

Friday 7:24

7:00

9:32

Shabbos 1:45/7:19

6:45

9:00

9:32

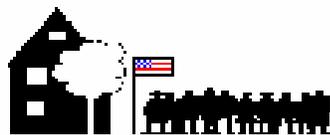
Sunday

7:34

7:00

8:00

9:31



IMPORTANCE OF

The *Gemara* (*Shabbos* 64b) states that Rav was strict in prohibiting a woman from wearing certain things on *Shabbos*, even in her own house or yard, for fear that she might walk out wearing them to the *Reshus HaRabim*. (**Carrying** them indoors would be permitted) Rav allowed two exceptions – a wool hat and a wig, explaining that these were permitted to prevent her from becoming repulsive to her husband. The *Gemara* derives this rationale from the words: **ההדוה בנדתה**, citing the opinion of *Zekainim HaRishonim*, that during a woman's impure days she should not be applying makeup or rouge, nor should she adorn herself with colorful clothing. These restrictions were intended to create distance between her and her husband, as the source of the word **נדה**, similar to **נדוי** (excommunication) is denoted elsewhere. However, R' Akiva pointed out that refraining from these adornment activities runs the risk of making a wife appear unappealing to her husband, which may lead to divorce. He therefore removed the prohibition. The *Meforshim* explain that the *Zekainim HaRishonim* were not concerned over the risk of divorce, because the *Mishna* (*Gittin* 90a) cites the opinions of Beis Shammai who says one may only divorce one's wife if she was unfaithful, and Beis Hillel who says one may only divorce a wife if she sinned against him personally in some way. Neither opinion would approve of divorce based merely on the loss of appeal. However, R' Akiva permitted divorce even if the husband found someone else that he liked better, so R' Akiva was very concerned that prohibiting adornment would put the marriage at risk. As such, Rav also made an exception on *Shabbos* for those items intended to maintain a wife's appeal to her husband. Based on this *Gemara*, the *Shiltei Giborim* (29a) approved of the custom among married women to cover their hair with wigs.

DID YOU KNOW THAT

The *Mishna* (*Negaim* 2:3) states that a *Kohen* who is blind in one eye, or whose eyesight is weak in both eyes, may not examine a possible *Nega* to determine if it is *Tomay*. This is derived from: **לכל מראה עיני הכהן**, and the *Tiferes Yisroel* understands this to mean that both eyes (**עיני**) have to possess some vision, and one (**מראה**) has to have full vision. What if an elderly *Kohen* can only see properly with eyeglasses? Would he be eligible to examine a *Nega*? The *Gemara* (*Berachos* 25a) states that one may not recite *Krias Shema* in front of an **ערוה** (a body not covered where it should be) as the *Posuk* says: **ולא יראה בכ ערות דבר**. This law applies even if the **ערוה** is visible through a glass, which means that something seen through a glass is also deemed to have been seen (**יראה בכ**). As such, it is widely established that viewing through eyeglasses is perfectly acceptable in many areas, such as reading from the *Torah*, saying a *brocho* over the New Moon, and the *Havdalah* candle - all areas where seeing is necessary. The *Shvus Yaakov* (126) was asked if a bespectacled *Dayan* can be part of a *Beis Din* administering *Chalitzah*, where the *Torah* requires: **לעיני הזקנים**. Citing a *Gemara* (*Rosh HaShanah* 24a) which says that the testimony of witnesses who saw a new moon via water or glass is invalid, the *Shvus Yaakov* distinguished that *Gemara*, explaining that the witnesses had not viewed the moon itself but rather a reflection from water or a mirror. If they had seen the moon in the sky through glass however, their testimony would have been valid. So too, a *Dayan* may administer *Chalitzah* while wearing glasses. As such, there should be no reason why a *Kohen* wearing glasses could not examine a *Nega*. Yet, the *Tiferes Yisroel* believed that a *Nega* might require careful examination, and was concerned over possible distortion when viewed through spectacles.

QUESTION OF THE WEEK:

Why would kosher wine, in a safe place, suddenly become *Yayin Nesech*, without it being moved, or anyone touching or seeing it?

ANSWER TO LAST WEEK:

(Which 2 words obligate a move to *Eretz Yisroel*?)

The *Rambam* (*Nizirim* 2:20-21) rules that today, if one says: **הרני נזיר** (I am a *Nazir*) he must move to *Eretz Yisroel* (to avoid the *Tum'ah* of *Chutz LaAretz*) and must observe the *Halachos* of *Nezirus* (no wine, haircuts etc..) until he dies, or until the *Beis HaMikdash* is rebuilt, allowing him to bring *Korbanos* to end the *Nezirus*.

DIN'S CORNER:

Just as it is a *mitzvah*, when faced with a choice of stores – Jewish-owned versus gentile-owned – to patronize and give one's business to the Jew, so too, when a Jew is in need of employment, but a non-Jew will cost the employer less, it is incumbent upon the Jewish employer to hire the Jewish employee, albeit for the higher cost, and that additional cost may be treated as *Tzedakah*. (*Teshuvos V'Hanhagos* 2:477)

A Lesson Can Be Learned From:

When R' Eliyahu of Vilna was young and just becoming known as a *Gaon*, some *Talmidei Chachomim* were jealous over his notoriety. One such skeptic remarked to the Dubner Magid that he failed to see the *Gaon's* greatness, arguing that all scholars were capable and worthy. The Dubner Magid replied that the greatness of the *Gaon* was that he always had precisely the right answer for every question. "For example, there is a rule in *Chazal* that wherever a limit is placed on a period of time, such as where the *Mishna* states that the *Megilah* may be read from the 11th of Adar through the 15th, the phrase **לא פחות ולא יותר** (not less and not more) is used. Yet, the *Mishna* in *Shabbos* (19:5) also designates a period during which an infant might be circumcised - from its 8th day through its 12th day. What reason would you imagine that *Mishna* might have, to leave out *Chazal's* phrase of **לא פחות ולא יותר**?" The *Talmid Chochom* thought a moment and then launched into a long and windy *Pilpul*, distinguishing between the two *Mishnayos* using very tenuous arguments and conclusions. With a satisfied smile, he asked the Dubner Magid if the Vilna *Gaon* could give a better answer. The Magid replied "The *Gaon* would have simply answered that the *Mishna* in *Shabbos* **does** use the phrase **לא פחות ולא יותר**!"

P.S. *Sholosh Seudos* sponsored this week by the Feinzeig family *L'Iluy Nishmas* Rav Yaakov Ben Harav Shloime Hakohen Feinzeig ז"ל.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרת מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד אהרן צבי בן מאי

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