



	Candles	Mincha	DafYomi	Shiur	Shachris	שק"ש
Friday	7:27	6:45/7:37				9:30
Shabbos		1:40/7:22	6:15	7:10	9:00	9:29
Sunday		7:35	6:30		8:00	9:28

## IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 74b) derives that a non-Jew is not obligated to give up his life for *Kiddush Hashem* (i.e. rather than transgress a Noachide law), from the fact that Naaman excused his idolatry to Elisha, blaming it on his duty to the King of Aram. Since Elisha responded "לך לשלום", he apparently accepted the excuse. *Rashi* points out that although Elisha had no obligation under *עמיתך* to rebuke Naaman (because *עמיתך* restricts the *mitzvah* to Jews), he should still not have accepted the excuse. One must therefore conclude that Naaman, as a non-Jew, was not obligated to give up his life for *Kiddush Hashem*. The *Yekar Tiferes* cites *Sefer Chasidim* (1124) who states that if one sees a non-Jew transgressing one of the 7 Noachide laws, he must rebuke him, just as we see Hashem sending Yonah to Nineveh (a gentile city) to exhort them. What is this rebuke based on, if rebuke is restricted to *עמיתך*? The *Yerushalmi* (*Sotah* 7:4) states that the *Posuk*: **ארוך אשר לא יקים את דברי התורה הזאת** applies to *Beis Din* or to the *Nasi*, who are generally empowered to "support" the Torah. However, the *Chasam Sofer* (*ח"מ* 177) says that all Jews are included, if they are in a position to protest against those who sin. If they do not rebuke the sinner or protest the sin, they are subject to the curse, and the *Yerushalmi* uses "*Beis Din*" as representative, just as it is used to say that *Beis Din* must prevent a minor child from eating unkosher meat, or *Beis Din* must circumcise a child if its father didn't. *Koveitz Ha'aros* (48) states that *הוכח תוכיח* works under the theory of *Arvus* – making each Jew responsible for the other. He goes so far as to say that if one Jew witnesses another Jew about to transgress one of the 3 cardinal sins, and he is afraid to object, he is obligated to give up his life in order to give rebuke, because his failure to rebuke makes him liable for the sin. This obligation to rebuke only applies to *עמיתך*. However the rebuke of **ארוך אשר לא יקים**, including the 7 Noachide laws, does not work with *Arvus*, does not require *Mesiras Nefesh*, and applies to gentiles as well.

## QUESTION OF THE WEEK:

What is better: to do only one *mitzvah* well, completely, or to do many *mitzvos*, not completely?

## ANSWER TO LAST WEEK:

(When is a non-Jew's *Melacha* preferable to no *Melacha*?)

R' Chaim Kanievski ruled in a case where a non-dangerously ill person needed light, which could come either from asking a non-Jew to turn on the light, or from opening the door and benefiting from hallway light turned on earlier by a non-observant Jew, that the non-Jew should be used to show displeasure with the hallway.

## DIN'S CORNER:

Since a tenant today cannot be easily evicted by his landlord, a tenancy is deemed equivalent to a sale/purchase, and therefore, an obligation exists to attach *mezuzos* immediately, and not within up to 30 days, as the general *Halacha* requires for outside *Eretz Yisroel*. (*Teshuvos V'Hanhagos* 1:644)

## DID YOU KNOW THAT ....

The *Gemara* (*Yoma* 66a) derives from the words **איש עתי** that the man designated to send out the *Azazel* goat need not be a *Kohen*, and that he completes his task even on *Shabbos*, and even if he is *Tomay*. However, if he is sick, the goat is sent with someone else. *HaDrush V'Halayun* (172:4) wonders whether this substitute had also to be arranged before *Yom Kippur*, or could be selected on the spot when necessary, suggesting that just as a substitute *Kohen Gadol* was prepared ahead of time, so too should the substitute **איש עתי** have been so arranged. However, the *Gemara* (*ibid* 13a) presents the *Machlokes* between R' Yehudah, who also requires a substitute wife to be arranged for the *Kohen Gadol*, and the *Rabonon*, who disagree, because the possibility of the *Kohen Gadol's* wife dying is too remote, whereas the possibility of the *Kohen Gadol* becoming *Tomay* is not remote. The *Gemara* asks, according to the *Rabonon*, if we are concerned that the *Kohen Gadol* might become *Tomay*, why should we not consider the possibility that his substitute might also become *Tomay*? The *Gemara* answers that since the *Kohen Gadol* is **ורוי** – diligent, we are not really concerned that either one will become *Tomay*. The only reason a substitute is prepared is to encourage the *Kohen Gadol* to be extra-diligent, knowing that a rival is waiting. The *Gevuras Ari* uses this rationale in concluding that the substitute must be arranged a week before, so that the *Kohen Gadol* will practice heightened care all week. As such, the arrangement of a substitute is necessary only for the *Kohen Gadol*, to ensure his purity. The **איש עתי** needs no such encouragement, since he may do his job even when *Tomay*, and therefore his substitute would not require a prior appointment. This is especially so according to the *Targum Yonasan*, who describes the **איש עתי** with the words: **גבר די מימון מן אשתקד** – a man that was appointed from a year ago.

## A Lesson Can Be Learned From:

A Rav was walking with a Talmid in a commercial area, oblivious to most of his surroundings. As they passed a jewelry store, the Rav stopped, and stood still for a moment, and turned his head towards the store. He then entered the shop, where he was waited on by a man and his wife. To the Talmid's surprise, The Rav expressed interest in several pieces of jewelry, asking about their design and price, information which the proprietors were only too eager to provide. Finally, after some time had passed, the Rav selected a small bauble and purchased it. Upon leaving the store, the Talmid expressed his surprise at the sudden, unexpected interest in jewelry shown by the Rav, saying: **תורה היא וללמוד אני צריך**, asking the Rav to explain. The Rav told him that as they passed the jewelry store, he had heard the man inside arguing angrily with his wife. He decided to do what he could, so he entered the store and pretended to be interested in the merchandise. The longer he stayed and distracted them, the more their anger cooled, and then dissipated. And since it might be **אונאה** to not buy something, he had to purchase the bauble.

**P.S.** Sholosh Seudos sponsored by the Schmerhold family.

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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