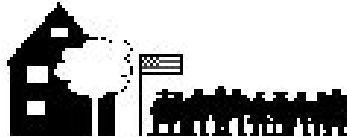


תשס"ד



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש זק"ש	פרשת: בראשית
Friday	5:45	5:55					9:59
Shabbos		5:45	5:00	5:35	9:00	9:59	
Sunday		4:50			7:30	9:00	

IMPORTANCE OF

The *Mishna* (*Yevamos* 65b) states that only men are obligated in the *mitzvah* of פרו ורבו (procreation). This is derived from the word וכבשה (and conquer it), which apparently applies only to those who engage in battle (i.e. men). However, the *Gemara* (*Bava Basra* 13a) says that a master must free someone who is a half-slave (and half-free) in order to permit him to marry and fulfill the Rabbinic *mitzvah* of: לשבת יצרה (the world was created to be inhabited). *Tosafos* says that this *mitzvah* (לשבת) also obligates women. The *Mishna* (*Kesubos* 63a) states that a man who refuses to marry his betrothed is penalized 3 *dinar* a week (added to her *Kesubah*). The *Gemara* (*ibid* 64a) explains that this is effective, despite the fact that she is not obligated to procreate, because she can claim that she wants a child to help her in her old age, and to bury her. The *Har Tzvi* quotes Rav Arieli who asks: why doesn't the *Gemara* also raise לשבת, a *mitzvah* in which she is obligated, as a valid claim for her to demand he divorce her, so she can marry another? The *Har Tzvi* answers that some *Meforshim* explain why the *Gemara* which discusses the half-slave, requires the master to free him in order to fulfill לשבת, rather than פרו ורבו, because the (free half of the) half-slave is *Potur* from פרו ורבו as an אנוס (he is forced by his circumstances). לשבת on the other hand, is a general *mitzvah* incumbent upon everyone, creating an obligation for *Beis Din* to arrange the half-slave's release. As such, when the half-slave is freed because of לשבת, his individual *mitzvah* of פרו ורבו will then obligate him to get married and procreate, which will also fulfill לשבת. With regard to a betrothed woman, however, even if *Beis Din* were to force her husband to divorce her, she is still not personally obligated in פרו ורבו and she might not remarry after all. As such, *Beis Din* would not accept לשבת as a valid claim.

QUESTION OF THE WEEK:

Which *Tefilah*, universally recited several times a day by many, was originally instituted for minor children (קטנים) to recite?

ANSWER TO LAST WEEK:

(Does the *Malach* teach the whole *Torah* to girls in the womb as well?)

According to the theory that one's upper lip depression is a sign that the *Malach's* teachings were removed, since women have it too, they must have also learned the whole *Torah*.

DIN'S CORNER:

If one eats a meal in the house of a non-Jew, he is to replace the phrase in *bentsching*: הרחמן הוא ישלח לנו ברכה מרובה בבית הזה with: הרחמן הוא ישלח לנו ברכה מרובה בהליכתנו ובישיבתנו. However, he may still say: ... הרחמן הוא יברך את בעל הבית הזה as we deem בעל הבית to refer to the organizer of the meal. Yet, even in a Jew's house or office, where everyone eats their own food, they may replace: בעל הבית הזה with: אותנו. (*MB* 193:27)

DID YOU KNOW THAT

The *Midrash* (*Bereshis* 18:6) derives that the *Torah* was given (and the world created) with *Lashon HaKodesh*, from the *Posuk*: לזאת יקרא אשה כי מאיש לוקחה זאת. The *Shulchan Aruch* (*א"ח* 85:2) rules that one may use *Lashon HaKodesh* to speak of mundane matters (not *Torah* or *Tefilah*) in a bathhouse. The *Sefer Chasidim* recommends that one still be *Machmir*, and the *Chasam Sofer* (*ibid*) notes that for this reason, our ancestors stopped using *Lashon HaKadosh* upon being exiled to Bavel, which was full of *Avodah Zarah*, using Aramaic instead. The *Gemara* (*Menachos* 34b) states that the word טוטפת is a composite of טט - a Caspian word, and פת - an Afrikan word. The *Divrei Yatziv* (*י"ד* 53) suggests that this is a *Remez* to the fact that when the *Bnei Yisroel* will go into *Golus* they will have to know other languages because they will no longer be permitted to use *Lashon HaKadosh*. As a result of this disuse, we (Ashkenazim, at least) have forgotten how to enunciate *Lashon HaKodesh* properly, to the point where some *Poskim* (*Kav Zahav* 1) suggest that we might really be better off *davening* in another language which we speak correctly, but we continue to use our (incorrect) *Lashon HaKodesh* so that we don't end up forgetting *Tefilah* entirely. The *Gemara* (*Megilah* 24b) states that we do not allow a *Kohen* from Haifa or Beis Sha'an to *duchan*, because they confuse an *aleph* (א) with an *ayin* (ע), and since the *Torah* requires that they *duchan* only in *Lashon HaKodesh*, it must be said correctly. However, the *MaHarit* (*אהע"ב* 2:16) asks, could it be that Haifa and Beis Sha'an never had *Birchas Kohanim*? We must assume that they did, and that everyone understood the *Kohanim*, since they all spoke the same way. It was in other cities, where they were not understood, that they were restricted. As such, it would appear that if understood, even a somewhat erroneous rendition would still qualify as *Lashon HaKodesh*.

A Lesson Can Be Learned From:

During the time that the Belzer Rebbe, (R' Aharon) was in a Jewish ghetto, he was in need of a glass of milk every day. There were men who were willing to take the risk of leaving the ghetto, visiting a nearby farm and supervising some of the milking in order to obtain the one glass needed. One day, in order to avoid the guards, it took longer than usual for the messenger to reach the farm. When he arrived, the milking was already over, but the farmer was prepared to give him the usual glass of milk. The man decided that the question of the Rebbe's health was paramount so he took the cup and later placed it before the Rebbe. For a long time, the Rebbe did nothing until the man moved the cup closer, where a seemingly careless gesture by the Rebbe caused it to spill out. The man asked the Rebbe why he hadn't drunk it and the Rebbe said "I didn't see any milk". The man told the Rebbe what had transpired, and the Rebbe remarked: The *Shulchan Aruch* (*י"ד* 115:1) says "milk milked by a non-Jew, and the Jew does not see it".

P.S. Sholosh Seudos sponsored this week by the Meckler family. There will be a *Siyum* at that time.

This issue is dedicated by the Adler family of Efrat:

לע"נ ר' צבי ב"ר יהושע אדלר

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

ול'נ פערל ב"ר יצחק הלוי

לע"נ רבקה ב"ר מנחם מאיר