



A Kehilas Prozdor Publication

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פרשת: כ"י תשא- פרה

	Candles	Mincha	DafYomi	Shiur	Shacharis	ש"ס זק"ש
Friday	5:33	5:45	8:30			9:17
Shabbos		5:33	4:50	5:15	9:00	9:16
Sunday		5:50	6:25		7:30	9:15

IMPORTANCE OF

The *Be'er Hetev* (א"ח 581:17) quotes the *MaHaril's* opinion that one who *davens* at the grave of a *Tzadik* should not direct his *Tefilos* at the *Tzadik* but should rather petition *Hashem* for mercy in the merit of the *Tzadik*. If so, placing a *Kvitel* (a small note of requests) on the *Tzadik's* grave would seem to defy this *MaHaril*, since a *Kvitel* is something people present to a *Tzadik* who is alive, with hope that the *Tzadik* will *daven* for them. The *MaHaram Shick* (א"ח 293) explains that the *Tefilos* of one person on behalf of another are effective because the one who is *davening* feels the pain of the one he is *davening* for. Since he does not deserve to suffer such pain, *Hashem* will respond to the *Tefilah* by releasing them both. As such, when one *davens* at the grave of a *Tzadik* and unburdens his heart-laden *צרות*, one is not *davening* to the *Tzadik* but is notifying him, so the *Tzadik* can feel *צער* for him. A *Kvitel* would appear to accomplish the same thing. The *Gemara* (*Shabbos* 119b) states that if one disgraces a *Talmid Chochom*, אין רפואה למכתו - there is no remedy for his affliction. The *Chasam Sofer* (דרשות 9 Tamuz 5569) explains that the *Gemara* (*Berachos* 12b) requires that when one *davens* to alleviate another's pain, he must make himself sick over it, as we derive from the words: ויחל משה את בני ד' אלוקיו. Since the whole of בני ישראל is one body, the *Tzadik* (as the head) will feel *צער*, so his *Tefilah* will also be for himself. However, if one disgraces a *Talmid Chochom*, he thereby indicates that he does not consider them to share one entity. Therefore, there can be no remedy for him because the *Talmid Chochom's* *Tefilah* will not help him.

QUESTION OF THE WEEK:

When may one be married to 2 sisters at the same time הזה בזמן ?

ANSWER TO LAST WEEK:

(May one suggest a *Shidduch* to someone who is close to completing one ?) According to *Igros Moshe* (אה"ע 1:91), as long as there was no act of completion, such as a *Vort* or a *Tenaim*, which confers the name *Chasan* and *Kallah* on them, there is no איסור for someone to suggest another *Shidduch*. The *Teshuvos V'Hanhagos* (2:626) distinguishes between the custom of *Charedi* communities, where by the time the young people meet, the parents have all but completed the *Shidduch* (it's אסור), versus the "American" custom where parents only meet after the young people have found favor with each other, and it's not really "close" yet (מותר).

DIN'S CORNER:

An expectant woman need not arrange accommodations near the hospital before *Shabbos* so as to prevent the need for a possible חילול שבת. If she arrives at the hospital on *Shabbos*, discovers it was false labor and is released, she may return home if she has nowhere to stay until *Motzai Shabbos*, using a non-Jewish driver, provided her home is within the *Techum*. (ש"ש כהל כ"ה) 36:7,10)

DID YOU KNOW THAT

The *Mishna* (*Shabbos* 9b) states that when the time to *daven Mincha* arrives, one should not: 1) sit down to take a haircut; 2) enter the bathhouse; 3) enter a tannery; 4) begin a meal; or 5) begin to rule in a דין. The *Mishna* continues, that if one had already begun one of these activities, he need not interrupt when *Mincha*-time arrives. The *Gemara* defines "having begun" as the preparatory acts for these activities: haircut - when the barber's apron is placed on his lap; bath - when he removes the first garment; tannery - when he ties back his sleeves; eating - when he washes his hands or loosens his belt. Based on this, the *Shevus Yaakov* (37) ruled that where one couldn't find oil and wicks with which to light Chanukah *Licht* and he prepared paraffin ones instead, only to discover that he had oil and wicks after all, he may still light the paraffin ones because he had already "begun" the *mitzvah* with them, even though the oil would be מן המובחר. Yet, the *Gemara* (*Shevuos* 11b) states that where a *Parah Adumah* has been designated and subsequently, a better or nicer one is found, the original should be redeemed, released and replaced by the nicer one which is מן המובחר ! However, the *Gemara* explains that the *Parah Adumah's* tremendous value carries a built-in unwritten rule that requires the best cow for the position. In any case, we find that the *Gemara* (*Shabbos ibid*) exempts one who has already removed his belt from the טירחא (bother) of putting it back on to *daven Maariv* with it. However, if he wants to be מממיר and do it anyway, he certainly may. From here we see that one may stay with the original *mitzvah* he began, but may also choose to do it מן המובחר if he so wishes.

A Lesson Can Be Learned From:

There was a serious drought in Eretz Yisroel and the *Gedolim* decreed a fast and convened a special *Tefilah* assembly to pray for rain. After R' Shalom Shabazi arrived with his *Talmidim*, R' Gershon Kitover, brother-in-law to the Baal Shem Tov, was sent up to the *Amud*. R' Gershon *davened Mincha* and after חזרת הש"ץ he began *Selichos*. Almost immediately, R' Gershon stopped *davening* and left the *Amud*. Although everyone wondered at this, R' Sholom merely sent up one of his *Talmidim* to complete the *Selichos*, after which the sky clouded over and rain began to fall. R' Gershon's son asked his father why he had left the *Amud* so abruptly. R' Gershon replied: "As soon as I began *Selichos*, I found that the words were coming out from my mouth very smoothly. Since *Chazal* say that where the *Tefilah* is שגורה בפיו, it is a sign that the *Tefilah* will be effective, I knew that it would soon begin to rain. However, my concern was that if I were at the *Amud* when it began to rain, the credit would somehow be directed at me for being the right *Sheliach*, causing me the risk of an arrogant thought. I therefore walked away."

P.S. Sholosh Seudos this week is on the house.