



	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה	זק"ש Shachris
Friday	4:34	4:44	7:30			9:03
Shabbos		4:34	3:45	4:20	9:00	9:04
Sunday		4:44	5:15		7:45	9:05

IMPORTANCE OF

The *Gemara (Taanis 25b)* states that Shmuel HaKatan decreed a fast day to end a drought. Before the fast even began (before sunrise) it started to rain. The people thought that this indicated how worthy they were but Shmuel pointed out to them that the opposite was true - Hashem was so displeased with them that He quickly sent rain, thereby avoiding having to listen to their pleas. Another time, it started to rain after sunset, following an entire day of fasting and praying. When the people thought this to be a sign that Hashem had been interested to hear their prayers, Shmuel again assured them that Hashem's purpose was only to humble them with distress before alleviating their suffering. What did Shmuel believe would indicate worthiness? The *Gemara* answers, if the *Shliach Tzibur* said **משיב הרוח** and the wind began to blow; or **מוריד הגשם** and it began to rain. If so, what is the meaning of: **טרם יקראו ואני אענה** - even before they pray, Hashem already answers? The *Divrei Yosef* notes the *Mishna (Berachos 34b)* where R' Chanina b. Dosa knew if his prayers for the sick were successful, by how fluently he said them. It would seem that his prayers were fluent only after and because Hashem had **previously** decided to heal the sick person. As R' Chanina couldn't know this, he felt compelled to *daven* anyway. However, where the subject of the *Tefilah* is there, in front of the *Mispalel*, the prayer cannot be answered until after the *Tefilah* is concluded, to ensure that the *Mispalel* will still pray. This may also explain the *Midrash (60:4)* which states that the prayers of 3 were immediately answered: 1) Moshe - when he concluded his *Tefilah*, the earth opened and swallowed Korach; 2) Shlomo - when he concluded his *Tefilah*, fire came down from *Shomayim* and consumed the *Korban*; 3) Eliezer - before he concluded, Rivka had already appeared. Why was Eliezer's prayer fulfilled **before** he concluded? Because Eliezer did not know Rivkah and therefore, he would continue to *daven* even after she arrived.

QUESTION OF THE WEEK:

When would one answer *Amein* twice after hearing one *brocho*?

ANSWER TO LAST WEEK:

(Where would 2 be obligated to do the same mitzvah, but only one is **יבטח**?)

The *Rambam (גירושין 2:20)* validates a *Get* coerced out of the husband, because "deep down" he really wants to fulfill *Beis Din's* command to divorce his wife. However, if *Beis Din* forced an apostate to do so, it is not valid because he does not wish to do this *mitzvah* "deep down". (*Oneg Yom Tov 168*).

DIN'S CORNER:

If a desk drawer accidentally came out of a desk, it is *Assur* to reinsert it on *Shabbos*. When it slides in, the desk top becomes a covering for it, which is *Assur* as **מאהיל** - tent-making. However, where the "tent" sides are already in place (e.g. a cupboard shelf) it is *Mutar* to reinsert it. (*Shulchan Shlomo 315 24:8*)

DID YOU KNOW THAT

The *Gemara (Taanis 4a)* states that three people made requests to Hashem in a careless manner and two of the three were nevertheless answered properly. Eliezer asked that Hashem send a girl whose offer of water would qualify her to be Yitzchok's wife, not thinking that she might turn out to be blind or lame. Shaul promised his daughter to the slayer of Goliath, not worried that perhaps a *Mamzer* might be the one. Nevertheless, Hashem sent them both very appropriate candidates. Yiftach, on the other hand, promised he would sacrifice whatever emerged from his house first, which may very well have been a dog or other unclean animal, and was chagrined to see his daughter in that role. *Tosafos* asks: why was Eliezer's prayer improper? Since it was up to him to ask for the water, if he saw that a girl was blind or lame, he simply wouldn't ask her for water! *Tosafos* answers that if the girl had a prosthetic leg, Eliezer might not notice. Therefore, he should have included that in his prayer. The *MaHarsham (2:225)* was presented with a case where a *Chasan* tried to break his betrothal to a girl some time after having performed *Erusin*, claiming a newly found discovery that the *Kallah* was lame and that one of her legs was a wooden prosthetic. The *Kallah* argued that before *Erusin*, she and the *Chasan* had taken many walks together and it was inconceivable that he had not noticed then that she suffered from this handicap. As such, he should not be able to use this as an excuse to break the *Shidduch*. The *MaHarsham* ruled that if the *Chasan* swears that he had not noticed it before, he would be believed and could break the *Shidduch* without penalty. Since we see from *Tosafos* how easy it apparently is for someone to speak with another and not notice a prosthetic device on them, the *Chasan's* claim is believable and must be supported.

A Lesson Can Be Learned From:

There was once a woman who had a very strange malady - everything she ate tasted like tallow, a substance made from non-kosher fat. As a result, she stopped eating and quickly became emaciated and ill. Many doctors tried to treat her taste disorder, but were not successful. Finally, she was brought before R' Yehoshua Leib Diskin in the hope that his blessing would save her. R' Yehoshua Leib began to question her about her youth and earlier life and asked if she remembered any unusual incidents from then. She replied that she had once been a maid and one of her duties was to milk the cow everyday. One day, as she finished milking, some tallow from a nearby candle fell into the milk pail. She was afraid to say anything so, as she now realized through her tears, she was responsible for her employer's whole family having consumed *Treif*. R' Yehoshua gently asked "How large was the milk pail?" She replied that it held about two gallons. "In that case", R' Yehoshua Leib assured her, "the tallow was nullified in the milk, leaving both the milk and the pail permitted for use. You have not committed any sin and are not guilty of anything". The woman quickly recovered.

P.S. Sholosh Seudos is sponsored this week by the Grossman family.

This issue is dedicated to celebrate the *Chasunah* ב"ר ב"ר :

Miriam Elbaum to David Vilensky

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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