



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	8:10	7:00			9:10
Shabbos		1:45/8:05	7:30	9:00	9:10
Sunday		8:20	7:45	8:00	9:10

IMPORTANCE OF

The *Gemara* (*Megilah* 21b) states that initially, the *berachos* before and after an *Aliyah* were divided in such a way that the man who received the first *Aliyah* on *Shabbos* (usually the *Kohen*) would recite the first *brocho* before his *Aliyah*, and the man who received the last *Aliyah* would recite the second *brocho* after his *Aliyah*. Those who received an *Aliyah* in the middle did not recite any *brocho*. However, because those who arrived in the middle of the *קריאה* might mistakenly think that only a *brocho* afterwards is required, and those leaving before the end might mistakenly think that only a *brocho* at the beginning is necessary, the *Chachomim* instituted that each and every *Aliyah* should include a *brocho* before and after. As such, the *Eliyahu Rabba* (138:5) concluded that the *חשיבות* (value) of the last *Aliyah* (*אחרון*) which merited initially to recite a *brocho* is certainly greater than that of the middle *Aliyos*, whose *berachos* were enacted only to avoid confusion. *Rashi* explains that the tribe of Dan is described in the *Posuk* as *מאסף לכל המחנות*, citing the *Yerushalmi* that the population of Dan was so numerous that they camped and traveled last, positioned thereby to pick up whatever the rest of *Bnei Yisroel* dropped and return it to them. The *Maharal* notes that the tribe of Yehudah was more numerous than Dan, but since Yehudah was the tribe of *Malchus*, they had to go first. The *Mishna Halachos* (15:55) points out from this *Maharal* that apparently, if not for Yehudah's role as *Melech*, Yehudah might have been last instead of Dan, suggesting a further proof of *חשיבות*'s *אחרון*. Perhaps for this reason, a *Kohen* receives the first *Aliyah*, as he is to receive *חלק בראש* in all things, but he is also eligible to receive *אחרון* whose *חשיבות* is almost at the same level.

QUESTION OF THE WEEK:

Who has a better chance to survive a dangerous activity – a smart person or a feeble-minded one ?

ANSWER TO LAST WEEK:

(When would a *Tefilah*'s words depend upon the use of a *Siddur* ?)

Igros Moshe (אור"ח 2:29) rules that when one who normally *davens* one *Nusach* (e.g. *Ashkenaz*) is the *Shliach Tzibur* in a *minyán* that *davens* another *Nusach*, he should *daven* the *Tzibur*'s *Nusach* in his private *Shemona Esrei* also, so as to be *תפלנו* properly – accustom himself to what he is about to say in the *Chazoras HaShatz*. The *SheArim HaMetzuyanim B'Halacha* (אור"ח 26:3) notes that today, since everyone *davens* from a *Siddur*, that is not necessary, and he may *daven* his usual *Nusach*.

DIN'S CORNER:

If one ate cake and drank a beverage, but is unsure if the beverage was wine, he may not add the words *על הגפן* to the *על המח'י* *brocho* over the cake, because it may be untrue. However if he knows it was wine but is unsure if he drank enough to warrant a *ברכה אחרונה*, he may add *על הגפן* because it is true, even though the amount of wine alone might not have required its own *brocho*. (*Igros Moshe* אור"ח 2:109)

DID YOU KNOW THAT

The *Gemara* (*Kesubos* 10a) derives from the words *כמחר הבתולות* that there is a sum of money associated with a woman who is about to be married. The *Gemara*'s premise is that this money is the sum promised in the *Kesubah*, and some opinions conclude therefore that the *Kesubah* obligation is Scriptural. However the conventional source of a *Kesubah* requirement is, as the *Rambam* (*אישות* 10:7) states, a *Takanah* of the *Chachomim*, so that a man will not find it easy to divorce his wife. If so, what was the phrase *מחר הבתולות* referring to ? The *Ramban* (פ' משפטים 22:15) suggests that this refers to gifts that were commonly sent by a man to his betrothed before the wedding, known as *סבלנות*. Is the *Posuk* saying that such gifts are required ? No, the *Posuk* is simply recording what had developed as a custom. In fact, even if *מחר הבתולות* did mean a *Kesubah*, those who insist that the institution of a *Kesubah* was Rabbinic, as the *Rambam* explained above, could readily admit that the *Chachomim* had merely codified a custom that may have existed prior to the *Takanah* of *Chazal*, by which a man voluntarily contracted with his wife to pay her a sum of money if the marriage ended. The *Gemara* (*Yoma* 75a) *darshens* that when *Bnei Yisroel* said: *זכרנו את הדגה* they were referring to the ease with which they had been able to marry, without restriction, in Egypt. The *MaHarsha* explains that in Egypt, before the *Torah* placed restrictions on marriage prohibiting one from marrying a close relative, it had been easier for a man to marry one of his relatives as they knew each other well and the agreement to marry would therefore not require effort. However, now that relatives were forbidden, a man had to go out, find and woo a "stranger", and ply her with *סבלנות* so that she would agree to marry him. As the *MaHarsha* points out, this is indicated in the *Posuk*: *זכרנו את הדגה אשר נאכל במצרים חנם* – where the word *חנם* (for free) reflects the fact that gifts were not required when marrying a relative, as they were for a stranger.

A Lesson Can Be Learned From:

In the Polish city where R' Yosef Engel was Rav, a tragedy occurred and a *Sefer Torah* fell to the floor. However, the *Sefer* was wrapped in a *Talis* at the time, and the townspeople asked the Rav if they had to fast. R' Yosef examined the issues and ruled that the *Sefer* had not fallen directly on the floor but rather onto the *Talis*, and therefore they did not need to fast. After this ruling, strange mishaps began to occur in the city and the townspeople came to R' Yosef with a complaint that apparently his ruling was incorrect, they were really required to fast, and he was therefore responsible for all the unusual problems that had arisen. R' Yosef sat down once again and examined the question of the *Sefer Torah* in more depth, eventually reaching the same conclusion. However, "If you wish to know why these strange events have begun to occur, I believe it is because the *Gemara* (*Berachos* 5a) states that if one sees *יסורי* (afflictions) befalling him, he must examine his deeds to determine what he had done to deserve such afflictions. A falling *Sefer Torah* is also an affliction but apparently, no one investigated to understand why it had occurred, and what needed improvement".

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

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