נא להתפלל בעבור כ"ק אדמו"ר מבאבוב שליט"א - וגם בשביל יג' שבויי איראן בתוך אחינו כל בית ישראל

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PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim)

פרשת :בהעלותך

	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	8:15	6:50/7:45				9:11
Shabbos		8:10	6:45	7:40	9:00	9:12
Sunday		8:25	8:00		8:00	9:12

IMPORTANCE OF ....

The *Gemara* (*Berachos* 34a) states that one who *davens* for the recovery of someone ill need not mention his/her name, as is derived from: קל נא רפא נא לה. The *Magen Avraham* (או"ח 119:1) notes, in the name of the *MaHaril*, that Moshe was in Miriam's presence and therefore had no need to mention her name. Out of the חולה's presence, however, one should mention names. The *Shulchan Aruch* (יו"ד 335:5-6) rules that one who *davens* for a חולה in his presence (בפניו) may *daven* in any language (because the *Shechinah* is present); if not בפניו, one should *daven* only in *Lashon HaKodesh* (because the מלאכים who convey the *Tefilos* do not "understand" other languages - *ShaCh*). Also, one should always include a חולה in the group of חולי ישראל, to improve the *Tefilah*'s effect. The *MaHaril Diskin* (ק"א 182) states that if so, one should always *daven* in *Lashon HaKodesh*, since one will invariably be including all other חולי ישראל, who are not present, in his prayers, even in his חולה's presence. However, the *Tzitz Eliezer* (5:13) disagrees, claiming that since the *Shechinah* is present, it can "understand" *Tefilos* in all languages, even for the benefit of שאר חולי ישראל. The *Pischei Teshuva* (יו"ד 335:2) cites a *Machlokes* where the *MaHaril* prohibits saying a "משברך" for a חולה in another city (presumably for fear he is no longer alive) and the *Nachlas Shiva* allows it, assuming him to still be alive. If the משברך must include שאר חולי ישראל, why is the *MaHaril* concerned – it won't be לבטלה !? However, the *MaHaril* may have held that בפניו means being in the same city, and a משברך, not being part of *davening*, would often be said not in *Lashon HaKodesh*. Therefore, he ruled not to say one if the חולה is not in town, and adding שאר חולי ישראל in such a case would not help.

QUESTION OF THE WEEK:

When would a person be in a state where after relieving himself he could say קריאת שמע but he could not say אשר יצר ?

ANSWER TO LAST WEEK:

(How is a non-*Kohen* permitted to bless someone with ברכת כהנים ?)

The *Biur Halacha* (128) suggests that 1) a non-*Kohen* is only prohibited from blessing with the special outstretching of the hands; and 2) since ברכת כהנים was established to be said as part of *Shemona Esrei*, if one blesses under other circumstances, it is apparent he is doing it purposefully not the way a *Kohen* does it.

DIN'S CORNER:

It is permitted to travel on a cruise ship, even over Shabbos, without concern over exiting the *Techum*. However, this is only where the crew is non-Jewish. If the crew is Jewish, all that they will be doing is for the benefit of the passengers, and today, everything is done without raising an issue of danger or פקוח נפש. Such benefits, if they were created with חלול שבת may not be enjoyed. (*Yechave Daas* 6:16)

DID YOU KNOW THAT ....

The *Gemara* (*Yuma* 75a) derives from: והמן כזרע גד (the *Manna* was like a coriander seed) the following exposition: The *Manna* (והמן) told (גד) whose seed (כזרע) a child was. Thus, if a woman remarried 2 months after termination of her first marriage and gave birth 7 months later, and there was doubt as to whether the child was born of the first husband, after 9 months, or of the second, after 7 months, the *Manna* would appear in front of the true father's tent, establishing paternity. The *Mishna* (*Yevamos* 41a) states that a Rabbinic decree was enacted requiring women to wait 3 months after ending a marriage before remarrying. This was intended to clearly distinguish between children of the first marriage and the second (הבחנה). The *Gemara* asks, why wait so long ? Let her remarry sooner, but at the end of the 3 month period let her be examined for expected signs of pregnancy, which if present, would point conclusively to the first husband. Rav Safra answers that the (2nd) husband is repulsed by his wife being so examined. The *Sifri* (213) cites R' Akiva who explains that a יפת תאר (gentile woman captured in war) is to cry for her parents for 3 months before being taken as a wife as הבחנה - to distinguish between a possible gentile child and a Jewish one. As such, why do we not derive הבחנה in *Yevamos*, from יפת תאר which is Scriptural, rather than as a Rabbinic decree ? *Panim Masbiros* suggests that the two situations are not the same. In truth, the *Torah* permits us to rule according to רוב and רוב women give birth in 9 months, thus pointing to the first husband. Yet, if the doubt can be resolved, we would not rely on רוב but have her examined, precluding a need for הבחנה. If her captor/husband is repulsed, so be it. A יפת תאר is supposed to be מתנוולת (slovenly) to him during this time anyway. Still, here the *Torah* specifically required הבחנה. Regarding a Jewish יבמה on the other hand, if we discourage an examination, we should follow רוב. Therefore, it was necessary for the Rabbis to decree the need for הבחנה.

A Lesson Can Be Learned From:

A young Dubner Maggid was frequently a guest of the Vilna Gaon. On each visit, he would entertain the Gaon with a parable or insight on a variety of subjects. The Gaon once asked him why he didn't collect and arrange his comments according to the Parshios of the Torah and publish them ? The Maggid, as expected, replied with a parable. There was once a wealthy man whose son got married. All the townspeople, including the poor people were invited. Those who were well-to-do sat down and patiently waited for each course to be served. The poor, who did not know what to expect, grabbed whatever they could and ate quickly, while it was available. "A Talmid Chochom, with his vast understanding of the Torah, can interpret the Torah in sequence. I, as a poor person, grab whatever I can, without order, and blurt it out !"

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי
Dedications ($18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use