



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:15	6:25				9:50
Shabbos		1:45/6:15	5:45		9:00	9:51
Sunday		6:25	6:45		8:00	9:51

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 49b) states that an *Am HaAretz* is not permitted to eat meat, as derived from: **זאת תורת הבהמה והעוף**, which implies that only one who studies *Torah* (תורת) may eat the meat of an animal or bird. Some *Meforshim* understand this to mean that one may not eat meat that was prepared by an *Am HaAretz* or under his supervision, because he is presumed to be ignorant of many *Halachos* pertaining to meat preparation. Others interpret the statement literally, as a restriction on one whose ignorance lowers his stature to a level where he forfeits his right to consume animals, whose status is not that far below his. A practical difference between these two opinions could affect whether fish is included in the restriction. Fish preparation does not require scholarship for the most part, but its status is comparable to animals and birds. The *Gemara* (*Sanhedrin* 59b) states that we derive from: **לכס יהי לאכלה** that from Noach onward, meat was permitted to be eaten. The *Klei Yakar* explains that Noach was the first person to study *Torah*, as *Rashi* states in explaining how Noach knew which animals were kosher. Therefore, meat became permitted to Noach. If so, shall we assume that non-Jews, such as Noach was, also fall into this rule? Is such a restriction coded anywhere, depriving non-Jews of meat because they do not study *Torah*? The *MaHarsha* derives from the fact that the *Torah* only restricted **הבהמה והעוף**, and not fish, that the *Torah* was only concerned with the risks of meat and fowl preparation, and as such, there would be no reason to restrict non-Jews, who have no laws governing preparation. However, those who see this restriction as a form of reward for *Torah*-educated Jews, would likely place a similar restriction on a non-Jew who was not sufficiently versed in his 7 Noachide *mitzvos*.

## QUESTION OF THE WEEK:

Which event should one choose to attend if he cannot attend both: a *Chasunah* or a *Bris Milah*?

## ANSWER TO LAST WEEK:

(Whom should one select as a *Rav/Posek*: a **בקי** or a **למזן**?)

The *Chidushei HaRim* derived from the *Gemara* (*Berachos* 64a) that **סיני** (the greater **בקי**) takes precedence, because everyone needs someone who knows "everything". However, *Rav Elyashiv ZTL* held that this was only true regarding precedence in selecting a *Rosh Yeshiva*. Where someone is looking to choose a doctor or a *Posek*, a sharp mind may be more useful, for practical reasons.

## DIN'S CORNER:

If one began *Shemona Esrei* with a specific intention to include **הגשם** (or **משיב הרוח ומוריד הגשם** etc.. where applicable), he may resolve later doubts over whether or not he actually said it, favorably, provided the doubts did not arise immediately upon concluding *Shemona Esrei*, but rather after some time. As soon as one says **הגשם... אתה גבור** 90 times (e.g. a **חיוב** to *daven* as *Shliach Tzibur* does so by about Cheshvan 11), he may assume he says it regularly. (*MB* 114:37)

## DID YOU KNOW THAT ....

The *Rambam* (מלכים 10:9) states that a non-Jew may only study the 7 Noachide laws, and if he learns other parts of the *Torah*, he is to be whipped, and told that he is really **חייב מיתה**. However, it seems that the **חיוב מיתה** is only if he learns **לשמה** - to fulfill the *mitzvah* of **תלמוד תורה**. The *Netziv* wrote in *מרומי שדה* (*Chagigah*) that there is a **חיוב מיתה** only if he studies **בעיון** - in depth. The *Rambam* (עבדים 8:17) rules that if a Jewish master places *Tefillin* on his gentile slave, or marries him to a Jewish woman, we force the owner to write his slave a **גט שחרור** (release document) because wearing *Tefillin* and/or marrying a Jewess are inconsistent with slavery. Yet, in the next *Halacha*, the *Rambam* states that the master may not learn *Torah* with his slave, but doing so will not require a release. Is not learning *Torah* with a gentile slave equally inconsistent with slavery, as wearing *Tefillin* is? The difference would seem to be that there is no way to wear *Tefillin* as a slave, nor to marry a Jewess. But a slave could theoretically study *Torah* for selfish reasons, and/or not study it in depth. As such, *Torah* study itself is not *per se* inconsistent with slave status. The *Shulchan Aruch* (2:92) permitted *Torah* radio shows, as we need not be concerned today to prevent gentile *Torah* study, since so much translation is available to them. In fact, since they are so sensitive to potential slights from us, to prevent **איבה** we should respond to their interest.

## A Lesson Can Be Learned From:

When 2 *Chasidim* of R' Chaim Meir from Maglenitza, one poor and the other wealthy, took their dispute to a *Beis Din* for a *Din Torah*, the *Beis Din* found in favor of the poor man, but the rich man refused to accept their finding. When the victor complained to the *Rebbe*, R' Chaim Meir said he must wait until the rich man came to Maglenitza. Finally, the rich *Chasid* came to see the *Rebbe*. Much to the other *Chasidim's* surprise, R' Chaim Meir greeted him with a smile and inquired amiably regarding his family and recent events. Slowly, the *Rebbe* brought up the subject of the *Din Torah* and urged him calmly to comply. The wealthy man refused, severely criticizing the *Dayanim*. R' Chaim Meir left the room for a short while, and upon returning, he angrily threatened the rich *Chasid* that he would lose his entire fortune if he did not comply. The man was unfazed by the *Rebbe's* exhibition, and he did indeed lose his fortune. The *Chasidim* asked the *Rebbe* why he treated the rich man so nicely at first. He explained to them that the *Gemara* (*Berachos* 7b) warns against challenging a **רשע** if things seem to be going his way. There is an exception for a **צדיק גמור** - one totally righteous, who need not fear the **רשע**. Who is a **צדיק גמור**, if *Chazal* say no one can avoid sin? It must be that being a **צדיק גמור** is a relative concept, such as we find with Noach. It means that one must be totally righteous - impartial in the matter at hand, having only considerations of **שמים** in mind. "When my entreaties failed, I was sure of my impartial position, but until then, I could not challenge such a **רשע**".

**P.S.** Sholosh Seudos sponsored this week by the Weinstock family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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