



Friday	8:07	6:50/7:45			9:18
Shabbos	8:00	6:45	7:45	9:00	9:18
Sunday	8:20	8:00		8:00	9:19

## IMPORTANCE OF ....

The *Gemara* (*Shabbos* 118b) quotes R' Yosi who said that in all his days, he never called his wife by her name; instead he referred to her as his "house", indicating her status as the *Ikeres HaBays*, the heart and backbone of the home. The *Yaavetz* finds a *Remez* to R' Yosi's words in the *Torah*. In the first *Aseres HaDibros* in *Parshas Yisro*, the prohibition of **לא תחמוד** lists those things which one may not covet, putting first the house of another, and then his wife. In the second *Aseres HaDibros* in *VaEschanan*, the friend's wife is listed first, followed by his house. Thus, as *Chazal* indicate elsewhere (with regard to Moshe & Aharon), this indicates the equivalence between wife and house. Actually, in the second *Luchos*, coveting a friend's wife is prohibited by **לא תחמוד**; coveting his house is prohibited by **לא תתאוה**. The *Rambam* lists them as two separate *mitzvos*, with **לא תחמוד** prohibiting the **act** of trying to obtain it from its owner, and **לא תתאוה** prohibiting even **thoughts** of desire and yearning. The *SMAg* (158 *לאויק*) questions this, noting that it would mean that the *Torah* is stricter with regard to a friend's house (prohibiting even a **מחשבה**) than with regard to his wife (only a **אסור** is **מעשה**). The *SMAg* holds therefore, that **תאוה** and **חמוד** are really one and the same. But the **מלמד להועיל** (3:100) distinguishes between them as follows: **לא תחמוד** refers to coveting an item for its own sake. Even if one already possesses such an item, the coveted item is so desirable that one wishes to possess it too. **לא תתאוה** refers to items that a person desires because he doesn't have them. In *VaEschanan*, the *Torah* links **אשת רעך** to **לא תחמוד** rather than **לא תתאוה** because there is no reason for someone without a wife to specifically desire another's wife, rather than an unmarried woman. **לא תתאוה** is linked to **בית רעך**, as the concept of a house represents all one's assets, some of which are sure to create envy.

## QUESTION OF THE WEEK:

When would a *Kohen* be requested to leave the *Beis HaKnesses* after he received the first *Aliyah* ?

## ANSWER TO LAST WEEK:

(If 2 sons hit their father and draw blood together, is it **שנים שעשהו** ?)

The *Sifsei Tzadik* (*Parshas Mishpatim*) explains that normally, if each of several people do a partial *Aveirah*, no one is **חייב** because no one did a full *Aveirah*. In this case, however, there is no *Shiur* to the amount of blood that is **מחייב** so both are **חייב**.

## DIN'S CORNER:

One who separates himself from *Klal Yisroel* by not performing *mitzvos*, by not sharing in the pain and tragedies of *Bnei Yisroel*, by not fasting on their fast days and by generally going his own way, behaving like a gentile and pretending not to be part of the Jewish nation, loses his share in *Olam HaBa*, even if he doesn't actually do *Aveiros*. (*Rambam הלכות תשובה* 3:11)

## DID YOU KNOW THAT ....

The *Gemara* (*Megilah* 21a) states that although the *Megilah* may be read while seated, one must stand when reading the *Torah*, as the *Posuk* states: **ואתה פה עמוד עמדי** - implying that Moshe was requested to stand "together" (**כביכול**) with Hashem, as He taught Moshe the *Torah*. The *Gemara* continues that from the time of Moshe until Raban Gamliel, no one learned *Torah* unless they were standing. To resolve two contradictory *Pesukim*: **ואשב בהר** versus **ואנכי עמודתי בהר**, Rav states that when Moshe learned the *Torah* he was standing; when he reviewed it he could sit. The *Turei Even* asks, the *Gemara* (*Eruvin* 54b) describes how the *Torah* was taught - Moshe would teach Aharon, who would then sit on Moshe's right while Moshe then taught Aharon's sons, who would then sit while Moshe taught the *Zkeinim* etc..., which resulted in Aharon learning everything 4 times, his sons 3 times etc... Why were they permitted to sit while learning ? The *Ohel Yehoshua* explains that from Moshe's having stood while on Har Sinai, we see that the obligation to stand applies to *Kabolas HaTorah*. Any form of teaching something new takes on a status of transmittal and *Kabolas HaTorah*, thus requiring standing. Review does not rise to that level. As such, Aharon stood when receiving his lesson the first time, but was able to sit when hearing it again. This distinction would also apply to the words of *Chazal*: **דברים שבכתב א"א רשאי לאומרם בעל פה**, restricting one from saying by heart, those things which are only to be read. This too might only be referring to having learned something new that was written, which, as it is a form of *Kabolas HaTorah*, must be transmitted and received in its original format - written. Once it is reviewed many times and becomes well-known, like *Krias Shema*, it then becomes permissible to say it by heart.

## A Lesson Can Be Learned From:

Early in the morning of Erev Rosh HaShanah, all the Jews were quietly walking through the dark streets of Berditchev, headed toward the Shul and Selichos. All, except for R' Levi Yitzchok, who walked right past the Shul carrying a large bottle of vodka, a container of herring and some freshly baked Kichelech. Soon, R' Levi Yitzchok arrived at the local inn/tavern where he found empty bottles strewn about and the floor full of snoring bodies. Gently tugging at the tzitzis of one man, R' Levi Yitzchok said: "Reb Yid, your throat must be dry from snoring. Here, take a drink of vodka and a bite of refreshment". The Jew opened his eyes but drew away from R' Levi Yitzchok in horror. "What ?!" he cried. "Would I drink before washing my hands, or eat before davening ?!" R' Levi Yitzchok moved on to another sleeping Jew, and then another, with the same result. However, upon nudging several gentile yokels, he met with an entirely different response and soon, all the food and vodka was gone. R' Levi Yitzchok raised his eyes and said: "Ribono Shel Olam ! See how a Jew thinks first of you every morning, while the gentile thinks of himself !" He now felt ready to end off the year with Selichos and hope.

**P.S.** Mazel Tov to the Nayowitz family upon the engagement of their son Eyal. Sholosh Seudos sponsored this week by the Soofian and Werberger families.

This issue is dedicated:  
לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240  
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