



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:03	5:13				9:36
Shabbos		1:45/5:03	4:30		9:00	9:35
Sunday		5:13	5:30		8:00	9:35

IMPORTANCE OF

The Gemara (Shabbos 113a) quotes R' Yochanan who would refer to his clothing as מכבדותי (those which honor me), as is apparent in the Posuk: ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת. The Gemara further derives from וכבדתו (and you should honor the Shabbos) that one's Shabbos clothing not be the same as the weekday's. Chazal learn from אהרן תעשה כותנות that several shirts were made for the sons of Aharon (Yerushalmi Yoma 3:6). The Me'il Tzedaka (7) adds that when Hashem made עור כתנות (plural) for Adam and Chavah, one was for Shabbos and one for the weekdays. With regard to shoes, the MaHaral (גור ארי' - עקב) contends that the brocho we say each day (שעשה לי כל צרכי) does not specifically mention shoes because shoes are not an item of כבוד - we always remove them in places of Kedushah. Apparently, it would seem that there is no point in designating special Shabbos shoes under וכבדתו. On the other hand, does not the Mishna (Kesubos 5:8) state that one must buy his wife new shoes for each Yom Tov (3 times a year) ? The Gemara (65b) explains that this refers to women who lived in the mountains and needed to replace their shoes often. The Gemara's advice was to do so on Yom Tov to provide שמחה. This is significant because although the Shulchan Aruch (אורח 223:6) states that one does not recite שהחינו over new items that are not חשוב, such as socks and shoes, it acknowledges that if one is בשמחה with them, he/she may say שהחינו. The Posuk: מה יפר פעמך בנעלים (how pleasing are your steps in shoes) makes reference to בנעלים (plural) which also lends itself to suggesting that one have a separate pair of shoes for Shabbos. At the very least, the Apter Rov explains that when one arrives in שמים and discovers the huge reward for having simply polished his shoes לכבוד שבת, he will lament having forsaken the many easy opportunities to fulfill וכבדתו.

QUESTION OF THE WEEK:

When might one recite a SheHakol over known, ripe fruit ?

ANSWER TO LAST WEEK:

(If one removes a Mezuzah to check it, may/must he leave the cover ?)
The Shvus Yaakov (3:48) states that Chazal required one to be sensitive to חשד (being suspected) despite the obligation of everyone to be זך לכן זכות. For this reason, one must ensure on Chanukah in various situations, that no one suspect him of not having lit candles. Here too, one should leave the Mezuzah cover in place, lest he be suspected of not having had a Mezuzah there.

DIN'S CORNER:

If one must work the entire day and will be unable to put on Tefillin, he may put them on before Amod HaShachar (dawn) as long as there is no chance that he may fall asleep, such as where he has risen from sleep, and is now readying to begin his day. In such an אונס situation, it is permitted for him to say the brocho over the Tefillin, to ensure that he treats them seriously, but a Talmid Chochom should not say it. (Igros Moshe אורח 1:10)

DID YOU KNOW THAT

The Yerushalmi (Yoma 1:1:5a) establishes that the son of a Kohen Gadol succeeds his father as the Kohen Gadol from the Posuk: שבעת ימים ילבש הכהן תחתיו מבני. The Avnei Nezer (יר"ד 312:23) notes that the new Kohen Gadol requires משיחה (anointing) even though a king succeeding his father does not. The Avnei Nezer derives from here that the inheritance factor in the case of a Kohen Gadol's son is not strong, and the imperative on the part of the Tzibur to appoint him is greater than any personal Zechus that he has to the position. Others argue that the need to anoint is simply a גזירת הכתוב that every serving Kohen Gadol had to undergo משיחה. The Rema MiPano states that when Pinchas went out to war against Midian he was anointed as כהן משוח מלחמה so that he would eventually succeed his father Elazar as Kohen Gadol. The implication is that when a Kohen Gadol dies leaving a son to succeed him, but there is another Kohen who has been anointed (e.g. משוח מלחמה), the anointed Kohen has precedence. To ensure that Pinchas would take over, he was appointed the מלחמה. However, the Midrash (Bamidbar 2:26) cites a Machlokes over who it was that served as Kohen Gadol after Elazar. R' Yitzchok says it was Pinchas and R' Chiya says it was Isamar, based on the Posuk: ויכהן אלעזר ואיתמר על פני אהרן אביהם. Their Machlokes would seem to follow the differing opinions above. R' Chiya would agree with the positions of the Rema MiPano and the Avnei Nezer, that an anointed Kohen has precedence. Since Isamar was anointed originally with Aharon, and since he was thus anointed before Pinchas was, and he was older, the position fell to Isamar upon Elazar's death. However, upon Isamar's death, the position reverted back to Pinchas who was anointed, rather than to Isamar's sons who were not. R' Yitzchok held that anointing was required only by גזירת הכתוב, and even an anointed Kohen did not have the power to disturb the succession from father to son. Therefore, Isamar could not challenge Pinchas' appointment.

A Lesson Can Be Learned From:

Rabbi Ephraim Zalman Margolis of the city of Brody was a great Gaon, but also a gentleman. He took very seriously the Rambam's edict that a Talmid Chochom must dress in clean clothing, without a stain. Although R' Ephraim Zalman was wealthy, the only extravagance that he permitted himself was an expensive silk hat. One day, a rich nobleman met him in the marketplace. Looking him over, the nobleman remarked "Why do you Jews seem to spend so much on expensive hats, and hardly anything on your other clothing ? We do just the opposite. Our clothing is always impeccable, but we don't spend much on our hats. In fact, most of the time we just go bareheaded, without any hat at all !" R' Ephraim Zalman smiled as he replied "The reason is very simple. It has to do with the difference in priorities between Jews and non-Jews. You non-Jews are very preoccupied with your bodies and this is reflected in the way you dress. We, on the other hand, are not as concerned with our bodies as much as we are with our heads. Our preoccupation is with education, knowledge and truth. That is why we take such good care of our heads, providing them with the best protection".

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

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