



	Candles	Mincha	Daf Yomi	Shachris	סיק"ש
Friday	4:46	4:56			9:41
Shabbos		1:45/4:46	4:10	9:00	9:41
Sunday		4:56	5:20	8:00	9:41

IMPORTANCE OF

The *Shulchan Aruch* (א"ח 219:4) states that one who is obligated to say *ברכת הגומל* may listen to someone else say a *brocho*, which refers to him in 2nd person (אשר גמלך כל טוב – who bestowed every goodness on you) and he may answer *אמן* to fulfill his obligation. The *Rema* notes that this is not a *ברכה לבטלה* for the one saying it, even though he had no personal obligation to do so, since it is an expression of *שבח* and *הודאה* to *Hashem* for the kindness done to his friend. The *Mishna Berurah* (219:18) quotes the *TaZ* who says that one may only say such a *brocho* with *שם ומלכות* if the person that was healed or saved was his relative or a close friend, and where we can be sure that the happiness of the one who says the *brocho* is sure to be sincere and recited with a full heart. The *Tzitz Eliezer* (14:87) brings an opinion that holds that a mourner may not say *ברכת הגומל* at all because the words "כל טוב" would not seem to apply to him at this time. However, most *Poskim* rule that a mourner does in fact say it if necessary, the words "כל טוב" merely reflecting the fact that saving one's life is certainly equal to טוב. כל. The *Gemara* (*Berachos* 54a) derives from Yisro's words: *ברוך ה' אשר הציל אתכם* that one is obligated to say a *brocho* with *שם ומלכות* when viewing a place where a miracle occurred. The *MaHarSha* notes that although Yisro did not mention *מלכות* in his *brocho*, the fact that it described *Hashem's* redemption of *Bnei Yisroel* from Egypt is itself a demonstration of *Hashem's* *מלכות*. The *GriZ* states that as no miracle had occurred personally to Yisro – he was saying a *brocho* for the miracle(s) that occurred to *Bnei Yisroel*, the *Posuk* which states: *ויחד יתרו על כל הטובה* – that Yisro rejoiced on all the good, assures us that Yisro rejoiced completely, with a full heart. For this reason, he was permitted to say the *ברכת הגומל* for *Bnei Yisroel* with *שם ומלכות*.

QUESTION OF THE WEEK:

May a man dye his hair white in order to appear older ?

ANSWER TO LAST WEEK:

(Which should one attend over the other: a *Bris* or a *Chasunah* ?)

The *Rema* (י"ד 265:12) states that if one refuses to eat at the *Seudah* following a *Bris Milah*, he is deemed excommunicated in Heaven. On the other hand, the *Mishna Berurah* (640:34) states that such a *Seudah* must be eaten in a *Succah*, even if cramped, whereas the meal following a *Chasunah* need not be, as it is a greater *mitzvah* to be *משמח חתן וכלה*. Therefore, if one is invited to the *Bris*, he must go; otherwise, he should attend the *Chasunah*.

DIN'S CORNER:

One may not hold the parchment of a *Sefer Torah* directly, i.e. without the cover. If one did so while reading from it or doing *Hagbaah* on it, he gains no *Schar* thereby. However, if he is a *Sofer* and must fix something or sew the pages together, if there is no other way to do so without touching it, he should make sure to wash his hands first. (MB 147:1)

DID YOU KNOW THAT

The *Gemara* (*Shevuos* 30a) darshens from: "ועמדו שני האנשים" that in a *Din Torah* it is a *mitzvah* for *Beis Din* to instruct the two litigants to stand. R' Yehudah says that *Beis Din* may allow them to sit. R' Huna explains that R' Yehudah only disagrees with the *Chachomim* with regard to standing during the *Dayanim's* deliberations. However R' Yehudah would agree that they must stand when the verdict is announced, as derived from the *Posuk*: "וישב משה לשפוט את העם ויעמוד העם". As such, what was Yisro's complaint to Moshe that Moshe sat while *Bnei Yisroel* stood ? We must conclude that Yisro was criticizing Moshe for not allowing *Bnei Yisroel* to sit during deliberations. If so, how does Moshe's reply respond to that ? The *Gemara* (*Megilah* 21a) states that from the days of Moshe until Rabon Gamliel, *Torah* was studied only while standing. After Rabon Gamliel's death a weakness descended upon the world and *Torah* was studied while sitting, which is the meaning of the statement: When Rabon Gamliel died (*Sotah* 49a) *Kavod HaTorah* ceased, as sitting was a decrease in *Kavod HaTorah*. [Although the *Gemara* (*Bava Metzia* 84b) states that Rabon Gamliel and other *Tanaim* sat during study, various explanations are offered, distinguishing between an initial lesson versus review, or between *תורה שכתב* versus *תורה שבעל פה*] The *Bris Shalom* suggests that this may be the message in Moshe's response to Yisro. Granted, that if *Bnei Yisroel* were lining up in front of Moshe for *Dinei Torah*, then Moshe may have been able to let them sit, at least until he had reached a decision. However, as Moshe pointed out to Yisro, the *Bnei Yisroel* were coming to Moshe "לדרוש אלוקים" - to request *Talmud* (instruction) from *Hashem* (*Rashi* citing the *Targum*), which Moshe understood to mean that even in the midst of a *Din Torah* between litigants or a simple request for a *Psak Halacha*, Moshe would explain with detail his deliberations and thought process so that *Bnei Yisroel* would learn how the *Torah* resolves all issues. As such disclosure qualified as *Talmud*, Moshe as the *Rav* would sit, and *Bnei Yisroel* as *Talmidim* would stand.

A Lesson Can Be Learned From:

In 1860, R' Shimon Sofer was appointed Rav in Cracow. When he arrived, he found that Cracow boasted over 100 *minyanim*, some large, some small, broken out by trade (e.g. tailor's *minyan*), class (e.g. pauper's *minyan*) and area. This created an air of dissension in the city. During his first *Drasha*, he quoted the *Gemara* (*Sanhedrin* 105b) which states that all of the *berachos* bestowed on the Jews by Bilaam eventually changed to curses, except for the *brocho* of *מה טובו*, which blessed the Shuls and study halls of *Bnei Yisroel*. "I always wondered why this *brocho* was the exception", R' Shimon began. "But when I arrived here in Cracow and saw the *פירוד* engendered by its many *minyanim*, I realized that all of Bilaam's other *berachos* could not enjoy permanence because he was not sincere, saying only what *Hashem* instructed, but with an inconsistent heart. The exception was *מה טובו*, where Bilaam recognized the potential damage to be caused by many *minyanim*, and he therefore blessed the *Bnei Yisroel* with it sincerely - *פיו ולבו שוין*. This is why the *brocho* of *מה טובו* has always remained."

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

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לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי' זאב בן ח'י רבקה

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