



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: דברים

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Candles Mincha DafYomi Shiur Shachris

ש זק"ש

Friday

7:51 6:50/7:45

9:29

משנכנס אב ממעטין בשמחה

Shabbos

7:45 6:40

7:20 9:00

9:29

Sunday

8:00 8:30

8:00

9:29

IMPORTANCE OF

The *Shulchan Aruch* (או"ח 47:3-4) rules that one who writes words of *Torah* (without speaking) must have said *ברכות התורה* previously, whereas one who only has *Torah* thoughts (without speaking) need not have said the *berachos*. The *GRA* holds that for *Torah* thoughts one must also say *berachos*. Accordingly, the *Binyan Olam* (6) ruled that if one is waiting before the words: "שירה חדשה" in order to say *Kedusha* or to answer *Kadish* (before beginning his own *Shemonah Esrei*), he may not think words of *Torah* because הרהור כדיבור דמי - thinking is the equivalent of speaking, thus constituting a הפסק (interruption). However, the *Biur Halacha* explains that the *GRA* requires *berachos* prior to *Torah* thoughts on their own merit - for thinking itself, and not because it somehow constitutes speaking. The *Beis Yosef* (554) as well, cites the *Agur* who allows one to think *Torah* thoughts on *Tisha B'Av*, holding that לאו כדיבור דמי. Yet, it may very well be that even so, הרהור כדיבור דמי. R' Akiva Eiger (שו"ת 30) suggested to his uncle that if כתיבה כדיבור דמי (writing is the equivalent of speaking), as requiring *ברכות התורה* before writing implies, how is a *Sofer* ever able to write *Hashem's* name in a *Sefer Torah*? Would not the act of writing it constitute saying it, something we may not do today? He concludes that if one specifically wishes his writing to **not** constitute reading, he can do so. The *Har Tzvi* (1:42) suggests that the same may hold true regarding thoughts as well. Even if generally דמי, one could specifically intend his *Torah* thoughts to not constitute speaking, thus permitting it at "שירה חדשה" and on *Tisha B'Av*.

QUESTION OF THE WEEK:

For whom is it permitted to study whatever *Torah* they prefer on *Tisha B'Av*, as it is not deemed to be שמחה for them?

ANSWER TO LAST WEEK:

(Why may *Kohanim Duchan* with a *brocho* if they are כהנים?)
The *Shevus Yaakov* (1:93) explains that only one who is a זר (non-Kohen) is prohibited from going up to *Duchan*. A ספק כהן, by virtue of his "probable" *Kohen* status is permitted therefore to *Duchan* and as such, he may say the *brocho* as well.

DIN'S CORNER:

Generally, when one removes one's shoes, the sequence is to untie the right shoe, then the left, remove the left and then the right. However, before *Yom Kippur* and, for a *Kohen* before *Duchaning*, when shoes are removed, the right shoe should be removed first, since shoe removal in these cases is a *mitzvah* and the honor of precedence for the *mitzvah* should be conferred on the right shoe. Yet, for *Tisha B'Av*, the left should be removed first because there is no כבוד in *Aveilus*. (אורח משפט - אורח 25)

DID YOU KNOW THAT

The *Mishna* (*Sofrim* 6:4) states there were 3 *Sifrei Torah* in the עזרה (courtyard) of the *Beis HaMikdash*. In one was written the word מעון instead of מעונה (*Devarim* 33:27); in one, the word זעטוטי replaced נערי (*Shemos* 24:5), as per the translation for Ptolemy; and the third had הוא instead of הוא (*Bereishis* 32:22). Each of the *Sefarim* was declared *Posul* for its inaccuracy, based on the other two, establishing the rule that to validate a *Sefer Torah* we examine the majority of other available *Sefarim*. The *Midrash* quotes R' Shimon b. Yochai who stated that when the *Posuk* says: אל תירא אתו - do not fear him (Og), it should have been written אורו, with 2 *Vovs*. This is because Moshe feared Og, who had been circumcised as a member of Avraham's household. אורו implied אורת שלו (his אורת) - *Bris Milah*. As a result of this *Midrash*, a *Sofer* once took upon himself to "correct" 3 *Sifrei Torah* that had אתו with only 1 *Vov*. The *Ridvaz* (4:101) went to this *Sofer's* house and changed them all back, ignoring the *Sofer's* warning that one who had done so had become blind within a year. The *Ridvaz* explained that a correction may only be made to comply with a *Drasha* where the *Gemara* presents a דין based on letters being present or not (מלא וחסר), such as the minimum requirement for a *Succah* - 2 *bona fide* walls plus a *Tefach* on the third side, based on a derivation in the *Gemara* (*Succah* 6b) of בסוכת בסוכת בסוכות. In such a case, if a *Sefer Torah* had an extra *Vov* where it should not have been, a *Sofer* would be justified in removing it, to comply with the *Gemara*. However, just as we find *Rashi* commenting on the words: ואשמם בראשיכם that ואשמם is written without a *Yud* to teach us that the ultimate blame for *Bnei Yisroel's* sins is on the heads of its judges, when in fact, the *Torah* has ואשימם with a *Yud*, we see that no change is made simply to comply with a *Drasha*.

A Lesson Can Be Learned From:

R' Avrohom Yehoshua Heshl had been Rav in Mezibuzh and several other towns before coming to Apt. Some years later, he decided to return to Mezibuzh. When the townspeople of Apt begged him to stay, pointing out how they had managed to provide him with a greater stipend than he could hope for elsewhere, he told them the following: "Many years ago, my uncle was a wealthy man here in Apt. When he died childless, the Rav sent my father (who was also childless, but poor) a message, promising a large sum of money if he would travel to Apt and give חליצה to his sister-in-law. My father made the long trip but at my mother's behest, refused the money. The Rav said he would put it away for an important purpose. A year later, I was born. It was so arranged in Heaven that the generous stipend provided to me here as Rav came from that money which my father refused. Now that it is exhausted, it is time for me to return back to Mezibuzh. However, your desire to keep me will be rewarded - I shall always think of myself as your Rav". For this reason, he has always been known as the Apter Rav.

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

This issue is dedicated:

לע"נ מנחם שלמה ב"ר בן ציון זצ"ל

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240

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ל"ג פערל ב"ר יצחק הקלוי