



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	4:31	4:41			9:43
Shabbos		1:45/4:31	3:45	9:00	9:43
Sunday		4:41	5:00	8:00	9:43

**IMPORTANCE OF ...**

The Gemara (Shabbos 118b) quotes R' Yosi who says that he would have joined the Kohanim on the platform where they stand during *duchening* if his friends had asked him to. *Tosafos* wonders what the *איסור* might be, aside from the possibility of a *ברכה לבטלה*. The Magen Avraham (128:1) asks: what about the Gemara (Kesubos 24b) which states clearly that if a non-Kohen raised his hands and recited *Birchas Kohanim* he has violated an *עשה*? Doesn't that make it *אסור*? He answers that the Gemara (Eruvin 96b) derives from: *דבר אל בני ישראל וסמך* that only בני ישראל (men) lean on the head of a sacrificial animal, but not women. R' Yosi holds that men must do so, but women may do so. Here too, R' Yosi would hold that *Kohanim* must *duchan*, while a non-Kohen may. If so, why does *Tosafos* question the *brocho*? May not women recite a *brocho* even for a time-bound *mitzvah* if they wish? The non-Kohen should also be permitted! The difference is that when women say "וצונו" (even where they are not), it means *Bnei Yisroel*, generally. This could hardly be said of "קדשנו בקדושתו של אהרן". As such, the *brocho* should not be allowed. However, placing one's hands on someone's head and reciting even *ד' יברכך*, as a *Kohen* does, is legitimate. The *GRA* reputedly blessed a *Chasan* before a *Chupah* and placed only one hand on his head, explaining that 2-hand *Berachos* were only permitted for a *Kohen*. However, many argue and it is commonly accepted that one may bless with 2 hands. The *Zohar* (97) explains that using both hands fulfills *בכל לבבך* - combining both the *Yetzer Tov* and the *Yetzer HoRa* which is how one must love *Hashem*. Similarly, when the *Torah* says: *הוא משה ואהרן* instead of *הם משה ואהרן* it is because the combination of Moshe and Aharon is a joining of their 2 essential *midos* into one. As such, *יהוה דעת* (5:14) recommends a non-Kohen blessing with one hand on top of the other.

**QUESTION OF THE WEEK:**

Which 3 sections of *davening* should one recite using the *Nigun* commonly used for *Mishnayos/Gemara*?

**ANSWER TO LAST WEEK:**

(When would one say *אלוקינו מלך העולם* twice in one *brocho*?)  
The *Mishna Berurah* (139:15) states that if one mistakenly recited the *brocho* of *בנו* after his *Aliyah*, but only realized his mistake after saying *בא"י* at the end, but did not yet say *נתן התורה* he should say *אלוקינו מלך העולם* and finish the *brocho* properly.

**DIN'S CORNER:**

If one is late for *Maariv* and cannot catch up before *Shemona Esrei*, he should *daven Shemona Esrei* with the *Tzibur* and say *Shema* with the *berachos* later. If the *Tzibur* is *davening Maariv* early, and a latecomer has not yet *davened Mincha*, he should say *Mincha Shemona Esrei* while the *Tzibur* is saying *Maariv Shema* with its *berachos*, then say *Maariv Shemona Esrei* together with the *Tzibur*, and say *Shema* with its *berachos* later. (MB 236:11)

**DID YOU KNOW THAT ...**

The Gemara (*Chagigah* 5a) states that when R' Yochanan would read the *Posuk*: *והיה כי תמצאן רעות רבות וצרות*, he would weep, saying: *עבד שרבו ממציא לו רעות וצרות* - [there is no hope for] a servant upon whom a master arranges affliction. R' Shimshon from Ostropoli explains why R' Yochanan in particular was so distressed by this *Posuk*. The Gemara (*Berachos* 5a) discusses the characteristics of *ייסורים* (afflictions). One opinion holds that a sign of *ייסורים של אהבה* (afflictions brought on by *Hashem's* love) is that no *ביטול תורה* will result from them, while another opinion holds that the sign is if no *ביטול תפילה* results. R' Yochanan holds that afflictions can be *ייסורים של אהבה* even if they cause *ביטול* of *תורה*. Just as where a master puts out the eye or tooth of his slave, the slave goes free, how much more true is it that if one's entire body is racked with *ייסורים*, that his pain will free him of his sins. Resh Lakish derives the same lesson from a *גזירה שוה*, using the word "ברית", which is stated with reference to *ייסורים* and also with reference to salt. Just as salt "sweetens" meat (by removing the blood), so too do *ייסורים* purge one of sin. However, a slave only goes free if his master actually puts out his eye or tooth, not if he just causes it. Therefore, says R' Yochanan, if the *ייסורים* are dispensed by *Hashem*, they will purge sin; if they are dispensed by another, even due to *Hashem's* *הסתר פנים*, they will not cleanse one of sin, and remain simply *ייסורים*. According to Resh Lakish however, salt sweetens regardless of how or by whom it was applied. As such, R' Yochanan was disturbed by a master who is *ממציא* (arranges) *רעות וצרות* because they are not *נאקת בני ישראל אשר מצרים מעבידים אותם*. Similarly, implies affliction meted out by *Mitzrayim*, not directly from *Hashem*, which would be unfortunate for the afflicted according to R' Yochanan. Therefore, the *Posuk* concludes *ואזכור את בריתי* - *Hashem* remembers Resh Lakish's *Drasha* using "ברית", which purges sin in all cases.

**A Lesson Can Be Learned From:**

The ShLah HaKadosh, R' Yeshaya HaLevi Horowitz, was a strong advocate of the *mitzvah* to reside in Eretz Yisroel. After spending a number of years in European Rabonus in Frankfurt, Cracow, Vienna and Prague, he gathered funds sufficient for the trip to Eretz Yisroel, but unfortunately, the money was mysteriously stolen from him. The police suspected a young Talmid of the ShLah and without evidence, tried and sentenced him to death. The ShLah's intervention was only able to change the sentence from execution to the loss of an ear. It took a few years to gather the necessary funds again, and the ShLah finally arrived in Eretz Yisroel. Living there was difficult and the governing authorities constantly levied heavy taxes on the Jews. The ShLah felt compelled to go back to Europe and collect. He spent *Pesach* at the home of a wealthy benefactor, and after *Pesach*, the wealthy man took the ShLah into a room, drew a knife and threatened his life. The ShLah asked for a moment to say *Viduy* and after he finished, the wealthy man said "Rebbi, do you not recognize me - your former Talmid? I lost an ear because of you. However, now that I have caused you such distress, any guilt that you may have had in the matter is erased. I will also provide you with whatever amount you need for my brethren in Eretz Yisroel".

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

This issue is dedicated:

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