



| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ק |
|---------|---------|-----------|---------|-------|----------|------|
| Friday | 8:11 | 6:50/7:45 | | | | 9:10 |
| Shabbos | | 8:06 | 7:00 | 7:40 | 9:00 | 9:10 |
| Sunday | | 8:26 | 7:55 | | 7:30 | 9:10 |

IMPORTANCE OF

The *Gemara* (*Yevamos* 79a) states that there are three signs which identify [a member of] the Jewish nation - they are merciful, able to feel shame and perform kind acts, and if one has these three attributes, it is proper to consider them for marriage. The *Gemara* (*Taanis* 24a) relates that once, when the *Nasi* declared a fast in order to bring rain but no rain appeared, a man named Oshiya quoted a *Beraisai* that derived from the *Posuk*: **אם מעיני העדה נעשתה לשגגה** that the leadership of the people (*i.e.* the *Nasi*) were the "eyes" of the people. Just as a *Kallah*, if she has pleasing eyes, her body needs no other scrutiny, yet if they are not pleasing, her entire body requires scrutiny, so too, if the *Nasi* were worthy, the people would not need to undergo scrutiny and their lack of worthiness would not have prevented the rain. Obviously, the *Nasi* was also found wanting. The *Iyun Yaakov* states that "pleasing eyes" can refer either to their physical beauty, since **חן** emanates from the eyes, or it may refer to **עין טוב** - a generous eye and demeanor. The three Jewish signs which mark someone as appropriate for marriage also emerge from the eyes - mercy (tears), shame (lowering the eyes) and kindness (**עין טוב**). *Igros Moshe* (4:15), in considering the permissibility of saying *Krias Shema* in front of the uncovered hair or voice of a non-Jewish woman, stated that the definition of *ערוה* does not depend on a woman's pleasant appearance, for all agree that beauty is centered in the eyes and face, as the *Gemara* states, yet one may say *Shema* in their presence. However, since a non-Jew is not obligated to cover her hair, it does not satisfy the criteria of *ערוה*. Similarly, just because a woman's speaking voice is pleasant, does not *per se* make it **אסור** as **קול אשה**.

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 90b) quotes R' Elazar b. R' Yosi who claimed to have discredited the books of the *Apikorsim*, where they claimed there was no indication of **תחיית המתים** in the *Torah*. He argued that although they had altered their version of the *Torah* to remove such indications, it would not help them, since there was still proof from: **הכרת תכרת הנפש ההיא עונה בה** - where the double language (**הכרת תכרת**) teaches that even after death by **כרת**, the soul will still retain a **כרת** sin in a later life. The *MaHarsha* explains that the *Apikorsim* must have changed the *Posuk*: **לאבתיכם לאברהם ליצחק וליעקב לתת להם ולזרעם** (*Devarim* 1:8) altering the word **להם** (which implies that the *Avos* will someday share in the inheritance of *Eretz Yisroel*) to **לכם**, which has no such implication. The *Sefer Milmad lehuveil* (3:79) writes that the word **מינים** (*Apikorsim*) here should really have stated **כותים** (*Cusim*) since they wrote their own *Torah* scrolls, which he (the author) had actually seen. In addition to the above *Posuk*, they had also changed **לתת להם ולזרעם** (*Devarim* 11:9), removing **להם** and the *Vov* that follows it. As the *Gemara* had said, their attempts to eliminate references to **תחיית המתים** in their scrolls were to no avail, since they had missed entirely the *Posuk* of **הכרת תכרת**. Therefore, even their falsified version still had such a reference in it, thus discrediting their claim. The *Sifri* (12:7) cites another example of attempted falsification by the *Cusim*, who added the words: **מול שכם** (opposite Shechem) after **אצל אלונים מורה**, so as to establish that the mountains of **גריזים** and **עיבל** were in fact, in *Cusi* territory. However, here too it was useless because that fact (the mountains' proximity to Shechem) was established by *Chazal* in a *Gezerah Shaveh* anyway.

QUESTION OF THE WEEK:

Tosafos (*Berachos* 11b) says that one does not say a *brocho* of **לישן בסוכה** before going to sleep in the *Succah*, because he may not fall asleep. How then can we say **המפיל** every night ?

ANSWER TO LAST WEEK:

(Which *mitzvah* requires one to imagine circumstances contrary to others ?)
The *Chayei Adam* (67:3) states that one must honor a parent in thought as well. Thus, one must imagine a parent to be an important and honored person, even if others do not think so. Also, the *mitzvah* of: **והי דן את כל האדם לכף זכות** - imagining a positive spin on things for someone may not be widely held.

DIN'S CORNER:

Allowing *Tzitzis* to drag on the ground is prohibited for two reasons: 1) It is a **בזיון** for the *Tzitzis*; 2) It will potentially result in their becoming *Posul*. Therefore, when wearing a *Talis*, one should lift the *Tzitzis* up and tuck them into one's belt (or *Gartel*). (*MB* 21:18)

A Lesson Can Be Learned From:

Near the end of 1968, various groups in the Israeli government convened a meeting to discuss the issue of drafting yeshiva students into the army. R' Yechezkel Abramsky, who was then head of the *Vaad HaYeshivos*, was also invited to attend and express the *Torah* view on the matter. During the discussions, one minister turned to R' Yechezkel and asked him respectfully if the responsibility of defending and protecting the land of Israel was not a *mitzvah* that took precedence over protecting the *Torah*. R' Yechezkel replied that the best source to examine on that question was the experience of the first conqueror and protector of Israel - Yehoshua. "In *Sefer Yehoshua* (1) we find *Hashem* issuing two commands to Yehoshua. First, Yehoshua is bidden to conquer the land, and second, he is told to guard the *Torah*. Regarding the *mitzvah* of conquering the land, the *Posuk* says (1:6): **חזק ואמץ** - be strong and courageous, while with regard to the second *mitzvah*, the *Posuk* says: **רק חזק ואמץ מאד** - be very strong and courageous. Which do you think should take precedence ?"

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