



|         | Candles | Mincha    | DafYomi | Shiur | Shachris | ש"ש   |
|---------|---------|-----------|---------|-------|----------|-------|
| Friday  | 5:43    | 5:53      |         |       |          | 10:00 |
| Shabbos |         | 1:45/5:43 | 5:00    |       | 9:00     | 10:00 |
| Sunday  |         | 5:53      | 6:15    |       | 8:00     | 10:01 |

**IMPORTANCE OF ...**

The Gemara (Bava Metzia 84a) describes the first encounter between R' Yochanan and Resh Lakish. R' Yochanan said that Reish Lakish's energy would be put to better use studying Torah, and Reish Lakish responded that R' Yochanan's beauty would be better suited for a woman. R' Yochanan offered Reish Lakish his sister, who was more beautiful than he, if Reish Lakish committed himself to Torah study, and the deal was struck. The Gemara (Kesubos 59b) states: אין אשה אלא ליופי – a woman's goal/purpose is to appear beautiful, and as Rashi points out from the Midrash, Sarah's age is broken down to highlight that her beauty at age 20 was that of a seven year-old. Did Chazal consider beauty to be so important? Isn't שקר החן והבל היופי the mantra, praising instead the attribute of יראת השם? The GRA (קול אליהו) notes that when a woman has יראת השם then her יופי and חן are also to be praised; without יראת השם they are חבל and שקר. Therefore, we praise a נאה וחסודה as Kallah, listing both a spiritual and physical trait. By the same token, when the Gemara (Yevamos 39b) quotes Abba Shaul's opinion that if one performs Yibum - marrying his widowed sister-in-law, because of her beauty, their children are deemed near-Mamzerim, Abba Shaul is speaking of where her beauty is his only reason. However, the Shvus Yaakov (3:135) notes, if his Kavanah is also for the mitzvah, then it is acceptable. Otherwise, it would dishonor Yosef and Binyomin, as the Torah clearly implies that Rochel's beauty was a factor in Yaakov's wish to marry her. The Gemara (Sanhedrin 38a) states that people do not all look the same, for if they did, a man might see אשה נאה – a beautiful woman married to another, and claim her as his own. The Ben Yehoyada asks: if everyone looked the same, what would be so attractive about the other man's wife? All women would look like her! He answers that נאה is not a reference to physical beauty, but to inner beauty, which is distinguishable, and always worthy of praise.

**QUESTION OF THE WEEK:**

If one gathered a minyan so he could daven for his grandfather's Yahrzeit, and then a "real" חיוב walked in; who gets the Amud?

**ANSWER TO LAST WEEK:**

(Should one go without Tefillin for a day to be מובה with his Tefillin?) The Mishna Berurah (658:42) states that if one owns his own Esrog, and a nearby village has none, he should send them his Esrog, and he should be יוצא with the קהל Esrog. However, the Machatzis HaShekel notes that today, since the קהל Esrog will quickly become overly worn and abused, one may be justly concerned over his own mitzvah and keep his Esrog. The same דין would apply to his Tefillin.

**DIN'S CORNER:**

One must say a special Tefilah on entering the Beis HaMidrash each day, requesting that Hashem protect him from making mistakes, and another Tefilah upon leaving the Beis HaMidrash each day, thanking Hashem for the opportunity to be counted among those who occupy the Beis HaMidrash. (MB 110:36)

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

The Sefer Chasidim (531) states that when both a man and an animal are thirsty, the man is to be given to drink first. This is derived from 1) Rivka's statement: ותאמר שתה וגם גמליך אשקה - where Eliezer received water before the camels, and 2) where Hashem told Moshe והשקית את העדה ואת בעירם - that the water emerging from the rock should be given first to the people and then to the herds of animals. However, the Kli Chemdah points out the Gemara (Menachos 76b) which states that although the Torah requires that one purchase סולת (finely sifted flour) with which to bake the Lechem HaPanim, it is also permitted to purchase raw wheat and turn it into סולת because that would be cheaper. This is derived from והשקית את העדה ואת בעירם, where we learn that Hashem's instruction to give the animals water was not motivated by concern for their suffering (צער בעלי חיים) but rather because Hashem is חס על ממונו של ישראל - careful to preserve the assets and money of the Jewish people, adding that for צער בעלי חיים, Hashem would not have produced miracle water. The Turei Even (ראש השנה 27) asks why the Gemara derived this axiom from והשקית את העדה? A much better example would have been from the call to remove all household utensils etc.. from a house with a questionable נגע infestation, prior to declaring the house טמא. However, it is possible that the concept of חס על ממונו של ישראל would not be sufficient justification to permit the purchase and sifting of raw wheat for the Lechem HaPanim, since the goal of כבוד שמים would not be as adequately satisfied. Therefore, the Gemara brings proof from water which was produced miraculously to preserve the animals, to illustrate how important ממונו של ישראל is to Hashem, and by implication, justifying the concept even in a case of כבוד שמים.

**A Lesson Can Be Learned From:**

In the city of Izmir lived a wealthy miser. His butler had strict instructions to send away all people collecting צדקה with some sort of excuse, regardless of their story or need. However, he was still concerned with how to escape the collectors on his way to Shul. He hit upon the idea, not to take any money with him. He would therefore be able to say "I have no money with me. Come to my home later..." and depend on his butler to do the rest. Once, as he was walking in the street, his sandal tore. Without a single coin on him, he could not fix it, so he dragged it along. Suddenly he met the Rav, R' Chaim Pilaggi. R' Chaim understood at once what was happening and offered the miser a coin to fix his sandal. The miser was reluctant to take it, but R' Chaim said to him: "You deserve this coin, as I now understand the meaning of נדיבות. מה יפו פעמך בנעלים בת נדיב? Clearly, he who is not a נדיב (generous donor) will carry no money and will thus be forced to go shoeless, as he has no money with him to repair his shoes".

**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

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