



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	7:39	6:50/7:30			
Shabbos		7:35	6:20	7:35	9:00
Sunday		7:50	7:30		8:00

פרשת: עקב

IMPORTANCE OF

The *MaHarsha* (*Sanhedrin* 37a) asks how Moshe was so sure that after his death, the *Bnei Yisroel* would become steeped in *Aveirah*. Although he based it on a *Kal VaChomer* that they sinned even during his lifetime (so they would certainly do so after his *פטירה*), do we not find in the *Gemara* (*ibid*) that R' Zera befriended some hooligans with an eye to turning them onto *תשובה*, and when R' Zera died, the ruffians said "Who will beg for *רחמים* on our behalf now?" and, having no other choice, they did *תשובה*? Why wouldn't Moshe expect the *Bnei Yisroel* to have the same reaction to his death? The *Panim Masbiros* quotes the *GRA* who distinguishes between a father who punishes his son immediately after each misdeed, versus one who lets the offenses accumulate, until at some point, he will exact punishment for them all. In the former case, the son will continually learn the lesson of *סור מרע*, much more clearly than the son whose false sense of security is only shattered every so often. As *Rashi* comments in *Koheles* (8:11), the fact that *Hashem* does not punish quickly causes evil-doers to believe they will not be held accountable. While *Bnei Yisroel* were in the *Midbar*, every misdeed was punished immediately (*מעשה עגל*, *מרגלים*, *מתאוננים*, *מטעשה עגל*, *קרח*). After Moshe's death, it was not so. Therefore Moshe had a negative view of what would become of the *Bnei Yisroel* after his *פטירה*. The *Gemara* (*Berachos* 33a), in discussing the *Posuk*: *מה ה' אלוךך שואל ... כי אם ליראה*, questions Moshe's depiction of *יראת שמים* as something small and easy. The *Gemara* explains that for Moshe it was easy, although for *Bnei Yisroel* it was not. However, wasn't Moshe speaking to *Bnei Yisroel*? The answer is that Moshe was referring to now, while he was alive, when *יראה* should be easy, since *Bnei Yisroel* were punished immediately for their misdeeds. Later, after his *פטירה* it would not be so easy.

QUESTION OF THE WEEK:

May one interrupt in the middle of learning *Torah* to say "Gezundheit" or "Asusa" to one who sneezes?

ANSWER TO LAST WEEK:

(Which non-Jew, unaffiliated with any Jew, must keep *Shabbos*?)

The *Biur Halacha* (304) states that if a non-Jew accepts upon himself to be a *גר תושב* and to keep the 7 Noachide laws, he may at the same time, accept upon himself other *mitzvos* such as *Shabbos* and be required to keep them.

DIN'S CORNER:

If one forgot to say a *Brocho Acharona* after eating food, he may say it until digestion (*עיכול*) begins. The sign that digestion has begun is when one feels hungry again. If one is unsure of the source of his hunger, he should eat a food that requires the same *Brocho Acharona* and then say it for both. (*Chaye Adam* 50:23)

DID YOU KNOW THAT

The *Gemara* (*Succah* 42a) states that if a *קטן* knows how to wave the *Lulav*, an obligation arises to fulfill the *mitzvah*, as part of his *Chinuch*. So too, if he knows how to wrap himself in *Tzitzis*, the obligation to be trained in the *mitzvah* of *Tzitzis* activates. If he is able *לשמור תפילין* - to guard *Tefillin*, his father must buy him a pair of *Tefillin*. *Tosafos* (*Erachin* 2b) asks why the *Gemara* mentions the father buying *Tefillin*, but not buying *Tzitzis* or a *Lulav*, and suggests that it is because *Tefillin* are so expensive. The *Rambam* (4:13) rules the father must buy *Tefillin* for a *קטן* who is able "לשמור תפילין" - to guard his *Tefillin*. Why did the *Rambam* change text from the general *תפילין* to *תפילין*? The *Brisker Rav* explains that according to the *Rambam*, a minor's ability to guard *Tefillin* does not refer to keeping a body clean and proper for wearing *Tefillin* in general but rather to knowing what to do with his *Tefillin* when he must enter a bathroom, as the *Rambam* rules later (*ibid* 4:17) that in such a case, one should not leave them near a public thoroughfare for fear they may be snatched by passersby. As such, *Tefillin* are different than *Lulav* and *Tzitzis*, where the *קטן's* ability to wave or wrap activates the obligatory *Chinuch*. With *Tefillin* however, the knowledge of how to protect one's *Tefillin* is not part of the *mitzvah* of *Tefillin* but merely a signal, without which he would be *פטור* from the whole *mitzvah*. For the same reason, the *Gemara* mentions how the father will buy him the *Tefillin*, since without the *קטן's* ability to care for the *Tefillin* one may not give him access to *Tefillin*, unlike *Lulav* or *Tzitzis*. Once he qualifies, the *Gemara* states clearly, he should be given (bought) the *Tefillin*.

A Lesson Can Be Learned From:

When R' Chaim Soloveitchick was about to marry off one of his children, he asked R' Eliezer Gordon, the *Telsher Rosh Yeshiva* to be the *Mesader Kidushin* (officiating rabbi) despite the fact that he was not the most senior *Gadol* present at the wedding. When someone asked R' Chaim why he had made this choice, R' Chaim told him that several years earlier, he had received a letter from Rav Gordon, in which the *Telsher Rosh Yeshiva* had asked R' Chaim to move to Telshe and give the highest *Shiur* in the Yeshiva. When R' Chaim declined, R' Eliezer had sent him another letter, offering to relinquish his position as *Rosh Yeshiva* to R' Chaim and promising not to mix into the Yeshiva's internal affairs. When R' Chaim declined again, R' Eliezer sent one last letter, offering to relinquish both his position as *Rosh Yeshiva* and *Rav* of the city of Telshe to R' Chaim, and to reside in the city as a plain *Baal HaBayis* if only R' Chaim would come to Telshe. "Imagine the love and dedication that R' Eliezer Gordon has for the growth and welfare of his *Talmidim* that he was able to make such offers, only because he thought they might benefit from my presence. Such a person is the one I want to be my child's *Mesader Kidushin*!"

P.S. Sholosh Seudos sponsored this week by the Mieteles family.