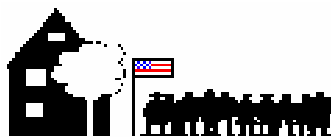


	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:10	4:20			9:32
Shabbos		1:45/4:10	3:30	9:00	9:33
Sunday		4:20	4:50	8:00	9:34



IMPORTANCE OF

The *Yerushalmi* (*Bava Kamma* 36b) describes how someone insulted R' Yuda b. Chanina and was fined a "ליטרא דהבא" (a golden *litra*) by Resh Lakish. The *Tur* rules accordingly (ח"מ 1, at the end), that one who disgraces a *Talmid Chochom* must pay him such a fine. The Ostrovtzer Gaon notes that this explains why Yosef awarded Binyomin 300 pieces of silver, which according to the *Targum*, weighed 300 *Selaim*. Since Yosef caused Binyomin to be disgraced by framing him with the "stolen" goblet, and then calling him גנבא בר גנבתא (thief, son of a thief, referring to Rochel who "stole" Lavan's idols), Yosef was obligated to make restitution to Binyomin. *Rashi* (*Bechoros* 50a) defines a ליטרא as 25 *Selaim* and *Tosafos* (*Rabbeinu Tam*) calculates that one golden *Sela* equals 12 silver *Selaim*. Therefore, one golden ליטרא was equal to 12 x 25 silver *Selaim*, or 300 *Selaim*. The *Rema* (ד"ד 243:7) quotes the *MaHarik* in stating that no one is considered today to be a *Talmid Chochom* for these purposes. However, the *Nesivos* (ח"מ 1:17) maintains that to protect the *Torah* from disgrace, *Beis Din* must intensify the punishment for disgracing a *Talmid Chochom* with comparable measures. The *Minchas Yitzchak* (3:112) distinguishes between a personal insult to a *Talmid Chochom* and an insult to what the *Talmid Chochom* stands for, i.e. the *Torah*, in order to penalize a newspaper which vilified the *Rabonim* in *Eretz Yisroel* for protesting against mixed dances. Citing the *Biur Halacha* (א"ח 339), it appears that R' Akiva Eiger found a similar occurrence to have taken place, as recorded in *Sefer Zichron Yosef* (א"ח 17) where a Rav was turned over to the secular authorities for protesting against these dances, but was subsequently released. For the disgrace of his arrest, he issued a *Cherem* against his opponents, to take effect after 30 days, unless they asked for his מחילה, and that of שמים.

QUESTION OF THE WEEK:

If a *Chasan* has mental problems leading to divorce that were revealed after the marriage, must the *Shadchanus* be returned ?

ANSWER TO LAST WEEK:

(If one holds *Rabbeinu Tam's* זמן, when should he light Chanukah *Licht* ?) R' Elyashiv *ZTL* distinguished between one who keeps *Rabbeinu Tam's* זמן for *Melacha* on *Motzai Shabbos* because he believes that to be the *Halacha*, versus one who does so as a worthwhile *minhag* to follow. The latter should light before an hour has passed after *Shekiyah*, while the former may wait until the time he regularly waits to do *Melacha*.

DIN'S CORNER:

Although it is preferable to have 10 fasting men present in order to say ענוו and קריאת התורה during *Mincha* on 10th of Teves, it is still a חיוב if there are at least 7 fasters, plus 3 who did not fast for an acceptable reason, as *Asarah B'Teves* is a fast קבלה *Midbari*. However, if a fast day were declared as a ציבור תענית to prevent a צרה, 10 fasters would be required. (*Mishna Berurah* 566:14)

DID YOU KNOW THAT

The *Gemara* (*Zevachim* 54b) discusses the incident when Dovid was fleeing from Shaul and he met with Shmuel near his home in Ramah. The *Posuk* (*Shmuel* 1:19) says: [Shaul was told] Dovid is in Nayos in Ramah. The *Gemara* then asks what possible connection could there be between Nayos and Ramah - presumably two very different places - and explains that Dovid and Shmuel had met in Ramah, and were there discussing "נוי של עולם" - the beauty of the world, i.e. where to build the *Beis HaMikdash*. However, the *Radak* comments that the phrase "בניית ברמה", with a *Beis* before each word, simply explained, must mean that there was a section called Nayos either in the city of Ramah or just outside it, such that Nayos (the first place mentioned) is part of and included in Ramah (the second place mentioned). Yet, the *Posuk*: יושב ישראל בארץ מצרים בארץ גשן seems to imply the exact opposite, where it is clear that the larger area is mentioned first, followed by the smaller included section. The *Piskei Uziel* (57) notes that in the early days of Tel Aviv, which started out as a development on the outskirts of Yafo, when a *Get* had to be written, the location was recorded in the *Get* as: בתל אביב ביפו, since Yafo was the larger city that Tel Aviv was a part of. However, over time, as the roles seem to have reversed, and Tel Aviv became the metropolis which its suburbs now claim to be a part of, is it still appropriate to keep writing the location as בתל אביב ביפו, or not ? The *Piskei Uziel* concludes that since the use of two names, both prefixed with a *Beis*, can be interpreted in both directions (as presented above), it is certainly best and safest to mention Tel Aviv alone as the location. Obviously, there is also no problem of לעז (casting aspersions) on any *Get* that was written in the past that said: בתל אביב ביפו since this change is engendered by a population shift and the growth of Tel Aviv, not any revision of the *Halacha*.

A Lesson Can Be Learned From:

In 1949, a young Holocaust survivor by the name of Yisroel Rabinowitz came to the United States, got married and began looking for a job. Someone suggested he seek the advice of the Lubavitcher Rebbe (the Rayatz) who encouraged him to become a Rabbi and seek a pulpit. It was not the young man's original plan but he went looking for a position, receiving an offer from a Shul on Wallace Avenue in the Bronx. He returned to the Rebbe who told him to accept, but cautioned him to beware of the Shamash. Rabbi Rabinowitz became a popular rabbi in the area, but the Shamash led a group who tried to undermine him. Eventually, the Shamash was caught embezzling from the Shul's pushkas, and was fired. When the Shul needed to expand, as if by a miracle, the butcher next door decided to move and was only too glad to sell his store to the Shul, which now doubled its space. It was such a friendly deal that the butcher didn't even give the Shul a bill of sale. Unfortunately, a few years later the butcher needed more space and remembered that the Shul had no proof of ownership to his old shop. Hiring a lawyer, the butcher succeeded in getting an order of eviction, and one morning, a dozen movers began taking the chairs out of the Shul while the congregants looked on helplessly. Suddenly, the butcher himself appeared, bloody from an "accident" in his new butcher shop, and told everyone to leave the Shul alone, that he had lied, and that the Shul owned the property after all.

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

This issue is dedicated:

ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה
 לד"ג אבי מורי הרב אהרן זאב ב"ר שמואל
 Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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