



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	6:59	7:09				9:42
Shabbos		6:55	6:00	6:35	9:00	9:42
Sunday		7:08	7:40		8:00	9:42

**IMPORTANCE OF ....**

The Gemara (Nazir 59a) quotes R' Eliezer b. Yaakov who states that a man may not beautify himself in the manner of women (i.e. using makeup or hair removal), and women may not go out to war bearing weapons. The Panim Yafos explains that the Posuk regarding men states: לא ילבש גבר שמלת אשה, which forbids the act of female adornment since dressing as a woman itself will lead men to the הרהור (improper thoughts of זימה); the Posuk regarding women is phrased: לא יהיה כלי גבר על אשה - forbidding women from being dressed as men, among men, to prevent women from being the source of improper thoughts for men. However, if there is no איסור for women to dress like men, if they do not go out among men, we are apparently not concerned with the propriety of their thoughts. Yet, the ש"ת תשורת ש"י (125) insisted that the Mechitza in a Shul also prevent women from seeing the men, bringing proof from the Yalkut Shimoni (Shmuel 1:9) where R' Yehudah held that the girls directing Shaul to Shmuel's house spoke to him longer than necessary because Shaul was tall and handsome, whereas R' Yosi said that this was insulting to Jewish girls who were also forbidden from deriving such pleasure. As the Halacha always accords with R' Yosi, it would seem we should be concerned with women's thoughts. The Gemara (Pesachim 26a) describes how craftsmen would be lowered in boxes from above and into the Kadshei Kadashim to make repairs in such a way that they would be unable to gaze at and enjoy the room's interior. The Panim Masbiros suggests that gazing at men in such a way would also certainly be forbidden to women, as R' Yosi holds. However, the likelihood of their הרהור would still not remain a concern, unlike the way it is for men.

**QUESTION OF THE WEEK:**

When may we לכתחילה call up a man, followed by his son for consecutive Aliyos on the same Sefer Torah ?

**ANSWER TO LAST WEEK:**

(If a man with 19 wives was appointed king, must he divorce one ?)  
Sefer HaChinuch (501), based on the Rambam, states that if a king collects more horses, wives or money than he is permitted, he gets מלקות (lashes). Yet, he need not rid himself of the "extra" horse or money, but he must divorce the 19<sup>th</sup> wife because of the Posuk: ולא יסור לבנו. (A Kohen married to a widow need not divorce her if he is appointed Kohen Gadol)

**DIN'S CORNER:**

During the month of Elul, although it is not obligatory, it is still customary to have one's Tefillin and Mezuzos checked. Since Mezuzos must be checked twice in seven years, it is considered a מדת חסידות to do so in Elul. One may also get married during Elul, and if necessary (i.e. he has reached the age of 20), even during the עשרת ימי תשובה. (Yechave Daas 1:48-49)

**DID YOU KNOW THAT ....**

The Gemara (Bava Metzia 83b) relates that R' Elazar b. R' Shimon offered advice to the local police on how to recognize thieves. As a result, he was deputized to detect and arrest them himself. His rebbi - R' Yehoshua b. Korcha criticized him for turning Jews over for execution, calling him "Vinegar son of wine", as his father was R' Shimon b. Yochai. When a certain laundryman also called him that name, R' Elazar had him arrested, to teach him a lesson. Unfortunately, before R' Elazar could have him freed, he was hung. R' Elazar stood under the gallows and cried until he was told that this man had sinned and was deserving of death. Tosafos (Sotah 8b) asks, since the sin that he committed was punishable by stoning, how did hanging him satisfy that requirement ? Tosafos answers, quoting Rashi, that we derive from: ותלית אותו על עץ that all stoning victims are subsequently hung, making his form of execution appropriate. Tosafos then cites the Gemara (Makos 10b) which describes how two men who had killed, without witnesses, would both be drawn to the same location. The unintentional killer would happen to fall off a ladder onto the intentional killer. The latter would die and the former would go to Galus. Here too, the intentional killer deserved סייף (beheading) for his initial murder - how does being crushed satisfy that ? Tosafos answers that under מדה כנגד מדה, crushing would be appropriate if the initial murder also took such a form. Thus, divine retribution may be similar to either the form of the original would-be punishment, or to the form of the crime. This would explain Hillel's statement (Avos 2:6) to the floating skull - על דאטפת אטפוך, since you drowned another, you were drowned. Shouldn't his punishment have been סייף ? However, Hillel noted that the punishment could also match the form of the crime.

**A Lesson Can Be Learned From:**

The Toldos Aharon Rebbe had a "Haus Bochor" - a teenaged boy who attended to the Rebbe's needs. The boy was from Western Europe and was very poor, but living in Eretz Yisroel, he had a strong desire to dress as a Yerushalmi and wanted to purchase a Yerushalmi-style "Chalatel" (striped coat). To pay for it, he wanted to sell something his father had sent him, which he no longer needed, but his father was against that. The bochor asked the Rebbe if he had to obey and the Rebbe told him to go ask the Tchebiner Rav. The Tchebiner Rav told him he must obey, but gave him half the money he need for the Chalatel. When he returned, his Rebbe gave him the other half of the money but made him agree that if he missed זמן ק"ש one day, he could not wear the Chalatel that day. The bochor agreed, bought the Chalatel, and made זמן ק"ש for a while. One morning, he overslept and missed the זמן. Remembering the deal, he did not put on the Chalatel, and heard comments all day, as people understood why. It was enough - he never missed זמן ק"ש again.

**P.S.** Sholosh Seudos sponsored this week by the Schmerhold family.

This issue is dedicated:

לז"נ יצחק ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי

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