



| | Candles | Mincha | Daf Yomi | Shachris | סדק"ש |
|---------|---------|-----------|----------|----------|-------|
| Friday | 4:24 | 4:34 | | | 9:09 |
| Shabbos | | 1:45/4:24 | 4:00 | 9:00 | 9:10 |
| Sunday | | 4:34 | 5:00 | 8:00 | 9:10 |

IMPORTANCE OF

The Gemara (Yoma 28b) derives from the Posuk: ויהי כי זקן יצחק that Yitzchok was a זקן ויושב בישיבה - an old man, sitting [and studying] in a Yeshiva. The Gemara also derives from the words: זקן ויושב בישיבה that Avraham too was a זקן ויושב בישיבה. The Gemara (Bava Metzia 87a) derives from the same words, that Avraham had asked Hashem for signs of aging, to help distinguish between him and Yitzchok. The connection between these two דרשות can be as follows: The Panim Meiros wonders whether a מחבר (an author) must reveal his identity in his ספר or whether it is better not to. The Yetev Lev points out that in matters of Halacha, a מחבר is obligated to reveal his name, especially where his opinions disagree with earlier Poskim. This is implied by Chazal in the Gemara (Berachos 31a) where the Gemara says that one should not take leave of one's friend without mentioning a דבר הלכה upon parting, שמתוך כך זוכרהו, - through this [Halacha] he will remember him, i.e., one tends to remember he who disseminates Halacha. However, concerning Agadah (statements of a non-Halachic nature), the Yetev Lev holds that the author's identity is not important - the writings will survive on their own merit if they find favor. Therefore, since both Avraham and Yitzchok were labeled: זקן ויושב בישיבה, it was critical that those who learned Halacha from them be able to identify which one of them was their source. As Avraham and Yitzchok looked the same, the potential for confusion was obvious. Therefore, Avraham asked for signs of old age, to help their respective Talmidim distinguish between him and Yitzchok.

QUESTION OF THE WEEK:

Where do we find that kosher food mixes with non-kosher food, and the kosher becomes non-kosher while the non-kosher becomes kosher ?

ANSWER TO LAST WEEK:

(When would it be necessary to listen carefully to Chazoras HaShatz ?) The Shulchan Aruch (אור"ח 126) rules that if a Chazan becomes confused or is too weak to continue Chazoras HaShatz, a substitute takes over from the beginning of the brocho he was at. Ateres Zekainim says that לכתחילה the substitute should be one who had listened well to Chazoras HaShatz. Otherwise, some hold that he must start over from the beginning.

DIN'S CORNER:

One who believes his cognitive ability and memory to be weak, may not use such an excuse to refrain from establishing regular times for Torah study. One receives S'char for the time spent studying, rather than based on what he retains. If one does so, he will merit that in future (Olam HaBa) he will be able to grasp what was too difficult for him to understand in Olam HaZeh. Additionally, he should daven for enhanced ability and memory, he should spend extra time and Kavanah when saying Birchos HaTorah and the Tefilah of Ahavah Rabbah, and he should involve himself in those activities deemed a Segulah such as studying in a Beis Medrash, out loud, and kissing the Sefer before and after using it. (Piskei Teshuvos 155:2)

DID YOU KNOW THAT

The Mishna (Kesubos 59b) lists several things that a wife must do for her husband, such as cooking, baking, laundering and other household tasks. The Gemara (ibid 58b) discusses the right of a wife to state: איני ניוזנת ואיני עושה - I relinquish all claim of support from my husband (which is a Rabbinic obligation) in return for which I will keep any income from my work. If a woman exercised such a right, would she also be relieved from performing the tasks listed in the Mishna ? The Rishonim disagree over this - the Rashba and RaN obligating her; Tosafos and the Rosh relieving her. Apparently, the Rashba and RaN consider the enumerated tasks in the Mishna to be Torah obligations, which she cannot be relieved of by exercising her right to give up Rabbinic support. The Mishna (Kidushin 22b) states that a gentile slave can be acquired through a Kinyan Chazakah, which is performed when the slave does something for the master which demonstrates the master's ownership of him. Kinyan Chazakah is also effective when acquiring real property, where the buyer performs a proprietary act on the property to demonstrate ownership. The Gemara (Kidushin 2a) establishes that betrothal of a woman may be performed in one of 3 ways - with כסף (money), שטר (document) or ביאה (relations). Money is derived from: קיחה קיחה משדה עפרון - a Gezerah Shaveh using the word קיחה to describe Avraham's acquisition of Ephron's field, as well as to describe betrothal (כי יקח איש אשה). Tosafos asks: if we derive the use of money as a Kinyan for betrothal from its use in Avraham's real property transaction, perhaps we should also derive the use of Chazakah as a valid Kinyan for betrothal, as it also works to acquire real property. By performing one of the above tasks for her husband, perhaps his "mastery" is demonstrated, which should effect betrothal. The Divrei Yatziv (57 אה"ע) suggests that with Gezerah Shaveh derivations, the subject matter is rarely if at all stated. Here too, קיחה קיחה alone would have been sufficient. Why are the words משדה עפרון always used ? It is to teach that we are not simply deriving acquisition methods from real property for betrothal, but that we must derive from the actual transfer of Ephron to Avraham. And when a non-Jew transfers to a Jew, Kinyan Chazakah may not be employed.

A Lesson Can Be Learned From:

A non-observant man whose married daughter was very ill asked his "Rabiner" to travel to Sanz and receive a brocho from the Sanzer Rav. The Rabiner arrived on Tuesday and immediately gave in a Kvitel to the Rebbe, who did not respond. He did so again on Wednesday, Thursday and Friday. Finally, on Motzai Shabbos, the Sanzer Rav told him that the daughter would recover if the family agreed to 3 conditions: 1) She must cover her hair; 2) They must kasher their whole house; and 3) They must close their stores for Shabbos. Having "no choice", they agreed, and the woman recovered. After a year went by, the father and son-in-law agreed that enough time had passed, and they reopened their stores on Shabbos. On the first such Motzai Shabbos, the daughter suddenly and inexplicably passed away.

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי
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