



A Kehilas Prozdor Publication

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פרשת: חיי שרה

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:21	4:33	7:30	7:30	
Shabbos		4:21	3:30	4:00	9:00
Sunday		4:33	5:05		7:30

IMPORTANCE OF

The *Sefer Chasidim* (531) states that when both a man and an animal are thirsty, the man is to be given to drink first. This is derived from 1) Rivka's statement: ותאמר שתה וגם גמליך אשקה - where Eliezer received water before the camels, and 2) where *Hashem* told Moshe והשקית את העדה ואת בעירם - that the water emerging from the rock should be given first to the people and then to the herds of animals. However, the *Kli Chemdah* points out the *Gemara* (*Menachos* 76b) which states that although the *Torah* requires that one purchase סולת (finely sifted flour) with which to bake the *Lechem HaPanim*, it is also permitted to purchase raw wheat and turn it into סולת because that would be cheaper. This is derived from והשקית את העדה ואת בעירם, where we learn that *Hashem's* instruction to give the animals water was not motivated by concern for their suffering (צער בעלי חיים) but rather because *Hashem* is חס על ממונו של ישראל - careful to preserve the assets and money of the Jewish people, adding that for צער בעלי חיים, *Hashem* would not have produced miracle water. The *Turei Even* (ראש השנה 27) asks why the *Gemara* derived this rule from והשקית את העדה? A much better example would have been from the call to remove all household utensils etc.. from a house with a questionable נגע infestation, prior to declaring the house טמא. However, it is possible that the concept of חס על ממונו של ישראל would not be sufficient justification to permit the use of raw wheat for the *Lechem HaPanim*, which was for כבוד שמים. Therefore, the *Gemara* brings proof from water which was produced miraculously to preserve the animals, to illustrate how important ממונו של ישראל is to *Hashem*, and by implication, justifying the concept even in a case of כבוד שמים.

QUESTION OF THE WEEK:

When would one sit *Shiva* for a total stranger who is unrelated to him and to his relatives, and who is not a king or a *Nasi*?

ANSWER TO LAST WEEK:

(Which עבירה may a father perform to teach his children?)

The *Gemara* (*Bava Metzia* 75a) quotes Rav as saying one may lend his children money on interest, to teach them its bitter taste, since he did not intend it as a loan, and their money is his anyway. However, the *Halacha* forbids it as potentially habitual.

DIN'S CORNER:

If one has a cake with letters, words or a design on it, he may cut through it on *Shabbos* provided the letters etc.. were made from the same dough as the cake, whether the letters are sunken, flat or protruding. However, if instead the letters etc.. are made from icing or something other than the cake, one may then only cut in between words, but not between letters within a word, and certainly not into a letter. Letters made from honey or fruit juice are of no consequence and may be cut. (MB 340:15)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 62b) states that one who loves his neighbors, and one who draws close his relatives, and one who marries his sister's daughter, and one who lends a poor man a *Sela* when he needs it, will be blessed with *Hashem's* promise of: אז תקרא וה' יענה תשוע ויאמר הנני - then he will call and *Hashem* will answer; [when] he cries out, *Hashem* will say "Here I am". *Rashi* explains that a man is fonder of his sister than of his brother, and will therefore treat her daughter with more care, as a wife. *Rabbeinu Tam* adds that she shares his מל since most children are similar in that respect to their mother's brother. According to *Rabbeinu Bachya*, a man is actually bidden to marry his relative, as we derive from Avrohom instructing Eliezer to select a wife from his birthplace. Accordingly, the *Rambam* (*איסורי ביאה* 2:14) and *Shulchan Aruch* (*אה"ע* 2:6) both rule that it is a *mitzvah* to marry one's niece. In light of this, how could R' Yehudah HaChasid decree in his will that one should not marry one's niece, particularly as the *Gemara* promises the blessing of a *Posuk* to one who does? The *Tzitz Eliezer* (15:44), in dealing with the proposal that an *Issur* be placed on relatives marrying to prevent birth defects, suggests that this consideration was perhaps behind R' Yehudah HaChasid's edict. He cites opinions which conclude that the *Gemara's* promise of *Hashem's* ear being (כביכול) attuned to one who marries a niece is only available to one who marries his niece לשמה - for the sake of the *mitzvah*. Even then, the purpose of the *Posuk* was only to prevent the possible defects from occurring. R' Yehudah HaChasid surmised that people would tend not to marry לשמה in the future, and he therefore forbade such marriages. The *Rema* (*אה"ע* 15:25) rules: ומותר בבת ... אחותו ומצוה לישא אותה - it is מותר to take the risk of marrying your niece, provided you do so for the *mitzvah*.

A Lesson Can Be Learned From:

A rich and powerful *Maskil*, known for his aversion to *Torah* and *mitzvos*, had for many years been a thorn in the side of the small religious faction of the community. When he passed away, the community leaders (his friends and supporters) asked the Rav to speak of the deceased's good deeds at his funeral. The Rav could think of nothing positive to say about him but could not refuse the request. When called upon, the Rav stood up and said: "We find a remarkable quality among Jews, that no matter the cost, a Jew will always try to obtain something that was once owned or used by a great man. For example, who wouldn't give half his fortune to own a Kiddush cup that was used by a *Tzadik*? Or who wouldn't go without luxuries in order to purchase a great Gaon's *Talis*? I too, would be willing to give away all that I have if someone were to present me with the *Talis* and *Tefillin* that this *Niftar* wrapped himself in all the days of his life!"

P.S. Maze! Tov and much *Nachas* to the Werberger family upon the engagement of their daughter Mindy תחילת Shmuel Weisfeld. Sholosh Seudos sponsored this week by the Frank family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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