



	Candles	Mincha	DafYomi	Shiur	פרשת: וירא שוק"ש Shachris
Friday	5:37	5:47			10:02
Shabbos		5:37	4:45	5:25	9:00 10:03
Sunday		4:45	5:30		7:45 9:03

## IMPORTANCE OF ....

The *Gemara* (*Yevamos* 77a) discusses the ruling from Shmuel and his *Beis Din* which forbade men converts from Ammon and Moav from marrying Jewish women, but allowed women from Ammon and Moav to convert and marry Jewish men. The *Torah* explains the restriction as based on their unwillingness to supply food and water to *Bnei Yisroel* in the *Midbar*. Since it would have only been appropriate for men to make the offer, the women were not penalized. However, the *Gemara* asks, why shouldn't the women from Ammon and Moav have offered food and water to the Jewish women? The *Gemara* answers that in Bavel, this question was resolved using the *Posuk*: כל כבודה בת מלך פנימה – which depicts a woman's dignity in terms of her remaining inside her "palace", without going out to mingle. As such, the *Bnei Yisroel* women were not available to receive food and drink from the Ammonite women. In *Eretz Yisroel*, this was alluded to by the *Posuk*: איה שרה אשתך which indicates that Sarah was not visible to those outside her home. The *Mishna* (*Shabbos* 111a) states that Jewish royalty may smear oil on his wounds on *Shabbos*, since he does it all week as well. R' Shimon says all Jews are (to be deemed) royalty. The *MaHaRi Bruna* (242) states that if we do not rule like R' Shimon, it should be permitted for women to leave the house. He rules therefore that a maid may be sent to the market to make purchases. As such, in Bavel they held like R' Shimon (a woman is a מלך, בת מלך), but in *Eretz Yisroel* they did not, necessitating the *Drasha* from איה שרה אשתך. *Gilyonei HaShas* (*Eruvin* 54a) explains that the *Gemara* (*Yuma* 71a) which compares *Talmidei Chachomim* to women means that *Talmidei Chachomim* should also not leave "home" (i.e. *Beis HaMidrash*). They are further comparable where the *Gemara* (*Bava Metzia* 108b) relieves women of any מצרא בר obligations, and a *Talmid Chochom* is also given precedence over others. *Rashi* says that this precedence cannot defeat בר מצרא. However, if a *Talmid Chochom* is compared to women, then he should also be relieved.

## QUESTION OF THE WEEK:

Why is there a *mitzvah* to buy a "טלית נאה" to put *Tzitzis* on (see *ח"א* 24) but no *mitzvah* to buy a "דירה נאה" to put a *Mezuzah* on?

## ANSWER TO LAST WEEK:

(Which part of Shacharis should be sung only during the week?)

*Shulchan Aruch* (*ח"א* 51:9) states: מזור תודה יש לאומרה בנגינה since of all the שירות, only מזור לתודה will eventually remain. מזור לתודה is not said on *Shabbos* & *Yom Tov*.

## DIN'S CORNER:

One may not put oneself in danger, such as by walking past a crumbling wall or on a rickety bridge, or by walking alone at night. One may also not commit an illegal act or crime (where not against the *Torah*) even if the punishment is not "worse" than imprisonment. (*Chochmas Adam* 68:4)

## DID YOU KNOW THAT ....

The *Mishna* (*Shabbos* 130a) quotes R' Eliezer as permitting trees to be chopped down on *Shabbos* in order to make charcoal with which to forge a metal utensil to use for a *Bris Milah*. The *Rambam* (*מילה* 2:10) and *Shulchan Aruch* (*יד* 264:2) rule that *Bris Milah* may be performed using (almost) anything but it is a מצוה מן מוכרח to use *Barzel* (iron). However, the *Zohar* (*לך לך* 430) compares arranging a *Bris Milah* to building a *Mizbeyach* and offering *Korbanos* on it. As such, using *Barzel* might be a problem, as the *Torah* states: לא תניף עליהם ברזל, forbidding the use of *Barzel* for the *Mizbeyach*. The *ShaCH* states that the *Torah* never mentions the word "סכין" (metal knife), using instead such words as Avrohom's מאכלת צור, made of stone. *Barzel* became acceptable either by Hashem's command to Yehoshua that he use חרבות צורים (acc. to *Targum Yonasan* – *Barzel*) for *Bris Milah*, or as a result of Dovid's cracking of Goliath's metal helmet. The *Gemara* (*ibid* 156a) states that one who is born during the astrological time of *MaAdim*, will be a shedder of blood. He may channel that tendency positively by becoming a *Mohel*; negatively by becoming a murderer and safely by becoming a butcher. The *Sefer HaBris* (11:2) lists seven stars that correspond to seven kinds of metal, with *MaAdim* being designated by *Barzel*. The *Ateres Paz* (1:3 חו"מ 11) opines that *Barzel* is needed to channel the *MaAdim* force positively towards being a *Mohel*, making *Barzel* appropriate for *Bris Milah* despite the comparison to a *Mizbeyach*. However comparing *Bris Milah* to a *Mizbeyach* and *Korbanos* is useful to permit scheduling the *Seudas Mitzvah* after the *Bris* later in the day, just as *Korbanos* processing was split, so that family members could all attend, or as was commonly the case when administering a *Milah* to older Russian men, a few days later when the "Rach HaNimol" had recovered.

## A Lesson Can Be Learned From:

A number of Chasidim from Strelisk arrived in Rizhin, anxious to experience a *Shabbos* with the Rizhiner Rebbe. As Chasidim of R' Uri of Strelisk, they were accustomed to davening with loud voices and gestures. In Rizhin they found everything more subdued and orderly, which disturbed them. They raised questions about the propriety of davening this way, which led them to wonder about the holiness of Rizhin and its Rebbe. When the Rebbe became aware of their grumblings, he called them in and noted the *Gemara* (*Berachos* 10b) which described how the Shunamite woman recognized that Elisha was a holy man from the fact that no flies flew over his food. Why, asked the Rebbe, was the woman incapable of recognizing Elisha's greatness from the fact that he undoubtedly spent his days and nights davening and learning? The answer is that these things are all on the outside. True holiness resides only within the person. Thus, she was only able to know that he was holy by noting the absence of flies around him.

**P.S.** Chasan Bereshis Kiddush this week. Sholosh Seudos sponsored this week by the Petlin family. Change the clock back מוצ"ק.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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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