



	Candles	Mincha	DafYomi	Shiur	פרשת: במדבר זק"ש Shachris
Friday	8:06	6:50/8:16			9:10
Shabbos		8:00	6:45	7:50	9:00
Sunday		8:20	7:45		7:45

IMPORTANCE OF

The *Chasam Sofer* (Kovetz 52) points out that according to the *Mekubalim*, the letters in the word **ישראל** correspond to the words: **יש ששים רבוא אותיות לתורה** – there are 600,000 letters in the *Torah*. Although many question the accuracy of this number, its true meaning is to tie the source of nourishment for every Jew's soul to a letter in the *Torah*. The *Gemara* (*Shabbos* 104b) states that if on *Shabbos*, one wrote a single letter in Tiberia and another in Tzipori, it is deemed a writing and he will be punished, because all that is needed to satisfy the minimum of 2 letters is for the two letters to be brought together. On the other hand, if the two letters were written on two separate walls of a house, it is not a writing and he is *Potur*. This is because they cannot be brought together without an act of change – removing the section of wall which separates them. Combining the letters of Tiberia with Tzipori requires no such change and is thus not deemed a **מעשה הקרבה**. The *Be'er Moshe* asks, the *Gemara* (*ibid* 118b) quotes R' Yosi as wishing for the *S'char* of those who begin *Shabbos* in Tiberia (early) and end it in Tzipori (late). Since Tiberia was in a valley, from its perspective, the sun seemed to disappear from the horizon earlier, whereas Tzipori, high up on a mountain, squeezed the last drops of sunlight out of the day. At such a distance, how can we then say that bringing letters from Tiberia and Tzipori together requires no act of **הקרבה**? It must be that what appears to be physically far apart may not really be so. The *Remez* here is to encourage 2 Jews (*i.e.* letters) who require no **מעשה הקרבה** to combine, even if one was from Tzipori (on a high *Madregah*) while the other was from Tiberia (on a low *Madregah*). This is because they both emerge from the same roots and ancestry. As the *Midrash* states, only *Bnei Yisroel* presented their *Sefer HaYochsin* to Hashem.

QUESTION OF THE WEEK:

When would one be required to say certain *Berachos* between *Ashrei* and *Uva L'Tzion* near the end of *Shacharis*?

ANSWER TO LAST WEEK:

(When would one step back 3 paces before finishing *Shemona Esrei*?)

The *Mishna Berurah* (124:3) states that if someone is in the middle of *Shemona Esrei* when the *Shatz* is about to begin *Chazoras HaShatz*, if he is afraid that someone will make fun of the length of his *Shemona Esrei*, he should step back three paces, pretend to finish, go back three paces, and then finish.

DIN'S CORNER:

Although one need not generally spend one's own money on *Kibud Av V'Em*, still, if a son, rather than caring himself for the parent, decides to move the parent to an "old-age" home, where better care is given, the son must pay if the parent's funding runs out, because the home is performing the son's duty for him, and for his convenience. (*Teshuvos V'Hanhagos* 2:444)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 24a) states that a Kohen is eligible to perform the *Avodah* in the *Mishkan* / *Beis HaMikdash* from the time he reaches adulthood until he reaches old age, and blemishes disqualify him. A Levi is eligible from 30 years old until 50, age being the only disqualifying factor. However this criterion only applied in the *Mishkan* of the *Midbar*; in the *Mishkan* of Shiloh and in the *Beis HaMikdash*, the change in a Levi's voice is what disqualified him. This was because in the *Midbar* the Leviim were required to carry the *Mishkan* on their shoulders, and the *Mishna* (*Avos* 5:25) states: **בן שלושים לכה** – one reaches a heightened strength level at the age of 30. *Rashi* points out that when the family of Kehas was chosen to carry the *Aron*, only those over 30, who were strong, were to be chosen. The *Rema* (*או"ח* 581:1) in listing the qualifications for a *Baal Tefilah* during *Yomim Noraim* includes the requirement that he be (at least) 30 years old. The *GRA* connects this with the 30-year-old requirement for a Levi, noting that our *Avodah* during *Yomim Noraim* is spiritually similar to the *Avodah* of the Leviim. However, if that is the rationale, why do we not insist that the *Baal Tefilah* be no older than 50, similar to the Leviim? It must be that the age qualification does not apply beyond the *Mishkan* in the *Midbar*. If so, why does the 30-year condition still apply? The *Divrei Yatziv* (*או"ח* 250) suggests that the qualifications stated by the *Rema* are based on the *Kol Bo*, who noted that at age 30, one's heart can achieve levels of despondence appropriate to *Yomim Noraim*. It is at age 30, having reached one's full strength, that one begins to realize his spiritual failings. This realization does not disappear at age 50, but instead, continues to grow.

A Lesson Can Be Learned From:

A young man living in Yerushalayim fell heavily into debt and finally reached the point where he was forced to sell his home and find an apartment to rent. After some analysis, he decided to pack up his belongings and move his family to Tzfas, where he rented a beautiful apartment for far less than a comparable one would have cost him in Yerushalayim. After a few years, his landlord demanded an increase in the rent of double what he had been paying. Otherwise, there was another tenant waiting to pay that amount. All of the young man's entreaties fell on deaf ears - the raise would be effective on the next month. Having nowhere else to turn, the young man visited the Gerer Rebbe (the Pnei Menachem) since his landlord was a Gerer Chasid. After hearing the story, the Rebbe told the young man to return home and not to worry – it would all work out. On the first of the next month, the landlord arrived to collect the rent and didn't say a word about the raise. This continued for three months. Finally, the tenant asked him what happened to the raise. The landlord replied that for some reason, he started receiving checks from the Gerer Rebbe and the amount was exactly the increase in rent that he wanted. "When I saw that from Shomayim, I am getting this money, I decided to leave you alone".

P.S. Sholosh Seudos sponsored this week by the Sorscher family.

This issue is dedicated:

לע"ר שמואל ב"ר גדלי' יוסף ולד"נ פערל ב"ר יצחק הלוי

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