



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:58	5:08				9:38
Shabbos		4:58	4:00	4:40	9:00	9:38
Sunday		5:15	5:45		7:30	9:37

IMPORTANCE OF

The Gemara (*Bava Metzia* 85a) states that R' Elazar suffered for many years and during that period, no one died before his time; also during the years in which Rebbi suffered **יסורים**, the world was never lacking in rain. The *Midrash Rabba* (*Bereshtis* 33:3) says that Rebbi suffered pain from his teeth for 13 years, and during that time, no woman miscarried or suffered from the pains of labor or childbirth. The *Midrash* (*ibid* 96:9) describes how when Rebbi became angry at R' Chiya, Eliyahu HaNavi wished to resolve the conflict. He therefore appeared as R' Chiya and touched Rebbi's teeth, which immediately were cured. The next day, when R' Chiya inquired regarding his teacher's teeth, Rebbi said that after he had touched them, they had healed. R' Chiya replied that it was not he who had done this for Rebbi. However, what would now be the fate of all the childbearing women? They would begin to suffer again! Rebbi realized that Eliyahu HaNavi had done this and began showing more respect to R' Chiya. The *Gemara* asks, if, as the *Posuk* says, *Hashem* will remove all illness (והסרתני מחלה מקרבך), how then can the *Torah* assure 1) **לא תהי' משכלה בארצך** – there will be no miscarriages in your land, and 2) **את מספר ימך אמלא** – you will all live a full life? Are not these two *berachos* assured through a *Tzadik's* suffering, as described above? He explains that the answer lies in the *Posuk*: **לא תהי' משכלה**, where *Rashi* adds: **אם תעשה רצוני** – if you will do my [*Hashem's*] will. Isn't doing *Hashem's* will the prerequisite to everything? Why did *Rashi* add this here? However, particularly here, if we do *Hashem's* will, there will be no need for a *Kofar* or for a *Tzadik* to suffer on our behalf. As such, *berachos* may appear even in the absence of illness.

QUESTION OF THE WEEK:

Where might one be permitted to benefit his friend where he suspects the friend would be pleased, but is required to benefit him where he knows the friend will not be pleased?

ANSWER TO LAST WEEK:

(Where would *Beis Din* be more lenient on a professional killer?)

The *Mishnah* (*Bava Kamma* 4:4) states that although an ox that gores three times must be put to death, if the ox had been trained to kill, such as for a bullfight, it is **פטור**, since it is deemed to have been incited to kill - **שיגרה ולא שיגורחהו**.

DIN'S CORNER:

Usually, if *Rosh Chodesh* falls on Sunday, one would only say **רצה** during *Birchas HaMazon* after eating *Seudah Shlishis*, but not **יעלה ויבא** since to say **יעלה ויבא** as well would appear contradictory. However, the *TaZ* and others hold that if the meal has extended into the night, since **רצה** is said first, **יעלה ויבא** should also be said. (*Mishna Berurah* 188:33)

DID YOU KNOW THAT

The Gemara (*Kidushin* 22a) discusses the subject of a Jewish servant going free from his servitude together with his wife, as is stated in the *Posuk*: **ויצאה אשתו עמו**. The Gemara derives from here that the husband's **אדון** (master) must support her as well while her husband is an **עבד**. *Tosafos* (*ibid* 20a) quotes the *Yerushalmi* that if the master only has one pillow, he must give it to the **עבד**. What if the master has two pillows? Must he give the second one to the **עבד's** wife? The *Panim Masbiros* cites the *Ramban*, according to whom the master's support of the wife is a mere kindness, based on the fact that the husband cannot honor his obligation of support, so the *Torah* asks the **אדון** to. Most *Rishonim* hold like the *Ramban*. As such, there could be no **דין** obligating him to give her the pillow. The *Bais Yitzchok* (א"ה"ע 110) asks how a husband's **חיוב** to support a wife fits in with the statement in everyone's *Tenaim*: **וישלטו בנכסיהון שיה בשוה** – that both husband and wife shall manage their assets equally. Would not the husband's **חיוב** to provide support and pay the *Kesubah* place him "in charge" of the money? However, this phrase in the *Tenaim* uses the word "וישלטו" to indicate control rather than ownership, just as Yosef was the **שליט** in Egypt, but not the owner. Obviously the joint **שליטה** is meant to foster a relationship of **שלום בית** and mutual respect in the management of the marriage, where each trusts the other's judgement and relies that the other will honor their obligations.

A Lesson Can Be Learned From:

In the early 1950's, there was a bochur learning in Yeshiva Torah VoDaas by the name of Applebaum, who was **ל"ע** an orphan, with no relatives. Applebaum heard that the *Knessia Gedolah* was about to convene in Eretz Yisroel and he decided that he would fly to Eretz Yisroel and see the *Gedolim*. He bought a ticket, packed his bags and found himself on the appointed day, sitting in the airport waiting to board. Suddenly, he felt very alone. In Yeshiva it didn't seem to bother him so much but now he felt as if there wasn't a soul in the world who knew or cared where he was or what he was doing. Another bochur in the Yeshiva by the name of Flam knew of Applebaum's plan. Flam decided to go to the airport and see him off. By the time he got there, Applebaum was boarding and they both got just a glimpse of each other, waving quickly. Applebaum appreciated the gesture beyond words. Years later, Flam suffered **ר"ל** a stroke and became totally paralyzed. Applebaum, knowing how Flam's mind was still sharp and healthy, wished to do something meaningful for him. He hired people to say *Divrei Torah* on cassette tapes and brought them to his friend who was thus able to listen, learn and continue to exercise his mind. Thus was born what later came to be known as Torah Tapes.

P.S. *Sholosh Seudos* sponsored this week by the Auslander family.

This issue is dedicated:

To celebrate the *Chasunah* of Mimi Salomon to Noshi Zelakowitz

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ל"ג פערל ב"ר יצחק חלוי