



	Candles	Mincha	DafYomi	Shiur	Shachris	סוף ש"ס
Friday	5:42	5:52				10:00
Shabbos		5:42	4:45	5:35	9:00	10:00
Sunday		5:47	5:20		8:00	10:01

## IMPORTANCE OF ....

The *Gemara* (*Shevuos* 35b) states that every mention of אדוני in connection with Avrohom refers to Hashem, except for in the *Posuk*: תעבור מעל עבדך ..... אדוני אינו מצאתי, where אדוני refers to the angels, to whom Avrohom said, please don't leave. R' Chanina and R' Elazar disagree, stating that this אדוני also refers to Hashem. The *Gemara* then establishes that Rav, who said that *Hachnosas Orchim* is greater than receiving the *Shechinah*, must hold like R' Chanina and R' Elazar, since according to their opinion, Avrohom asked Hashem to wait while he attended to the angels. The *Gemara* (*Bava Metzia* 86b) states that when Hashem came to visit Avrohom and saw how Avrohom was changing bandages, Hashem did not wish to stay, thus inspiring Avrohom's request that Hashem not leave. *Tosafos* asks, doesn't the *Gemara* (*Shabbos* 127a) state that Avrohom wanted Hashem to wait while he attended to the angels, from which we learn the significance of *Hachnosas Orchim*? The *MaHarsha* answers that Avrohom's request was sparked by Hashem's unwillingness to stay and watch his discomfort, while the *Gemara* (*Shabbos*) derives the importance of *Hachnosas Orchim* from the fact that Hashem did stay, and continued conversing with Avrohom after the angels had left. However, this theory could work even if אדוני meant the angels, which is against the *Gemara* in *Shevuos* which states that the lesson concerning *Hachnosas Orchim* can only be derived if אדוני means Hashem. The *Kol Mevasser* (1:44) suggests that we see from the *Gemara* (*Kidushin* 43b) that Uriah was convicted of rebellion (מרדה) against Dovid for having referred to Yoav as אדוני יואב – my master Yoav, which is improper in front of a king. As such, it would be equally improper for Avrohom to use the word אדוני, regarding the angels, in front of Hashem. Therefore, according to those who say אדוני meant the angels, Hashem must have already left, and only returned after the angels had gone, which does not offer any proof regarding *Hachnosas Orchim*. Only if אדוני means Hashem, and Hashem stayed, would it work.

## QUESTION OF THE WEEK:

The *Shulchan Aruch* (א"ח 180:5) states that a knife should be covered during *Birchas HaMazon*. Wood and plastic knives too?

## ANSWER TO LAST WEEK:

(Where is it preferable to live – a large or small city?)

*Rashi* (*Kidushin* 49b) states that in a large city, living conditions are more crowded and goods are more expensive. *Rashi* (*Kesubos* 110b) adds that in a large city, the houses are too close together, providing little air, while in the smaller cities, there are gardens and orchards next to the houses, and the air is better.

## DIN'S CORNER:

It is preferable לכתחילה to finish the *brocho* before *Krias Shema* - together with the *Shliach Tzibur*, so as not to say *Amein* after it, as there are those who hold it would be a *Hefsek* (interruption) to do so. If one finished before the *Shliach Tzibur*, he should answer *Amein* to the *brocho*. (MB 59:24)

## DID YOU KNOW THAT ....

The *Mishna* (*Kidushin* 62a) states that if a man betroths a woman and then states that he thought she was a *Kohenes*, or wealthy, when in fact she was not, the *Kidushin* is nevertheless valid, because she did not mislead him. The *Atzmos Yosef* notes that the *Mishna* could have said the *Kidushin* is valid because the man hadn't made it explicitly conditional on his assumption. Since the *Mishna* did not say that, apparently, if the woman told him she was a *Kohenes* or wealthy, when she was not, the betrothal would be invalid, even if not made conditional, because he relied on her deceit. However, the *Noda BiYehuda* (אה"ע 2:50) was asked regarding a divorced woman who told a *Kohen* she was a widow, and on that basis, he married her. When he discovered the truth, he abandoned her and later died leaving behind an elderly brother whose whereabouts were not known. The *Noda BiYehuda* did not invalidate the marriage, despite her deception, and she could not remarry without receiving *Chalitzah*. In a later *Teshuvah* (80) the *Noda BiYehuda* again refused to invalidate a marriage where a married *Mumar* (apostate) went around marrying other women, stealing their assets and then disappearing. Apparently, some responsibility exists to check a would-be-spouse's background and credentials instead of simply relying on what he/she said, and then claiming מקח טעות. Still, Hashem agreed with Avimelech's claim of having clean hands, and having been deceived by Avrohom and Sarah, both of whom had claimed to be brother and sister. On this basis, the *Mishna Halachos* (12:483) concluded that a man had grounds to claim מקח טעות after having married a young woman from a fine family, only to discover afterwards that she had been born illegitimately to a gentile, adopted through an adoption agency as an infant, converted with *Tevilah* by *Beis Din*, and in an attempt to hide this, her adoptive family had moved to another country where they were not known, and where they pretended that she was their natural daughter. Although reluctant to rule against the marriage without concurrence from 2 other *Poskim*, the *Mishna Halachos* held that no claim could be made if the husband hesitated in any way, however briefly, upon discovering the truth, as even a momentary acquiescence, even resignedly, could validate the marriage.

## A Lesson Can Be Learned From:

A young Gerer Chosid became a Chasan, but unfortunately, a few weeks before the Chasanah he had an accident and broke his leg. As he was sitting in the Beis HaMidrash one day, the Gerer Rebbe - the Lev Simcha, walked in. Noticing the large cast on the Chasan's leg, the Rebbe stopped and inquired when the Chasanah would be. The Chasan said it was 2 weeks away. The Rebbe told him that he was sure the cast would be removed in time for the Chasanah because a Chasan is forgiven for all of his sins when he gets married, and the *Posuk* (*Tehillim* 103:3) states: ויחלואיכי - [when Hashem] forgives all one's sins. [He] heals all of his ailments. The doctors didn't share the Rebbe's optimism, wanting to keep the cast on longer to heal better. However, the Chasan insisted on following the Rebbe's "prognosis", removed the cast for the Chasanah, and healed just fine.

**P.S.** Mazel Tov to the Grossman/Kin family upon the Chasanah of their daughter Chani. Sholosh Seudos sponsored by the Gottheil family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק חלוי ולז"נ אברהם ב"ר יעקב חיים

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