



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא שוק"ש Shachris
Friday	4:26	4:36	7:44		9:42
Shabbos		4:26	4:00		9:42
Sunday		4:40	6:30		7:45 9:42

IMPORTANCE OF

The *Gemara* (*Shabbos* 66b) states that Abaye's "mother" (*i.e.* the woman who raised him as an orphan) told him that all prayers (said on behalf of someone) should mention the beneficiary's mother's name. Most *Meforshim* understand the use of a mother's name rather than the father's name as based on the certain identity of one's mother. The *Ben Ish Chai* suggests that women fare better against the *Mekatrigim* (celestial accusers) since they are held to fewer *mitzvos* and are less likely to transgress certain *aveiros*. The *Magen Avraham* (אור"ח 119) rules that when one prays for someone, one need not say their name (based on Moshe's *Tefilah* - קל נא רפא נא לה) unless they are not present, in which case their name should be said. However, the *Magen Avraham* (based on the *MaHaRil*) says nothing about the mother's name, indicating that it is at best, only recommended. Why mention it at all? Wouldn't Hashem know for whom one is *davening* in one's heart? The *Or HaChaim HaKadosh* comments on the *Posuk* which says that Moshe cried out to Hashem on the matter of the frogs "אשר שם לפרעה" (with which He had afflicted Pharaoh), stating: מִכֹּאן צָרִיךְ לַפְרֵשׁ תַּפְלוּתוֹ - from here we see that one must be explicit with one's *Tefilah*. The *Zohar* (*VaYishlach* 169) also derives from Yaakov's words: מִיָּד אַחִי מִיָּד עֵשׂוּ that one should clearly state what one is *davening* for. Why is this necessary? In *Bais Elokim* (*Tefilah* 3) the *Mabit* states that the *brocho* of *Shema Koleinu* in *Shemonah Esrei* is structured to speak of our "voice" and our "mouth" so as to hopefully benefit from the sounds of our *Tefilos* that were said without *Kavanah*, while our thoughts were elsewhere. As such, in the absence of *Kavanah*, at least the right words will have been said.

QUESTION OF THE WEEK:

When would someone leave out the phrase ... ד' שפתי תפתח at the beginning of the *Shacharis Shemona Esrei*?

ANSWER TO LAST WEEK:

(What Halachic difference is there between *Tefilos* of *Melamid*?)

The *Kitzur Shulchan Aruch* (26:12) lists the priorities among those who say *Kadish*, where generally, a local resident (*Toshav*) precedes a guest. Defining local residency, a *Melamed* whose wife and family live elsewhere is deemed a guest, unless he teaches the children of several families, which gives him *Toshav* status.

DIN'S CORNER:

Although one may not read on *Shabbos* to the light of an oil-fueled lamp or candle (for fear one may tilt it to improve the light), there is no such *Issur* regarding electric lights, even where they are controlled by dimmer switches and the like, or where some bulbs may not have been turned on before *Shabbos*. However, it is advisable to place a switch guard or other *Shabbos* reminder next to the switch. (*Yechaveh Daas* 1:20)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 128a) cites the opinion of R' Abba who declares valid the testimony of a man who testifies regarding his parent's cousin. Rava adds that the same man may also testify regarding his parent's uncle. Mar bar Rav Ashi went so far as to permit testimony regarding one's grandfather, but the *Gemara* concludes that this is not the *Halacha*. The *Rashbam* explains that a father and son are one being, and as such, no direct descendant may testify regarding a direct ancestor, even after a thousand generations. *Tosafos* disagrees, arguing that אֲתַפְלֵג דְרָא - a gap of so many generations would break the ineligibility. In fact, the *Shulchan Aruch* (ח"מ 33:2) rules that although a grandfather and grandson may not testify regarding the other, a great-grandfather and great-grandson, who are three generations apart, are considered sufficiently distanced to permit testimony. The *Midrash* (*Shemos* 3:16) describes how Moshe argued to Hashem that a grandson is dearer than a nephew. As such, if Hashem had seen fit to send *Malochim* to rescue Lot (Avrohom's nephew) in Sodom, should not *Malochim* certainly be sent to Egypt to rescue *Bnei Yisroel*, who were all direct descendants of Avrohom? It would seem that Moshe's argument could only work according to the *Rashbam*. But according to *Tosafos* (and other *Rishonim*), after a gap of three generations, the close connection (and Moshe's argument) would have weakened. The *MaHaRi T"b* (*Satmar Rav ZTL*) suggests that since the whole concept of *Zechus Avos* is a spiritual one, its function is not disturbed or hampered by a gap of many generations. Avrohom and Yitzchok may have initially been incapable of siring children to stress just this point, by minimizing the physical aspect of the *Avos*. (To only encourage *Tefilah* it would have been sufficient for the *Imahos* to be *Akaros*.)

A Lesson Can Be Learned From:

R' Yitzchok of Vorka was on an important journey when he happened to briefly pass through the town of Kalish. As it was Thursday, one of the local *Baalei Batim* seized the opportunity to invite R' Yitzchok to stay in his home over *Shabbos*. R' Yitzchok, whose schedule required that he complete his business and leave Kalish that day, declined. The local *Chosid* persisted, unwilling to take no for an answer. R' Yitzchok asked him if he knew why the very important *mitzvah* of *Hachnosas Orchim* is not stated clearly in the Torah. "Why is it only deemed to be included in the general *mitzvah* of וְאָהַבְתָּ לְרֵעִיךָ כְמוֹךָ instead of having its own *Posuk*?" R' Yitzchok asked. "The answer is that if it was a standalone *mitzvah*, people, in their zeal to fulfill it, would lose sight of the fact that its purpose was to benefit the guest. They would wish to recite a *brocho* over it, treating it as **their** *mitzvah*, using the guest to fulfill it. If a guest were unwilling to "help out" the host, it would create *Machlokes*. Sometimes a person just can't be a guest, and must refuse. For this reason, the *mitzvah* is included in וְאָהַבְתָּ לְרֵעִיךָ כְמוֹךָ so that everyone would understand what the purpose of the *mitzvah* is, allowing them to treat the *mitzvah* and would-be guests accordingly".

P.S. Sholosh Seudos sponsored this week by the Fuerst family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use