



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	6:53	7:03				9:43
Shabbos		6:55	6:00	6:45	9:00	9:43
Sunday		7:00	6:45		7:45	9:43

IMPORTANCE OF

The Gemara (*Berachos* 5a) states that if one sees *Yisurin* (misfortune) befalling him, he should examine his deeds. If he could not find a connection between his behavior and the misfortune, he should attribute the *Yisurin* to a lack of *Torah* study. If he felt he was not lacking in *Torah* study, then he should conclude that his suffering consisted of *יסוריך של אהבה*, afflictions which manifest *Hashem's* love for him. The Gemara continues to praise *Yisurin* and describe its many positive results, such as how it purges sin, and acquires *Torah*, *Eretz Yisroel* and *Olam HaBa*. However, does not the Gemara (*Bava Basra* 116a) say that if one has someone ill in the house, he should go to a *Chacham* and request that the *Chacham* daven for recovery? If *Yisurin* are so praiseworthy, why are we trying to end them? The *Mishna* (*Chulin* 142a) states that one may not take the mother bird, even if needed to purify a *Metzora*, concluding that if, for the small cost of purchasing instead another bird for the *Metzora*, the *Torah* promises goodness and long life, then certainly one will merit that by fulfilling the more difficult *mitzvos*. Thus, long life is clearly deemed a reward and one who does not take care of himself violates *ונשמרתם מאד לנפשותיכם*. The *Rambam* wrote in a letter that fortunate is he who fulfills his purpose on earth quickly. The *Chasam Sofer* asks, does this mean that *Tzadikim* who live long are not really righteous? He answers that we derive from *לטובה בפרי בטןך ד' והותיך ד' Hashem* gives "extra" life to *Tzadikim*, so that they may raise their children well (or help others). The *Mishna Halachos* (13:210) finds a *Remez* to this from: *למען ירבו ימיכם וימי בניכם*. Why mention *בניכם*; aren't they also included in *ימיכם*? It seems that the length of *ימיכם* might be tied to *בניכם*. As such, good health and long life without *Yisurin* are necessary, if not for oneself, then for the sake of the children and those one can help.

QUESTION OF THE WEEK:

Who can be buried next to a *Tzadik*, but not next to a *Chosid*?

ANSWER TO LAST WEEK:

(When should one build a standalone Shul versus a *Shtibel*?)

The *Teshuvos V'Hanhagos* (2:113) distinguishes between *Eretz Yisroel*, where a Shul's status as a *Mikdash Mi'at* is based on the *Beis HaMikdash* whose *Kedusha* is eternal, and *Chutz LaAretz*, which, like the *Mishkan*, is temporary, and a *Shtibel* is sufficient.

DIN'S CORNER:

It is customary to arrange *Hataras Nedarim* on *Erev Rosh HaShanah* in order to avoid any punishment related to promises, and one must understand what one is saying. It is recommended that one learn *Hilchos Nedarim* since there are some *Nedarim* for which a *Heter* is unavailable. (*Kaf HaChaim* 581:99)

DID YOU KNOW THAT

The Gemara (*Sotah* 38b) states that where a *Beis HaKnesses* is made up entirely of *Kohanim*, they should all go up to *duchan*. "Whom will they bless?" the Gemara asks. R' Zeira says their *brocho* is for their brothers in the field, who were unable to leave work. Did not R' Simi say that where the whole *Tzibur* is *Kohanim*, they should split into two groups – one to bless and the other to answer *Amein*? The Gemara answers that this is what is done if there are more than 10 *Kohanim*, since there would then be a *Minyan* to answer *Amein*, and the rest would *duchan*. If there aren't 10 *Kohanim* to answer *Amein*, then all the *Kohanim* go up and bless the people in the field. The *Rambam* (*תפילה* 16:9) rules accordingly, adding that when the *Kohanim* direct their *brocho* to those in the field, it is the women and children (who may be in the *Beis HaKnesses*) that will answer *Amein*. The *Pri Megadim* (128:22) says that the *Kohanim* still *duchan* even if there is no one to answer *Amein*. However, *Igros Moshe* (*אורח* 2:31) qualifies this, restricting it to the situation where the *Kohanim* bless the people in the fields, and as such, there may not be anyone to answer *Amein*. Yet, if there are men in the *Beis HaKnesses* and they refuse to answer *Amein*, the *Birchos Kohanim* should not be said. The Gemara (*Shevuos* 36a) derives from: *ואמר כל העם אמן* (where the tribes were told to respond to the *Leviim*) that answering *Amein* acts as confirmation and acceptance, without which the *berachos* and *kelalos* on Gerizim and Eival would not have been effective. As such, *Igros Moshe* concludes that our concern with answering *Amein* to *Birchos Kohanim* is because *Amein* is *מעכב* (required) and it is only where all non-*Kohanim* are busy in the field that it may be said without *Amein*. Furthermore, the fact that the *berachos* are directed at the field people (rather than at *Klal Yisroel* in general, if no one is in Shul) indicates that *Kohanim* may *duchan* only for their own townspeople and possibly, only for their own congregants, but not for residents of another city or elsewhere.

A Lesson Can Be Learned From:

One of two life-long friends promised to transfer a piece of property to the other. Unfortunately, before the transfer was completed, they became bitter enemies. As the grantor could not get out of his promise, he schemed to hire 100 workers to dig up all the natural resources on the property (including a gold mine) the night before the transfer. After all, he had only promised a piece of land. However, the Tchebiner Rav pointed out from the *Ramban* that he could not do so. The *Ramban* asks on the *Posuk*: *השקיפה ממעון ... וברך ... ארץ זבת חלב ודבש* – where do we see that Hashem promised the *Avos* a land flowing in milk and honey? It must be that at the time that Hashem promised *Eretz Yisroel* to the *Avos*, it was flowing. As such, Hashem was "obligated" to deliver it in that state. Here too, he must leave the property in the same condition it was in when he promised it – including the gold.

P.S. Sholosh Seudos sponsored by the Nayowitz family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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