



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:23	6:45/7:33				9:33
Shabbos		7:18	6:15	7:10	9:00	9:32
Sunday		7:30	9:00		8:00	9:31

IMPORTANCE OF

The Gemara (Menachos 10a) derives a Gezerah Shavah from the three uses of the word ימין (right) found in the description of the Taharah process of the Metzora. Just as the oil must be applied to the Metzora's right hand, so too must a Kohen perform Kemitzah with his right hand; just as the oil is applied to the Metzora's right foot, so too should Chalitzah be performed on the man's right foot; just as the oil is applied to the Metzora's right ear, so too is the Jewish servant's right ear used to make him a Nirtza. Although the Metzora process is the only one in the Torah specifically stated to be done with the right, the Yalkut (842) explains the Posuk: יפול מצדך אלף ורובה ממינך (a thousand will fall from your side and 10,000 from your right) that one's "side" refers to the left, which is protected by virtue of the one mitzvah (Tefillin) performed with the left, while the right is able to repel ten times as much, through the many mitzvos done with the right. Since the word מצדך is used, we also see that the priority applies not only to the right hand, but to the right side as well. The Shulchan Aruch (אור"ח 97:2) rules that if one cannot control the urge to expectorate during Shemona Esrei he should do so behind him, or to his left - not to his right. Although there is a Machlokes HaPoskim regarding how "lefties" are to perform many mitzvos, the possible use of one's left in those cases is limited to the left hand, rather than the left side. As such, even a lefty should expectorate to the left, and not the right. Accordingly, the B'Tzeil HaChochmah (5:36) rules that when a mitzvah is not performed by the hand but is performed to the hand, it should be done to the right hand, even for lefties. As such, when the Be'er Heitev (אה"ע 27:7) states that a Kallah should be placed to the right of the Chasan under the Chupah, and (ibid 27:1) that the Chasan places the ring onto her right hand, these minhagim should be in effect even if the Kallah is a lefty, because they are passive acts, for which the universal right side has priority. However, the Be'er Moshe (2:2) rules that if she normally wears rings on her left hand, this one too may go there.

QUESTION OF THE WEEK:

When would someone leave out the phrase ... ד' שפתי תפתח at the beginning of the Shacharis Shemona Esrei ?

ANSWER TO LAST WEEK:

(Can a father be Yotzay לבנק והגדת if for the son there's no Seder ?)
A father fulfills the mitzvah of והגדת לבנק by talking, even if his son doesn't listen. If he visits his son in Eretz Yisroel, where the son will keep one Seder and the father will keep two, the father will certainly be Yotzay if his son just sits at the second Seder.

DIN'S CORNER:

A man is obligated to learn the entire Torah, both Oral and Written. Only after he has done so, would he be able to fulfill the daily obligation of ויהגית בו יומם וליילה by only saying the first Parsha of Shema, provided he has a phenomenal memory and can remember everything he learned. (Igros Moshe ת"ד 2:110)

DID YOU KNOW THAT

The Mishna (Moed Katan 13b) states the rule that prohibits כיבוס (laundering) during Chol HaMoed, to encourage all laundering to be done before Yom Tov, so that one will not enter Yom Tov with soiled clothing. The Mishna lists various exceptions, such as for one who is freed from captivity, prison or excommunication, or who has arrived from overseas. The Gemara (ibid 18a) asks: does not R' Yochanan say that that one who has but one shirt may launder it on Chol HaMoed ? Yet, this exception is not listed in the Mishna. The Gemara answers that the exceptions in the Mishna are permitted to launder, even if they have more than one shirt, and could have theoretically avoided the need to wash on Chol Hamoed. The Gemara (Zevachim 94a) derives from the Posuk: כל כלי העור אשר תכבס that leather items also fall under the category of items that are "launderable". As such, would it be permitted to shine one's shoes during Chol HaMoed ? If applying polish to the shoe and rubbing it is deemed כיבוס, as the Posuk implies, then it should be prohibited, so as to encourage the polishing of one's shoes before Yom Tov. The Yechaveh Daas (4:34) suggests that polishing (צחצוח) is not כיבוס, based on the Gemara (94b) excepting: כיבוס דלית לי' כיסוס - laundering that does not involve scrubbing. Rashi explains that laundering entails rubbing one part of the material against another part of the same material. If this is not done, it is not considered כיבוס. As such, polishing shoes, which usually requires working the polish into the shoe with a brush, would not qualify as כיבוס. However, why would Chazal not have applied the basic rationale to prohibit shoe polishing on Chol HaMoed to ensure that the shoes were polished before Yom Tov, as they did with regard to laundering and hair cutting ? The Yerushalmi (Shabbos 6:2) states that it was not common for people to have 2 pairs of shoes - 1 for Shabbos and 1 for the weekdays. As such, the Rav Poalim (אור"ח 4:13) stated that one need not change his shoes L'Kavod Shabbos as one should with clothing. Therefore, just as one may launder his shirt on Chol HaMoed if he only has one shirt, Chazal permitted him to polish his shoes since they were presumably his only pair.

A Lesson Can Be Learned From:

R' Yaakov Galinsky was visiting the Steipler Gaon when one of the Steipler's grandchildren came in and showed her grandfather a piece of chewing gum that she had. She asked the Gaon if it was permitted for her to chew it. The Gaon said it was not. The granddaughter looked at the Steipler in surprise and said: "But it has a very good Hechsher. Why may I not eat it ?" The Steipler turned to R' Galinsky and lamented: "You see ? She does not ask if it is a proper thing to do, to chew gum. Today people are only interested to know if it has a Hechsher. When something has a Hechsher, all foods become proper objects to be eaten." Turning to his granddaughter, the Steipler continued: "Does a Jew need chewing gum ? Is there any benefit from chewing on this ? Is it healthy for the body ? Not everything that can be eaten, should be eaten !"

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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