



Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday 7:53	7:00			9:14
Shabbos 9:02	1:45/8:00	7:15	9:00	9:14
Sunday	8:00	7:30	4:50AM	9:13

חג כשר ושמח

**IMPORTANCE OF ....**

The *Mishna* (*Sofrim* 12:2) quotes R' Levi who says that *Hashem* does not wish the *Bnei Yisroel* to say *Birchos HaTorah* before and after an *Aliyah* that contains the *Tochachah* because He doesn't wish to be blessed by us when we are subjected to the warning of such *קללות* (curses). R' Yosi disagrees, noting that by adding a "good" *Posuk* or a few *Pesukim*, before and after, it is no longer just *קללות*. The *Shulchan Aruch* (*אור"ח* 428:6) rules accordingly, saying that we may not split the *Tochachah* in *BeChukosai* among *Aliyos* but must add 3 *Pesukim* before it and after it, so as not to begin or end the *Aliyah* on a negative note. The *TAZ* asks, does not the *Gemara* (*Megilah* 21b) state that in the time of the *Mishna*, only the first person to be called up for an *Aliyah* and the last to be called up recited a *brocho*? The *Tochachah* was never in the first or last *Aliyah*, so how would one have said the *berachos*?! The *TAZ* answers that those who received the middle *Aliyos* could choose to say their own *berachos* if they wished, or be *יוצא* with the first one's *brocho*. The *Rav PoAlim* (*אור"ח* 42) was asked how we can end off the reading of *Parshas BaMidbar* with the words: *ולא יבאו לראות כבלע את הקודש ומתו* - where a warning of death is certainly to be considered negative. He replied that one can ask this question on several such *Pesukim* in the *Torah*, but the answer to them all is that the *Posuk* is not the *מסיים* (ender) - the *brocho* afterwards is the *מסיים*. Therefore, one who receives such an *Aliyah* has not finished until he says the *brocho* afterwards, thereby completing the *Aliyah* on a positive note. However, when one reviews the *Parsha* to fulfill his weekly obligation of *שנים מקרא ואחד תרגום*, since he does not recite a *brocho* before or after the *Tochachah*, he must add (at least) a *Posuk* before and after it so as not to end on a negative note. As such, in the time of the *Mishna*, in order to be *מסיים בדבר טוב*, one who received the *Tochachah Aliyah* had a choice to either add on *Pesukim*, or else to say the *berachos* over his *Aliyah* himself.

**QUESTION OF THE WEEK:**

Why is *Shevuos* referred to as *זמן מתן תורתנו*? There is only one *Torah* - it should be called *תורה*.

**ANSWER TO LAST WEEK:**

(When would one say a *brocho* only because he is sitting a certain way?) The *Mishna Berurah* (213:4) explains that in the times of the *Gemara*, bread and wine, as important foods were always eaten while reclining (*בהסיבה*). If a number of people convened and sat this way, one person could say a *brocho* for everyone, as it was clear they were a group. However, if they did not recline but sat a different way, then each would have to say their own *brocho*.

**DIN'S CORNER:**

One who sleeps in a bed at night, even dressed, is deemed to have slept a *שינת קבע*, after which he must say *Birchos HaTorah*. One who sits in a chair and puts his head down to drowse for a while is deemed to have slept a *שינת עראי*, which does not obligate *Birchos HaTorah*, unless it was on an airplane etc.. (*MB* 47:23)

**DID YOU KNOW THAT ....**

The *Gemara* (*Berachos* 6b) states that one who *davens* behind a Shul is called wicked. *Rashi* comments that the entrance to all Shuls was on the east, as stated in the *Tosefta* (3:22), based on the *Posuk*: *והחונים לפני המשכן קדמה*. Since people from Bavel normally faced west to *Eretz Yisroel* they would enter the Shul from the east, facing the *Aron HaKodesh*. However, *Tosafos* states that this was true only in Bavel, which was to the east of *Eretz Yisroel*. Those to the west, in order to enter facing the *Aron HaKodesh* on *מזרח* would have to enter from the west side. The *Shulchan Aruch* (*אור"ח* 150:5) rules accordingly, that the entrance should always face the *Aron*. The *Chasam Sofer* (*אור"ח* 27) asks why the *Tosefta*, cited by *Rashi* seems to have been ignored, when it seems to be supported by a *Gemara*. In *Berachos* (8a) the *Gemara* says that when one enters a Shul, he should always walk in for a length of 2 door widths. The *MaHaram M'Rottenburg* explains that this is to distance himself from distractions outside the Shul. This is also the reason why Shul windows are generally higher than a person's height, to prevent one from looking out and being distracted. If however, one enters facing the *Aron HaKodesh* (not like the *Tosefta*), what need is there for the 2 door-widths if he is in any case facing away from the outside that he just entered from? It must be that he always enters from the east (*מזרח*) and since he will then be turning around to face *מזרח* in order to *daven*, he should walk in a short length to distance himself from the outside distractions, that he now faces. Despite the fact that the *Tosefta* seems to be correct, the accepted custom has always been as the *Shulchan Aruch* stated it and should therefore not be changed.

**A Lesson Can Be Learned From:**

In the main Shul of Tzefas, the accepted custom was that the *Shliach Tzibur* would not begin the repetition of the *Shemona Esrei* until both the *Ari HaKadosh* and the *Bais Yosef* completed theirs. Usually, the *Bais Yosef* was the first to finish, but one day, the *Ari* stepped back first. Departing from the usual custom, the *Ari* motioned to the *Shliach Tzibur* to begin. He complied of course, for no one would question instructions from the *Ari*. At the conclusion of the *תפילה*, the *Ari Z"L* asked everyone to stay in their seats. He went up and explained that no one should suspect him of being *מזלזל* in the *Bais Yosef's* *כבוד*, because their understanding was that both would be waited for while they were *davening*, but not while they were learning *Torah* .... The *Bais Yosef* walked up to the *Bimah* with a smile on his lips and said "It is true. In the middle of *Shema Koleinu* a question in *Hilchos Shabbos* suddenly popped into my head and I was unable to shake it, causing my thoughts to branch off into the *Gemara* and *Rishonim*. The *Ari* was able to detect that my mind had wandered and very properly instructed the *Shliach Tzibur* to proceed".

**P.S.** *Sholosh Seudos* will not be eaten *ברבים* at the usual time this week. Many have the *minhag* of splitting the *Shabbos* day *Seudah*, *davening Mincha* early, and then completing the *Seudah* as *Sholosh Seudos*.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד ברוך בן אסתר מלכה  
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