



	Candles	Mincha	DafYomi	Shiur	פרשת: נח שוק"ש Shachris
Friday	4:30	4:40	7:30		9:05
Shabbos		4:30	3:50	4:20	9:00
Sunday		4:35	8:30		7:45

## IMPORTANCE OF ....

The Gemara (*Berachos* 24b) states that one who allows his voice to be heard during *Shemona Esrei* is considered to be from among those who have little *Emunah*. Rashi explains that to do so implies that Hashem cannot hear his *Tefilah* unless he says it audibly. If he raises his voice loudly during *Shemona Esrei*, he is considered a false prophet, whose manner it was to "call upon" their idols loudly. The *Shulchan Aruch* (א"ח 582:9) rules that although one must *daven* quietly all year, on *Rosh HaShanah* and *Yom Kippur* it is customary to *daven* louder. The *Mateh Ephraim* notes that many disagree with this, and recommends that one apply pressure in one's *Kehilah* to discourage audible *Tefilah*. The *Elef HaMagen* (on the *Mateh Ephraim*) considers the question of what one should do if he is standing next to someone who is saying *Shemona Esrei* audibly. Should he answer *Amein* to his neighbor's *berachos*, since one may not be *Mevatel* an opportunity to say *Amein*, or is the *Amein* לבטלה, since the *brocho* should not have been said audibly? He concludes that לכתחילה one should move away from such a person, so as not to hear. However, on *Rosh HaShanah* & *Yom Kippur*, since some *Poskim* permit audible *Tefilah*, he should remain and answer *Amein*. The *Afarkasta d'Anyah* (א"ח 17) maintains that there should be no question at all regarding one's obligation to answer *Amein*. Even the *Gemara* which likens one to קטני אמנה for *davening* audibly does not invalidate such a *Tefilah*. If he is not required to *daven* over again quietly, then his *Tefilah* must be valid and one must answer *Amein* to a valid *brocho*. Despite being called and compared to קטני אמנה, he is not necessarily worse than Noach, who was also referred to as מקטני אמנה for entering the *Teivah* at the last moment. Yet, the *Torah* still calls him איש צדיק תמים.

## QUESTION OF THE WEEK:

When would one be obligated to say many *Shemona Esrei*'s correctly, including *Yaaleh V'Yavo* in each, consecutively on one day of *Rosh Chodesh*?

## ANSWER TO LAST WEEK:

(Which mitzvah can one participate in only if unaware?)

The *Shulchan Aruch* (א"ח 630:12) rules that on *Succos*, one may use a human being as a wall for one's *Succah*, provided that the person so used is not aware that he is serving such a purpose. During *Chol HaMoed* it is not necessary that he be unaware.

## DIN'S CORNER:

One may not ring a doorbell or chime on *Shabbos*, even if not electrical, nor may one use the regular door knocker, even though he has no intent to make a musical sound. However, if one cannot enter the house to sleep on *Shabbos* (a significant צורך), then one may use the bell or knocker to attract attention, but one should do so with a שינוי. (*Biur Halacha* 338: ד"ה הואיל)

## DID YOU KNOW THAT ....

The Gemara (*Yoma* 85a) states that when sifting through the rubble of (e.g.) a collapsed building, looking for survivors (on *Shabbos*), one can make the determination that someone is still alive (or not) by checking to see if his nose is breathing. This is derived from כל אשר נשמת רוח חיים באפיו, defining all who died in the *Mabul* as having been alive before, due to the breath in their nostrils. The *Rambam* (*Moreh Nevuchim* 1:42) notes the possibility of someone whose breath was "suspended" for a day or two. The *Chasam Sofer* was asked, would this not rebut the *Gemara*'s reliance on breath for proof of life (or death)? The *Chasam Sofer* replied that lack of breath does not bring about death. Rather, 99.9% of the time, it signifies that death has occurred. For this reason, *Igros Moshe* (ד"ר 2:174) rules that we must wait a short while after one's breathing seems to have stopped before accepting that he has died, to rule out the slight possibility that he has merely fainted. If breathing is only a sign of life, what then is the determinant of life? It would seem from *Pesukim* dealing with one who kills without consequence, that it is loss of blood circulation that brings about death. If one kills a burglar, or if a *Goel HaDam* kills someone who murdered his relative unintentionally, the *Torah* states: אין לו דמים – the dead burglar/murderer is deemed not to have blood, indicating that the one who killed them is not liable for causing their loss of blood, which is what they died from. Similarly, a child incurs the death penalty when striking a parent, and drawing blood. As such, *Igros Moshe* (א"ח 1:9) determined that an arm afflicted with gangrene, a sure sign that blood has stopped flowing to the arm, is no longer an appropriate arm for the placing of *Tefillin*. Other *Poskim* disagreed however, with this *Psak*, refusing to label a limb as having "died" as long as it was still attached to the body, where blood still continued generally to flow.

## A Lesson Can Be Learned From:

A certain Rav was constantly traveling for communal, mitzvah purposes. When it would rain, he would leave his wagon and seek shelter under a tree. Once, his Shammes heard him *davening* that Hashem should stop the rain. Surprised, he asked the Rav how the *Tefilah* could help, if the Kohen Gadol asked Hashem every *Yom Kippur* not to listen to the prayers of עובדי דרכים who would constantly *daven* that it shouldn't rain? The Rav replied that the *Tefilah* of the Kohen Gadol applied specifically to those who passed (עובדי) from place to place by way of the roads (דרכים). However the *Gemara* (*Succah* 25a) exempts those who are שלוחי מצוה from the mitzvah of *Succah*, and Rashi adds, even when they are encamped for the night. This is because for one who is on the road, engaged in a mitzvah, being on the road itself becomes part of the mitzvah, and not just a means to reach a destination. As such, we are not עובדי דרכים (road travelers) but rather עובדי דרכים (road workers) and the Kohen Gadol's *Tefilah* does not apply to us.

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

This issue is dedicated by the Rabinowitz and Ritholtz families:

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