



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה	ש"ש זק"ש Shachris
Friday	4:15	4:27	7:45			9:16
Shabbos		4:15	3:40	4:05	9:00	9:17
Sunday		4:25			7:45	9:18

**IMPORTANCE OF ....**

The Mishna (*Gittin* 43b) states that if a Jew, living in *Eretz Yisroel*, sells his gentile slave to someone outside *Eretz Yisroel*, the slave automatically goes free from the purchaser, since the change in ownership would have forced him to transgress the prohibition against leaving *Eretz Yisroel*. The *Shulchan Aruch* (*ד"י* 267:82) rules that even if the purchaser states that he will allow the slave to remain and work for him in *Eretz Yisroel*, we do not trust him. The *Posuk* states that when Eliezer spoke to Besuel and Lavan, he included his conversation with Avrohom regarding the possibility that the appropriate girl may not wish to accompany him to Avrohom's home - **אלי לא תלך האשה אחרי**. *Rashi* points out that the word **אלי** (perhaps) is written without a *Vov* (instead of **אולי**) to teach us that Eliezer wanted his daughter to marry Yitzchok, since **אלי** can also be read to mean "to me". Avrohom's response was that Eliezer and his daughter were slaves. The *Baal Hafla'ah* (*Kesubos* 110b) raises the following question: The *Torah* already recorded this phrase in an earlier *Posuk*, where Avrohom gave Eliezer his instructions. There, the *Posuk* uses **אולי** with a *Vov* and *Rashi* says nothing. Why did not the *Posuk* use **אלי** there where it actually happened, and allow *Rashi* to make the proper distinction there, rather than later where it was merely referred to? The *Baal Hafla'ah* answers in his father's name, that it is more appropriate here, where Eliezer was explaining to Besuel and Lavan how Rivka must accompany him, rather than Yitzchok coming to them. For if Yitzchok were to leave *Eretz Yisroel*, Eliezer, who would accompany him, would be freed, and his daughter would be eligible to marry Yitzchok. As such, there would be no need for him to come to them at all.

**DID YOU KNOW THAT ....**

The *Gemara* (*Shevuos* 46a) states that if a man has an axe in his hand and he announces that he is now going to chop down a certain tree (that belongs to another) and we later find that the tree was indeed chopped down, we cannot say that it was he who did it, because it is common for people to exaggerate, and not carry out their plan. The *Chasam Sofer* (*אהע"ו* 69) writes that the *MaHarShal* used this *Gemara* to rule that where a person says: Watch me climb up to the roof and I will jump off and kill myself, even if he is later found dead, the *MaHarShal* (cited by the *BaCh* - see *ShaCh* in *ד"י* 345:3) held that unless someone actually saw him do it, he was exaggerating. In the *Chasam Sofer's* case, a man left several suicide notes and later, a body similar to his was found dead. The notes themselves fall into the category of "exaggerate but not carry out", even if authentic. However, there could still be sufficient other evidence (*i.e.* clothing, facial profile, *Tevias Ayin*) to establish identity and on that basis, his wife would be permitted to remarry. The *Chasam Sofer* quotes a *Sefer* whose name he forgot, that explains how no man prepares himself specifically for his death. Even Avrohom, who knew that *MeOras HaMachpela* was a holy place that he would eventually purchase, still, he did not do so until after he needed it for Sarah. However, regarding one who has committed suicide, since it may be that he was supposed to die elsewhere, at a different time, it should not be the responsibility of the local *Tzibur* at this time to provide him with burial benefits. The same is true regarding *Kadish*. Although we find the families of the wicked mourning after them, here, the other *Aveilim* may be unwilling to share *Kadish* with a suicide's son, since he should still be alive, and not yet in need of a *Tikun*.

**QUESTION OF THE WEEK:**

Where would it be prohibited to speak to someone directly, but permitted to speak to him as part of a group?

**ANSWER TO LAST WEEK:**

(Where does one not repeat the *brocho* if he spoke before eating?) The *Shulchan Aruch* (*או"ח* 167:6) rules that after saying *HaMotzi*, one may only interrupt for relevant matters, such as to request salt, etc.. However, if one is being **ינצח** with the *HaMotzi* of another, as soon as the person saying *HaMotzi* takes a bite, the others who were **ינצח** with him may speak of other matters, even if not relevant to the meal, before they themselves take a bite.

**DIN'S CORNER:**

When one *davens*, one must stand as before a king, which requires a hat - not merely a *Kipah*, and a jacket. (*MB* 91:12) Those who, like in *Eretz Yisroel*, may stand before officials in a shirt and *Kipah* only, should not rely on this to *daven* in similar fashion because such a casual form of dress is based on the socialist concept of "comrade-ship", where everyone is "equal", a concept inimical to that of *Tefilah*. (*Teshuvos V'Hanhagos* 4:26)

**A Lesson Can Be Learned From:**

The Tzelemer Rav once came to visit the Alter Skverer Rebbe, late one morning. He found the Skverer Rebbe still in the Beis HaMidrash, still in his Talis and Tefillin, still engaged in his daily schedule of Avodah, which the Tzelemer Rav did not wish to disturb. The Tzelemer Rav disappeared for a few minutes and when he returned to the Beis HaMidrash, he placed a glass of orange juice on the table next to the Skverer Rebbe. He then left for a while and when he returned, he found the Skverer Rebbe had finished davening, but the glass of orange juice was untouched. The Tzelemer Rav confided to the Rebbe that there was no question regarding the Kashrus of the orange juice, as it was not commercially produced. He, the Tzelemer Rav, had himself squeezed the oranges into juice for the Rebbe. The Skverer Rebbe replied that he had never a doubt that this is what had happened. However, he was of the opinion that there was a certain number of food and drink items that a person must eat to survive, and one should strive to keep the number low. He had never had a glass of orange juice before in his life. To drink it now would cause his list and number to expand. This was something that he was not prepared to do.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי