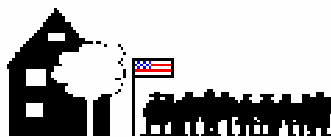


	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	4:25	4:35			9:08
Shabbos		1:45/4:25	3:50	9:00	9:09
Sunday		4:35	5:10	8:00	9:10



**IMPORTANCE OF ....**

The *Mishna* (*Kidushin* 82a) states that Avraham (and apparently the *Avos* etc..) observed the *Torah* before it was given, based on: עקב אשר שמע אברהם בקלי וישמר משמרת מצותי חקותי ותורתתי. The *Maharatz Chiyos* (*Taanis* 4a) suggests that notwithstanding, Avraham married Hagar, who was a *Shifcha*, Yaakov married two sisters, Amram married his aunt Yocheved and Shimon married his sister Dina (according to some opinions), because when it came to marriage, they did not restrict themselves. The *MaHaral* (*Gur Aryeh - VaYigash*) explains that when *Chazal* stated that the *Avos* fulfilled the *Torah* before it was given, it meant that they did so only where it did not interfere with *mitzvos* that they were specifically instructed in. Since the *mitzvah* to procreate (פרו ורבו) was given to *Bnei Noach*, the *Avos* were permitted to ignore the *Torah* restrictions of *Arayos* in order to fulfill that obligation. Obviously, it would have been technically possible to fulfill that obligation without violating the *Torah's* *Arayos* restrictions. However, there would have also likely been an element of *Ruach HaKodesh* involved, to guide the birth of the 12 *Shevatim*, or the exceptional children born to Amram which could only have taken place using their special mothers, despite being *Arayos* from the *Torah's* perspective. The *Gemara* (*ibid* 76b) derives that a *Dayan* cannot be a *mamzer* from the *Posuk*: והתיצבו שם עמך, explaining that עמך teaches us that a *Dayan* must be like Moshe, who was not a *mamzer*. *Igros Moshe* (אה"ע 4:9:8) asks why Moshe was not a *mamzer* if his father had married an aunt, and answers that the *Arayos* restrictions are not *per se* physical objects of איסור (such as non-kosher meat) but rather circumstantial, and are only applicable when the concept of ערוה exists. The notion of *Ervah* came into being only after *Matan Torah*, so any earlier marriages were not restricted by the *Torah's* *Arayos* rules.

**QUESTION OF THE WEEK:**

Where do we find that a boy begins to put on *Tefillin* when he turns twelve ?

**ANSWER TO LAST WEEK:**

(Which *Ger*, converted as a child, cannot be מוחה at his *Bar Mitzvah* ?) The *Chasam Sofer* (יר"ד 253) rules that a child *Ger* may object at his *Bar Mitzvah* and undo the conversion only where neither of his parents converted with him. However, if a parent converted with him, the child's conversion is a זכות for him, since his parent will continue to support him. As such, he may not be מוחה later.

**DIN'S CORNER:**

When saying *Shema*, one must stress the letter "Yud" of ישראל and "Zayin" in the word "תזכרו" so that it does not sound like "תשקרו" ["you will lie"] or "תשכרו" ["you will be hired / paid"], which would make one appear like a servant who serves in order to receive a reward. One must also stress the "Zayin" in the word "ויזכרתם". One must also be careful with all other words in *Shema*, not to slur over a letter or let it sound like another. (MB 61:32)

**DID YOU KNOW THAT ....**

The *Gemara* (*Moed Katan* 21a) states that an *Aveil* is forbidden to study *Torah*, *Mishna*, *Gemara* etc.. during the *Aveilus* period. There is some discussion among the *Rishonim* regarding those non-joyous areas of *Torah* such as *Iyov*, *Eichah* and the tragic portions of *Yirmiyahu*, that are permitted on *Tisha B'Av* when *Torah* study is also restricted. The stricter opinions who forbid even those areas of study rely on the *Posuk*: האנק דם (grieve and be silent), which restricts any kind of casual speech. As such, it is not the 'ישרים משמחי לב' joy aspect of *Torah* study that restricts it during *Aveilus*, but rather the requirement to remain silent. As such one would have to conclude that there is no *Talmud Torah* obligation on the *Aveil* to study *Torah* the way that there is an obligation on everyone else. However, according to those opinions that permit study of the "Tisha B'Av" subjects during *Aveilus*, is there an obligation to study them, or is it simply permission ? The *Chacham Tzvi* (100) states that the only reason an *Aveil* may not engage in regular *Torah* study is because he was given the "Tisha B'Av" subjects with which to fulfill the *mitzvah* of *Talmud Torah*. As proof, he notes that on *Yom Tov*, since one may not study the sad "Tisha B'Av" subjects, an *Aveil* is permitted to study all *Torah* subjects, so as not to sit בטל, implying that there is an obligation. Others question the premise that the Rabbinic *Halachos* of *Aveilus* could abrogate the *Torah's* obligation of *Talmud Torah* in the first place. The *Shulchan Aruch* (י"ד 384:4) rules that an *Aveil* may study the "Tisha B'Av" subjects during *Aveilus*. *Rashi* comments on the words of Eisav: יקרבו ימי אבל אבי ואהרגה את יעקב אחי that the *Midreshai Agadah* have several explanations for this. One suggestion proposes that Eisav's plan was to wait until he and Yaakov were sitting *Shiva* on the *Petirah* of *Yitzchok*, when Yaakov would not be permitted to study *Torah*, and thus be unprotected, leaving him vulnerable to Eisav's murderous intent. Apparently, Eisav held like the strict opinions who advised an *Aveil* to remain silent.

**A Lesson Can Be Learned From:**

R' Yechezkel Landau, author of the *Noda BiYehuda*, as the Rav in Prague, was beset by many challenges against the *Torah* and against his authority, which was often the same. One wealthy Jew in Prague decided he wanted to marry a divorced woman, despite his being a Kohen. Understandably, R' Landau's *Beis Din* forbade it and issued warnings that no one should provide any assistance to this *Chilul HaShem*. The wealthy "groom" campaigned within the government for assistance and was successful in securing an order from the Empress Marie Theresa instructing the *Beis Din* to go forward with the wedding. Upon receiving the order, the *Noda BiYehuda* announced that he himself would be *Mesader Kidushin*. The wedding date arrived and a lavish affair was arranged, attended by all the wealthy people in Prague. As the groom took the ring in his hand, R' Landau said to him "Now repeat after me, word for word: יהי את מקודשת לי בטבעת זו, which the groom faithfully repeated, "כדת מלכה מריא תיריזיה". As the crowd expressed surprise, R' Landau turned to them and said: "Why are you surprised ? כדת משה וישראל this marriage would be forbidden. But according to the Empress, they can marry !" The embarrassed crowd slowly left the hall, and even the *Chasan* decided to break the *Shidduch*.

**P.S.** *Shalosh Seudos* sponsored this week by the Sternberg family.

This issue is dedicated:

ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר