



	Friday	6:51	7:01				
א גמר חתימה טובה	Shabbos	6:45	5:30	4:00	9:00	9:44	
	Sunday	4:00		8:00	9:44		

IMPORTANCE OF

The *Gemara* (*Berachos* 21a) states that we derive the obligation to say *Birchos HaTorah* before engaging in *Torah* study from the *Posuk*: **כי שם ד' אקרא הבר גודל לא-לוקיני**. The *Midrash* (*Devarim Rabba* 8) stresses that the *brocho* is for our benefit, assuring us that **ואם תאמרו שמא לרעתכם נתתי לכם את התורה** - if we were to say that perhaps the *Torah* was given to us "for our bad", we should rest assured that this was not the case; it was **לטובתכם** - for our good. What does this mean? *Tosafos* (*Chulin* 105a) quotes the *BaHaG* who says that one need not recite a *brocho* over *Mayim Acharonim* (used to wash one's hands before *bentsching*) because their purpose is only to prevent danger (of injury to one's eyes if touched by salty hands). Similarly, one does not recite a *brocho* of **וציונו לקרות שמע** before saying *Krias Shema* in bed, since that *Krias Shema* is only said to protect oneself during the night. The *Lev Aryeh* points out that when *Bnei Yisroel* left Egypt, Pharaoh noticed **רעה נד פניכם** - an evil *mazel* before them. This "default" *mazel* needs *Torah* and good deeds in order to be changed for the better. As such, one might be tempted to say that the *Torah* was given only for our protection, to prevent the evil *mazel* from harming *Bnei Yisroel* and as such, no *brocho* should be recited, just as it isn't prior to *Mayim Acharonim*. However, the *Midrash* concludes that the *Torah* offers much more than protection. This may be what the *Midrash* meant by **שמא לרעתכם**. If the *Torah* had only been given for "our bad", i.e. to save us from our evil *mazel*, then perhaps no *brocho* would have been required. Since the *Torah* was given **לטובתכם** - for our good, a *brocho* is required.

QUESTION OF THE WEEK:

Why does the *Shliach Tzibur* include the whole (על חטא) *Al Chet* section within his *Shemona Esrei*, even before *Modim*, whereas an individual, in his *Shemona Esrei*, always says it after concluding the *Shemona Esrei*?

ANSWER TO LAST WEEK:

(Why may we be *Mechalel Shabbos* for the sick, but not *daven* for them?)

The *Chasam Sofer* explains that we must do what we can to save/relieve a seriously ill person, even on *Shabbos*, because our Halachic mandate is that even doubtful *Pikuach Nefesh* overrides *Shabbos*. However, where we engage *Shomayim* and try to influence *Hashem* (thru *Tefilah*) on *Shabbos*, then *Hashem* has a "right" to say, DON'T.

DIN'S CORNER:

It is customary to bless one's children with a special *brocho* before going to *Shul* for *Kol Nidrei*. (The success of Eisav was due to his appreciation of Yitzchok's *brocho*.) A parent should first say words of *brocho* towards *Hashem* before beginning **ישימך אלוקים**. Many people also go to visit relatives or *Rabonim*, requesting a *brocho* from them as well. (*Mateh Ephraim* 619:2).

DID YOU KNOW THAT

The *Mishna* (*Berachos* 33b) says that if one says *Modim Modim* (twice) in *Shemona Esrei*, **משתקין אותו** - we are to silence (stop) him, because it appears as if he is expressing gratitude to 2 "powers" (**רשויות**). R' Zeira says that one who says *Shema* twice is just as if he had said *Modim* twice. The *Gemara* asks: does not a *Beraisa* say that saying *Shema* twice is **מגונה** (shameful)? This is not the same as silencing him! The *Gemara* answers that there is a difference between repeating individual words versus repeating sentences. The *Rishonim* disagree over which is worse. *Rashi* holds that repeating a word is "only" **מגונה** but repeating the whole *Posuk* suggests 2 **רשויות**; *Tosafos* lists the *BaHag* and *RaCH* as saying the opposite. Therefore, those who repeat *Shema* several times on *Yom Kippur*, according to *Rashi* should be silenced, whereas according to the *BaHag* and *RaCH*, it is only **מגונה**. However, repeating **הוא הא-לוקים** 'ד seven times at the conclusion of *Neilah* is acceptable, as we find it repeated by *Eliyahu* (*Melachim* 1:18). R' Papa asked *Abaye*, what if someone repeated it because he didn't have *Kavanah* the first time? *Abaye* replied that such an excuse is itself insulting to *Hashem* (treating *Hashem* like a "comrade"), and such a person should be physically convinced not to do so again. *Igros Moshe* (א"ח 2:22) derives from this exchange that R' Papa holds silencing only applies to *Modim* and *Shema*, but if they were said without *Kavanah*, they should still be repeated; whereas *Abaye* agrees that silencing only applies to *Modim* and *Shema*, but if they were said without *Kavanah*, they are not to be repeated, as it would be insulting. However, this disagreement only pertains to silencing. All would agree that repeating other words or phrases, is at least **מגונה**. Therefore, if a Chazan repeats words in *Chazoras HaShatz*, although it is definitely not acceptable, there would be no need to silence him. However, if the result of his repetition makes no sense (mixing words around), he may have to start over.

A Lesson Can Be Learned From:

The Rebbe of Hoshatyn, one of the sons of the Rizhiner Rebbe, related that he had once seen the Semicha certificate awarded to R' Yaakov Yosef of Polnoye, premier Talmid of the Baal Shem Tov and author of the *Toldos Yaakov Yosef*. The certificate had been signed by the Noda B'Yehuda and contained a clause that it permitted R' Yaakov Yosef to paskin in all matters, except for those dealing with divorce, as he had not answered any questions dealing with divorce during his examination. The Rebbe was quick to point out that R' Yaakov Yosef was as expert in the laws of divorce as he was in everything else. It was only because his focus in *Avodah* was to effect fusion and union between *Gashmius* (the mundane) and *Ruchniyus* (the divine). As such, he did not wish to speak of divorce, which separated that union.

P.S. Mazel Tov and much Nachas to the Fuerst family upon the Bar-Mitzvah of their son Moshe. Sholosh Seudos is sponsored by the Fuerst family in his honor. There will be a Siyum and Drasha at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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