



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:11	4:23	7:40			9:33
Shabbos		4:11	3:25	3:50	9:00	9:33
Sunday		4:20	5:00		7:30	9:34

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 36b) derives the prohibition against intermarriage from **לא תתחתן בם**, where the *Rabanan* define **בם** as referring to the 7 nations of Canaan and R' Shimon b. Yochoi defines **בם** within the explanatory context of the next *Posuk*: **כי יסיר את בנך מאחרי** - wherever there is a fear that a Jewish child will be drawn away from *Hashem*, which includes all non-Jews. The *Gemara* notes that even prior to *Matan Torah*, a *Gezerah* (edict) issued by the *Beis Din* of Shem had prohibited consorting with a gentile. It was the presumed violation of this edict that introduced a death sentence for Tamar's alleged misconduct. The Brisker Rav understands the heinousness of **גבלה עשה בישראל**, where Shechem abused Dinah, as stemming from that same violation. *Tosafos* (*Yevamos* 16b) asks: if the *Rabanan* limit the application of **לא תתחתן בם** to the 7 nations of Canaan, then only the *Gezerah* of Shem applies to other gentiles. If so, how could the *Gemara* say that the offspring of a gentile and Jewess is a *Mamzer*? A *Mamzer* is the result of a union that the *Torah* prohibits, not a *Gezerah*! The *Avnei Miluim* (16:1) explains that the *Rabanan* limit **לא תתחתן בם** because they normally do not expound rationales behind the *Torah's* commandments. However, where the rationale is an obvious match, the *Rabanan* would apply it. Thus, the *Posuk*: **לא תתן לבנו** is explained perfectly by **כי יסיר את בנך מאחרי**, since only a gentile with a Jewess can have a "בנך", where her son would still be a Jew. As such, this is a *Torah* **איסור** with any gentile and the child would be a *Mamzer*.

QUESTION OF THE WEEK:

If two people wish to borrow something from you; one had lent you something before, and the other had refused to lend you previously. To whom shall you lend?

ANSWER TO LAST WEEK:

(May one answer *Amein* before washing one's hands?)

The *Aishel Avraham* (84) distinguishes between where one may not even think (be **מהרהר**) about *Torah* (he may not say *Amein*) versus where he may think of *Torah* but not speak it, such as before washing *Netilas Yadayim* in the morning or in the presence of *Ervah*. Since *Amein* is deemed to be similar to **הרהור** of the *brocho*, not an actual **דיבור**, he may answer in the latter cases.

DIN'S CORNER:

The order of priority for giving *Tzedaka* begins with oneself. When one has what he needs, he must then give to support 1) his parents; then 2) his children, even above the age of six; 3) a sibling from the same father; 4) a sibling from the same mother; 5) other relatives; 6) regular acquaintances; 7) other residents of his city; 8) residents of *Eretz Yisroel*; 9) residents of other cities. Generally, women take precedence over men as does a *Talmid Chocho*. Also, *Kohen* over *Levi* over a *Yisroel*. (145 **חכמת אדם**)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 59a) quotes R' Meir who derives from **ועסק בתורה** that a gentile who is **אשר יעשה אותם האדם וחי בהם** (involved in *Torah* study) is compared to a *Kohen Gadol*. Since the *Posuk* does not say that a Jew will live by keeping the *Torah* but rather an "אדם" will, it may include an idolater. The *Gemara* establishes that the *Torah* he studies consists only of his 7 Noachide *mitzvos*, but why is he compared specifically to a *Kohen Gadol*? The *Gemara* (*Yuma* 18a) states that a *Kohen Gadol* must be **גדול מאחי** in strength, beauty, wisdom and wealth. It is incumbent on the other *Kohanim* (**גדלו משל אחיו**) to make sure that he is. However, the only area in which they can elevate him is in wealth - the others he must come by naturally. The *Divrei Yoel* says that therefore, R' Meir holds that just as a *Kohen Gadol* will receive wealth **הזה בעולם**, so too, the idolater who keeps his *mitzvos* will receive **שכר הזה בעולם הזה**. *Rashi* notes that R' Meir must disagree with R' Shimon's statement: **אתם קרוים אדם** - only Jews are called "אדם" but not gentiles. This means, a dead gentile body would not convey **טומאה באהל**, as **אדם כי ימות באהל** would only refer to Jews. However R' Meir would hold that gentiles are called "אדם" and would convey **טומאה**. Therefore, when Yaakov sent word to Eisav: **עם לבן גרתי**, and the *Midrash* adds that he kept *mitzvos* including *Parah Adumah*, he was trying to win favor with Eisav by assuring him that idolaters were also deemed "אדם" as he needed a *Parah Adumah* to be **מטהר** from their dead bodies.

A Lesson Can Be Learned From:

A man described to R' Mordechai of Nadverna how his only child - a daughter, had left home, become friendly with a gentile boy and in addition to her plans to marry him, had developed a deep resentment and hatred towards her parents and everything Jewish. The mother was sick with grief and he himself had aged considerably in a short time. In his Kvitel, the man begged that they be spared this terrible Chilul Hashem and asked that the daughter die before her wedding. R' Mordechai was annoyed at this suggestion, noting the words of the Navi: **החפץ אהפוך במות הרשע** - that Hashem does not wish death for the wicked, but rather that they do Teshuvah. The man explained tearfully how his daughter was too far gone for Teshuvah. Still, R' Mordechai advised him to daven for a **ישועה** and that he would do so as well. The man was not encouraged so R' Mordechai added: "There was once a Meshumad, a terrible Jew-hater, who one day passed his father's house and was suddenly flooded with memories and yearning for his father, his younger days and his **אמונה**. Unable to shake these feelings, he did Teshuvah. Chazal say: **ישועת ד' כהרף עין** - Hashem's salvation is like the blink of an eye. It's not only the speed that Chazal refer to but the fact that when someone closes their eyes and then reopens them, what they now see has the potential to be different from how it appeared a moment ago". A few days later, the daughter happened to see her father's bent figure on the street and watched him for a moment. Filling with remorse, she broke up and returned home.

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

This issue is dedicated by the Zelcer family:

לע"נ ביילע פערל ב"ר שמואל אלחנן

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