



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:03	6:13				9:53
Shabbos		1:45/6:03	5:30		9:00	9:54
Sunday		6:13	6:30		8:00	9:54

IMPORTANCE OF

The *Mishna* (*Kerisus* 28a) states that although one is obligated to honor/respect both parents equally, the **כבוד** due to a father takes precedence over the mother, because the mother herself is also obligated to honor the father. The *Gemara* (*Yevamos* 59a) which derives from: **ולאברם היטיב בעבורה** that one should be scrupulous in the honor and respect he gives to his wife, and therefore asks why the father's **כבוד** takes precedence over the mother's if the husband is just as obligated to honor the wife as she is to honor him. The *Gemara* suggests that the **כבוד** obligation towards a wife is not really an obligation, but rather a good practice (**מדה טובה**). However the *Rambam* (*אישות* 15:19) states: **ציון חכמים שהיה אדם מכבד את אשתו**, which means it is an obligation *MideRabanan* for a husband to honor/respect a wife, not simply a good *Midah*. The *Ramban* (333 כ') **ארעא דרבנן** suggests that the obligation of **כבוד** from a wife to a husband may be *MiDeOraisa*, based on the *Gemara* (*Kidushin* 31a) where R' Eliezer resolved the question of what to do when both parents asked the son for a drink of water, ruling that he should serve his father first, as the mother was also obligated to honor the father. Since the issue was to determine the parameters of the *Torah mitzvah*, the resolution may have implied that the mother's obligation is comparable to the son's. However, here too the *Rambam* (*ibid* 15:20) makes clear that: **ציון שתהיה מכבדת לבעלה** ע"ש. However, here too the *Rambam* (*ibid* 15:20) makes clear that: **ציון שתהיה מכבדת לבעלה**, defining the wife's obligation also as *MideRabanan*. As such, why is there a disparity in priority? An answer is suggested by the *Mishna* (*3:34*) who defines the relative **כבוד** obligations differently. A husband's obligation is focused on providing support and on speaking to his wife in a respectful manner. The wife's obligation is to follow the husband's wishes, consulting with him on all matters, and generally viewing him as sovereign. As such, she must defer to him for priority.

QUESTION OF THE WEEK:

Must a doctor endanger himself in order to treat others ?

ANSWER TO LAST WEEK:

(Which should one attend over the other: a *Bris* or a *Chasunah* ?)

The *Rema* (*י"ד* 265:12) states that if one refuses to eat at the *Seudah* following a *Bris Milah*, he is deemed excommunicated in Heaven. On the other hand, the *Mishna Berurah* (640:34) states that such a *Seudah* must be eaten in a *Succah*, even if cramped, whereas the meal following a *Chasunah* need not be, as it is a greater *mitzvah* to be **משמח חתן וכלה**. Therefore, if one is invited to the *Bris*, he must go; otherwise, he should attend the *Chasunah*.

DIN'S CORNER:

One may not hold the parchment of a *Sefer Torah* directly, i.e. without the cover. If one did so while reading from it or doing *Hagbaah* on it, he gains no *Schar* thereby. However, if he is a *Sofer* and must fix something or sew the pages together, if there is no other way to do so without touching it, he should make sure to wash his hands first. (*MB* 147:1)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 32a) states that the *Bnei Yisroel* ended up enslaved in Egypt because Avrohom enlisted *Talmidei Chachomim* to help him in his battle against the 4 kings, as indicated in the *Posuk*: **וירק את חניכיו**, which characterized his men as having been trained (**חינוך**), apparently in *Torah*. However, the *Chizkuni* translated the *Posuk* as: **שנתחנכו מחדש בכלי מלחמה** – they were newly trained in the tools of war. The clear implication is that Avrohom's men were not soldiers, and had to be trained in war, prior to their going out to battle. Similarly, Moshe told Yehoshua: **בחר לנו אנשים**, instructing him to choose any men to fight Amalek, even though the *Gemara* (*Rosh HaShanah* 29a) states that the battle was won, not by Moshe's upraised hands, but by *Bnei Yisroel's* commitment to *Hashem*. The concept of a standing army may not have appeared until Shaul was anointed as king, where 3,000 powerful men were inducted, 2,000 for Shaul and 1,000 for Yehonasan. What seems to have been a draft was instituted by Dovid, who required a certain number of soldiers to be constantly enlisted, but only kept them for a month at a time. After a month, they were sent home and a new group replaced them, but in times of war, they would all be called up, and they were supported by the king. The *Yerushalmi* (*Nedarim* 9:9) states that women wept at the death of Shaul because Shaul undertook to support the families of his soldiers from his own pocket. *Rashi* (*דברי הימים* 1:27:1) points out that although the king supported the soldiers and provided their expenses, Dovid only recruited wealthy or powerful men who could afford to abandon their business or source of *Parnasah* for a month. Those who could not stay away from their business for a whole month would not be drafted.

A Lesson Can Be Learned From:

Shortly before Desert Storm began, two American yeshiva bochurim who were studying in Eretz Yisroel, were instructed by their parents to return home, for fear there might be war with Iraq. They asked R' Shlomo Zalman Auerbach ZTL if they were required to obey. R' Shlomo Zalman replied that they were not obligated to obey, but were permitted to obey. When it was pointed out that upon returning to the US, the bochurim's parents would want them to enroll in a university, R' Shlomo Zalman added that they should only return if they would continue studying in a yeshivah. Someone pointed out that the *Terumas HaDeshen* clearly ruled that one need not listen to a parent in such a case. R' Shlomo Zalman replied "If these bochurim will wish to marry, who will support them and provide for them, if not the parents?" When the questioner persisted, R' Shlomo Zalman said to him, "The *Posuk* says: **ראשית חכמה יראת ד' שכל טוב לכל עושיהם** – everything one does has to be weighed with a clear and straight head".

P.S. Sholosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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

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