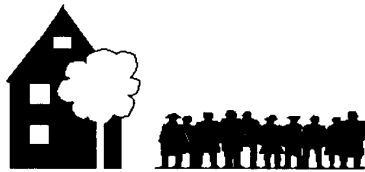


	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:19	7:30				9:36
Shabbos		7:15	6:00	6:50	9:00	9:35
Sunday		7:50	7:30		7:30	9:35



IMPORTANCE OF

The *Gemara* (*Shabbos* 64b) quotes Rav's rule that the items a woman is prohibited from wearing into the *Reshus HaRabim* on *Shabbos* (for fear she would remove and carry them), she may also not wear out of the house into her own courtyard. However, Rav makes an exception for a woman's hat or wig, which she may wear into the courtyard so as to maintain a degree of attractiveness for her husband. This concept is derived from the *Posuk*: *והדוה בנדחה*, where the early *Chachomim* decreed that a woman should not apply makeup or wear colorful clothing during her days of impurity. R' Akiva abolished this decree for fear that wives would become repulsive to their husbands, and put their marriages at risk. The *Yerushalmi* (*Gittin* 9:49:4) explains that the early *Chachomim* were not concerned with this because they held like *Beis Shammai*, that a man may only divorce his wife for a serious reason (an *ערוות דבר*). R' Akiva however, who held like *Beis Hillel* and permitted a man to divorce his wife simply because he would rather marry another, could not allow a wife to be put to such a disadvantage and therefore permitted her adornment. The *Shulchan Aruch* (י"ד 195:9) rules according to R' Akiva, permitting adornment, but also rules (אה"ע 119:3) like *Beis Shammai*, allowing a divorce only for an *ערוות דבר*. If he cannot divorce her for other than an *ערוות דבר*, why is her adornment necessary? The *Toras HaShelamim* explains that the concept of *שמא תתגנה על בעלה* is crucial even without divorce considerations, simply to protect *Shalom Bayis*. Without it, a situation could easily deteriorate into *ערוות דבר* as well.

QUESTION OF THE WEEK:

When could 2 brothers, born legitimately to the same known Jewish parents, be given an *Aliyah* on the same day, but the father's name used (יעמוד פלני בן ___) would be different for each of them?

ANSWER TO LAST WEEK:

(When must income from an activity be spent exclusively for *Yom Tov*?) The *Shulchan Aruch* (או"ח 539:13) rules that on *Chol HaMoed*, one may lend money at a rate of interest, and if he lends to a new customer, he should spend the first week's profit to increase the amount he was already going to spend for *Yom Tov*.

DIN'S CORNER:

If one forgot to say *רצה* during *Birchas HaMazon* on *Shabbos*, he must repeat the *Birchas HaMazon*. However, if he had just finished the *brocho* of: *בונה .. ירושלים אמן*, even if he has already begun the next *brocho* but only gotten as far as *מלך העולם*, he may then say: *אשר נתן שבתות למנוחה ... ברוך אתה .. מקדש השבת*. If he forgot *רצה* during *Seudah Shlishis* and remembered after saying *מלך העולם האל*, he need not start over. (MB 188:23/31)

DID YOU KNOW THAT

The *Mishna* (*Kailim* 17:13) states that if one makes a garment or utensil from a sea creature (e.g. a fish), the garment is not susceptible to *טומאה* through contact with a dead animal, as are garments made from wool, linen or land creatures. This is derived from the words of the *Posuk*: *או בגד או עור*, describing *טומאה* for a *בגד* which is made from the land. The exception to this rule is the *כלב המים* (seahorse) which, since it reacts to danger by escaping to dry land, thus signifies its non-sea character and is regarded as land-based. The *Mishna* (*Negaim* 11:1) states that garments made from the skin of a sea creature are not susceptible to a *טומאה* which comes from a *נגע* - a leprosy-like growth. However, this *Mishna* does not distinguish the *כלב המים* as an exception to the rule, apparently including it in the group of sea creatures. The *חידושי מהרי"ח* points out that sea creatures are generally excluded from *טומאה* because the standard *בגד* is made from land-based material, either from plant or animal. Therefore, with regard to contact-*טומאה*, the skin of a *כלב המים* which possesses some land characteristics, is included. However, with regard to the *טומאה* of *נגעים*, the *Torah* adds an extra word to the description of the items that are susceptible: *והבגד כי יהי' בו נגע צרעת בבגד צמר או בבגד פשתים*. The first word - *והבגד* seems unnecessary, since the *Posuk* goes on to describe a woolen garment or a linen garment. It must be that the *Torah* is stating at the outset that it wishes to apply the laws of *נגעים* only to the case of a quintessential *בגד*, which is entirely land-based and has no sea connection. Therefore, the *Mishna* did not exclude the *כלב המים*.

A Lesson Can Be Learned From:

A wealthy philanthropist that had long supported the Yeshiva of Chachmei Lublin once came to visit the yeshiva, and was greeted warmly by the Rosh HaYeshiva, HaGaon R' Meir Shapiro ZT" L. R' Meir began to show him all around the beautiful yeshiva and pointed out to him how the 500 bochurim who were sitting and learning fervently in relative comfort were benefiting from his generosity and from that of other donors like him. The philanthropist asked R' Meir: "I have heard it said that the hundreds of your yeshiva bochurim all intend to serve someday as Rabonim of Jewish Kehilos. Where will you find 500 communities in which to install all of your bochurim as Rabonim?" R' Meir replied: "The truth is that only 5 out of the 500 bochurim learning here today will probably reach the level of a Rav B'Yisroel. However, the rest are learning with the intention to become fine and upright *Baalei Batim*, knowledgeable in *Torah* with an ability to continue learning successfully on their own for the rest of their lives. The most important result of their study will be to provide them with the insight to be able to recognize which of the five to accept as their Rav!"

P.S. Sholosh Seudos sponsored this week by the Shul.