



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	8:12	6:45/8:22		7:00/8:00	9:10
Shabbos		1:45/7:00	6:20	9:00	9:10
Sunday		8:25	7:45	8:00	9:10

פרשת: בהעלתך

שק"ש

7:00/8:00

9:10

9:00

9:10

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* (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 *Chofle's* presence, however, one should mention names. The *Shulchan Aruch* (335:5-6) rules that one who *davens* for a *Chofle* 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 *Mלאכים* who convey the *Tefilos* do not "understand" other languages - *ShaCh*). Also, one should always make sure to add words including his *Chofle* in the group of *שאר חולי ישראל*, to improve the *Tefilah's* effect. The *MaHaril Diskin* (182 ק"א) 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 if he is in his *Chofle'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* (335:2) cites a *Machlokes* where the *MaHaril* prohibits saying a "משברך" for a *Chofle* 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 a *משברך* if the *Chofle* is not in town (as *Lashon HaKodesh* would then be required), and adding *שאר חולי ישראל* in such a case would not help.

QUESTION OF THE WEEK:

May one praise a *Chasan* effusively, in light of *Chazal's* admonition not to, because praising someone leads others to speak ill of him?

ANSWER TO LAST WEEK:

(May one disclose what Ploni said about himself?)

If Ploni says negative things about himself in front of 3 people, it is permitted for one of the 3 to disclose what he heard to others in passing, but not to "make things worse". If one knows for certain that Ploni does not mind people speaking of these things about him, he may disclose such things, but it is better not to.

DIN'S CORNER:

One is not permitted to cast lots on *Shabbos* in order to distribute different portions of food, even to one's own household. However, it is permitted to do so in order to designate who shall receive an *Aliyah* or who shall say *Kadish*. Still, only the method which distributes based on the page a *Sefer* was opened to is allowed. Drawing prepared lots with people's names is not. (MB 323:24)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 54b) states the opinion of R' Shimon b. Gamliel, that if one vows not to eat meat, he is permitted to eat fowl, and certainly he may eat fish, because if a *Shliach* were sent to buy meat and was unable to find any, he would return to his sender and say that he could not find any meat, and could only find fowl. This statement implies that fowl is not considered meat. R' Akiva would disagree, finding the exact opposite implication in the *Shliach's* words. Since the *Shliach* did not say that he found no meat and could only find vegetables, the implication is that fowl is also a kind of meat, though perhaps not what the sender wanted. The *Gemara* suggests that this implication applies to fish as well, since a *Shliach* would be expected to consult with his sender if all he could find was fish. As such, it is understandable that when *Bnei Yisroel* complained *בשר זכרנו את הדגה* that they mentioned fish as an example of meat, which led to Moshe saying even if we slaughtered all the sheep and cattle .. or gathered all the fish in the sea it would not be enough. However, according to R' Shimon b. Gamliel, why does Moshe mention fish if they wanted meat? Yes, they did say *זכרנו את הדגה*, but they also mentioned cucumbers, melons, leek, etc., which no one could characterize as meat. The *Bais Yosef* (218 יו"ד) cites the *Tashbetz*, who ruled in a case where a winemaker was accused of selling wine to Arabs (who may not drink alcohol), and so the winemaker swore he would not produce wine for sale to Jew or Arab again. Did this oath apply to wine that had been produced prior to his making the oath as well? The *Tashbetz* said Yes, as the circumstances make clear that this was his intent. So too, even though fish is not meat (according to R' Shimon b. Gamliel), the fact that *Bnei Yisroel* mentioned it and mentioned it first, suggests that in their minds, sometimes a *Shliach* might check with his sender if all he could find was fish, because of its very slight connection with meat, which clearly would not apply to vegetables. As such, Moshe mentioned fish as well.

A Lesson Can Be Learned From:

It was the custom in a certain city that on Rosh Chodesh, *Tzedaka* was collected from all the businesses. During one year in which food was scarce, the Rav noticed that the contribution of the tailor, which was usually generous, was much less than normal. Realizing that during hard times people tended to buy less clothing, the Rav walked into the tailor's store and ordered a new suit, paying the money up front and asking it to be delivered to him three days later in Shul, before Maariv. The tailor got right to work, finishing the garment long before it was due, and presented it to the Rav as arranged. When the tailor laid out the suit, the Rav denied ever ordering it. The tailor reminded him how he had ordered it 3 days before, recalling much of the conversation. The Rav maintained that it had not been him, suggesting finally that it had undoubtedly been Elyahu HaNavi that had visited him in the Rav's appearance. The tailor was thrilled at having received "גילוי אליהו" and afterward, everyone flocked to have their clothing sewn by his hand!

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

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לד"ג אבי מורי הרב אהרן זאב ב"ר שמואל

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