



	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	8:05	7:00			9:10
Shabbos		1:45/8:00	7:15	9:00	9:10
Sunday		8:15	7:30	8:00	9:10

IMPORTANCE OF

The *Rambam* (ת"ת 3:5) states that a person is judged (after 120 years) on his (lack of) *Torah* study, and then afterwards on all his other (mis)deeds. Why must it be in this order? The *Gemara* (*Yoma* 35b) states that when a pauper (עני) dies and is brought before the בית דין של מעלה, he is indicted, despite his defense of poverty, with the argument that Hillel was poorer, and still learned *Torah*. A wealthy (עשיר) man's claim of being busy with his business pursuits is likewise challenged by reference to R' Elazar ben Charsum, who was certainly wealthier, and yet was a great scholar. A wicked (רשע) man's claim that his vanity was influenced by his *Yetzer HoRa* will be defeated by reference to Yosef HaTzadik, who was very handsome but was still able to resist his *Yetzer HoRa*. The Brisker Rav asks: how is the רשע indicted by Yosef? We have no evidence that Yosef sat and learned *Torah* as we have for Hillel and R' Elazar b. Charsum. He answers that the *Gemara* (*Kidushin* 30a) states that Hashem created the *Yetzer HoRa* and created the *Torah* as its antidote. Only if one is עוסק בתורה will he have the strength to resist and not fall into the *Yetzer HoRa*'s clutches. Therefore, in order for Yosef to resist his *Yetzer HoRa*, he must have learned *Torah*. It turns out then, that a רשע's vanity claim on its own would have had merit - he was influenced by his *Yetzer HoRa* which led him to do many עבירות. The only challenge to this claim would be that he should have learned *Torah* in order to resist it. As such, if the first area of divine judgement was not on תלמוד תורה, the claim of "My *Yetzer HoRa* made me do it" would be a good excuse for all other sins. Therefore, Hashem first takes one to task over his lack of *Torah* study, which establishes that the *Yetzer HoRa*'s power over him was his own fault. Only then, is one judged on all his other deeds, where he can no longer claim that his *Yetzer HoRa* was responsible.

QUESTION OF THE WEEK:

When would the words of one's *Tefilah* depend upon whether he is using a *Siddur* or not?

ANSWER TO LAST WEEK:

(When must one wash clean hands, not in preparation for anything?)

The *Mishna Berurah* (181:2) states that if one does not have water with which to wash *Mayim Acharonim* at the end of his meal, he should *bentsch* without washing his hands, but when he encounters water later, he should wash them to comply with the *Takanas Chachomim* of *Mayim Acharonim*.

DIN'S CORNER:

A *Kohen* may not add to the three *Pesukim* of ברכת כהנים nor may a non-*Kohen* join with the *Kohanim* to *Duchen*. However, a non-*Kohen* is permitted to use the *berachos* of ברכת כהנים if he wishes to bless another Jew. This is because נשיאת כפים can only take place during *davening*. Any use of the ברכת כהנים *Pesukim* not during *davening* is a clear indication of the intention **not** to fulfill the *mitzvah* of ברכת כהנים. (*Biur Halacha* 128)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 39a) states that R' Elazar ben Shamua's *Talmidim* asked him how he had merited long life. Among the reasons that he gave them was the fact that he never *Duchened* without first reciting the *brocho* that preceded it. Many *Meforshim* wonder what was so special about this particular practice that it should provide אריכת ימים. The *MaHarSha* explains that since *Duchening* is entirely for the benefit of the *Bnei Yisroel*, I might have believed that no *brocho* was necessary on the part of the *Kohanim*. ע"ש However, once the requirement of a *brocho* was established, what was so special about R' Elazar's compliance with this חייב? The *Turei Even* suggests that perhaps R' Elazar was the author of the *Birchas Kohanim brocho* in the first place. Even if true, the *Gemara* (*ibid*) derives that a *Kohen* may not *Duchen* without first washing his hands, from the *Posuk*: 'שאו ידיכם קדש וברכו את ה', which acknowledges that a *brocho* was associated with *Duchening*, but since the *Posuk* says 'ה' (וברכו את ישראל) it clearly implies that the *brocho* spoken of was **not** the *brocho* which describes how the *Kohanim* were about to bless the *Bnei Yisroel* באהבה. It also appears from *Rashi* that R' Elazar was talking about a pre-existing *brocho*, and not a new one of his making. Therefore, *Igros Moshe* (אור"ח 3:17) suggests that the special deed of R' Elazar was based on a concern cited by the *Magen Avraham* (אור"ח 128:17) which states that each *Kohen* must recite his own *brocho*, and not attempt to be יוצא with the *brocho* of another *Kohen*. The reason for this, as offered by the *MaBit* (1:180) was to prevent confusion, and to provide the momentum of a *brocho* recited by all the *Kohanim* in unison. Since there were those who were not afraid of confusion, and so were willing to allow one *Kohen* to say the *brocho* on their communal behalf, R' Elazar's practice, which resulted in *Kohanim* reciting individual *berachos*, apparently made him worthy of long life.

A Lesson Can Be Learned From:

An elderly man came before R' Shmuel Salant in Yerushalayim and told him how he had just received a sizable amount of money from his son. The amount was sufficient to support him for the rest of his life, but unfortunately, his son did not keep *Shabbos* and he suspected the money was the result of *Chilul Shabbos*. He was prepared to send it back. R' Shmuel Salant thought a moment and then told him that he ought to reconsider. "Imagine" he said, "the *Midrash* tells us that when Yaakov was on the way to Lavan, he was threatened by Elifaz, who was under orders from his father Eisav to kill Yaakov. When Yaakov explained that a poor man is the equivalent of a dead man, Elifaz allowed Yaakov to live, provided Yaakov gave him everything he owned. One wonders, why didn't Yaakov try explaining to Elifaz how wrong it would be to kill an innocent man? Surely it would have been worth a try! However, it was clear to Yaakov that the *mitzvah* of *Kibud Av* was very important to Elifaz and he decided not to deprive him of the opportunity to fulfill it. Your son has also shown how important *Kibud Av* is to him. It's better to let him have the opportunity for at least that one *mitzvah*!"

P.S. *Sholosh Seudos* is sponsored by the Kagan family.

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