



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	4:14	4:26	7:45			9:38
Shabbos		4:14	3:15	3:55	9:00	9:38
Sunday		4:25	5:00		7:30	9:38

IMPORTANCE OF ...

The Gemara (Taanis 5b) states that during a meal with R' Nachman, R' Yitzchok was asked to say some Torah. R' Yitzchok quoted R' Yochanan who said that one should not speak during a meal lest the food enter his windpipe instead of the esophagus, which could be dangerous. After completing the meal, R' Yitzchok then quoted another famous statement of R' Yochanan's that **יעקב אבינו לא מת** - Yaakov Avinu did not die. The Binyan Ariel explains that R' Yitzchok was hinting to R' Nachman that the Gemara (Berachos 46a) says: **אורח מברך** - the guest leads the bentsching. Where is this hinted to in **יעקב אבינו לא מת**? The Gemara (Pesachim 119b) says that when Hashem will arrange a meal for the Tzadikim, and it will be time to bentsch, Avraham will decline because he bore Yishmael; Yitzchok will decline because he bore Aisav; Yaakov will decline because he married 2 sisters; Moshe will decline because he didn't enter Eretz Yisroel; Yehoshua will decline because he had no son; but Dovid will accept and consider himself the best candidate. The ShaLoh explains that since Dovid descended from Ruth the Moabite, he is the most guest-like, and **אורח מברך**. However, if all the others had a flaw, perhaps Dovid was chosen by default, which does not prove that **אורח מברך**! It must be that the ShaLoh held that Yaakov's marriages to 2 sisters were permitted, as many Meforshim explain, removing his flaw, and still, Dovid was more appropriate as the **אורח**. However, if Yaakov had no flaw, why is he not counted among the 4 who died only because death was decreed for mankind (בעטוי של נחש), but who died without sin? Therefore, R' Yitzchok says: **יעקב אבינו לא מת** - Yaakov is not included with the 4 who died without sin because he did not die. As such, he would have been appropriate for bentsching. Why was Dovid chosen? Because he is a guest, and **אורח מברך**.

QUESTION OF THE WEEK:

From where do we derive that *Bitul* occurs with 60 times?

ANSWER TO LAST WEEK:

(If a man's name is Abba, may his children call him **אבא**?)
Yabia Omer (ד"ר 2:15) states that Abba is an important name, and as such, a son may use it here. Also, it would be too difficult to train the son to use a different title such as Avi etc.. instead of Abba. However, if one tries and is successful, he should be blessed!

DIN'S CORNER:

One may put clothing into a washing machine on Friday and allow the machine to wash them, and continue washing into Shabbos, provided there is a need for the clothing to be washed and ready immediately after Shabbos. (Yechave Daas 3:18)

DID YOU KNOW THAT

The Gemara (Kesubos 50a) states that according to R' Shmuel b. Nachmeni, the words: "**עושה צדקה בכל עת**" (being charitable at all times) refer to one who raises orphans in his house and marries them off. In fact, the MaHarsha (Shabbos 31b) comments on the phrasing of **עסקת בפריה ורביה** (one of the 6 questions everyone will be asked in Heaven), that the question asks **עסקת** (were you occupied) rather than **קיימת** (did you fulfill), to include those who married off orphans. Nevertheless, R' Shlomo Kluger suggests that since the Gemara (Sanhedrin 19b) states that one who raises an orphan is credited as if he bore him, it stands to reason that one can fulfill the mitzvah of **פרו ורבו** with such a child as well. The Minchas Yitzchok (5:44) ruled that when writing a Kesubah for an adopted child, one should endeavor to write them down as: **בן** or **בת**, using the biological parent's name. If it is not known, one should write: **יוסף דמתקרי יוסף בן שמעון**, where Shimon is the adoptive father, to prevent embarrassment. When the Kesubah is read, the words **יוסף דמתקרי** may be read quickly (or even skipped entirely). This may also be used to explain Rashi's comment, when Yaakov found Ephraim and Menashe unworthy of a beracha and Yosef showed his father the documents of **אירוסין** and **כתובה** with which he had married their mother Osnas. If Osnas was not an appropriate wife, even if Yosef had arranged a proper marriage, it should not have been sufficient! However, the Baalei Tosafos explain that Osnas, referred to as Osnas the daughter of Potiphara, was in reality the daughter of Dina, and was only raised in Potiphar's household. As such, when Yosef showed Yaakov the marriage documents, they said that Osnas was the daughter of Dina, and was **מתקרי** - only called daughter of Potiphara, for he had adopted her. In this way, Yaakov was assured of her lineage and was thus able to bless her sons.

A Lesson Can Be Learned From:

R' Shimon Shkop, while learning in the Volozhin Yeshiva, became engrossed in the words of a specific Rashbam in Maseches Bava Basra. R' Shimon had much difficulty understanding what the Rashbam meant. Finally, he approached his Rosh Yeshiva (the Netziv) and outlined his difficulty. The Netziv replied resignedly that he had davened several times at the grave of R' Chaim of Volozhin, in order that he might understand that Rashbam. R' Yehudah Zev Segal, the Manchester Rosh Yeshiva commented when hearing this that most people run to pray at a grave when someone is deathly ill, believing that somehow, such prayers might help. However, how many people understand that the words: **והאר עינינו בתורתך** must be said with an equivalent Kavanah, with the same urgency as one who davens on behalf of a **חולה**?

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

This issue is dedicated by Mr. & Mrs. James Adler:

לז"נ משה ב"ר ברוך יצחק אקרנוביץ

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לז"נ פערל ב"ר יצחק הלוי

Mazel Tov to both extended families upon the engagement ב"ט"ו of Leah Jungreis to Naftali Salomon