



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: וארא	סזק"ש
Friday	4:45	4:55				9:41
Shabbos		1:45/4:45	4:00	9:00		9:41
Sunday		4:55	5:15	8:00		9:41

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 whom one is davening for 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: מכאן שצריך לפרש תפלתו - from here we see that one must be explicit with one's Tefilah. The Zohar (VaYishlach 169) also derives from Yaakov's words: הצילני נא מיד אחי מיד עשו 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" (קולינו) and our "mouths" (כל פה) so as to hopefully benefit from the sounds of our Tefilos that may have been said unfortunately by our mouths 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:

If one hears that a disparaging statement was made about someone in front of a large assembly, may one believe that it was said?

ANSWER TO LAST WEEK:

(May one remove suspicion from himself by disclosing who did it?)

If one is suspected of negative behavior, one should remove such suspicion simply by saying "I didn't do it", even if people will understand from those words who it may have been that did do it, and begin to suspect him. If this simple denial won't be believed, then he may disclose who did it.

DIN'S CORNER:

One may spread rock salt on steps and walkways on Shabbos that have become dangerous from ice, to prevent slipping. One may also clean away snow from such areas even if the snow has already turned to ice. Breaking ice or accumulated snow is not deemed Soser (breaking down). If there is no Eruv, any snow removal should be done by a non-Jew, if there is a realistic fear that without it, injury will result (Piskei Teshuvos 338:13)

DID YOU KNOW THAT

The Gemara (Berachos 22b) states that when one finds excrement where he is about to daven, he must move away from it (at least) 4 Amos and then he may daven. The Shulchan Aruch (אור"ח 55:20) adds that people who are in the general area where Kadish or Kedusha are being said by a minyan may join in to answer אמן or יהא שמיה רבא provided there is no filth or avodah zara creating a Hefsek between them and the Shliach Tzibur. This is true even if more than 4 Amos distance exists around it because it interrupts and blocks a connection between the Tzibur and other people. The TaZ (אור"ח 151) derives from here that if such filth or avodah zara exists above a Beis HaKnesses, it will also create a Hefsek. Although even an iron wall cannot interpose where a Jew wishes to connect with Hashem, if filth and avodah zara block a connection for purposes of joining in to answer אמן, they will also block Tefilos from rising up to Shomayim. This may be distinguished from where one finds oneself in a house that contains avodah zara, and having no other choice, needs only to turn away from it in order to daven. The Rema (אור"ח 94:9) rules that given a choice, one should daven in a spot where he will not be disturbed by passers-by, even if avodah zara is in proximity. The Chasam Sofer explains that no passers-by were present during the plague of ברד so Moshe was able to leave the city and daven where there was no avodah zara. During the other Makos, however, he remained in a secluded spot, in the city, to comply with the Rema. The Chelkas Yaakov (אור"ח 33) was asked by my Zeide למעשה הלכה if he could daven in an inn which had avodah zara images in its upper floors. Rav Breisch replied that it was Mutar בשעת הדחק for several reasons: 1) the Halacha (אור"ח 55:20) is in the name of יש אומרים; 2) the Levush and Magen Avraham disagree with the Taz; and 3) the Mishna Berurah (151:41) and Shaar HaTziun rule in such cases to be lenient

A Lesson Can Be Learned From:

The Tzelemer Rav once came to visit the Alter Skverer Rebbe, late one morning. He found the Skverer Rebbe still in the Beis HaMidrash, still in his Talis and Tefillin, still engaged in his daily schedule of Avodah, which the Tzelemer Rav did not wish to disturb. The Tzelemer Rav disappeared for a few minutes and when he returned to the Beis HaMidrash, he placed a glass of orange juice on the table next to the Skverer Rebbe. He then left for a while and when he returned, he found the Skverer Rebbe had finished davening, but the glass of orange juice was untouched. The Tzelemer Rav confided to the Rebbe that there was no question regarding the Kashrus of the orange juice, as it was not commercially produced. He, the Tzelemer Rav, had himself squeezed the oranges into juice for the Rebbe. The Skverer Rebbe replied that he had never a doubt that this is what had happened. However, he was of the opinion that there was a certain number of food and drink items that a person must eat to survive, and one should strive to keep the number low. He had never had a glass of orange juice before in his life. To drink it now would cause his list and number to expand. This was something that he saw no need to do.

P.S. Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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