



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:25	6:50/7:35				9:36
Shabbos		7:20	6:15	7:05	9:00	9:36
Sunday		7:30	7:15		8:00	9:37

## IMPORTANCE OF ....

The Gemara (Avodah Zara 55a) relates that Zunin asked R' Akiva how, although everyone knows Avodah Zarah is nonsense, some people appear to be healed when entering their temples. R' Akiva explained with a parable of an honest man with whom everyone did business without witnesses, except for one paranoid fellow, who always brought witnesses. Once he forgot to bring witnesses and the honest man's wife said: "Now is our chance to cheat him". The husband replied: "Just because he is foolish is no reason for us to lose our integrity". The same is true regarding suffering. Each illness is sworn to terminate at a specific time. If someone walks into a heathen temple at that moment, the illness will still leave him, as originally arranged. As R' Yochanan explained: רעים וחלים רעים ונאמנים means that the illnesses are רעים when inflicted but נאמנים, trusted to leave as sworn. R' Chaim Berlin used this to distinguish between the ending of the brocho of Asher Yotzar - רופא כל בשר, where the arrangement described by R' Akiva is used to control the natural duration of illness for all humankind, versus the end of RefaEinu - רופא חולי עמו ישראל, where Hashem heals the Bnei Yisroel even while they are still "חולי" - within their illness period. This is further illustrated in the brocho by the words: מלך רופא נאמן ורחמן אתה - that Hashem's healing is both נאמן (to leave in its time) and רחמן (to leave earlier). The Mishna Berurah (64:23) states that if one went to the bathroom during Shacharis between Borchu and Shemona Esrei, he should wash his hands but should not say Asher Yotzar until after Shemona Esrei. R' Yerucham HaLevi notes that since he would have said RefEinu during Shemona Esrei, there would be no need later for Asher Yotzar. However, based on the distinction of R' Chaim Berlin, the Tzitz Eliezer (11:4) disagrees, since the two berachos are dealing with different situations, and therefore, one cannot be Yotzay an Asher Yotzar with RefaEinu.

## QUESTION OF THE WEEK:

Where would someone (at home, unrelated to Tum'ah or Avodah Zara) lose his Olam HaBa because he said a Posuk in the Torah in Lashon Kodesh, but not if he said it in another language ?

## ANSWER TO LAST WEEK:

(When would 4 Aliyos be given out on a plain Monday/Thursday ?)

The Mishna Berurah (137:13) describes how if a Kohen only received 2 Pesukim, which wasn't noticed until after the Levi said his brocho, 2 Yisroelim should be called up after the Levi.

## DIN'S CORNER:

If there is no time before sunset for the Tzibur to daven Mincha individually and the Shliach Tzibur to repeat it, the Shliach Tzibur should say the first 3 berachos out loud, while the Tzibur says them quietly (one person should wait, answering Amein), followed by Kedusha, and then all finish quietly. (MB 232:4)

## DID YOU KNOW THAT ....

The Gemara (Rosh HaShana 28a) derives that a Kohen may not add on berachos of his own, even after he has completed Nesias Kapayim (Duchaning). Thus, for example, the words of the Posuk: ה' אלוקי אבותיכם יוסף עליכם could not be spoken by the Kohen immediately after Duchaning, lest the Kohen transgress לא תוסיפו. Why doesn't the mitzvah end as soon as the Kohanim turn around, signaling the end of Nesias Kapayim ? Because if another Tzibur showed up, wouldn't the Kohanim be obliged to Duchan for them ? As such, the whole day is an appropriate time for this mitzvah, thus restricting the Kohanim. Why then may the Kohanim say in their short (רבנו של עולם) Tefilah after Duchaning, the words: השקיפה ממעון קדשך ... וברך ? Is that not adding additional berachos ? The Toras HaKenaos (Sotah 39) explains that this Tefilah is said after the Kohanim turn around and face the Aron. As such, the request for this beracha is not deemed part of the three Birchos Kohanim. Furthermore, the Kohen's face is supposed to be facing the Tzibur, and any Duchaning without it would be invalid. Therefore, it would seem that any beracha said while the Kohen is not standing, with hands outstretched, facing the people etc... cannot be deemed a part of the 3 basic berachos. However, the Biur Halacha (128) quotes the Rambam (תפילה 4:12) who rules that a Kohen may not add a beracha of his own, even silently. A silent beracha is certainly not acceptable for Duchaning ! Thus, according to the Rambam, even a beracha said improperly would still potentially transgress השקיפה ממעון קדשך. לא תוסיפו. How then can the Kohanim say השקיפה ממעון קדשך, even after turning around ? The Har Tzvi (אר"ח 1:62) notes that the השקיפה phrase is not really a beracha; it is just a request for Hashem to accept the Duchaning that had just been done. Therefore, when Kohanim walk back to their seats after Duchaning and reply to the Tzibur's appreciation with the words: ברוכים תהיו, according to the Rambam, this should not be done.

## A Lesson Can Be Learned From:

There were two brothers living in the city of Salant - one was wealthy and the other sat and learned Torah. The wealthy brother customarily gave his Talmid Chochochom brother three rubles a week for his expenses. One day, the wealthy brother said that he would no longer provide the stipend unless he was given half of the זכות (merit) of his brother's learning. The brother refused to agree before asking R' Chaim Volozhin. R' Chaim told him to tell his brother that he would be willing to share the זכות of his learning, but not the זכות of the learning that he did "מתוך הדחק" - in poverty. This distinction is derived from the Gemara (Sotah 21a) where Shavna and Hillel were two brothers - Shavna doing business and Hillel learning. When Shavna wanted to share in the זכות of Hillel's learning, he was unable to, since, as Rashi explains, Hillel learned in a state of עוני רב (great poverty), which could not be shared.

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