't *Avodah Zara* already forbidden under Noachide law? Apparently not, for gentile women. However, the *Rambam* (מלכים 8:9) states that a *Yefas Toar* who refuses to forsake *Avodah Zara* after 12 months, is to be executed, and the *Radvaz* says that in spite of the fact that she suffered initially, her execution is for refusal to observe Noachide law. If so, why did Naomi mention *Avodah Zara*? The *Noam Megadim* suggests that we derive from the *Posuk*: **בדד יתנו ואין עמו א-ל נכר** that when the *Torah* prohibits *Avodah Zara*, the prohibition includes **שותפות** - partnership (with other "deities"), whereas the Noachide *Issur* might not forbid that. As such, Naomi would have been pointing out that additional aspect of *Avodah Zara* to Rus. However, if, as stated above, a Jewish woman's obligations are derived from a *Posuk*, where does a gentile woman's obligations derive from? The *Gemara* (*Sanhedrin* 56b) derives all 7 Noachide laws from the *Posuk*: **ויצו ד' ... על האדם לאמר מכל עץ הק וכו'**. R' Yehudah Asad (*Yehudah Yaaleh* י"ד 1:1) notes that the word **לאמר** always means to tell others. In Adam's case, the only other was Chava, thus obligating her, and all future women, in these laws. Yet, when Shimon and Levi killed all the men of Shechem, they spared the women and children. If, as the *Rambam* (*ibid* 9:14) states, the residents of Shechem were held accountable for not adjudicating Shechem's kidnapping of Dina, why were not the women also executed? He answers that responsibility follows capability. Since women are generally held to be ineligible as judge or witness, they could not be liable for failure to set up a judicial system, and were thus spared the punishment of the men.

A Lesson Can Be Learned From:

A Meshulach entered a wealthy London home seeking donations for his Mosad. The host was studying a certain *Sugya* of *Gemara* and asked the Meshulach to help him with some difficulties. It had been several years since the Meshulach had learned this *Gemara* so he wasn't much help. Still, he received a respectable check from the host. As the Meshulach left the house, he met another Meshulach who was about to enter. He advised Meshulach #2 that if he wanted a big donation, he should first go learn the *Sugya* well, and then approach the host. Meshulach #2 took his advice and, after preparing the *Sugya* thoroughly, he visited the wealthy man, who was overjoyed to have all his questions answered, and he received a very large check. Later, he wondered if he was guilty of *Geneivas Daas*, but was assured that it was really *Siyata D'Shmaya*.

P.S. Sholosh Seudos sponsored by the Polin family.

This issue is dedicated:

לז"נ פערל ב'ד יצחק הלוי ולז"נ אברהם ב'ד יעקב חיים

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