



	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך ש"ש Shachris
Friday	4:27	4:39	7:45		9:07
Shabbos		4:27	3:50	4:15	9:00 9:08
Sunday		4:45	8:15		7:30 9:08

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 117b) states that the *Avos* (Avrohom, Yitzchok and Yaakov) are mentioned in the first *brocho* of *Shemona Esrei*, based on a *Posuk*, as follows: **ואנשך לנוי גדול** pertains to Hashem's *brocho* to Avrohom (אלוקי אברהם), the word **ואנברך** refers to a *brocho* regarding Yitzchok (אלוקי יצחק) and **ואגדלה שמך** is defined as relating to Yaakov (אלוקי יעקב). The next words: **והיה ברכה** teach us that, despite the fact that all three *Avos* are "found" in this *brocho*, the conclusion of the *brocho* "belongs" to Avrohom (מן אברהם). The *Panim Meiros* explains that **והיה ברכה** refers to Avrohom only, instead of to, perhaps, Yaakov (who was last and had just been "mentioned"), based on the *Gemara* (*Berachos* 40b) which states that any *brocho* that does not contain *Malchus* (e.g. מלך העולם), is not a *brocho*. *Tosafos* notes that based on this, all the *berachos* of *Shemona Esrei* are not *berachos*, because they have no *Malchus*, except for the *brocho* of אלוקי אברהם, which, since Avrohom was first to "crown" Hashem, is considered a *brocho* that has *Malchus*. For this reason, the *Gemara* concludes **בך חותמין** – the *brocho*'s ending (מן אברהם) can only mention Avrohom. The *Gemara* (*ibid*) also states that when a *brocho* is missing ... **ברוך אתה** but it immediately follows another *brocho* that began with ... **ברוך אתה**, the second *brocho* is also deemed a valid *brocho*, making use of the first *brocho*'s ... **ברוך אתה**. Does this mean that it is forbidden to interrupt between them? *Igros Moshe* (1:94 אה"ע) deals with the question of splitting up the *berachos* under the *Chupah*. Since **ברוך אתה** ... **שמה תשמה** and **שש תשיש** both begin without ... **ברוך אתה**, would not giving them to 2 different people other than the one who recited the previous ... **ברוך אתה** be a *Hefsek*, especially before **שמה תשמה**? He concludes that the rule validating *berachos* which follow one with ... **ברוך אתה** validates the *brocho* itself – not the one who says it. As such, there would be no *Hefsek* in giving the *berachos* to several people.

## QUESTION OF THE WEEK:

Where might one be permitted to praise someone's wisdom, but not his/her deeds, speech or appearance?

## ANSWER TO LAST WEEK:

(Does **ואהבתם את הגר** apply to the children of a *Ger*?)

According to *Teshuvos V'Hanhagos* (1:620), it is *Assur* to degrade or shame the child of a *Ger* by mentioning the fact of the parent's gentile ancestry. However, the *mitzvah* of loving a *Ger* - **ואהבתם את הגר**, only applies to the *Ger* himself/herself.

## DIN'S CORNER:

In order to teach a child that one should not be punished needlessly, it may be necessary to appease or apologize to a child for having punished or scolded them unnecessarily. This is incumbent upon a parent and a teacher. (*Chanoch LaNaar* p. 15)

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Kamma* 3b) states that when the *Mishna* lists one of the four primary categories of damaging entities, using the name *Mav'eh* (מבעה), this, according to Rav, refers to a man who inflicts damage on another. The *Nimukei Yosef* notes that the *Mishna* could have easily used the more familiar word **אדם** instead of **מבעה** but chose not to, since **אדם** would have potentially included one's gentile slave and maid in the category. The term **מבעה** on the other hand, refers specifically to a *Ben Chorin* – a free Jew, as is indicated by the *Posuk*: **אם תבעיון בעיו**, which urges Jews to pray, repent and be forgiven. The *Sefer HaEshkol* (35 גרים) characterizes some gentiles negatively, in certain cases comparing them to a *Neveilah* (dead carcass), and stating that their prayers are not permitted entry into *Shomayim*, since the *Posuk* says: ... **לא המתים יהללו**. Thus, it seems that the prayers of a gentile or a gentile slave are denied entry into *Shomayim*. By the same token, the *Gemara* (*Zevachim* 45b) describes the function of the *Kohen Gadol's* *Tzitz* as "**לרצון להם**" – to bring them favor and acceptability before Hashem. The *Gemara* excludes idolaters from this, since they are not **בני הרצאה** – fit to find favor. The *Mishna Halachos* (13:8) notes that upon completion of the *Beis HaMikdash*, Shlomo HaMelech *davened* (*Melachim* 1:8:41) that when non-Jews would come from afar and pray in the *Beis HaMikdash*, that Hashem should listen to their prayers. The *Meforshim* explain that generally, they wouldn't deserve it, and Shlomo was looking to enhance the *Zechus* of the *Beis HaMikdash* in their eyes. This also explains the *Gemara* (*Succah* 55b) where R' Yochanan criticized gentile nations for having destroyed the *Beis HaMikdash*, which had provided them with *Kaparah*. Although normally gentile prayers would be futile, the *Zechus* of the *Beis HaMikdash* would be fruitful. Only Yishmael's prayers might have been effective, since Avrohom asked specifically: **לו ישמעאל יחיה לפניך**.

## A Lesson Can Be Learned From:

R' Yoel Sirkis, known as the BACH, prepared a significant commentary on the four volumes of the Tur entitled Bayis Chadash (hence his name **ב"ח**), but he could not afford to publish his manuscripts. One day, after working on a problem for a long time, the BACH finally resolved a difficult question on the Tur late at night, and, after writing down his solution, became further depressed, as he remembered again how his *Chidushim* might never be seen by anyone else. Suddenly, he realized that it was after Chatzos (midnight). Pushing aside his own personal gloom, he began to focus on the despair of the Shechinah which was also in Galus and started to recite Tikun Chatzos, the Tefilah said as a lament over the Churban. The next day, R' Nasan Shapiro of Cracow, the [author of the] *Megaleh Amukos*, suddenly decided to interest himself in the writings of R' Yoel Sirkis, and arranged for a publisher to contact him and eventually publish his commentary on the Tur.

**P.S.** Sholosh Seudos sponsored this week by the Schoenfeld family. Mazel Tov to the Werberger family upon the engagement of their daughter Shira to Saul Friedman.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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