



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	7:42	7:00			9:32
Shabbos		1:45/7:37	7:00	9:00	9:32
Sunday		7:52	7:15	8:00	9:32

**IMPORTANCE OF ....**

The Gemara (Kidushin 41a) states that one should not marry off one's minor daughter - she should be allowed at maturity to say whom she wishes to marry. Tosafos notes that in his time, it was permitted to marry off minor daughters, because the Galus was growing more and more difficult, and if someone had sufficient money for a dowry prepared, he would be advised to use it quickly, rather than take the chance of losing it, resulting in his daughter remaining an "old maid". Based on this observation, that acting quickly and responsibly did not represent a diminution in one's Bitachon, the פרי השדה (2:44) approved the concept and purchase of life insurance, since one is encouraged to act on his own future behalf, as long as he does not subscribe to the position of: כחי ועצם ידי עשה לי את החיל הזה. Interestingly, the Posuk phrases this warning (עקב 8:17) as if it was understood that one would be inclined to say כחי ועצם ידי, prefacing it with the words: ואמרת בלבבך, as if it was expected, and somewhat acceptable to do so. However, in a later Posuk (9:4), the Torah states clearly: בצדקתי הביאני ד' - אל תאמר בלבבך ... בצדקתי הביאני ד' - one is not permitted to even think that Hashem has brought him to Eretz Yisroel because of his righteousness. What is the difference between the two notions? In a homiletic sense, the Torah's recognition that a person is bound to say כחי ועצם ידי follows the Torah's description of Bnei Yisroel amassing wealth. People naturally believe that they become wealthy and successful through their own skill. The Torah therefore warns: when you will say כחי ועצם ידי, remember that it was Hashem who provided you with that כח to do so. However, when you will be tempted to say בצדקתי הביאני ד' - that Hashem has brought me to my level of righteousness, and if He had wanted more from me, He would have undoubtedly positioned me elsewhere (in another Yeshiva, another family or opportunity etc.), the Torah clearly warns: אל תאמר בלבבך - this, you may not even begin to tell yourself.

**QUESTION OF THE WEEK:**

When would the Kohen or Levi who received the first 2 Aliyos be chosen to read the Haftarah over everyone else?

**ANSWER TO LAST WEEK:**

(When would שהכל be acceptable over a non-food item?)

The Rivevos Ephraim (7:12) quotes a ruling that if a woman did not recite the daily brocho of שעשאי כרצוני, but instead she said שהכל נהי בדברי, she has been "יוצאת" because שעשאי כרצוני is not a Takanas Chachomim, but rather only a minhag not stated in the Gemara or the Rambam, and שהכל covers everything.

**DIN'S CORNER:**

One should set the table properly on Motzai Shabbos for a Seudas Melave Malka and prepare separate food, not leftovers. (Shaarei Teshuvah 300:1) Still, one need not cook or prepare more than one expects to eat, and it is preferable that one wash and eat bread at this meal. If one is full and is concerned that he may be eating an אכילה גסה, he should eat pastry or fruit. (MB 300:1)

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

The Gemara (Berachos 20b) asks if the Torah obligates women in Birchas HaMazon, as ואכלת ושבעת וברכת is not time-dependent, or perhaps they are excluded by the words: ... אשר נתן לך which ties Birchas HaMazon to receiving portions of Eretz Yisroel, which women did not receive. As such, women's obligation to bentsch would remain Rabbinic only. The Gemara then states that the answer to this question would determine whether a woman's Birchas HaMazon can be Motzi men who are listening to it. If women's obligation is only Rabbinic, then men, whose obligation is Scriptural, cannot be יוצא. The Rosh (13) points out that a man who ate only a K'Zayis and is obligated only Rabbinically to bentsch, can still be Motzi another man who ate until satiated, whose obligation is Scriptural. This is because men are included in כל ישראל ערבים זה לזה - all men are responsible for each other, whereas women are not part of that responsibility. The Shulchan Aruch (אור"ח 14:4) rules that a man may use the Talis of another without his knowledge occasionally, because of the rule: ניחה ליה לאיניש דליעבד מצוה בממונו - one is agreeable when his things are used for a mitzvah. The rationale behind this seems also to be based on כל ישראל ערבים זה לזה, which encourages one to assist others in the performance of their mitzvah obligations. According to the Rosh, would this mean that one may not use a woman's possessions to perform a mitzvah, since women are not subject to the כל ישראל ערבים rule? R' Akiva Eiger (Teshuvos 1:7) suggests that women are still subject to כל ישראל ערבים, even according to the Rosh, for those mitzvos that they are obligated in by the Torah, and the MaHarit (Kidushin 71) holds that ערבים is one-way - men are still responsible for women but women are not responsible for men. Thus, if ניחה ליה לאיניש דליעבד מצוה בממונו depends on the כל ישראל ערבים rule, the right to use a woman's things for a mitzvah, according to the Rosh, might be restricted to women only (MaHarit), or might also include men, but only for mitzvos that women are obligated in (R' Akiva Eiger).

**A Lesson Can Be Learned From:**

A poor man in Eastern Europe had not had a good week, and it was already Thursday. Without having earned enough money for wine and Challos, he was ready to take on any odd job. But Friday came with no help in sight. His wife told him that a Rabbi in town was in need of a Shidduch for his child, and he reputedly gave 3 rubles to anyone who offered a decent suggestion. The poor man thought for a while and then hurried over to the Rabbi's house, to offer a suggestion. The Rabbi listened and said to him: "Your suggestion sounds very good. Come to me after Shabbos when we will discuss it further". The poor man was embarrassed but he asked: "Do I not get 3 rubles?" The Rabbi replied: "I give 3 rubles because the Gemara says that every Shidduch is foretold 40 days before conception, while also characterizing a Shidduch as difficult, like Krias Yam Suf. What is so difficult? It is that when the Malochim seek to arrange the Shidduch in Shomayim, some of them are disabled, created by prayers without concentration and mitzvos without intention. Still, they are Malochim and I reward those who present their recommendations with 3 rubles. Your suggestion however, sounds like the right one and if we proceed successfully, you will earn much more".

**P.S.** Sholosh Seudos is sponsored by the Chaimowitz family.

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