



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: בראשית סוק"ש
Friday	5:50	6:00				9:57
Shabbos		5:50	5:00	5:40	9:00	9:57
Sunday		6:00	8:30		7:45	9:58

IMPORTANCE OF

The *Mishna* (*Sanhedrin* 46a) states that those executed by *Beis Din* be buried in special cemeteries, and not in their ancestral burial grounds. The *Gemara* (*ibid* 47a) explains that this is because we do not bury a *Rasha* next to a *Tzadik*. The *Chasam Sofer* (י"ד 341) states that this rule is a *Halacha L'Moshe MiSinai*, and as such, when in doubt we must be strict with its application. The *Gemara* (*Moed Katan* 17a) relates that a certain *Talmid Chochom* was suspected of evildoing, and was put in *Cherem* (excommunicated). After his attempt to be released had failed, he began to weep, at which time a bee stung him, and he died. When his corpse was brought to be buried among the *Chasidim* (the very pious), a snake blocked the entrance. When they then brought him to be buried among the *Dayanim*, they were successful. The *Ateres Paz* (י"ד 1:2:18) explains that even if the rumors concerning the *Talmid Chochom* were true, his actions (*i.e.* requesting release and weeping) indicated that he had done *Teshuvah*. As such, he would be permitted for burial next to *Dayanim*, who were scholars, but not next to *Chasidim*, who are on a higher level of piety. This is indicated from the words of *Rashi* on the *Posuk*: ... ויתהלך חנוך את האלקים ואינו, where *Rashi* explains that Chanoch was a spiritually weak person, who could easily have fallen into sin. Therefore, the *Posuk* says that Hashem removed him from his life early, to prevent sinning, saying ואינו – that he was no longer alive to complete his years. The *Talmid Chochom* died so soon after doing *Teshuvah* because his *Teshuvah* was accepted and he died for his own "benefit".

QUESTION OF THE WEEK:

Why does the first *Parsha* of *Krias Shema* (ואהבת) include the words: וכל מאדך, but the second *Parsha* does not ?

ANSWER TO LAST WEEK:

(When may a 10th man prevent formation of a *Minyan* ?)

When ten people from a village customarily travel to a city for *Yomim Noraim*, but now wish to hire their own *Chazan* and form their own *minyan* in the village, any one of them may object to this expense and prevent formation of the *minyan*. (*Biur Halacha* 55:21)

DIN'S CORNER:

If one is *davening* with a *ציבור* that uses a different *Nusach* than the one he is accustomed to, he may still say *Shemona Esrei* and other "quiet" parts of the *davening* quietly in his own *Nusach*. However, *קדושה* and other sections which may only be said *בציבור* must be said according to the *Nusach* of the *ציבור*, even if he says them quietly. Other parts such as *Pesukei D'Zimra* should be said in the *Nusach* of the *ציבור* if not too difficult for him, but if he cannot adjust, he may say them quietly in his own *Nusach*. (*Igros Moshe* א"ח 223)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 59a) cites Rava who says that upon witnessing a meteor, earthquake, lightning or thunder, one recites the *brocho*: שכחו וגבורתו מלא עולם, and upon seeing mountains, seas, rivers and deserts one says עושה מעשה בראשית. The *Shulchan Aruch* (א"ח 227:1) rules that one should say עושה מעשה בראשית for everything, but if one wishes, one may say שכחו וגבורתו וכו' for thunder, lightning and earthquakes etc.. Also (א"ח 228:2-3), the rivers that one recites a *brocho* over are limited to the four rivers listed in the *Torah* as emanating from Gan Eden: Gichon, Pishon, Chidekel and Prus, as long as their route has not been changed, and the mountains one says a *brocho* over must be unusually big. The *Magen Avraham* notes that any other large rivers similar to those four may also warrant a *brocho*, and the *Pri Megadim* adds that only the rivers that were created during עושה מעשה בראשית qualify for עושה מעשה בראשית, and not those that came into being afterwards. The *Mishna Berurah* (228:4) rules accordingly. However, the *Netziv* in *He'emek Davar* (*Noach* 7:19) states that after the *Mabul*, Ararat was no longer the highest mountain - other higher mountains had been formed. If so, how could we ever say עושה מעשה בראשית over such mountains that were not created as part of עושה מעשה בראשית ? The *B'Tzeil HaChochmah* (2:10) cites the *Shulchan Melachim* who holds that indeed, one does not say a *brocho* over the Apennine mountains in Italy, since, as the *Gemara* (*Shabbos* 56b) states, Gavriel formed Italy by inserting a reed into the sea, on the day that King Shlomo married the daughter of Pharaoh.

A Lesson Can Be Learned From:

A group of women in a study group were learning *Sefer Malachi*, the last of the *Neviim* in *Tanach*. When they reached the *Posuk* in *Malachi* (3:3) - וישב מִצְרַף וּמִטְהַר כֶּסֶף - Hashem sits, smelting and purifying silver. Several of the women offered possible explanations on the meaning of these words, but the group felt that they hadn't touched on the real *Pshat*. One woman mentioned that she knew of a silversmith in the city, and suggested that she would go in to talk with him, without mentioning her purpose, and perhaps he could shed some light on the *Posuk* for them. She went to visit the silversmith, and he showed her how he took a raw piece of unshaped silver and held it over the flame. He commented that he had to hold it over the hottest part of the flame, so as to burn out all the impurities, which would allow him to shape it properly. She thought to herself, perhaps this is the meaning, that Hashem puts us in a "hot spot" so as to mold us and shape us into what He wants us to be. But then, thinking of the *Posuk*, she asked "Do you sit during the smelting ?" He answered: "Yes, I can't take my eyes off the silver for a second. Otherwise, if it's in the fire too long, it will burn up". So she asked: "And how do you know when it is perfectly done ?" He replied: "I know it is perfectly done, when I see my image in it".

P.S. Mazel Tov and much Nachas to the Gottheil family upon the Bris of their newborn. Sholosh Seudos sponsored by the Meckler family.