



Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:34	7:00		9:34
Shabbos	1:45/7:30	7:00	9:00	9:34
Sunday	7:44	7:15	8:00	9:35

**IMPORTANCE OF ....**

The Gemara (Berachos 18a) states that one may not enter a cemetery wearing Tefillin on his head or while carrying a Sefer Torah (and reading from it), because doing so violates the Posuk: לעג לרש חרף עושהו - one who mocks a pauper insults his maker, i.e. since the dead cannot fulfill mitzvos, doing so in front of them mocks them. The Gemara (Sanhedrin 21b) states that a Jewish king, who was required to carry a Sefer Torah with him at all times, could not bring the Sefer Torah with him into a bathhouse or bathroom, because the Torah states: וקרא לו (he will read from it), from which the Gemara determines that the king must carry it only where he is able to read from it. The Rambam (7:3) rules accordingly. However, the Rambam in a later Halacha (10:6) states that all people are prohibited from carrying a Sefer Torah in a bathhouse, bathroom or cemetery. Why did the Rambam not include a cemetery in the earlier rule for a king? The Mishna Berurah (23:5) states that when visiting a deceased woman's grave, there is no need to conceal one's Tzitzis because the woman was not obligated in the mitzvah of Tzitzis while alive. As such it does not fall under the category of לעג לרש חרף עושהו. The Mishna Berurah suggests that the same distinction applies to a Sefer Torah. The Rambam forbids everyone from carrying a Sefer Torah in a cemetery because of לעג לרש. However a king's Sefer Torah may not be read by anyone except the king. As such, if a king carried his Sefer Torah into a cemetery, he would not be mocking anyone thereby, because no one buried there could have read from the Sefer Torah while alive either. Therefore, לעג לרש would not apply, which may be why the Rambam did not Asser it.

**QUESTION OF THE WEEK:**

When is a son only permitted to do 4 things for his father: 1) supply him with water; 2) provide him with light; 3) roast him a small fish; and 4) run errands only if his father never does them for himself?

**ANSWER TO LAST WEEK:**

(Where should the father feed a child, but not the mother?) The Magen Avraham (616:2) states (regarding training a child to fast in ever increasing amounts on fast days) that according to Tosafos, the entire mitzvah of Chinuch falls only on the father. As such, any supply of food to fulfill a mitzvah (Chinuch) must be done by the father.

**DIN'S CORNER:**

One may utilize one's Maaser Kesafim to support one's children (over the age of 6) and to help set up the home of one's child who marries, especially if the home will be a Kollel home. One may also use Maaser money to perform mitzvos, and one should verbalize such an intention before receiving the money from which he will separate the Maaser. In difficult times, one may state that he will separate Maaser only after deducting household expenses from his income. (Yechave Daas 3:76)

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

The Gemara (Makos 22a) states that one who cuts down good (i.e. fruit-bearing) trees transgresses the Issur of ואותו לא תכרת. The Posuk (Melachim 2:3:19) states: וכל עץ טוב תפילו - that when Elisha told the Bnei Yisroel to wage war with Moav, they were also commanded to chop down all "good" trees, meaning, fruit-bearing trees. Rashi brings a Midrash which says that the Bnei Yisroel asked Elisha if this meant it was no longer Assur for them to cut down fruit trees. Elisha replied that the Issur was still in place. Only in the case of Moav, that אומה קלה ובזויה (base and contemptible nation), does the Torah say לא תדרוש שלומם וטובתם - do not seek to make peace or do good with them, and preserving an עץ טוב of theirs would transgress that Issur. One wonders, since when does the Issur of destroying fruit trees (בל תשחית) depend on whose trees they are? May one destroy his own trees? Doesn't the Torah say: רק עץ אשר תדע כי לא עץ מאכל הוא - only a tree that you know not to be a fruit tree can you cut down?! The Mishna (Orlah 1:1) says that the Dinim of ערלה do not apply to a tree planted for its potential value as lumber, because when the Torah says: ונטעתם כל עץ מאכל, the Torah means to apply the Din of ערלה only when the tree was planted with the intention of it being an עץ מאכל. If it was intended for its use as lumber, it may be cut down, even within its first three years. The Yerushalmi adds that if it was planted as an עץ מאכל, a subsequent מחשבה to designate it as lumber will not help. This is indicated in the above Posuk, which says you may only cut the tree if you know it was not [intended as] a fruit tree. Therefore, if one acquires a tree that had been originally planted as an עץ מאכל, he may not change that designation with his own intention to use it for its lumber. Elisha held that any designation by Moav was null and void, because they were an אומה קלה ובזויה. As such, Bnei Yisroel were free to apply their own מחשבה, and designate them for lumber use.

**A Lesson Can Be Learned From:**

The Slonimer Rav went to visit a sick man. Unfortunately, the sick man's wife would not allow him in to see her husband because the doctor had told her not to allow him to be disturbed. As the Rav turned to leave, the sick man himself called to him from the other room and apologized for his wife's inflexibility. The Rav assured him that he was glad to see how concerned she was over his welfare. Besides, he now had an answer to a question that had bothered him for some time. The Gemara says that the prophet Yeshayahu and Chizkiyahu HaMelech disagreed over who merited the greater honor. As a result, neither wished to visit the other. Hashem solved the problem by making Chizkiyahu take ill, and then telling Yeshayahu to go visit him. Why didn't Hashem make Yeshayahu ill and have Chizkiyahu visit him? The answer is now clear. Chizkiyahu's illness was life-threatening in punishment for his having never married. Since he did not have a wife, Yeshayahu had no trouble coming to visit him, to inform him of Hashem's intentions. However, if Yeshayahu had become sick and Chizkiyahu had tried to visit him, Hashem's plan may not have succeeded because Yeshayahu's wife would have kept her sick husband isolated, thus preventing them from meeting.

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

This issue is dedicated by the Zelman family in celebration of the recent marriage of בט"ו:

Matis Zelman to Nava Roth

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