



IMPORTANCE OF

The *Mishna* (*Avos* 2:12) states in R' Yosi's name that **all** one's deeds should be done **לשם שמים**. Rabbeinu Yonah explains that one's simple activities such as eating, drinking and sleeping should all be done with the *Kavanah* to enhance one's ability to perform *mitzvos*. This is codified as well in the *Shulchan Aruch* (א"ח 231). The *Gemara* (*Pesachim* 68b) states that every year, on *Shevuos*, Rav Yosef would have a special meal prepared, saying: **אי לא הוהא יומא דקא גרים כמה יוסף איכא בשוקא** – if not for the fact that this day (*Shevuos*) had caused (me to learn *Torah*) there are many (people) called Yosef in the marketplace. *Rashi* explains that Rav Yosef recognized and appreciated that it was his *Torah* that distinguished (and elevated) him over other Yosefs. The *Meforshim* ask: how could Rav Yosef make such a statement when the *Gemara* (*Sotah* 49b) presents Rav Yosef as the archetypal humble person? R' Tzvi Lisker ZT"l in his *Sefer* **הישר והטוב** answers that Rav Yosef was referring to the influence of the *Torah* upon his daily activities. As he was occupied in *Torah* study, his eating, sleeping etc.. were all infused with the attribute of **לשם שמים**. Thus, those activities were by definition elevated over the very same activities performed by others who did not (necessarily) have *Torah* and *mitzvos* as their goal. This is hinted at in the *Posuk*: **כי המצוה היאת... במיך ובלבבך לעשותו** which may refer to taking that which is in one's mouth (*i.e.* eating and drinking), and by having the proper *Kavanah* in one's heart, it is possible **לעשותו** – to turn it into a *mitzvah*.

QUESTION OF THE WEEK:

When the *Gemara* (*Sotah* 2a) states that a *Bas Kol* rings out 40 days before a child is conceived to announce "*Bas Ploni LiPloni*", does it do so for non-Jews as well as Jews?

ANSWER TO LAST WEEK:

(Who can be buried next to a *Tzadik* but not a *Chosid*?)
 The *ShaCh* (י"ד 362:6) quotes the *BaCh* who ruled that although one may bury a *Baal Teshuvah* next to a *Tzadik Gomur* (whom the *Gemara* in *Berachos* 34b depicts as on a "lower" level than a *Baal Teshuvah*), one should nevertheless not bury a *Baal Teshuvah* next to a *Chosid* (according to the *Gemara's* definition of a *Chosid*).

DIN'S CORNER:

One who is unable to *daven Selichos* with a *minyan* may not say the *Sholosh Esrei Midos* (*Hashem, Hashem*) in the manner of *Tefilah* but may read it using the *Trup* (tune) that is used when it is read from the *Torah*. He should also skip references to it such as: **וזכור לנו היום ברית שלש עשרה**. He should also not say those requests written in Aramaic, such as **מחי ומסי** and **מדי בשמיא**. (*Mateh Ephraim* 581:21)

DID YOU KNOW THAT

The *Mishna* (*Kesubos* 104b) distinguishes between a widow who returns to her father's house after her husband's death and a widow who remains in the marital home after his death. In both cases, she is to be supported from her dead husband's estate. However, in one case, she may claim her *Kesubah* at any time, while in the other case, she may only claim it up to 25 years; beyond that, she is deemed to have relinquished it. Abaye asked Rav Yosef, does this mean that if she puts in her claim before the *Shekiyah* (sunset) at the end of the 25 years she gets the *Kesubah*, but if she makes the claim a few minutes later, after the *Shekiyah*, she is deemed to have been *Mochel* it? In those few minutes? Rav Yosef answered that, yes, the measures of *Chazal* are exact. A *mikveh* is kosher only if it holds 40 *Sa'ah*. If even a minute amount is missing, it is no longer a kosher *mikveh*. The *Panim Meiros* (2:174) notes that Abaye mentioned *Shekiyah*, rather than *Tzais HaCochavim* (when stars come out) because after *Shekiyah*, although it is not yet the next day (the *Yahrtzeit*), the doubtful twilight period has ended the 25 years, precluding her from claiming a *Kesubah*. The *Yahrtzeit* day itself is deemed the first day of the next year, not the last day of the previous year. As such, when Moshe, who was born and *Niftar* on the 7th of Adar, said: **בן מאה ועשרים שנה אנכי היום**, was he not already into year 121, if it was his birthday? *Tosafos* (*Menachos* 30a) suggests that Moshe said this on Adar 6. The *Gemara* (*Kidushin* 38a) states that *Hashem* completes the years of a *Tzadik* to the day and month, - **מספר ימיו אמלא**. The *MaHarsha* says the *Posuk* does not say **מספר שנתיו אמלא** because by arranging the *Tzadik's* *Petirah* on his birthday it makes only the days perfectly **מלא** while still always entering into the next year.

A Lesson Can Be Learned From:

Several years before the *Petirah* of R' Chaim Kreisworth ZT"l, Rav of Antwerp, he asked someone close to him, during *Aseres Yemei Teshuvah*, to give him some *Musar*. Unsure of what he should say, the young man replied that he was afraid he would anger the Rav with his observation. R' Chaim said that he would be angry if he didn't say what was on his mind so the young man mentioned how surprised he was to see R' Chaim staying so late at weddings, well into the meal, instead of leaving early as other *Rabonim* do, to return to their learning. R' Chaim explained that when he assumed the position of Rav, he noticed that one consequence of Antwerp's large diamond industry and many wealthy people was a tendency for attendees at *Chasunahs* to behave in a non-*Tzniusdik* manner, such as is common at gentile weddings. However, for as long as R' Chaim was present at the *Chasunah*, this behavior did not manifest itself. He therefore decided to stay as long as possible, to prevent the **פירצה** "Boruch Hashem I have been successful and the *Michshol* is almost completely gone".

P.S. Mazel Tov to the Yaakov Miller family upon the birth of a son. May they be *Zocheh* to a *Bris B'Zmano* and much *Nachas*. *Sholosh Seudos* sponsored by the *Schmerhold* family. *Selichos* **מוצש"ק** 12:45 AM

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
 As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use