



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:34	5:44				10:04
Shabbos		1:45/5:34	5:00		9:00	10:04
Sunday		4:44	5:05		8:00	9:05

IMPORTANCE OF

The *Gemara* (*Kidushin* 31b) states that one must honor one's father both while he is alive, and after his passing. How does one honor him after death? When quoting his Father during the first 12 months, he should not simply say "Father said", but rather "Father, my teacher, הרניי כפרת משכבו – I am an atonement for his resting place". *Rashi* explains that the words: הרניי כפרת משכבו mean that the son accepted upon himself כל רע הראוי לבה על נפשו – all punishment that the father was supposed to receive. Some *Meforshim* interpret these words in a non-literal sense, essentially as words of respect, arguing that 1) The *Gemara* (*Succah* 20a) quotes Reish Lakish, who prefaced his opinions with the words: כבוד, הרניי כפרת ר' חייא ובניו, and *Rashi* explains this as words of כבוד, volunteering any afflictions he may suffer to be for the benefit of R' Chiya's atonement; and 2) one cannot simply transfer another's afflictions upon oneself. However, the *B'Tzeil HaChochmah* (6:20) argues that saying the words הרניי כפרת משכבו without intending its literal meaning is a farce, which *Chazal* would not have advocated. We also see from Rivka's assurances to Yaakov of עלי קללתך בני, which the *Sforno* interprets literally, that Rivka could have transferred any curses from Yaakov to herself, and the *Gemara* (*Sanhedrin* 48b) relates how the curses which Dovid *HaMelech* heaped upon Yoav, were transferred and accepted by Shlomo and applied to his descendants. The *B'Tzeil HaChochmah* further rebuts the argument from Reish Lakish, pointing out how הרניי כפרת משכבו is only to be said during the first year after one's father's passing, as that is the time during which his Heavenly judgment takes place. Reish Lakish was referring to R' Chiya and his sons years after they had died, and as such, the phrase could be no more than words of respect.

QUESTION OF THE WEEK:

When do we tell someone eating something אסור to spit it out, and when do we tell him to swallow it?

ANSWER TO LAST WEEK:

(Who gets the *Amud*: a *Yahrtzeit* or one who gathered the *Minyan*?)

The *Aderes* ruled that the one who worked at gathering the *minyan* has precedence over one who has *Yahrtzeit*. The אלף המין (*Kadish* 1:3) adds that one who offers his house for a *Minyan* has precedence over all other mourners.

DIN'S CORNER:

If one dreamt a dream and he is disturbed by it, even if it was nonsense, he may fast in order to nullify any impact that he fears it might have, and he should do *Teshuvah* as well. He should fast the very next morning, even if it is *Shabbos*. Alternatively, he may gather three people that are fond of him, and say to them that he saw a "good" dream, to which they respond that it was good, and it should be good. They should say this 3 times and then tell the dreamer to go eat and drink with joy. It is a *mitzvah* to be in the group of 3 to relieve the dreamer of his anxiety. (*MB* 220:1-6)

DID YOU KNOW THAT

The *Gemara* (*Nidah* 14b) states that the opinion of Rebbi (R' Yehudah HaNasi) was favored over the opinion of Rebbi's teacher, because Rebbi was the head of a *Yeshiva*, and questions were thoroughly examined by all the Rabbinic students there. Yet, the *Gemara* (*Kesubos* 62b) relates that after the son of Rebbi married the daughter of R' Yosi b. Zimra, he went off to study *Torah* elsewhere, returning home after twelve years. Why did he not stay at home and study in his own father's *Yeshiva*? The *Rosh* (*Kesubos* 2:5) cites a *Yerushalmi* which says that R' Avahu sent his son Chiya to study in Tiveria, and later heard that he was spending his time doing *Chesed*. R' Avahu chastised him, saying that he didn't need to go to Tiveria to do *Chesed*. Why didn't Chiya stay at home and study with his father? The *Chasam Sofer* (9 חו"מ) sees the obvious benefit of studying away from home as character-building, without the distractions of family. A wealthy man left a bequest in his will that a fund should support a special young man between the ages of 10 and 15, on condition that he be sent away to study and be groomed to become a *Posek*. The fund would support him until age 25. A young man was found and sent away to study, but after 18 months, the *Yeshiva* at which he was studying was forced to close. The young man returned home and he began to study with his father. Could the fund continue to support him, studying at home? The *Chasam Sofer* said it could, interpreting the wealthy benefactor's goal – that the young boy acquire proficiency in *Pilpul*, as satisfied after 18 months. From then on, he could study *Psak* anywhere. Yet, the *Tiferes Yisroel* (*Avos* 4:14) strongly advocates study far from the amenities of home, as a pre-requisite for success. The *MaHarsha* (*Megilah* 17a) states that when Yitzchok told Yaakov to leave Be'er Sheva and go to Padan Aram, Yaakov did not leave immediately, but stayed to study in the *Yeshiva* of Eiver, one of 3 *Yeshivos* in Be'er Sheva - that of Eiver, Shem and one of Yitzchok, as is derived from: מנבר שבע ויהי כי זקן יצחק. These are hinted at in the letters: שם עבר, אב (i.e. Yitzchok). The *MaHaril Diskin* notes that for 14 years, Eisav apparently did not step into the *Yeshiva*, for if he had, he would have found Yaakov immediately. If so, Yaakov could have just as well studied in Yitzchok's *Yeshiva*, for success in learning, he went to Eiver.

A Lesson Can Be Learned From:

A student approached Rav Pam ZT"L during Hakafof with a question. Rav Pam answered, citing a *Teshuvah* from the *Netziv* as an illustration. When Rav Pam could not find the *Netziv's* *Sefer* in the *Beis HaMidrash*, he decided to take the student to his home. The student felt that it wasn't necessary to disturb Hakafof for this but Rav Pam insisted, noting how R' Zalman of Volozhin would travel to the next town in search of a *Sefer* he needed. When asked why he did so, R' Zalman explained that *Chazal* comment on the *Posuk*: לֹא בַשָּׁמַיִם הֵיא, that if the *Torah* were in *Shomayim*, one would have to go up there to get it. Going to the next town is a drop in the ocean compared to that. So too, Rav Pam concluded, a few minutes is nothing compared to R' Zalman.

P.S. Sholosh Seudos sponsored this week by the Sorscher family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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