



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:31	4:43	7:45			9:43
Shabbos		4:31	3:45	4:10	9:00	9:43
Sunday		4:45	5:15		7:30	9:43

### IMPORTANCE OF ....

The Gemara (Sanhedrin 19b) states that one who raises an orphan in one's home is deemed by the Torah as if he bore him. The Gemara proceeds to give three examples: 1) Naomi, who raised Oved, son of Rus and Boaz; 2) Bisyah (daughter of Pharaoh), who raised Moshe, son of Yocheved and Amram; and 3) Yosef, who supported all of Yaakov's children. The MaHarsha explains that the term "orphan" could apply in all these cases, since the Midrash says that Boaz died on the night that Oved was conceived; Moshe's parents were unable to disclose that they were his parents; and Yosef continued to support all of Bnei Yisroel even after Yaakov died. This may be the meaning of Yaakov's statement to Yosef: ומולדתך אשר הולדת אחריהם – referring to the possibility of other children for Yosef, when we do not find that he bore any. The Gemara (Berachos 55b) states that when one enters a city and is afraid that he may encounter an עין הרע (evil eye) while there, he should place the thumb of his left hand on his right hand and say the following: "I, (ploni) son of (ploni), come from the descendants of Yosef, over whom an evil eye has no power." This is derived from the Posuk: בן פרת יוסף בן פרת עלי עין, where the Gemara states (ibid) that it should be read "Olay Ayin" to reflect that Yosef and his descendants are above the עין הרע. The Chida and others note that most of Klal Yisroel cannot state unequivocally that they descend from Yosef, so how can Chazal recommend saying such a thing for everyone? The answer is that Yosef was deemed to be a parent over all of Yaakov's children for supporting them. As such, Yosef is truly an ancestor to everyone, regardless of which Shevet a particular person may come from.

### QUESTION OF THE WEEK:

Where would a firstborn son, one of several full brothers, be entitled מן התורה to receive more than פי שנים (double) from his father's inheritance?

### ANSWER TO LAST WEEK:

(Where would 4 people be חייב for something but be פטור if a 5<sup>th</sup> joins in?)  
If 4 people carry something in the Reshus HaRabim on Shabbos that requires 4 people in order to carry it, they are all חייב. However, under the rule of שנים שעשאוהו, if more than the necessary amount of people engage in a חילול שבת, they are not חייב, because each could argue: "I am not necessary to the act".

### DIN'S CORNER:

One may not use door-knockers or make any attention-grabbing sound on the door on Shabbos, even if not electrical. An exception is available for someone who is trying to get into the house to sleep, since that is a significant צורך שבת, and one may use a regular door-knocker in such a case to attract attention. Preferably, this should be done with a שינוי. (Biur Halacha 338)

### DID YOU KNOW THAT ....

The Gemara (Bava Basra 154a) relates that someone in Bnei Brak sold property that he inherited from his father and then promptly died. Other relatives wanted to invalidate the sale on the grounds that the seller was still a minor when he died, and they asked R' Akiva if they could exhume the body and examine it for signs of adulthood. R' Akiva said they could not, as it would constitute ניוול - violation of the body, which is forbidden. A question once arose in London, if a corpse could be autopsied to provide valuable medical data, useful to save other lives. As such, it should be deemed הצלת נפשות and should constitute an honor to the deceased, much the same way that embalming Yaakov and Yosef was an act of כבוד. The Noda BiYehuda (2:210) disagreed, forbidding it unless there was a real הצלת נפשות situation at hand, arguing that this would open the door to many Issurim being circumvented with such an excuse. The Chasam Sofer (336) adds that one normally may also not derive benefit from a corpse. However, since one may obtain a רפואה even from things that are אסור בהנאה, it was necessary for the Noda BiYehuda to establish the Issur as he did. The לקט הקמה describes how the embalming fluid was inserted through Yaakov's navel. The Chasam Sofer points out that normally, embalming requires that the internal organs and intestines be removed so as not to preserve the body's excretions. However, in Yaakov's case, the Posuk says: ויגוע, which according to the Ramban (end of Chaye Sarah) indicates that Yaakov died after an intestinal disease, which would have cleaned him out and allowed the embalmers to leave his body intact. Yosef, on the other hand, was preserved in the regular way, as the Posuk does not say ויגוע. This is why Yosef's remains are always referred to as עצמות יוסף, since his insides had been removed to facilitate the embalming.

### A Lesson Can Be Learned From:

Rabbi Ephraim Zalman Margolis of the city of Brody was a Gaon but also a gentleman. He took very seriously the Rambam's statement that a Talmid Chochochom must always dress neatly and cleanly. Although R' Ephraim Zalman was a wealthy man, the only extravagance that he permitted himself was an expensive silk hat. One day a nobleman met him in the street and, looking him over, remarked "Why do you Jews seem to spend so much on expensive hats, but not nearly so much on your other clothing? We do the very opposite. Our clothing is always first-rate and impeccable, but we don't spend very much on our hats. In fact, most of the time we go bare-headed and don't even need a hat!" R' Ephraim Zalman replied: "The answer is simple. You non-Jews are very preoccupied with your bodies and this is reflected in the way you dress. We, on the other hand, are more concerned with our heads. Our preoccupation is with education, knowledge and truth. This is why we take such care of our heads, keeping them covered and protected."

**P.S.** Sholosh Seudos sponsored this week by the Gottheil family.