



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: חיי שרה	זק"ש
Friday	5:33	5:43					10:04
Shabbos		5:33	4:45	5:25	9:00		10:04
Sunday		4:40	5:30		8:00		9:05

IMPORTANCE OF

The *Gemara* (*Kesubos* 67b) states that R' Chanina would send 4 *zuz* to a certain poor man every *Erev Shabbos*. One week, he asked his wife to deliver the money. When she returned, she told him that the man didn't need his money, as she had overheard members of his household asking him if he wished to dine on a silver tablecloth or a gold one. R' Chanina replied that this illustrates what R' Elazar meant when he said that we must be grateful to swindlers who provide us with an excuse, when we don't alleviate the plight of every seeming pauper in our midst. Does R' Elazar mean that we have the right to be suspicious of everyone who seeks assistance? One might also ask how Eliezer stood by with all of his men and let a 3-year-old Rivka run back and forth to bring water for all of them and their camels. Some *Meforshim* suggest that a true proof of Rivka's commitment to *Chesed* would not emerge from her providing water to an obviously handicapped person. However when several strong, healthy men ask for water and she delivers it without hesitation, despite her probable suspicion that they were taking advantage of her, she displayed her suitability to join Avrohom's house. The *MaHari Mintz* (7) criticized an attempt within his *Kehilah* to change the custom of *Hachnosas Orchim*. The procedure by which the poor were invited to homes for meals was by lottery, where each host would draw a name and then go over to invite his selected guest. Some wanted to change it so that the poor would draw the lots and then approach their hosts. The poor felt embarrassed by this, and were inclined not to show up there anymore. The *MaHari Mintz* cited the *Gemara* (*ibid*) which related how Mar Ukva and his wife, rather than be identified by the pauper they were helping, chose to run away and hide in an oven. Although the pauper himself apparently did not mind being embarrassed by a confrontation, they were still prohibited from being a party to such embarrassment. Certainly, to do anything to cause such embarrassment is clearly forbidden.

QUESTION OF THE WEEK:

What is the maximum amount of *Sheilos* that one may ask a *Rav* or *Dayan* concerning a topic?

ANSWER TO LAST WEEK:

(Must wood and plastic knives be covered for *Bentsching*?)

The 2 reasons for covering knives are: 1) They are metal which shortens life; and 2) Someone once stuck a knife in himself from *Tzaar* over the *Churban*. R' Zilberstein (עליו לשבח) - *VaYikra*; *Tesh*. 128) thus rules that wood and plastic needn't be covered.

DIN'S CORNER:

If one has an electrical appliance that would require *Tevilah* in order to use it for food (preparation or eating) but because of its electrical components *Tevilah* is not possible, one should have a Jewish craftsman remove a part from it in such a way that the appliance can no longer work, and then reattach it. It will then not require *Tevilah*. (*Kovetz Teshuvos* 1:3:2)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 78a) states that if a man tells his wife to take her *Get* that is lying on the ground in front of her, the divorce is not valid because he has not fulfilled *ונתן לה* – and he shall give it to her. However, if the *Get* is on his person and he tells her to take it, leaning toward her to assist her, the *Get* is valid because bringing it closer to her fulfills *ונתן לה*. What if a man wishes to betroth his wife, telling her to pick up the money that is lying on the ground in front of her? Do we say that the *Gezera Shava* of *היתה ויצאה היתה* which matches *dinim* of divorce to marriage, applies here as well, and as such, the betrothal is invalid unless he somehow assists her? The *Gemara* (*Kidushin* 44a) states that in certain cases, R' Yochanan distinguished between the laws of *Kidushin* and those of *Gittin*, and although Resh Lakish argued, citing the *Posuk*: *ויצאה היתה*, the sages ignored Resh Lakish and agreed with R' Yochanan. Thus, apparently, not all *dinim* are matched between divorce and marriage. The *Halachos Ketanos* (2:260) finds support for this, particularly regarding our case where the man tells the woman to pick up the *Kidushin* money, from the *Posuk*: *נתתי כסף השדה קח ממני*. Since we derive that betrothals are effective with money, from the purchase of *Meoras HaMachpela* (see *Kidushin* 2a), Avrohom's instruction to Efron to "take the money" indicates that *טלי קידושך מעל גבי קרקע* (take your betrothal money from the ground) should also be effective. As such, the *Beis Yehuda* (cited by *Shaarei Deyah* 1:138) held that where a *Kallah* was not *Tehorah* under the *Chupah*, the *Chasan* should not give her the ring himself, but should have someone else do so, even though her acceptance of the ring from a third person is equivalent to her taking it herself from where the *Chasan* left it. However, there are several other *Poskim* (*MaHaril*, *MaHarshach*) who do not agree that *טלי קידושך מעל גבי קרקע* is valid, and would thus not recommend using a third party to present the *Kallah* with her ring. In any case, the operative *Halacha* today seems to permit such a *Chupah* to proceed without any variation, allowing the *Chasan* to place the ring directly on the *Kallah*'s finger without resorting to any *Shinui*.

A Lesson Can Be Learned From:

The founder of the Edah HaCharedis in Yerushalayim, R' Eliyahu Porush, came to the Satmar Rebbe ZT"L and requested his support in a campaign to encourage all the religious Jews to join his Charedi organization. With increased membership, dues, etc... the Edah would be able to accomplish much more. The Rebbe told R' Elya that the Rambam (כלי המקדש 2:11) states that the Ketores was offered everyday on the golden Mizbeyach in the Beis HaMikdash. If one offered a Ketores on behalf of himself or even a large group, he/they would be liable for lashes in violation of: *לא תעלו עליו קטורת זרה*. The Kesef Mishna stresses the fact that even on behalf of a large Rabim, it is not the same as on behalf of a Tzibur. Thus, we see an important distinction between a Rabim, which is a group made up of many people from many places with different standards, and a Tzibur, which is identified as a group marked by a single standard. Only a Tzibur may offer the sweet-smelling Ketores, and that is what the Edah should strive to be!"

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

This issue is dedicated:

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

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