



	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה זק"ש Shachris
Friday	4:15	4:25	8:30		9:17
Shabbos		4:15	3:45		9:18
Sunday		4:25			9:18

IMPORTANCE OF

The *Gemara* (*Pesachim* 5b) states that a Jew may not possess *Chometz* that belongs to a non-Jew over *Pesach*, if he has accepted responsibility (*אחריות*) for it. The *Chelkas Yoav* asks how the Jew is permitted to destroy such *Chometz*. Surely the non-Jewish owner of the *Chometz* need not suffer a loss from the Jew's *mitzvah* obligations. It must be that the Jew will have to pay the non-Jew for his loss, and although *גזל עכ"ם* (stealing from a non-Jew) is prohibited, yet *חמס עכ"ם* (forced taking for payment) is permitted. The *Gemara* (*ibid* 106b) relates that R' Yirmiyah b. Abba inadvertently ate something *Motzai Shabbos* before *Havdalah*. *Tosafos* asks: if Hashem guards the animals of *Tzadikim* from doing that which is prohibited, certainly He would protect the *Tzadik* himself! *Tosafos* answers that Hashem's protection for a *Tzadik's* animal extends only to food which is intrinsically forbidden, such as grain which hasn't been tithed. However, where the food is permitted, but something else, such as time forbids it from being eaten (*e.g.* on *Yom Kippur*), no protection is provided. *Rashi* cites the *Midrash* which states that Eliezer unmuzzled the camels of Avrohom, which were known to go around muzzled, so as not to eat from anyone's fields. However, the *Ramban* quotes R' Huna and R' Yirmiyah who asked: weren't Avrohom's camels as scrupulous as the donkey of R' Pinchas b. Yair, who refused to eat untithed grain? As such there was no need to muzzle them. The *Maharsham* (2:129) notes that this question can only be asked if stolen food is as intrinsically forbidden as is untithed grain. Otherwise, Avrohom's camels would not be Divinely guarded against eating from other's fields. However, *Rashi* held that even if this were true, the camels would not have been engaged in eating stolen grain, since Avrohom would have made sure to pay for it. As such, it would only have been *חמס עכ"ם*, which was not forbidden. Still, Avrohom chose to muzzle them, to avoid that as well.

QUESTION OF THE WEEK:

At what age is someone no longer considered a *Yasom* (orphan)?

ANSWER TO LAST WEEK:

(When does a *Baal Simcha's* presence not exempt from *Tachanun*?)

The *Mekor Chaim L'Chavas Yair*, cited in *Piskei Teshuvos* (אר"ה 131:18) states that a *Baal Simcha* only exempts a *minyan* which is *davening* while he is there. If others are *davening* in the Shul at the same time who are not part of a *minyan* they are not exempt.

DIN'S CORNER:

If a *Kohen* is in a Shul where he is not known, he has no obligation to identify himself to the *Gabbai* as a *Kohen*. However, if before *Krias HaTorah*, the *Gabbai* calls out "*Kohen*", as is customary, then he must step forward. A *Levi* is obligated to step forward and identify himself if a *Kohen* received the first *Aliyah*, to prevent the *Kohen* from receiving a second *Aliyah*, since his second set of *berachos* are not *לכתחילה*. (*Pri Megadim* 139:2)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 41b) states that a gentile slave cannot serve as a woman's agent to receive a *Get* from her husband, as the slave is not subject to the laws of *Gittin* and *Kidushin*. The *Shulchan Aruch* (אה"ע 35:6) rules accordingly, disqualifying a gentile slave from serving as a *Shliach* to betroth a woman, and in (אה"ע 141:31), the *Shulchan Aruch* disqualifies the slave from being a *Shliach* to deliver or accept a *Get*. If so, how was Eliezer, gentile slave of Avrohom, appointed to be a *Shliach* to betroth a wife for Yitzchok? One could answer that Eliezer was only sent to **find** a wife for Yitzchok, but not to betroth her. As such, the true betrothal would take place when Eliezer and Rivka returned to the home of Avrohom and Yitzchok. However, the *Kedushas Levi*, based on the *Gemara* (*Nazir* 11b) maintains that Lavan and Besuel tried to kill Eliezer so that Yitzchok would be unable to marry, suspecting every woman of being related to the woman that Eliezer betrothed for him. How could Eliezer, a slave, have betrothed anyone for him? The *Minchas Yitzchok* (10:131) suggests that if Avrohom sent Eliezer with instructions to betroth a wife for Yitzchok, we must assume he did so in a manner that would effectively qualify Eliezer to do so, *i.e.* that he freed Eliezer from slavery. However, didn't Eliezer introduce himself to Besuel and Lavan with the words: *עבד אברהם אנכי*? The *Rosh* (*Kidushin* 1:20) discusses the issue of using a borrowed ring for *Kidushin*, explaining how the practice was fraught with problems. He notes that it may be possible for a woman to enjoy the benefit of even a borrowed ring, if the *Kidushin* is phrased correctly. He therefore concludes that although normally, using a borrowed ring is invalid for *Kidushin*, yet, if one borrowed a ring specifically to make *Kidushin*, we assume that the lender of the ring gave it to the borrower for that purpose, and we attribute to him the *Kavanah* that will allow a borrower to properly effectuate *Kidushin* with it, either as borrowed, or as a gift. We may assume the same about Avrohom, who intended that Eliezer be able to effect *Kidushin*, having *Kavanah* for whatever Halachic strategy would be necessary, even to free him without his knowledge.

A Lesson Can Be Learned From:

Shortly after a young couple's Chasunah, the husband wished to show his wife that he was a dedicated Ben Torah, and so he informed her that he would be staying up all Thursday night to learn. His normal daily routine was to rise at 5:00 AM and retire at 11:00 PM. In preparation for Thursday night, his wife advised him to retire Wednesday night at 9:00 PM and to rise at 8:00 AM. After breakfast she encouraged him to rest again, which he did until Mincha. Later, after Maariv, she told him that before he started to learn, he should rest another two hours. He then rose at 11:00 PM, and recited *Birchos HaTorah* with vigor, made other preparations and finally sat down to learn. At 4:30 AM, his wife came in and said that as he had been up all night, he should lay down and rest, which he did until 10:00 AM, missing Zman *Krias Shema*. He rested some more in the afternoon and retired earlier than usual on Friday night, imagining that it had all been worth those few study hours.

P.S. Sholosh Seudos sponsored by the Petlin family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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