



	Candles	Mincha	DafYomi	Ladies Drasha	Shachris	שק"ש
Friday	6:16	6:26			9:00	9:50
Shabbos		6:00	5:00	4:00	9:00	9:50
Sunday		6:25			7:35	9:51

IMPORTANCE OF

The Gemara (Kidushin 72b) states that when R' Akiva died, Rabbi was born; when Rabbi died, Rav Yehudah was born; when Rav Yehudah died, Rava was born; when Rava died, Rav Ashi was born, to teach us that a Tzadik does not leave this world until a Tzadik like him is born. The Midrash (Bereshis Rabba 58) notes that before the "sunset" of Moshe, the sun of Yehoshua had risen. Can it be that Yehoshua qualified as a "Tzadik like" Moshe, of whom the Torah says: ולא קם כמותו? The Gemara (Taanis 25a) expounds on the Posuk: צדיק כתרמר יפרח כארוז בלבנון ישנה which compares a Tzadik to both a date-palm tree (whose trunk does not regenerate) and a cedar tree (which produces no fruit), to teach us that a Tzadik both regenerates and produces fruit. The Rif (Eyin Yaakov) notes that a small period of non-regeneration exists at the time of the Tzadik's death, since his successor cannot be expected to have already reached the Tzadik's level, but is expected to, over time, which could apply to Yehoshua. Chazal could also have meant that when a Tzadik departs the world prematurely, such as to atone for the sins of his generation, or so as not to see the tragedies that will befall his generation, he will not die until a successor is present. Since the Gemara (Sotah 13b) derives from אנוכי הימים that Hashem completes the lives of [many] Tzadikim, whereby they die on their birthday, like Moshe did, clearly such a death is not to atone or to avoid unpleasantness; is not premature; and might not require a successor in place. The Gemara (Bava Basra 116a) says that if a father leaves behind a son like himself, like Dovid did, his death is referred to as שכובה (slumber). A Remez may be found in Rav's Tefilah (Berachos 16b), said during Birchas HaChodesh, where we say ותתן לנו חיים ארוכים (long life for "us") and חיים שיש בהם יראת שמים ויראת חטא (Yiras Shomayim for "them"). If we instill Yiras Shomayim in "them" (our children), then we will merit long life, as our death will be שכובה.

QUESTION OF THE WEEK:

If one gave rebuke to another over an Aveirah, and the sinner became angry, when may he rebuke the sinner over this Aveirah again?

ANSWER TO LAST WEEK:

(Why didn't Chazal ask Eliyahu to answer תיקון questions?)

The Acharonim disagree over whether when Eliyahu appears, he has human or angel status. Either way however, whatever he would say would be deemed to come from Shomayim, and since לא בשמים היא, we could not accept his words as P'sak Halacha.

DIN'S CORNER:

Since Yom Kippur is a Yom Tov, it is not permitted to cause oneself additional afflictions, beyond the 5 mandated by the Torah. Therefore one should not make oneself extra hot or extra cold, put pebbles in one's socks or adopt an uncomfortable physical position. (Piskei Teshuvos 610:4)

DID YOU KNOW THAT

The Mishna (Bava Metzia 2a) states that if two people are holding a Talis, each claiming "I found it - it's all mine", each of them must swear that at least half is his, and they split it. The Gemara asks why the Mishna presents the case where they say both "I found it" and "it's all mine"? Wouldn't one of those statements suffice? The Gemara answers that if each had only said "I found it", we would suspect that what he meant by "found" is that he saw it, since when people see something, they say [look what] I found, even before it comes into their possession. Therefore, the Mishna adds the words "כולה שלי" (it's all mine) to teach us that ראייה בעלמא לא קני - seeing [something] does not acquire [it]. Tosafos asks: does not the Gemara (ibid 118a) state that those who watch barley growing wild during Shemitah (for Omer purposes) acquire it, as הבטה בהפקר קני - gazing at [something] ownerless can acquire it? Tosafos answers that he must have also done an act, like erecting a small fence around it. Rashi explains that focus and guard the barley because of the burden [for the watcher] to focus and guard the barley. Kilkeles Shabbos suggests that Rashi rejected Tosafos' answer, as no mention of fencing is made in the Gemara. According to Rashi, there is a difference between ראייה - seeing, which is from a distance, and הבטה - gazing, which is from near, and is more involved. The Shaar Bas Rabim says that during Yomim Noraim, Hashem gives Klal Yisroel the benefit of two doubts: 1) Even if one is undeserving today, but Hashem knows he will do Teshuvah later, he is judged by the future; 2) If one is deserving today, though Hashem knows he will go back to sinning after Yom Kippur, Hashem judges him by today. This is hinted to in the Posuk which we include in the Rosh HaShanah Musaf: לא הביט און ביעקב ולא ראה עמל בישראל - Hashem did not gaze (closely) at Yaakov's iniquities (because of their future Teshuvah), and He did not see (from afar) Yisroel's future sins, (when they were deserving right now). Perhaps for this reason, we are Machmir during these days, such as to eat only Pas Yisroel, even though Hashem knows we will give it up after Yom Kippur, because our judgment is based on now - באשר הוא שם.

A Lesson Can Be Learned From:

A young man came to R' Chaim Kanievsky SHLITA to ask that he daven for his father, who had recently been diagnosed with a brain tumor. As it happened, R' Chaim Kreiswirth ZTL was in the room, visiting with Rav Kanievsky. Rav Kreiswirth asked if he could respond to the request, and he told the young man that his father would be cured if he undertook to publish the Seferim of R' Shaul Natanson, author of Shoel U'Maishiv. When the young man left, R' Chaim asked Rav Kreiswirth why he had given such an עצה. Rav Kreiswirth replied that fortuitously, he knew the young man's father, and knew that he had in the past, spoken disrespectfully about the "Shoel U'Maishiv". It was likely that this was the cause of his illness, and if that problem were "fixed" in this way, he would hopefully recover. Needless to say, soon after the son began his publishing efforts, his father made a complete recovery.

P.S. Sholosh Seudos sponsored by the Polin family.

This issue is dedicated:

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

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