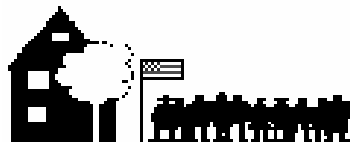


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: תולדות סוק"ש
Friday	4:15	4:25	7:30		9:16
Shabbos		4:15	3:45		9:17
Sunday		4:25	5:00	8:00	9:17

**IMPORTANCE OF ....**

The Gemara (*Berachos* 5a) states that one should perpetually stir up his *Yetzer Tov* to challenge (and defeat) his *Yetzer HoRa*, as the *Posuk* says: רגזו ואל תחטאו - tremble, and you won't sin. The Gemara continues, that if one does not see success, he should study *Torah* (אמרו בלבבכם), and if that doesn't do it, he should say *Shema* (על משכבתם), and if he still needs help, he should think about *המיתה* - the day of his death (ודמו סלה). The *Rif* left out this Gemara in his commentary, and the *Rambam* does not include it, not in הלכות דעות nor in הלכות תשובה. R' Yonasan Steif (חדשים גם ישנים) suggests that they may have favored the Gemara (*ibid* 4b) which uses רגזו ואל תחטאו to obligate one who has said *Shema* during *Maariv*, to say it once again at bedtime, to provide protection (see *Mishna Berurah* 239:1). However, the Gemara (*Shevuos* 15b) quotes R' Yehoshua b. Levi, who says that one may not heal oneself with words of *Torah*. Yet, R' Yehoshua himself would say יושב בסתר עליון... for protection before going to sleep. The Gemara answers that to protect is not to heal. As such, one may certainly say a bedtime *Shema* to protect one from the urgings of the *Yetzer HoRa*. And the *Mishna* (*Berachos* 9b) states that if one missed saying daytime *Shema* on time (by the 3<sup>rd</sup> hour) he may still say it and receive reward כאדם הקורא בתורה. Thus, one can secure the power of both *Torah* study and *Shema* with the bedtime *Shema*. One may ask why the Gemara focuses on "יום המיתה" rather than saying one should think of his death. A *Magid* once explained that one may benefit from thinking about how the day of his death will look. Will his children be gathered around saying *Tehilim*, giving *Tzedaka* etc.. so he may continue to live, or will they be estranged from him, from the *Torah*, waiting to hear about their inheritance? The *Baal HaFla'ah* said: הנה נא זקנתי לא ידעתי יום מותי - I have aged; I have never needed to focus on the day of my death, to defeat the *Yetzer HoRa*.

**QUESTION OF THE WEEK:**

Since a man must check a woman's brother before marrying her, as most children take after the mother's brother, what should one do when she has 2 brothers, one a *Tzadik* and the other a *Rasha*?

**ANSWER TO LAST WEEK:**

(If a woman did not light candles by *Shkiyah*, can another light for her?) According to the *Magen Avrohom* (263:11), if a woman missed lighting *Shabbos* candles and it is now *Bein HaShemashos*, she may ask a non-Jew to light them for her, and she may recite the *brocho*, which is deemed to be over the light, not the lighting.

**DIN'S CORNER:**

One who truly wishes to honor one's parents should engage in *Torah* study and *mitzvos*, as the greatest honor for a parent is that people say "Fortunate are the father and mother that raised such a child". A child who does not follow the proper path, disgraces and embarrasses his parents. One makes it easy for one's children by engaging in *Torah* study and *mitzvos* himself, as this provides them with honor and protection. (*Kitzur Shulchan Aruch* 143:21)

**DID YOU KNOW THAT ....**

The Gemara (*Kesubos* 111b) states that one who marries off his daughter to a *Torah* scholar, engages in business on behalf of *Torah* scholars or provides benefit to *Torah* scholars from his possessions, is deemed to have connected with the *Shechinah*. The *Rambam* (*דעות* 6:2) codifies this as one of the *Taryag mitzvos*, adding that one should eat and drink with *Torah* scholars. Where is this from, that is not stated in the Gemara? The Gemara (*ibid* 67b) relates that Mar Ukva and his wife hid in a hot oven so as not to be "caught" by the poor person they were trying to help anonymously. As Mar Ukva's feet started to burn, but his wife's did not, she explained to him that she gave food to paupers that was immediately eaten, while he gave money that had to be converted into food. Similarly, the Gemara (*Taanis* 23b) quotes Abba Chilkiya as saying that when he and his wife prayed for rain together, clouds appeared from his wife's corner before his corner, because she was home all day and had the opportunity to feed the poor, providing them with an immediate benefit. The *Iyun Yaakov* notes that in the same way, Rivka's *Tefilah* should have been answered before Yitzchok's, as Rivka was home to provide immediate benefit to the poor. Yet, the *Posuk* says: ויעתר לו - Hashem viewed the entreaty from Yitzchok more favorably, as he was a *Tzadik*, son of a *Tzadik*. Still, we see that the optimal form of benefit is to provide food and drink which are immediately consumable. *Siach Yitzchok* (433) sees this as the *Rambam's* source for adding eating and drinking with a *Talmid Chochom*, to whom one must provide benefit. The *Yam Shel Shlomo* (*Chulin* 7:17) notes that לו ולא לה - which distinguishes between the *Tefilah* of a *Tzadik ben Tzadik* versus a *Tzadik ben Rasha* is not a rule generally employed or applied by *Chazal*, except as it concerns one's own *Tefilah* for oneself, where *Zechus Avos* may help. However, as regards one's fitness as a *Shliach Tzibur* or a *Shochet* for the community, the sacrifice of a *Tzadik ben Rasha* places him on an even higher level.

**A Lesson Can Be Learned From:**

There were two "Chiyuvim" (mourners saying *Kadish* for a parent) who were forced to share the *Amud* in the main *Shul* of the town of *Brisk*. Inevitably, the courteous arrangement between them began to deteriorate, until it reached a point where one of them raised his hand and dealt the other a serious blow. Some onlookers suggested that it was certainly not acceptable, but it did demonstrate the intensity of the assailant's desire to honor his parent. When the *Brisker Rav* was told what had happened, he remarked: "The *Torah* quotes *Eisav* as saying יקרבו ימי אבל אבי ואהרגה את יעקב אחי - when the days of mourning over my father shall come near, and I will kill my brother *Yaakov*. Why was *Eisav* willing to wait so long, instead of going after *Yaakov* immediately? It was because *Eisav* was ashamed to kill *Yaakov* in cold blood, in front of everyone. However, during *Aveilus*, he would be able to "get away" with anything - even murder (when arguing over the *Amud* and *Kadish*), and excuses would be made for him".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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