



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:06	6:45/7:35				9:22
Shabbos		8:00	6:45	7:40	9:00	9:22
Sunday		8:15	7:50		8:00	9:23

IMPORTANCE OF

The *Mishna* (*Taanis* 26a) states that the 15th day of Av was one of the most festive days, when Jewish girls would dance in the vineyards and proclaim that young men should choose a wife from a good family, ignoring beauty. The *Gemara* (*ibid* 31a) elaborates, characterizing those girls as **מיוחסות** (of distinguished lineage) who argued that **אין אשה אלא לבנים**, while the beautiful girls drew attention to their beauty, claiming **אין אשה אלא ליופי**. Why didn't the *Mishna* quote the beautiful girls as well? The *Chasam Sofer* (7:34) explains that both sets of girls were correct. It is axiomatic that marriage, and by implication a wife, is to facilitate childbearing, as derived from **לא תהוהו בראה לשבת יצרה**. Yet, the *Gemara* (*Yoma* 18b) states that when Rav or Rav Nachman would travel, they would arrange to be temporarily "married" (in name only) to a local woman upon reaching their destination, so as to keep themselves pure during their stay. As this marriage was not intended to produce offspring, it falls into the category of a marriage **לשם יופי**. However, the *Rambam* (*אישות* 15:7) only permits one to marry a non-child-bearing woman if he has already fulfilled (or can otherwise fulfill) the *mitzvah* of **פרו ורבו**. Therefore, since the *Mishna* was speaking generally, describing the statement sent to young men who had not yet fulfilled **פרו ורבו**, only the message of **אין אשה אלא לבנים** was appropriate. The *Posuk* says that Hashem commanded the daughters of Tzelafchad: **לאמר לטוב בעיניהם תהינה לנשים**. Should not the *Posuk* have said: "בעיניהן", when speaking of women? The *Posuk* **אהלי יאודה** suggests that the command was **לאמר** - to say (to men, based on) that which is good in their (the men's) eyes (whether **יחוס** or **יופי**) will they become wives.

DID YOU KNOW THAT

The *Gemara* (*Avodah Zarah* 85b) states that utensils acquired from non-Jews may require rinsing, purging or heating in order to *kasher* them, depending on their former use, but in all cases, will require **טבילה**, immersion in a Mikveh. This is derived from the *Pesukim* describing the process of *kashering* the spoils obtained from Midian. The *Ramban* asks why this directive was not given after the battles with Sichon and Og. The *Kli Chemdah* quotes the Gaon of Tchechanav who explains that *Tevilah* is only required when the utensil went from non-Jewish ownership directly to Jewish ownership without an intervening status. Since the property of Sichon and Og's armies became *Hefker* when they died, the subsequent acquisition by the *Bnei Yisroel* did not require *Tevilah*. In Midian's case however, the wives and children were spared, allowing them to inherit the property of the dead soldiers. Since the Jews then took those utensils from the heirs, *Tevilah* was necessary. In *Har Tzvi* (י"ד 109), R' Zvi Pesach Frank was asked whether utensils left behind in 1948 by fleeing Arabs required *Tevilah* before use. A theory was advanced that since the official position of the government was that these utensils had not been expropriated but were being held for the benefit of their owners, they were simply borrowed from non-Jews, which did not require *Tevilah*. However, R' Zvi Pesach dismissed this, pointing out that the spoils of war belong to the victor, which was how soldiers themselves viewed it, regardless of the "official" policy of the government. However, according to the *Kli Chemdah*, if by fleeing the Arabs had performed **יאוש**, relinquishing ownership, everything was acquired from *Hefker*, obviating the need for *Tevilah*. (He did not rule this way **למעשה**.)

QUESTION OF THE WEEK:

If one is prepared to throw out certain items which are still usable, must one avoid **תשחית** בל by seeking out someone in need to give them to?

ANSWER TO LAST WEEK:

(Where may one carry money on *Shabbos* w/o emergency or need for it?)
The *Rema* (301:33) rules that if one has money and is afraid that someone might steal it, he may go out with it on *Shabbos*, if it is sewn into his clothing, although preferably, he should stay inside all *Shabbos*. The *Mishna Berurah* adds that if staying inside might give away to a thief the fact that he is guarding money, he may go out with the money, for no other reason than to go.

DIN'S CORNER:

Although one may not eat meat or drink wine during the 9 days, one may use a *Fleishig* pot to prepare food, provided there is no meat in it. If one cannot eat milk products, he can eat chicken during this time. If a nursing woman finds that her baby will not be nourished well as a result of her abstention from meat, she may even eat regular meat. (MB 551:63-4)

A Lesson Can Be Learned From:

A couple from Bnei Brak came to see Rav Aharon Leib Steinman Shlita. The husband was a very talented young man, a Talmid Chochom, the mainstay of his Yeshiva, an important public figure and involved with all aspects of his community. As a result, he found himself hardly ever at home and when he was home, a steady stream of people waited to see him. This disturbed his wife. Although he did not ignore his family and sought out every opportunity to do all that a husband/father should do, the reality was that he was not there for them very much. The wife claimed that her father always found time to be home and to give her mother attention. She now wanted her husband to do the same, allowing their family to also benefit from his many talents. Rav Steinman pointed out that she should understand how her husband possessed gifts that others did not have and that he was not given these gifts for nothing, but rather to fulfill his purpose in life. "I could tell him to stop being active in the community and I am sure he would obey me. But what he is today is tied to what he accomplishes with his talents and strengths. If he should suddenly stop fulfilling his purpose and not give physical form to what is expected of him, one cannot be sure he would remain the same person, or even be allowed to continue living".

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