



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:12	6:50/7:45				9:17
Shabbos	8:07	6:45		7:55	9:00	9:18
Sunday	8:20	7:50			8:00	9:18

פרשיות: חקח- בלק

זק"ש ש"ש

## IMPORTANCE OF ....

The *Shulchan Aruch* (א"ח 52:1) states the procedure one should follow when arriving late to Shul for *Shacharis* in the morning. The *Shaarei Teshuvah* notes that the selection of a group of specific *Mizmorim* to say is only to facilitate a "catch-up", to enable one to say *Shemona Esrei* together with the *Tzibur*. However, if one is accustomed to *davening* slowly with *Kavanah* and as such, would not be able to keep up with the *Tzibur* even if he arrived on time, he should not skip, but rather say everything in order, from the beginning. The [author of] *Nefesh Chaya* once told the *Avnei Nezer*, in the name of the *Baal Shem Tov*, that based on a *Tosafos*, one who begins to *daven Shemona Esrei* on time, may complete it, even if he completes it after the time for *Shemona Esrei* has passed. The *Avnei Nezer* told him that the *Tosafos* is in *Berachos 7a*, where Bilaam's plan to issue a curse at the moment of *Hashem's* anger is described. One of *Tosafos'* explanations is that despite the split second of "opportunity", once Bilaam would begin to curse on time, he would be able to continue. If true regarding curses and punishment, how much more so regarding blessings and *Shemona Esrei*. The *Machatzis HaShekel* takes this further, quoting the *Gemara* (*Berachos 52a*) which states that one should arrange one's praises of *Hashem* (i.e. *Tehillim*) and then *daven*. However, the *ARI Z"L* stresses how effective are those things done in Shul after the *davening* has finished, since they benefit from the *minyan* that was there earlier. Thus, when an individual says *Tehillim* after *Shacharis*, it is as if it is being said with a *minyan*, based on *Tosafos*.

## QUESTION OF THE WEEK:

Under what circumstances would someone step back three paces in the **middle** of his saying *Shemona Esrei* (and not go anywhere), rather than at the end ?

## ANSWER TO LAST WEEK:

(Which *Posuk* has all words ending in \_\_\_\_\_ ?)

The *Posuk* is in *Parshas VaYishlach*, *Perek 32 Posuk 15*, which states: עזים מאתים ותישים עשרים רחלים מאתים ואילים עשרים.

## DIN'S CORNER:

If one wishes to accept *Shabbos* upon oneself earlier, one may do so from the time of *Plag HaMincha* and on. *Plag HaMincha* is half way between *Mincha Ketana* and *Shkiya*. Prior to this time, one cannot accept *Shabbos* and any attempt to do so is meaningless. If after *Plag HaMincha*, all the regular *Shabbos* prohibitions apply. Since this additional period is called *Tosefes Shabbos*, there is one leniency that applies during this time. It is permissible during *Tosefes Shabbos* to ask another Jew (who has not yet accepted *Shabbos*) or a non-Jew to do a necessary *melacha*, even if on regular *Shabbos* itself it is not permitted. (MB 261:25 & 263:64)

## DID YOU KNOW THAT ....

The *Gemara* (*Berachos 54b*) relates that as the *Bnei Yisroel* were traveling through the *Midbar*, their path was cleared for them by the *Aron HaKodesh*. When the Amori planned to ambush them from caves high atop a mountain, *Hashem* caused another mountain to join and press into the caves, killing all the Amori. The *Gemara* states that there were two lepers, Es and Heiv, who were following behind the *Bnei Yisroel* (since as *Metzoraim*, they were not permitted in the camp of *Bnei Yisroel*), who saw the blood flow out from between the mountains as they went back to their original positions. The two lepers informed the *Bnei Yisroel* of this miracle, after which they all sang a special praise to *Hashem*. *Rashi* cites this incident in his commentary on the *Posuk*: על כן יאמר ... את והב בסופה. However, *Rashi* does not follow the *Gemara's* understanding of "Es VaHeiv" as lepers. Instead *Rashi* follows the interpretation of *Targum Onkelos*, who explains *את והב בסופה* as a reference to *Hashem's* many miracles. Why does *Onkelos* disagree with the *Gemara* on this ? The *Tzlach* explains as follows: The *Gemara* (*Megilah 3a*) states that *Onkelos* prepared his *Targum* based on the teachings of R' Eliezer and R' Yehoshua. The *Gemara* (*Menachos 95a*) states that according to R' Eliezer, when the *Paroches* was rolled up (in preparation for travel), those suffering as a *Zav* or *Metzora* were permitted to enter the encampment. Therefore, R' Eliezer would have disagreed with the *Gemara's* portrayal of Es and Heiv as lepers following behind the *Bnei Yisroel* while they traveled. As such, *Onkelos* held, as R Eliezer did, that it was unlikely for two lepers to have witnessed and reported on the miracle, as the *Gemara* described it, choosing instead to explain it differently.

## A Lesson Can Be Learned From:

A Romanian woman working in the household of a *Rebbetzin* in Eretz Yisroel, notified her employer one morning that she must return immediately to Romania. The *Rebbetzin* wanted to give her a parting gift, as inspired by the Torah's mitzvah of העניקה but she could find nothing, except for an apple. She decorated it in a pleasant wrapping and gave it to the Romanian woman. Later, when the *Rebbetzin* told her husband what she had done, he was upset, for she had given the gentile woman an apple during *Shemitah*, which is forbidden. The *Rebbetzin* immediately set out to find the woman and retrieve the apple. Following the path she believed the woman would have taken, she finally spotted her waiting at a major bus stop. The *Rebbetzin* waved to her, motioning that she should wait a moment. The woman pretended not to see her and climbed aboard the bus. The *Rebbetzin* had no choice but to purchase a ticket and follow her onto the bus. When the Romanian woman saw her approaching, she immediately began to apologize and to beg the *Rebbetzin* not to do anything to her if she agrees to return all that she took. And she opened her bag and took out all the *Rebbetzin's* jewelry.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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