



	Candles	Mincha	Daf Yomi	Shachris	שזק"ש
Friday	7:57	7:00			9:12
Shabbos		7:00	6:30	9:00	9:12
Sunday		8:10	7:30	8:00	9:12

IMPORTANCE OF

The Gemara (Sanedrin 19b) derives from **ואלה תולדות אהרן ומשה** (and only Aharon's sons are listed) that one who teaches Torah to the son of another is deemed **כאילו ילדו** – as if he sired him. The Gemara (ibid 99b) quotes Resh Lakish who says that one who teaches Torah to the son of another is deemed **כאילו עשאו** – as if he “made” him, based on the *Posuk*: **הנפש אשר עשו בחרן**. What is the difference between **ילדו** and **עשאו**, and how do they connect to their respective *Pesukim*? The *MaHarsha* notes that both humans and animals are possessed of a **נפש**. The difference becomes apparent when the human learns the ways of the Torah, which recreates him into an **אדם**. *Targum Onkelos* explains **הנפש אשר עשו** to mean **דשעבידו לאורייתא** - that Avraham Avinu instructed them in the ways of the Torah. He did not teach them the Torah, which had not yet been given, but he did teach them their 7 *mitzvos* and belief in Hashem. The *Ohr Avraham* suggests that Reish Lakish authored the statement **כאילו עשאו** from his own experience, as the Gemara (*Bava Metzia* 84a) describes how R' Yochanan convinced Raish Lakish to give up his former life as a robber chieftain, and devote his abilities to the Torah. Reish Lakish lost his unusual strength as soon as he accepted the **שעבוד** of the Torah, becoming a remade **אדם** even though he did not yet know any Torah. The Gemara (*ibid* 33a) states that one must return the lost object of his Rabbi before that of his father, as his father brought him to this world while his Rabbi brings him to the next world. This comparison suggests an equivalence between father and Rabbi whereby both are deemed to be credited with a status of **כאילו ילדו** – one into *Olam HaZeh* and the other to *Olam HaBa*. Raish Lakish also understood this, viewing the first step of his metamorphosis as a recreation (**עשאו**) and the second step, *i.e.* learning Torah from R' Yochanan as a rebirth (**ילדו**).

QUESTION OF THE WEEK:

May one disclose that he saw Ploni transgress a public *aveirah*, in order that people should distance themselves from him?

ANSWER TO LAST WEEK:

(May one give a warning when he suspects the listener will disclose it?)
 One may warn someone against partnering with a potential partner **לתועלת** unless he suspects that the listener will disclose what he said to that potential partner, and certainly if he suspects the listener will publicize it in a manner where the potential partner is sure to hear of it. If the listener will only disclose it to his family and it will go no further, it is permitted to warn him, even though the listener transgresses *Lashon HoRa* by telling his family.

DIN'S CORNER:

If one cannot afford both candles for *Shabbos* and wine for *Kiddush*, the obligation to purchase candles takes precedence, even though *Kiddush* is *D'Oraisa*, because one can recite *Kiddush* over bread. (א"ר"ח 263:3) Today, since we have electric lights, wine for *Kiddush* comes first. (*Igros Moshe* א"ר"ח 5:20:30)

DID YOU KNOW THAT

The *Mishna* (*Taharos* 4:12) states that wherever a doubt arises as to whether the offspring of a person or animal is a *Bechor*, the rule is: **המוציא מחברו עליו הראיה** - the one seeking to exact goods or payment from another has the burden of proof. Thus, for a *Kohen* to demand 5 *Selaim* for a *Pidyon HaBen*, or to demand a firstborn animal, he must prove that it is in fact a viable firstborn. The Gemara (*Bechoros* 49a) states that according to R' Akiva, a newborn on his 30th day is a **ספק נפל** - a child whose viability is still in question. Therefore, if the child should die on the 30th day and the father had already redeemed him, he cannot demand return of his money unless he can prove the child's death was inevitable due to its inherent non-viability; if he had not yet redeemed him, the *Kohen* cannot demand the money unless he can prove the child was viable, but tragically died anyway. R' Chaim Paltiel points out that in *Parshas Bamidbar*, as each *Levi* was exchanged for a *Bechor*, exempting him from *Pidyon*, the *Leviim* were counted - **מבן חדש ומעלה** (from 30 days old and on), and *Rashi* comments: **משיצא מכלל נפלים** – they qualified as soon as they were no longer in the category of non-viability. However, when a *Bechor* of *Bnei Yisroel* was counted prior to the exchange, the *Posuk* also says: **מבן חדש ומעלה** (from 30 days on) but here *Rashi* adds: **משיצא מכלל ספק נפלים** - as soon as they were no longer in the category of **doubtful** non-viability. R' Tzvi Pesach Frank explains that a baby *Levi* on his 30th day could exempt a *Bechor*, since he was no longer a **ודאי נפל** but at most a **ספק נפל** for that day. Thus, a *Levi* is counted on the 30th day, when he leaves the category of **ודאי נפל** and is immediately eligible for the exchange. For a *Kohen* to demand 5 *Selaim* from the (father of a) *Bechor* he must prove that the *Levi* used was not viable for the exchange. However, where a firstborn *Yisroel* reaches his 30th day, in his state of **ספק נפל**, a *Kohen* cannot demand 5 *Selaim* until the child is declared viable. This will not happen until after the 30th day, when the **ספק** ends.

A Lesson Can Be Learned From:

In the year 5608, R' Shmuel Salant, the *Rav* of Yerushalayim, traveled abroad to collect money for the struggling *Yishuv* (settlement) in *Eretz Yisroel*. While he was away, a Moroccan gentile arrived and, due to his familiarity with and respect for *Yiddishkeit*, he presented himself before the *Beis Din* in Yerushalayim, asking to be accepted as a *Ger* (convert). The *Beis Din* found him to be sincere and authorized his conversion. On Tuesday morning, he was given a *Bris Milah*. By the following *Shabbos*, he had not yet recovered sufficiently to undergo *Tevilah* in the *Mikveh*, placing him in the category known as **גר שמל ולא טבל**. The acting head of the *Beis Din*, R' Asher Lemel, ruled that not only did the *Ger* not have to keep *Shabbos*, he was **forbidden** to keep *Shabbos* because of the *Drasha* which forbids a gentile from keeping (any day as) *Shabbos*. A messenger was dispatched to the *Ger* after *Minchah* on *Shabbos*, instructing him to write a few letters, to be “*Yotzay*” a little **שבת** *הלול*. The *Ger*, who had been “keeping” *Shabbos* on his own for years was devastated. However, with tears streaming down his face, he complied with the *Psak* and was **מחלל שבת לשם שמים**.

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

This issue is dedicated:

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"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 שמואל ב"ר גדליה יוסף ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר