



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: חיי שרה	זק"ש
Friday	4:13	4:23	7:30				9:20
Shabbos		4:13	3:45	4:05	9:00		9:20
Sunday		4:25	8:30		7:45		9:21

**IMPORTANCE OF ....**

The *Mishna* (*Berachos* 12b) states that we include mention of *Yetzias Mitzrayim* at night (ויאמר in *Krias Shema*). R' Elazar b. Azaryah said that he was like 70 years old and had been unable to establish the source for this inclusion, until Ben Zoma derived it from כל ימי חייך. The *Gemara* (28a) explains that R' Elazar had been appointed the *Nasi* on his eighteenth birthday, and despite his young age, he had developed the appearance of an old man of 70. The *Sefer* ולאשר אמר suggests that the *Chachomim* held that *Yetzias Mitzrayim* should not be mentioned at night, because at night when everyone slept, there was no שעניבוד מצרים. However, R' Elazar held that although there may not have been a physical oppression at night, there was certainly a spiritual one, and as such, mention of the *Geulah* at night is appropriate. The *Gemara* (*Shabbos* 89b) relates that Yitzchok negotiated with Hashem to forgive *Bnei Yisroel's* sins, pointing out that in a person's life, half the time is spent sleeping, and another quarter is taken up with activities that make one too busy to sin, leaving a quarter of one's life to sin. By the same calculation, would that not mean that only a quarter of one's life is available to serve Hashem? In a life span of 70 years, that would leave only 17½ years for *Avodas Hashem*! However, as the *Shulchan Aruch* (או"ח 231) points out, if one focuses his daily activities (i.e. eating, drinking, sleeping etc..) as necessary to enhance his service of Hashem, then he is deemed to be serving Hashem the entire time – all 70 years, and not just 17½. Thus, R' Elazar b. Azaryah, in the 17½-18 years just prior to his appointment as *Nasi*, had utilized every moment for *Avodas Hashem*, including the nights, and had accomplished what others take 70 years to fulfill. This is the meaning of the *Midrash* on: ואברהם זקן בא בימים, which says: ימוי שהשלים מידת – Avrohom completed his allotted days. He did so by filling every activity with the *Kavanah* of *Avodas Hashem*.

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

The *Gemara* (*Kidushin* 41a) states that although one can legally effect *Kidushin* through a *Shliach*, it is a greater *mitzvah* to do it himself. The *Gemara* goes on to relate that two men were sitting and drinking, when one gave the other a cup of wine and said "let your daughter be betrothed to my son". Ravina ruled that the *Kidushin* was invalid, because even if a man may effect betrothal on behalf of his daughter, the same is not true regarding a son. The *Gemara* asks: what if the son made his father a *Shliach*? The *Gemara* answers that a son would not have the *Chutzpah* to appoint his father as a *Shliach* to handle his affairs. However, the *Gemara* (*ibid* 29a) says that one of the obligations a father has toward his son is to marry him off, and the *MaHari Mintz* (2) derives from here that if one must make a *Shliach* for betrothal, his father takes precedence, because of that pre-existing obligation. Perhaps for this reason, Avrohom undertook to send Eliezer on his own, without instructions or *Shelichus* from Yitzchok, and as Eliezer was Avrohom's *Shliach*, the rule of *מצהו בו יותר מבשלוחו* might also not apply. The *MaHaram Bar Baruch* (432) cites an ancient *minhag* that when one used a *Shliach* to betroth for him, the Chasan would perform a second *Kidushin* himself afterwards. R' Yosef Engel suggests a possible explanation for this as follows: The *Gemara* (*Shabbos* 148b) states that one may obtain a lamb for his *Korban Pesach* on *Shabbos* (*Erev Pesach*) from a shepherd with whom he deals regularly, declare it *Hekdesh* and offer it. The *Gemara* asks: May one be *Makdish* on *Shabbos*? and answers that the animal had already been declared *Hekdesh* by the shepherd before *Shabbos*, and the "purchaser" is simply adding an additional level of *Kedusha D'Rabanan*. Here too, R' Yosef Engel concludes, the second *Kidushin* by the Chasan also adds an additional level of sanctity, *MiDerabanan*, to the earlier full and effective betrothal.

**QUESTION OF THE WEEK:**

When would someone be barred from the *Amud* because one too many people wanted him to be the *Baal Tefilah*?

**ANSWER TO LAST WEEK:**

(When is drinking coffee Halachically preferable to water?)  
The *Mishnah Berurah* (170:13) states that it is not befitting for a *Talmid Chochom* to drink water in public, since one drinks water to quench one's thirst, which a *Talmid Chochom* should do in private. Coffee is a beverage one drinks for enjoyment, which is permitted to a *Talmid Chochom*, even in public.

**DIN'S CORNER:**

If one cannot fall asleep easily after saying *Krias Shema*, he should repeat the first *Parsha* over and over, leaving out the first *Posuk* (*Rema* או"ח 239:1) Or, he can say other *Pesukim* cited in the *Kitzur Shulchan Aruch* (71:4)

**A Lesson Can Be Learned From:**

A widower whose only child, a daughter, was soon to be married, became aware that he was terminally ill. As a result, he asked his daughter to push off her wedding, because as his illness progressed, he would be unable to care for himself, and would need her with him. Her Chasan told her to ask a Rav, which she did, and the Rav determined that she was still young, she was not personally obligated to have children but she was obligated in *Kibud Av*. As such, she could afford to push off her wedding for a year or so. However, the Rav, before answering, placed the question before R' Chaim Kanievski. R' Chaim agreed that the Rav's theories were correct Halachically. "However", R' Chaim continued, "the *Gemara* in *Makos* explains that the mother of the Kohen Gadol would provide food to the murderers in the *Arei Miklat*, to dissuade them from davening for the Kohen Gadol's death (which would free them). Here too, if the wedding is pushed off, the Chasan will deep down, unwillingly, be davening for the father-in-law's death. To avoid this, they should marry as scheduled".

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

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