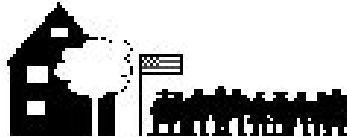


תשס"ד



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש זק"ש
Friday	6:17	6:27				9:50
Shabbos		6:15	5:15	4:00	9:00	9:50
Sunday		4:00			8:00	9:51

פרשת: האינו - שובה

**IMPORTANCE OF ...**

The Gemara (Bava Metzia 85b) states that Eliyahu HaNavi told Rabbi how the combined *Tefilos* of R' Chiya and his sons were as effective as those of the Avos praying together. Rabbi thereupon decreed a fast and set up R' Chiya and his two sons before the *Amud*. When they said: משיב הרוח the wind began to blow and when they said: מוריד הגשם it began to rain. As they were about to say: מחי' המתים the world shook, leading eventually to a disruption of their *Tefilah*. *Tosafos* asks, are not the words מחי' המתים found earlier, even before משיב הרוח as well? *Tosafos* answers that they are only mentioned in passing earlier; the main praise is in the *brocho*. The *Ritva* cites an opinion that distinguishes between the three times מחי' מתים is mentioned – the first time refers to Yitzchok Avinu being revived at the Akeidah, the second refers to those whom Eliyahu and Elisha brought back to life, and the third one refers to *Techias HaMeisim* of the future. The *Ritva* offers his own *Pshat* elsewhere (on *Maseches Taanis*), designating the first mention of מחי' מתים to the "life" provided by *Hashem's* sustaining us with *Parnasah*, and the second referring to the deathly ill, who are healed by *Hashem* and granted a few more years. Therefore, the *Posuk* is able to say: אחי אמית ואחי' מחצתי ואני ארפא, since at first glance, once אחי' is stated, what *Chidush* is there in ארפא? However, it is possible that ארפא defines ואחי', since healing is also a form of resurrection.

**QUESTION OF THE WEEK:**

Where is it recommended that a father feed a child rather than a mother?

**ANSWER TO LAST WEEK:**

(Why would only one of 2 brothers studying *Chumash*, fulfill בו והגית?)

The *Shitah Mekubetzes* (*Berachos* 13a) cites the opinion of the *Raavad* who says that if one studies *Torah* in any language other than *Lashon HaKodesh*, he does not fulfill thereby the *mitzvah* of ולילה. והגית בו יומם ולילה. The *Teshuvos V'Hanhagos* (1:537) restricts this ruling to *Tanach*, where the *mitzvah* is to read (even if one does not understand). However, one may study *Talmud* or commentaries in any language and fulfills the *mitzvah*, provided he understands what he is studying.

**DIN'S CORNER:**

The *Toras Chesed* holds that one should preferably go last in *Hatoras Nedarim* so that his *Heter* would come about through those who were already זכאים (absolved of their vows). R' Yaakov Emden held similarly, that one should "Shlog" his own *Kaparos* first and then do it for his family so that their *Kaparos* would be done thru a זכאי who has already achieved a *Kaparah* for himself.

**DID YOU KNOW THAT ...**

The Gemara (*Yuma* 66b) lists a series of questions posed to R' Eliezer, which he appeared to evade. The Gemara explains that R' Eliezer would not render a ruling if he had not heard it from his teachers. To one such question – what is the *Halacha* if the *Azazel* goat is pushed off the cliff but it doesn't die? – R' Eliezer replied with a *Posuk*: כן יאבדו כל אויביך ד' (*Shoftim* 5:31) – so should all *Hashem's* enemies be lost. What was R' Eliezer trying to say? The *Bnei Yisaschar* (*Kislev-Teves* 4:18) notes that the *Nusach* of *Al HaNisim* for Chanukah begins with a mention of *Matisyahu ben Yochanan*, whereas the *Nusach* for Purim lists *Mordechai* without his father's name. He explains that when the Gemara (*Horios* 10b) states: גדולה עבירה לשמה ממצוה שלא לשמה, praising an *aveirah* performed for *Hashem's* sake, it is because a sin done לשמה has a unique power to inflict punishment on the enemies of *Bnei Yisroel*. Since it is an *aveirah* it must be punished, but because it was done לשמה, the punishment is deflected away from *Bnei Yisroel*. The *Mishna* (*Sotah* 47a) states that *Yochanan Kohen Gadol* discontinued the *Torah*-mandated recitation of בערתי הקודש that one said after "paying up" one's *Maaser* obligations every 3 years, because the *Bnei Yisroel* were violating *Ezra's* decree that *Maaser* must be given to *Leviim* and not *Kohanim*. As a result of *Yochanan's* well-intentioned sin, punishment was meted out to the Greeks, explaining why *Yochanan's* name is mentioned as *Matisyahu's* father. Here too, the *MaHaram TaB* adds, when R' Eliezer heard the question, his reaction was to wonder why the goat would not have died. Was there to be no forgiveness? It must be that all of *Bnei Yisroel's* sins that year were sins done לשמה. As such, the *Bnei Yisroel* were not slated for punishment, which was why the goat may have fallen down the cliff without dying. Therefore, R' Eliezer's response was כן יאבדו כל אויביך because it is *Hashem's* enemy who will be punished instead.

**A Lesson Can Be Learned From:**

A *Yeshiva* man in *Eretz Yisroel* confided to his *Rav* that he was terrified of boarding a bus, in light of all the bombings. He asked his *Rav* for advice on how to rid himself of these fears since he found it next to impossible to get around without using the buses. The *Rav* replied that every time he boards the bus, he should either go with someone, or immediately seek out someone on board with whom he should learn, while on the bus, as *Chavrusas*. This, the *Rav* said, converts the essence of the vehicle from a bus to a *Beis HaMidrash*, so that, even if *Chas VeShalom* a *Gezerah* had been decreed in *Shomayim* against a bus, the *Gezerah* would not be effective against a *Beis HaMidrash*.

**P.S.** *HaMakom Yenachem* the family of Mrs. Susan Polin upon the *Petirah* of her father ז"ל. *Sholosh Seudos* sponsored this week by the *Fuerst* family. There will be a *Drasha* for men at that time. Ladies' *Drasha* at 4:00.

This issue is dedicated:

לז"נ מערל 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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