

תשס"ד



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: עקב שוק"ש Shachris
Friday	7:48	7:00/8:00			9:29
Shabbos		7:40	6:45	7:30	9:00 9:30
Sunday		7:55	7:30		8:00 9:30

IMPORTANCE OF

The *Rambam* (מלכים 3:5-6) states that a king may not drink (wine etc..) in an intoxicating manner, nor may he be overly absorbed with his wife (or wives). His heart must be occupied with *Torah* and the needs of *Bnei Yisrael*, for his heart is the heart of *Bnei Yisrael*. Therefore, the *Posuk* connects him tightly to the *Torah*, as is evident from: וקרא בו כל ימי חייו. The *Even HaAzel* asks: does not the *Rambam* (ת"ת 1:20) place the same obligation on non-kings as well? He answers that a king is prohibited from drinking wine simply to enjoy it. However, a non-king may enjoy himself with drink and his wife even though it will cause *Bitul Torah*, as long as the *Bitul Torah* is not without a reason. *Rabbeinu Yonah* (*Igeres HaTeshuvah* 35) states that one must be occupied with studying *Torah* everyday, as is indicated in the *Posuk*: והיה עקב תשמעון ... ולמדתם אותם ושמתם לעשותם. The *Sifri* notes that just as studying *Torah* is the greatest mitzvah, so too, *Bitul Torah* is the worst *Aveirah*. How then can the *Even HaAzel* suggest that *Bitul Torah* is permitted to a non-king for personal reasons? The *Gemara* (*Menachos* 99b) states that even if one only said *Shema* morning and evening he would thereby fulfill his obligation of *לילה ויום*, but one should not tell this to *Amei HaHaretz* (the ignorant). Rava says it is a *mitzvah* to tell this to *Amei HaAretz*, who may somehow be encouraged to spend more time in study. The *Shach* (י"ד 246:1) says that we rule like Rava, and the *Mishna Halachos* (13:108) concludes therefore that as long as the non-king fulfills the minimum, he cannot be faulted for spending the rest of his time on his own personal interests.

QUESTION OF THE WEEK:

If one must travel on *Shabbos* (e.g. to accompany his wife to the hospital) from city to city, should he say *Tefilas HaDerech*?

ANSWER TO LAST WEEK:

(When could an *Aveil* attend a wedding without *Heterim*?)

Although one may not attend the religious ceremony of a gentile wedding, it might be permitted to attend the reception. Since it would not be deemed a *Simcha*, an *Aveil* could theoretically attend.

DIN'S CORNER:

One may not enter into the area designated as the *מקום מקדש*, for we are all *Tomay* from coming into contact with a dead body and we do not have a *Parah Adumah* with which to become *Tahor*. Furthermore, especially since the site of the *Mikdash* has been destroyed and ploughed over, it is impossible to ascertain with any certainty where the *Soreg* (fence marking the point beyond which those who are *Tomay* may not go) would be. It is also impractical to attempt any measurement outward from the *Even Sheshiah*. (*Piskei Teshuvos* 561:5 n.26)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 59b) states that if there is no *Kohen* present in Shul, the arranged order (of *Aliyos*) is dissolved. *Rashi* suggests that this means either: 1) the *Levi* receives no *Aliyah*; or 2) the *Levi* has no precedence over a *Yisrael*. The *Meforshim* explain that *Rashi's* first *Pshat* is based on the *Gemara* (*Kesubos* 25b) where R' Ami established someone as a *Kohen* because a *Levi* received the *Aliyah* following his. As such, if there is no *Kohen*, then a *Levi* should not be called at all. According to *Rashi's* second *Pshat*, R' Ami based his assumption on the fact that there were other *Kohanim* present who could have been called. The *Gemara* (*Horios* 13a) derives that a *Levi* precedes a *Yisrael* from the *Posuk*: בעת ההיא הבדיל ד' את שבט הלוי. If so, how could the *Levi* be passed up, even in the absence of a *Kohen*? The *Yerushalmi* (*Gittin* 5:9) quotes R' Yeshoshua b. Levi (who was a *Levi*) as saying that in all his days, he never received an *Aliyah* before a *Kohen* or after a *Yisrael*. The *Tashbetz Katan* (312) asked the *MaHaram MiRutenberg* if, in the absence of a *Kohen*, *bentsching* should be given to a *Levi*. The *MaHaram* said: "No – without a *Kohen*, there is no difference between a *Levi* and *Yisrael*. Why did R' Yehoshua b. Levi always precede a *Yisrael*? Because he was a greater *Talmid Chocho*m than the *Yisrael*". But if the *Yisrael* was greater than the *Levi*, the *Yisrael* would go first. The *Gemara* (*Succah* 41b) relates that R. Gamliel was traveling on a ship during *Succos* with 3 other *Tanaim*. After using his *Lulav*, he gave it as a gift to R' Yehoshua, then to R' Elazar b. Azaryah, and then to R' Akiva. The *Chasam Sofer* notes that R' Yehoshua (a *Levi*), preceded R' Elazar (a *Kohen*). If it was because R' Yehoshua was older and wiser, shouldn't R' Akiva have preceded R' Elazar as well? From here we see that wisdom and age can help one to rise up one level (putting a *Levi* ahead of a *Kohen*) but not two levels (*Yisrael* ahead of a *Kohen*).

A Lesson Can Be Learned From:

When the Chacham Tzvi was still a bochur learning in Yeshiva, he boarded with a family by the name of Rothschild, the grandfather of the Rothschild brothers who would someday be wealthy and famous. Because of the Chacham Tzvi's erratic schedule, arriving home from the Beis HaMidrash at all times of the night, the members of the Rothschild family began pressuring their father to throw the Chacham Tzvi out of the house, but he did not listen to them. However, one day, when Mr. Rothschild had a number of business problems on his mind, he lost patience and said a few sharp words to the Chacham Tzvi. Realizing immediately what he had done, the host apologized and asked the bochur sincerely to forgive his words. An hour later, a delegation came to ask the Chacham Tzvi to be the Rav in their city. The agreement was completed and the Chacham Tzvi left the next day. On his way out, he said to his host that had he not said anything, he would have been Zocheh that his sons and descendants would be great Talmidei Chachomim. "Now however, they will only be wealthy".

P.S. Sholosh Seudos sponsored this week by the neighborhood.

This issue is dedicated:

לד"ר 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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