



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:04	5:14	8:00			9:35
Shabbos		1:45/5:04	4:30		9:00	9:34
Sunday		5:14	5:30		8:00	9:34

**IMPORTANCE OF ....**

The *Mishna* (*Kidushin* 39b) states that for the performance of every *mitzvah* one is rewarded in both **עולם הזה** and **עולם הבא**, and his days are lengthened. The *Gemara* explains that this refers to a *mitzvah* which "pushes" one over to the side of more *mitzvos* than sins. Rava says that according to the opinion of R' Yaakov, who holds that one receives no reward for *mitzvos* in this world, such a person will suffer in **עולם הזה**. The *MaHarsha* asks, how do we then explain all the *Pesukim* in the *Torah* that speak of *berachos* and rewards for *mitzvos* that apparently apply to **עולם הזה**? The *MaHarsha* answers that those *Pesukim* refer to the *berachos* and rewards earned by communities - **רבים**; individuals must wait for **עולם הבא**. The *Gemara* (*ibid* 40b) notes that one should always view himself (and the world) as half-worthy and half-guilty. If he then performs one *mitzvah*, **אשריו שהכריע את עצמו** - he is fortunate for having tipped himself (and the world) the side of *Zechus*. The *Pardes Dovid* finds the word **שהכריע** as somewhat redundant, since it is obvious that a *mitzvah* would tip the balance favorably. He suggests therefore that the *Gemara* speaks of 2 balances. One is his individual balance, which is now increased and secured for him in **עולם הבא**, while the community's balance is increased and immediately rewarded in **עולם הזה**, as the *MaHarsha* said. The *Gemara* (*Shabbos* 156a) discusses whether **מזל** (celestial criteria) affects *Bnei Yisroel*. *Tosafos* asks, **בני חיי ומוזוני** (children, health and sustenance) depend on *Mazel* - not *Zechus*? and answers that a great *Zechus* can also affect them. The *Alshich* finds this in the *Pesukim* detailing the *berachos* to be received for serving Hashem, which apparently indicate *Zechus*: **וברך את לחמך (חיי) מספר ימך אמלא, (בני) לא תהי' משכלה ועקרה בארץ, (מוזני)**. The *Alshich* notes that these normally depend on *Mazel*, outside *Eretz Yisroel*. However, the *Posuk* here refers to **בארץ** - in *Eretz Yisroel*, which is definitely not subject to *Mazel*, so the great *Zechus* of *Eretz Yisroel* is necessary to provide them.

**QUESTION OF THE WEEK:**

If one has no "bentscher" and does not know **רצה** (on *Shabbos*) by heart, should he *bentsch* at all, since one who *bentsches* on *Shabbos* without saying **רצה** must *bentsch* again anyway?

**ANSWER TO LAST WEEK:**

(How would one transgress a **דאורייתא** by building a house?)  
The *Shulchan Aruch* (*י"ד* 141:8) rules that one may not build a house which matches the dimensions of the *Heichal* (of the *Beis HaMikdash*) in height, length and width. Some *Poskim* hold that there is an **איסור דאורייתא** only when one builds it himself; if another builds it for him, it would be *D'Rabonon*.

**DIN'S CORNER:**

If a *Mohel* has not yet *davened Musaf* on *Shabbos*, and he is called to perform a *Bris*, he should first *daven Musaf B'Tzibur* and then perform the *Bris*. However, if the *Bris* is being held in the *Shul* and many people are waiting until after the *Bris* to leave, he should not do so, but rather he should perform the *Bris* immediately, and *daven Musaf* later. (*Shaarei Teshuvah* 286:4)

**DID YOU KNOW THAT ....**

The *Mishna* (*Makos* 7a) quotes R' Tarfon and R' Akiva as having said that if they had been members of a *Sanhedrin* when executions were still being administered in capital cases, they would have ensured that no one would have been executed. The *Gemara* explains that they would have examined the witnesses in such a way that their testimony would have been insufficient to convict. For example, they would have asked witnesses to a murder if the victim already had an internal hole at the spot where he was stabbed. Since a hole in a vital organ renders one a *Treifah* (fatally damaged and legally dead), the alleged murderer would be exempt for having essentially killed a dead man. Since the witnesses would likely be unable to establish that the victim was not a *Treifah*, they could not convict him. *Tosafos* asks why *Sanhedrin* would not simply say that the majority of people do not have such fatal holes in their organs, and that we follow the **רוב** to convict, citing the *Gemara* (*Chulin* 11b) which derives that we follow **רוב** from the assumption that one's father is in fact his biological father. *The Toras Chaim* notes that even if, as the *Gemara* suggests, circumstances may be able to firmly establish fatherhood without resorting to a **רוב** for an individual, one could not realistically establish that circumstances would guarantee that every son born to every *Kohen's* wife was in fact a *Kohen*. If so, how could any alleged *Kohen* be permitted to do the *Avodah* and risk his life? It must be that we resort to **רוב**, which means we also need not suspect a hole in a murder victim's organs. The *Chasam Sofer* (*Shekalim* 5560) sees these concepts expressed in the *Pesukim*: **וכי ייזיד איש ... להרגו בערמה** followed by **ומת מכה איש ומת**. If one strikes (מכה) another and kills him, the assailant is executed because by not penetrating the victim's body, no questions of a *Treifah* hole are raised. However, if one schemes (**ייזיד**) against someone, with cunning (**בערמה**) to stab him and claim that he was a *Treifah*, **מעם מזבחי תקחנו למות** - from the **רוב** that we have no choice but to accept in order for *Kohanim* to do the *Avodah* of the] **מזבח** he should be taken out to be executed.

**A Lesson Can Be Learned From:**

Rav Tzadok HaKohen of Lublin accepted upon himself at a young age to only eat at a *Seudas Mitzvah*. As such meals were not regularly available, he accustomed himself to finish a *Masechta* of *Gemara* daily, in order for his meal to celebrate a *Siyum*. As he grew older, there were days when he felt very weak and found it difficult to sit down and learn an entire *Masechta* before eating. On one such occasion, he considered the possibility that he would have to annul his vow, which was disturbing to him after keeping it for so many years. A Jew noticed his distress, and notified the *Tzadik* that he was near the conclusion of a *Masechta* himself, and would gladly complete it immediately so that Rav Tzadok could eat. Rav Tzadok agreed, and began to talk to the man about the *Masechta* he was about to complete. He quickly saw that the man was familiar with the *Masechta*, but did not know it very well. He thanked him for the offer but declined, saying he would only eat at a *Siyum* of a *Masechta* studied well. Rav Tzadok then gathered his energy and sat down to study a small *Masechta* himself before breaking his fast.

**P.S.** Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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