



	Candles	Mincha	Daf Yomi	Shachris	שק"ש	פרשת: תולדות
Friday	4:15	4:25		7:00	9:16	
Shabbos		1:45/4:15	3:45	9:00	9:17	
Sunday		4:25	7:15A	8:00	9:18	

IMPORTANCE OF ...

The *Gemara* (*Nedarim* 40a) states that those who visit a sick person cause him to live while those who do not visit cause him to die. How does a non-visitor cause him to die? The *Gemara* answers that those who visit are **מתפלל** for him to live; those who do not visit do not benefit him that way. Does that cause him to die? Can they not be **מתפלל** for him to live without visiting? The *Gemara* (*Berachos* 34a) states that one who is **מתפלל** for a friend need not mention his name when doing so, as we find Moshe's **תפילה** for Miriam: **קל נא רפא נא לה** did not mention Miriam's name. The *Magen Avraham* (א"ח 119:1) cites the *MaHaril* who says that this is only when the subject of one's **תפילה** is present. However, when not present, his name must be mentioned. The *Chasam Sofer* (*Nedarim* 40a) says in the name of *Mekubalim* that mentioning the name of a **חולה** may sometimes work to his disadvantage, as it "awakens judgement" against him. As such, although one certainly performs a *mitzvah* when *davening* for a **חולה**, the benefit may be offset if his name is mentioned. When the *Gemara* says one who visits the **חולה** causes him to live, it is because one need not mention his name if he is there, and the **תפילה** will certainly help. However, if one does not visit the **חולה** and yet, is **מתפלל** for him, by mentioning his name, he may bring harm. The *Meforshim* ask why Eisav was so upset upon discovering that Yaakov had received the *berachos* from Yitzchak. Wasn't Eisav on Yitzchak's mind when giving the *berachos*? However, since Eisav was not physically present at the time, his name would have had to have been mentioned in the *berachos* for them to apply to him, and it was not. Although Yaakov's name was also not mentioned, Yaakov happened to have been standing there, so the *berachos* automatically applied to him.

QUESTION OF THE WEEK:

If it is permitted to disparage a sinful person as not being included in **עמיתך**, does that apply only where his sins make him ineligible to testify, or does it include one who does not perform *mitzvos*?

ANSWER TO LAST WEEK:

(May one speak *Lashon HoRa* about a wicked person after his death?)

A *Cherem HaKadmonim* forbids saying *Lashon HoRa* about the dead. However this does not apply to a wicked person (who did not do *Teshuvah* before dying) because one may disparage the wicked even when alive.

DIN'S CORNER:

Although water that is commonly taken to drink contains many microorganisms that are impossible to see with the naked eye, the fact that they would appear under a microscope or even a magnifying glass does not require that such a test be performed before drinking. If it did, the air one breathes would also have to be tested before breathing, which would clearly be too burdensome. (*Aruch HaShulchan* YD 84:36)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 58b) states that if one sees his friend after a lapse of thirty days, he recites the *brocho* of **שהחינו**; if he hasn't seen him for 12 months, he recites **מחי' המתים**. The *Pri Megadim* (א"ח 225 אשל 3) writes that if one's wife gave birth while he was away, the first time that he sees his newborn child he is to recite **שהחינו** (if 30 days have passed) or **מחי' המתים** (if a year has passed). Apparently, one may say **שהחינו** over another, even when one had never seen him before (see *Mishna Berurah* 223:2 regarding a newborn daughter). However, the *Teshuvos HaRashba* (4:76) rules that [even] if two people had been corresponding for a long time without having met, they do not recite **שהחינו** or **מחי' המתים** when meeting for the first time, since their joy cannot be presumed to have reached the same level as that of people who know and were concerned over each other. The *Shulchan Aruch* (א"ח 225:2) rules accordingly. Following the end of World War I, the *Minchas Elazar* of Munkatch traveled from Hungary to Yerushalayim in order to meet R' Shlomo Eliezer Alfandri, for the first time. Upon seeing him, the *Munkatcher* recited **שהחינו**. The *Poskim* of the day discussed the propriety of such a *brocho*, at some length. Some held it to be absolutely opposed by a clear *Halacha* in *Shulchan Aruch*, suggesting that perhaps Yitzchak had trembled **גדולה** because he had bestowed a *brocho* on someone he apparently had not met before, and didn't know. So too, saying a *brocho* over an unknown is similarly inappropriate. However, R' Tzvi Pesach Frank (*Har Tzvi* א"ח 1:115) defended the *Munkatcher*, noting that the criterion is solely a question of *Simcha*, and suggested that the *Rashba* was speaking of a common situation, where one presumes that there is no significant *Simcha* between strangers. Where however, the expression of *Simcha* is made clear, such as the *Munkatcher* did, even the *Rashba* would allow it. As such, there is also no question of the absentee father's *Simcha* when seeing his child for the first time, thus requiring a *brocho*. And, the *Ateres Paz* (א"ח 1:15) states, we will also recite **מחי' המתים** when greeting *Mashiach Tzidkeinu*, **במהרה בימנו**.

A Lesson Can Be Learned From:

R' Akiva Eiger received a letter with a Sheilah from a certain Rav. The letter began with a long and flowery set of titles and descriptions listing the greatness of R' Akiva Eiger – the Gadol HaDor. Usually, R' Akiva Eiger would be embarrassed by all the accolades and skip over them but this time, he read the letter to his students in its entirety, and even read the praises and titles at the beginning several times. His students were confused and asked R' Akiva Eiger why he had done so. He replied: "From this Rabbi's words, I see the greatness that I could have achieved and the praiseworthy titles that could have been mine. Unfortunately, I did not apply myself sufficiently. Should I not remind myself periodically of the task constantly before me?"

P.S. דומה = הוליד *Gematriya* of אברהם הוליד את יצחק. Yitzchak's appearance was the same as Avraham's.

This issue is dedicated:

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

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