



	Candles	Mincha	DafYomi	Shiur	פרשת: ויחי ש"ש Shachris	9:43
Friday	4:32	4:42	7:30			9:43
Shabbos		4:32	4:00	4:25	9:00	9:43
Sunday		4:45	8:30		7:45	9:43

## IMPORTANCE OF ....

The *Gemara* (*Makos* 20b) states that when one cuts off the *Peyos* of a Jew, both he who cuts and he whose *Peyos* were cut off are liable for *Malkus*. Rav Ashi explains that he whose *Peyos* were cut off is liable, despite seemingly being the passive "victim", because he assisted in the act, by leaning forward and making his *Peyos* accessible to the barber. The *Rema* (י"ד 265:11) states that one should strive to be honored with the *mitzvah* of being a *Sandek*, whose status is even greater than that of the *Mohel*, as we see that the *Sandek* has priority over the *Mohel* in being given an *Aliyah*. It is so worthy that one person shouldn't be given the honor twice for one family. The exception to this seems to be in the *Posuk*: גם בני מכיר בן מנשה יולדו על ברכי יוסף, which the *Targum Yonasan* explains to mean that Yosef was the *Sandek* at the *Bris* of the sons (plural) of Machir, son of Menashe, despite the *Rema's* rule. Why is sitting as a *Sandek* so much greater? At least the *Mohel* is doing something! However, if the *Sandek* assists by making the child more accessible, then he has also done an act. When a son was born to the Jewish tailor of Emperor Franz Josef of Austria, the tailor asked the Emperor if he would consent to be *Sandek* at the *Bris*. To his joyous surprise, the Emperor agreed. When the tailor informed the Rav and the Rav said it was not allowed, the ignorant tailor threatened to become an apostate, and have his son circumcised in a church, on the Emperor's lap. The Rav sent a telegram to the *Sanzer Rav*, asking what he should do. The *Sanzer Rav* replied to let him become a *Meshumad*, and not to allow the sanctity of *Bris Milah* to be so compromised. The Rav showed the telegram to the tailor, who immediately went to the Emperor and told him that the Rav did not permit him to be *Sandek*, so the *Bris* would be held in church. The Emperor laughed, saying that he did not wish to be *Sandek*, and advised the tailor strongly to listen to his Rav.

## QUESTION OF THE WEEK:

When would one be obligated to repeat one of the *Birchos HaTorah* but not both?

## ANSWER TO LAST WEEK:

(When must one avoid new beer, but not old beer?)

The *Mishna Berurah* (98:7) cites the *Pri Megadim* who quotes the *Levush* that even though today we are deemed incapable of *davening* with proper *Kavanah*, nevertheless, where we can try, we must try. Therefore, one should not *daven* in a house where there is an aroma of new beer, because it is too distracting.

## DIN'S CORNER:

If some men are in the *Beis HaKnesses* while others are in the *Ezras Nashim*, they do not combine to form a *Minyan*. Some say that if the two groups can see each other, they may combine, and in an emergency, one may rely on this leniency. (*MB* 55:57)

## DID YOU KNOW THAT ....

The *Gemara* (*Kesubos* 62b) relates that R' Chananiah returned home after studying for 12 years, and his wife died from the shock of suddenly seeing him. R' Chananiah *davened* on her behalf and she came back to life. The *Knesses HaGedolah* (אה"ע 17:2) derives from here that since R' Chananiah did not remarry his wife, apparently, as long as a husband is alive, his wife remains coupled to him, even after she dies. Thus, after *Techias HaMeisim* the wife of Eliyahu HaNavi will still be married to Eliyahu, who never died. What if the husband dies? The *Gemara* (*Megilah* 7b) relates that one Purim, Rabba killed R Zeira and then brought him back to life. Since we aren't told that R' Zeira remarried his wife, may we assume that he didn't? The *Birkei Yosef* (אה"ע 17:1) cites a *Yerushalmi* (*Gittin* 7:3) which asks, if a husband gave his wife a *Get*, to be effective retroactively if he doesn't return for 12 months, and then he dies during the year, may she marry immediately? The *Yerushalmi* says no, because he may miraculously come back to life, and return. Thus, we see that the marriage bond remains intact, even if he dies. For how long? The *Birkei Yosef* opines that no *Kidushin* is required if he is resurrected before burial. The *Rav Poalim* (סוד ישרים 2:2) adds that if a woman is widowed and she marries again, after *Techias HaMeisim* she will return to her first husband, because the death, burial and disintegration of their physical bodies cuts off any connection between her and the later husband(s). This sentiment is apparently the opinion of the *Yaaros Devash* (7) as well, who explains why Egypt was so focused on embalming, believing that as long as the physical body existed, its soul would remain connected to it. Yosef had Yaakov embalmed, enabling his *Neshamah* to remain protectively with his descendants as well, through the existence of his physical body. יעקב אבינו לא מת might only apply to those who are spiritually loyal. Yaakov's physical existence would extend to protect everyone else.

## A Lesson Can Be Learned From:

A widower and a widow married. He had an adult son from a previous marriage and she had a daughter. Shortly after the wedding, the man began to suspect that his new wife was secretly giving money that belonged to the two of them, to her daughter, in violation of an express agreement they had made. When he voiced these suspicions to her, she accused him of giving their money to his son. They decided to ask the Ben Ish Chai to help resolve the matter. The Ben Ish Chai said that it seemed to him, the best way to resolve the situation was for the man's son to marry her daughter, which advice was followed. As a result, not only did they no longer mind if their money was given to the young couple, but they found that their own relationship and Shalom Bayis was greatly improved. The Ben Ish Chai remarked that this illustrates why we use the expression *שבת שלום*. The peace found in Shabbos is the resolution of competing interests. All week, one's body seeks physical pleasure while one's soul seeks mitzvos. On Shabbos, fulfilling physical *עונג שבת* satisfies both.

**P.S.** Sholosh Seudos is sponsored this week by the Tyberg family.

This issue is dedicated by the Lebowitz family:

לע"נ ברוך ב"ר יעקב לייב

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