

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:11	7:00			9:39
Shabbos		1:45/7:06	6:30	9:00	9:40
Sunday		7:21	7:45	8:00	9:40



כתיבה וחתימה טובה

**IMPORTANCE OF ....**

The *Arugas HaBosem* notes that the phrase we sing in *Zemiros*: על שתי לחם יבצעו תמימים is a reference to the newly wedded man, who remains home for one year unburdened by anything related to the military. Since the *Torah* permits a soldier to eat non-kosher food and seize a **יפת תאר** (female captive) during war, the newly wedded man is exempted so that his initial experiences with לחם (a euphemism for both wife and *Parnasah*) be as pure (נקי) as possible. The *Panim Yafos* asks: After Shaul gave his daughter Michal in marriage to Dovid (שמואל א:יח), didn't Dovid immediately go out to battle against the Pelishtim, in apparent violation of this *mitzvah* ? He answers that the constant wars with the Pelishtim were a **מלחמת חובה** (obligatory), despite the fact that they were apparently defensive wars. Although the *Gemara* (*Sotah* 44b) says that defensive wars were not deemed **חובה**, the difference here is that the land of Pelishtim was truly a part of *Eretz Yisroel* as we see from the fact that Yitzchok was permitted to travel there. As such, it is equivalent to the wars fought by Yehoshua, where even a *Chasan* and *Kallah* were required to leave their *Chupah* in order to enlist, as did Dovid. But why is there no mention of women actually engaged in a **מלחמת חובה** ? In fact, the men of Gad and Reuven specifically stated that they would build cities and leave their women home before joining in the war against Canaan ! The *Radvaz* deals with the question of how a *Kallah* or women generally can go out to war, in light of **כל כבודה בת מלך פנימה** (a woman's glory should remain private) and the **איסור** against women wearing armor and/or weaponry, suggesting that perhaps they served in a supportive capacity. However, wouldn't even this, if at the front, seem to be inconsistent with **כל כבודה ?** The **פנים מסבירות** suggests that women's obligation to fight during a **מלחמת חובה** might be one of self-defense to repel a **רודף**, where all measures are permitted. The wives of Gad and Reuven were not threatened, and so, were not obligated to fight in *Eretz Yisroel*.

**QUESTION OF THE WEEK:**

What tasks would one be permitted to ask a Jew to perform, but not if the Jew is an *Eved Ivri* – even his own *Eved Ivri* ?

**ANSWER TO LAST WEEK:**

(If a paid *Baal Kriah* makes a mistake, must he return what he was paid ?)  
The *Yoma* 86 (*חשוקי חמד*) states that if the *Tzibur* is *Makpid* that the *Kriah* be done properly, then the *Baal Kriah* must forfeit an amount equal to 3 *Pesukim*; if the *Tzibur* doesn't care to get their "money's worth" – they just want there to be a *Kriah* (especially if they talk during the *Kriah*), then he need not return anything.

**DIN'S CORNER:**

It is worthwhile to visit the graves of *Tzadikim* before *Rosh HaShanah* and daven to *Hashem* for mercy in their merit, as *Tefilos* are more readily accepted in a cemetery. One should circle the grave and give *Tzedaka* before *davening*. (MB 581:27)

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

The *Gemara* (*Beitzah* 6a) states that if someone dies on the first day of *Yom Tov*, his burial should be undertaken by non-Jews; if he dies on the second day of *Yom Tov* his burial should be undertaken by Jews. The *Ginas Veradim* (ד"ר 5:3) considers whether it would be permitted to wait on the first day of *Yom Tov* until nightfall, at which time it would be the second day, and Jews could then attend to the burial. Would it not be preferable for him to be buried by Jews ? The *Posuk* states: **לא תלין נבלתו** which forbids leaving a corpse unburied at night. Does this require burial before nightfall, or is this **לאו** transgressed only if a corpse is left unburied for the entire night ? The *Radvaz* (311) cites the *Gemara* (*Bava Metzia* 110b) which states that when the *Torah* says: **לא תלין פעולת שכיר עד בקר**, which forbids one to withhold a worker's wages overnight, the words **עד בקר** are included so that we understand that **לא תלין** is transgressed only when the entire night has passed, until morning. *Rashi* adds that this applies to every **לינה** in the *Torah*. As such, there should be no **לא תלין** problem waiting until nightfall for Jews to participate in a burial as long as the burial will be completed before daybreak. Why then does the *Gemara* say that non-Jews should attend to the burial on the first day of *Yom Tov* ? The *Gemara* (*Sanhedrin* 46b) derives from **כי קבר תקברו** that it is a *mitzvah* to bury the dead. As such, if someone died on the first day of *Yom Tov*, postponing his burial until evening might constitute an unnecessary delay in the performance of a *mitzvah*. The question then is: do we always object to a delay in the performance of a *mitzvah*, or perhaps not, where the performance will be improved by the delay. This would seem to be the subject of a *Machlokes* between the *Magen Avraham* (או"ח 25:2) who says that we do not delay a *mitzvah* even if the delay will enhance it, and the *Shevus Yaakov* (1:34) who is willing to permit a small delay to reap the reward of an enhanced *mitzvah*.

**A Lesson Can Be Learned From:**

An elderly Jew living in Zurich, Switzerland during the 1950's lost his wife **ל"ע** and, unable to care adequately for himself, moved to America where his son lived. Not long afterwards, Rav Breisch, who had been this man's Rav, heard that the elderly Jew had cut off his Peyos and shaved off his beard. Rav Breisch immediately wrote him a letter asking how he could have so quickly removed the **סימנים** of a Jew for so many centuries, especially at such an age. Surprisingly, the Jew replied immediately, with the following explanation: "When I arrived in America" he wrote, "I moved into my son's home. My son owns a restaurant and I began working for him there. It didn't take long before I realized that my son had set me up in a very visible position in the restaurant so that I would appear to be a *Mashgiach* on the Kashrus of the restaurant's food. My Peyos and beard completed the impression. Unfortunately, the standards of Kashrus in the restaurant were very poor and my appearance was misleading many people into thinking that everything was Kosher L'Mehadrin. With no other choice, since I couldn't leave the restaurant and support myself, I decided to remove my Peyos and beard so I would no longer be a **מכשול** to the public."

**P.S.** *Sholosh Seudos* is sponsored by the Burman family.

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