

תשס"ד



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך ש"ש Shachris
Friday	4:27	4:39	7:45		9:07
Shabbos		4:27	3:50	4:15	9:00 9:08
Sunday		4:45	8:15		7:30 9:08

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 117b) states that the *Avos* (Avrohom, Yitzchok and Yaakov) are mentioned in the first *brocho* of *Shemona Esrei*, based on a *Posuk*, as follows: **ואנעשך לנוי גדול** pertains to Hashem's *brocho* to Avrohom (אלוקי אברהם), the word **ואנברך** refers to a *brocho* regarding Yitzchok (אלוקי יצחק) and **ואגדלה שמך** is defined as relating to Yaakov (אלוקי יעקב). The next words: **והיה ברכה** teach us that, despite the fact that all three *Avos* are "found" in this *brocho*, the conclusion of the *brocho* "belongs" to Avrohom (מן אברהם). The *Panim Meiros* explains that **והיה ברכה** refers to Avrohom only, instead of to, perhaps, Yaakov (who was last and had just been "mentioned"), based on the *Gemara* (*Berachos* 40b) which states that any *brocho* that does not contain *Malchus* (e.g. מלך העולם), is not a *brocho*. *Tosafos* notes that based on this, all the *berachos* of *Shemona Esrei* are not *berachos*, because they have no *Malchus*, except for the *brocho* of אלוקי אברהם, which, since Avrohom was first to "crown" Hashem, is considered a *brocho* that has *Malchus*. For this reason, the *Gemara* concludes **בך חותמין** – the *brocho*'s ending (מן אברהם) can only mention Avrohom. The *Gemara* (*ibid*) also states that when a *brocho* is missing ... **ברוך אתה** but it immediately follows another *brocho* that began with ... **ברוך אתה**, the second *brocho* is also deemed a valid *brocho*, making use of the first *brocho*'s ... **ברוך אתה**. Does this mean that it is forbidden to interrupt between them? *Igros Moshe* (1:94 א"ע) deals with the question of splitting up the *berachos* under the *Chupah*. Since **ברוך אתה** ... **שמה תשמה** and **שש תשיש** both begin without ... **ברוך אתה**, would not giving them to 2 different people other than the one who recited the previous ... **ברוך אתה** be a *Hefsek*, especially before **שמה תשמה**? He concludes that the rule validating *berachos* which follow one with ... **ברוך אתה** validates the *brocho* itself – not the one who says it. As such, there would be no *Hefsek* in giving the *berachos* to several people.

## QUESTION OF THE WEEK:

Where might one be permitted to praise someone's wisdom, but not his/her deeds, speech or appearance?

## ANSWER TO LAST WEEK:

(Does **ואהבתם את הגר** apply to the children of a *Ger*?)

According to *Teshuvos V'Hanhagos* (1:620), it is *Assur* to degrade or shame the child of a *Ger* by mentioning the fact of the parent's gentile ancestry. However, the *mitzvah* of loving a *Ger* - **ואהבתם את הגר**, only applies to the *Ger* himself/herself.

## DIN'S CORNER:

In order to teach a child that one should not be punished needlessly, it may be necessary to appease or apologize to a child for having punished or scolded them unnecessarily. This is incumbent upon a parent and a teacher. (*Chanoch LaNaar* p. 15)

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Kamma* 3b) states that when the *Mishna* lists one of the four primary categories of damaging entities, using the name *Mav'eh* (מבעה), this, according to Rav, refers to a man who inflicts damage on another. The *Nimukei Yosef* notes that the *Mishna* could have easily used the more familiar word **אדם** instead of **מבעה** but chose not to, since **אדם** would have potentially included one's gentile slave and maid in the category. The term **מבעה** on the other hand, refers specifically to a *Ben Chorin* – a free Jew, as is indicated by the *Posuk*: **אם תבעיון בעיו**, which urges Jews to pray, repent and be forgiven. The *Sefer HaEshkol* (35 גרים) characterizes some gentiles negatively, in certain cases comparing them to a *Neveilah* (dead carcass), and stating that their prayers are not permitted entry into *Shomayim*, since the *Posuk* says: ... **לא המתים יהללו**. Thus, it seems that the prayers of a gentile or a gentile slave are denied entry into *Shomayim*. By the same token, the *Gemara* (*Zevachim* 45b) describes the function of the *Kohen Gadol's* *Tzitz* as "**לרצון להם**" – to bring them favor and acceptability before Hashem. The *Gemara* excludes idolaters from this, since they are not **בני הרצאה** – fit to find favor. The *Mishna Halachos* (13:8) notes that upon completion of the *Beis HaMikdash*, Shlomo HaMelech *davened* (*Melachim* 1:8:41) that when non-Jews would come from afar and pray in the *Beis HaMikdash*, that Hashem should listen to their prayers. The *Meforshim* explain that generally, they wouldn't deserve it, and Shlomo was looking to enhance the *Zechus* of the *Beis HaMikdash* in their eyes. This also explains the *Gemara* (*Succah* 55b) where R' Yochanan criticized gentile nations for having destroyed the *Beis HaMikdash*, which had provided them with *Kaparah*. Although normally gentile prayers would be futile, the *Zechus* of the *Beis HaMikdash* would be fruitful. Only Yishmael's prayers might have been effective, since Avrohom asked specifically: **לו ישמעאל יחיה לפניך**.

## A Lesson Can Be Learned From:

R' Yoel Sirkis, known as the BACH, prepared a significant commentary on the four volumes of the Tur entitled *Bayis Chadash* (hence his name **ב"ח**), but he could not afford to publish his manuscripts. One day, after working on a problem for a long time, the BACH finally resolved a difficult question on the Tur late at night, and, after writing down his solution, became further depressed, as he remembered again how his *Chidushim* might never be seen by anyone else. Suddenly, he realized that it was after *Chatzos* (midnight). Pushing aside his own personal gloom, he began to focus on the despair of the *Shechinah* which was also in *Galus* and started to recite *Tikun Chatzos*, the *Tefilah* said as a lament over the *Churban*. The next day, R' Nasan Shapiro of Cracow, the [author of the] *Megaleh Amukos*, suddenly decided to interest himself in the writings of R' Yoel Sirkis, and arranged for a publisher to contact him and eventually publish his commentary on the Tur.

**P.S.** Sholosh Seudos sponsored this week by the Schoenfeld family. Mazel Tov to the Werberger family upon the engagement of their daughter Shira to Saul Friedman.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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