



	Candles	Mincha	DafYomi	Shiur	פרשת: שלח ש"ק Shachris	9:12
Friday	8:15	6:50/7:45				
Shabbos		8:10	6:45	7:55	9:00	9:13
Sunday		8:20	7:50		8:00	9:13

IMPORTANCE OF

The *Gemara* (*Berachos* 22b) states that if one discovered after completing *Shemona Esrei* that he had been standing next to excrement, Rabbah says his *Tefilah* is nevertheless valid. Rava says that since זבח רשעים תועבה, his sin renders his *Tefilah* a תועבה and (*Tosafos* adds) he must *daven* again. Apparently, Rava's portrayal of his *Tefilah* as תועבה is not simply an expression of sin, but rather of invalidity and non-acceptance. *Igros Moshe* (ד"ר 4:51) explains that both Rabbah and Rava would invalidate a *Tefilah* that is a תועבה. However, Rabbah does not consider a failure to check around him before starting to *daven*, as rising to the level of רשעות that would make his *Tefilah* a תועבה. As such, it seems that all *Tefilos* properly prayed are valid, regardless of who says them (even *Amei HaAretz*, *Baalei Aveiros* etc..), unless a sin was committed in the act of *Tefilah*. This may explain why *Hashem* minded when Sarah laughed at the prophecy that she would give birth. After all, it was an apparent Arab who was praying that a miracle occur for her. Even a Jew may not pray for miracles (see *Berachos* 60a). Why should Sarah have paid any attention to his prayer? However, since Avrohom and Sarah were known to be under *Hashem's* special *Hashgacha*, the certainty of the "Arab" *Tefilah* made it likely to be accepted, as the *Posuk*: ד' מבלתי יכלת ד' ואמרו הגוים ... shows *Hashem's* "concern" that even non-Jews not say that *Hashem* is incapable of miracles. As such, Sarah should have believed that *Hashem* might answer such a *Tefilah*, to prevent ואמרו הגוים. Therefore, *Igros Moshe* concludes, if one is asked to *daven* for another, he should definitely do so, even if he believes himself unworthy, since he may have a *Zechus* that will be helpful. In particular, the *Gemara* (*Bava Basra* 116a) advises one with a sick family member to ask a *Talmid Chochom* to *daven* for him. Even if the *Chochom* approached is not truly a *Chochom*, the fact that he is held to be one is sufficient, since the *Chazal* is thus fulfilled.

QUESTION OF THE WEEK:

One may not conduct one *Chupah* for 2 or more *Chasanim*. May one have one "Sheva *Berachos*" meal for 2 (or more) *Chasanim*?

ANSWER TO LAST WEEK:

(Should 3 brothers, *bentsching Mezuman*, say: ברשות אמי מודתי נבדך וכו'?)

The קונטרס שו"ת (119) of R' Yitzchok Zilberstein suggests that the *Kavod* due a parent is the same as that due to one's permanent *Rebbi*, whom if present, one must ask רשות of. Yet, צ"ע למעשה.

DIN'S CORNER:

If one swears to a sick spouse that they will not remarry after the spouse dies, or vows something to a sick person, only to take their mind off the illness, we may characterize these oaths as similar to נדרי אונסין, which are not enforceable. (SA י"ד 232:17)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 56a) states that when Bar Kamtza presented the Roman Caesar's blemished animal for a *Korban*, the *Rabanan* considered allowing it, to maintain peace with Rome. R' Zecharya b. Avkulas objected, fearing that people would derive that blemished animals may [sometimes] be offered as a *Korban*. When the *Rabanan* considered killing Ben Kamtza as a *Moser*, again R' Zecharya objected, for fear that people would assume anyone who blemishes an animal will be executed. R' Yochanan commented: The humility of R' Zecharya b. Avkulas caused the *Beis HaMikdash* to be destroyed. The *Dvar Tzion* asks: Where do we see humility in R' Zecharya's behavior? In fact, his speaking up against the *Rabanan* indicates the exact opposite! However, the *Gemara* (*Moed Katan* 17a) relates that R' Yehudah once placed a certain *Talmid Chochom* in *Nidui* (excommunication) due to unpleasant rumors about him. After R' Yehudah's *Petirah*, the *Talmid Chochom* came to the *Beis HaMidrash*, requesting that he be released from the *Nidui*. R' Ami was prepared to do so when R' Shmuel b. Nachmeni stood up and said: "When Rebbi's maid issued a *Cherem* against a father who hit his adult son, the *Rabanan* honored it for 3 years. Does the *Nidui* of R' Yehudah deserve less?" R' Zeira added that since R' Shmuel b. Nachmeni had not come to the *Beis HaMidrash* in several years, the fact that he came that day demands that he be listened to. The same may be true with regard to R' Zecharya, who was never mentioned elsewhere in *Shas*, presumably due to his humility. The fact that he spoke up in the case of Ben Kamtza was therefore reason to obey him. In the same vein, when the *Targum Yehonasan* says Moshe *davened* that *Hashem* save Yehoshua from the *Meraglim's* plan because he saw Yehoshua's humility, it meant that if Yehoshua sided with the *Meraglim*, the people would listen to him when he spoke up, since he was usually humble and quiet.

A Lesson Can Be Learned From:

There was once a Magid who traveled from town to town, delivering "fire and brimstone" Drashos. Unfortunately, the Magid himself secretly behaved in a manner that left much to be desired. As his fame grew, he received many invitations to speak. Once, when he arrived in the town of Brisk, he was told that the Rav, R' Chaim Soloveichik, forbade him to hold a Drasha. The Magid rushed to R' Chaim's house to assure him that every word in his Drashos was "kosher" - carefully planned and supported by impeccable, and widely accepted sources. "The Rav need come only once to listen and assure himself that the Kehilla has nothing to fear from my words". R' Chaim replied "Regardless of your efforts, you will not succeed in persuading me to change my mind. Meat that has been properly slaughtered, carefully soaked and salted according to Halacha still becomes unkosher when mixed and cooked in a non-kosher pot. Please do not return to Brisk".

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

This issue is dedicated by the Engleman family:

לע"נ רויזא ב"ר משה

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