



	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	4:36	4:46	7:45			9:43
Shabbos		4:36	3:55	4:20	9:00	9:42
Sunday		4:50	5:20		7:55	9:42

IMPORTANCE OF

The *Gemara* (*Shabbos* 133b) states that one is to beautify the object [and performance] of *mitzvos*, using a beautiful *Succah*, *Lulav*, *Shofar*, *Tzitzis*, and *Sefer Torah*, making sure its ink, quill and scribe are also the "best". This is derived from the *Posuk*: זה קלי ואנהו, which teaches us: התנאה לפניו במצוות, make the *mitzvos* beautiful. The *Binyan Shlomo* (6 א"ח) explains that *Tefilin* are not mentioned in the *Gemara's* list because only *mitzvos* which are viewable by the public need to be beautified. Since *Tefilin* (*Shel Yad*) are to be covered, as required by the *Posuk*: והיה לך לאות - ולא אחרים (they should be seen only by the wearer), there is no need to beautify them. The *Sdei Chemed* (*Maareches* 7:12) cites the opinion of the *Mashbis Milchamos* (14b) who, although requiring beauty for *mitzvos* where appearance is important (*i.e.* *Succah*, *Lulav* etc.), does not require beautification for a *Mikveh*, since a *Mikveh* is concerned only with its ability to provide *Taharah*, and in that respect, one *Mikveh* is no different than another. However, the *Rema* (147:1 א"ח) rules that if the mantle of the *Sefer Torah* is linen on one side and silk on the other, the silk side should be placed facing the *Sefer Torah*, even though no one will then be able to see it. Shouldn't the more beautiful side show on the outside? The *Sdei Chemed* answers that the *Magen Avraham* held that the cover of the *Sefer Torah* should show its better side on the outside because the inner "cover" (*i.e.* the *Gartel*) would have its better side facing inwards, to mimic the *Aron HaKodesh*, which was covered inside and outside with gold, retaining wood in between.

QUESTION OF THE WEEK:

Where would the top of building A be higher than the top of building B, but building B would be considered taller?

ANSWER TO LAST WEEK:

(When must one eat, unless he is a *Talmid Chocho*m or student of one?)

The *Mishna Berura* (575:3) states that in *Eretz Yisroel*, if it has not yet rained by 17 Cheshvan, the *Talmidei Chachomim* and their good students must begin to fast. Students who have not yet reached a sufficient level of knowledge may also fast if they wish, but everyone else may **not** fast, as to do so would give the impression of **יהרס** - false pretense of being a *Talmid Chocho*m.

DIN'S CORNER:

When one is presented with several types of foods, including the seven special species with which *Eretz Yisroel* was blessed, the order of priority among them is as follows: 1) Wheat or spelt products (not raw); 2) Barley, oats & rye products; 3) Wine; 4) Olives (including oil); 5) Dates; 6) Grapes; 7) Figs; 8) Pomegranates; 9) Other fruits; 10) Other vegetables; 11) Everything else. Among the grain products, *HaMotzi* precedes *Mezonos*. (*MB* 211:35)

DID YOU KNOW THAT

The *Yerushalmi* (*Succah* 5:55b) states that the *Torah* prohibits Jews from returning to live in Egypt, in 3 places. One of them is the *Posuk*: אשר ראיתם את מצרים היום לא תוסיפו לראותם עוד. Jews ignored these prohibitions 3 times and were punished each time. The *Rambam* (*Melachim* 5:7) codifies this, adding that the city of Alexandria is included in the *Issur*. Why then have we found that thousands of Jews, including the *Rambam* himself, have "ignored" these prohibitions and punishments, and have resided in Egypt? The *Yerushalmi* (*Sanhedrin* 10:54b) states that although Yehoshua forbade anyone from rebuilding Yericho or from building another city and calling it Yericho, still, if one did so, it would be permitted to live there, since the *Issur* extends only to actual building. The *Pnei Moshe* adds that just as the *Issur* is limited to the word "ובנה" (build), so too, where the *Torah* forbids one to return to Egypt using the word "לשוב", the *Issur* extends only as far as returning for *ישבה* - residing, which excludes (and permits) travelling there for business. It follows therefore, that once one has entered Egypt in a permissible way (*i.e.* for business), he would then be able to stay on and reside there. The *Shulchan Aruch* does not mention any prohibition relating to living in Egypt, presumably based on those *Rishonim* who hold that the *Issur* does not apply today. The *שו"ת די השיב* (15) suggests that the residents of Egypt today are not the same as the decadent Egyptians of old. Therefore, since it is now under Arab rule and all the old *תועבות* of Egypt are no longer present, the *Issur* no longer applies. [However, *Issurim* do not simply disappear when the "reason" becomes moot.] The *Ari Z"L* says that Egypt was forbidden to Jews because during *Yetzias Mitzrayim*, the *Posuk* says: וינצלו את מצרים, they [the Jews] emptied out Egypt. This refers to the *ניצוצות* (sparks of sanctity to be collected throughout *Golus*), and if there were no longer any left in Egypt, there would not be any reason for Jews to go there.

A Lesson Can Be Learned From:

A *Talmid Chocho*m was collecting for Hachnosas Kallah in Amsterdam and he approached R' Akiva Lehrn for a donation. R' Akiva discovered that the man was a *Talmid Chocho*m and engaged him in an enjoyable *Torah* discussion before giving him a generous donation. As the *Talmid Chocho*m prepared to leave, R' Akiva told him that when he reaches Frankfurt, he should be sure to visit Baron Rothschild and he must tell the Baron how much Akiva of Amsterdam gave him. The *Talmid Chocho*m was surprised at this apparent conceit on the part of R' Akiva, which did not appear to be in character, but he promised to comply. Arriving in Frankfurt, the *Talmid Chocho*m went straight to Baron Rothschild and reluctantly delivered the message. The Baron told him: "You must know that since I don't have the time to check out every cause for worthiness, I rely on R' Akiva to do so for me. Our arrangement is, whatever he gives, I give 10 times that amount!"

P.S. Sholosh Seudos sponsored this week by the Gelb family.

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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