



	Candles	Mincha	DafYomi	Shiur	פרשת: תצוה שוק"ש Shachris
Friday	5:07	5:17	8:15		9:34
Shabbos		5:07	4:30		9:33
Sunday		5:17	5:30		8:00 9:32

**IMPORTANCE OF ....**

The *Levush* (490) states that *Yizkor* is recited on the last day of *Pesach*, *Shavuos* and *Succos* because of the desire to pledge *Tzedaka* as a merit for the departed on the day that the *Kriah* includes the *Posuk*: **איש כמתנת ידו**. However, the *Beis Yosef* (אור"ח 621) cites the *Mordechai* (*Yoma* 727) which states that the custom is to pledge *Tzedaka* on *Yom Kippur* as a merit for the departed based on the *Sifri* which *darshens* the *Posuk* regarding an *Eglah Arufah* as: **אשר פדית ישראל** referring to the living, while *אשר פדית* refers to those no longer alive, from which we see that the dead also need a *Kaparah*. Though many *Meforshim* question the applicability of this *Posuk*, dealing with murder, to *Yom Kippur*, most would accept the premise that **אשר פדית ישראל** should at least bring to mind an equivalent plea for *Kaparah* on behalf of the dead. The *MaHari Weill* (191) notes that *Yom Kippur* is called *Yom Kippurim* (plural) for that reason, as the pledge of *Tzedaka* on *Yom Kippur* for the merit of those departed serves to achieve *Kaparah* for them as well. The *Beis Yosef* (*ibid*) cites the *Rokeach* who finds an *Asmachta* to this from the words of the *Posuk* at the end of *Parshas Tetzaveh*: **הכפורים אחת בשנה יכפר עליו** which is followed immediately by: **ונתנו איש כופר נפשו**, connecting the use of *Tzedaka* with the *Kaparah* of *Yom Kippur* exclusively, and limiting the *minhag* of *Yizkor*-related *Tzedaka* to *Yom Kippur* only – not *Yom Tov*. Many question the propriety of *Yizkor* on *Yom Tov* in the first place, since we are bidden **אך שמח והיית** and crying during *Yizkor* is certainly not an expression of *Simcha*. R' Moshe Mordechai Epstein suggests that thinking of one's deceased parents during *Yizkor* and crying over them creates a positive feeling, lessening the pain of their absence. As such, it comports theoretically with the requirement of *Simcha*. For this reason, all those whose parents are still alive must leave, as for them, watching others crying has no restorative quality and remains simply sorrowful, which is inappropriate for *Yom Tov*.

**QUESTION OF THE WEEK:**

If one strikes a mute, as a result of which the mute begins to speak, must the striker still pay for the blow ?

**ANSWER TO LAST WEEK:**

(When would one put on *Tefillin Shel Rosh* before the *Shel Yad* ?)  
The *Shevus Yaakov* (1:2) states that if one has *Tefillin Shel Rosh* written according to *Rashi* and the *Rambam's* opinion, and a *Shel Yad* written according to *Rabbeinu Tam*, he should recite both *berachos* over the *Shel Rosh* and put it on first.

**DIN'S CORNER:**

After eating a meal together with others in premises owned by a non-Jew, one should still recite: **הרחמן הוא יברך את בעל הבית הזה** and have in mind the meal's host. One should also change the wording of **הרחמן הוא יברך את בעל הבית הזה** to say instead: **הרחמן הוא יברך את בעל הבית הזה לנו ברכה מרובה בהליכתנו ובישיבתנו עד עולם**. One who ate his own food, regardless of location, skips **הרחמן הוא יברך את בעל הבית הזה** entirely and says only **אשר לנו**. (*MB* 193:27)

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

The *Gemara* (*Yoma* 72b) derives from **ילבשם הכהן תחתיו מבינו** that if a *Kohen Gadol* has a son worthy of succeeding him, that son is to do so. The *Gemara* also distinguishes between a *Kohen Gadol*, who is succeeded by his son, and a *Kohen מלחמה* (who exhorted the *Bnei Yisroel* before a battle) where his son does not automatically succeed him. The *Sifri* states that just as a king is succeeded by his son, since the *Posuk* adds: **"בקרוב כל ישראל"**, we learn that all appointments are inherited by one's son. The *Chasam Sofer* (אור"ח 12) asks, why was a special *Posuk* needed for *Kohen Gadol* if as the *Sifri* states, all appointments are inherited ? He concludes that the exclusion of the *Kohen מלחמה* proves that the *Sifri's* rule only extends to appointments of dominion, such as a king, or even to wielders of communal power such as a *Gabbai Tzedakah*, a court scribe, or law enforcement. As such, the *Kohen Gadol's* succession needed a *Posuk*. Accordingly, the *Magen Avraham* (אור"ח 53:33) cites the *Rashba* (שו"ת 300) who held that although the crowns of **מלכות** and **כהונה** are inherited, the **כתר תורה** (*i.e.* positions of **רבנות** and **הוראה**) are not. How then does one explain the dynasty of **נשיאות** that began with Hillel and fell to his son R' Shimon, then to his son Rabon Gamliel, and to R' Shimon ben Gamliel etc...? The answer is that the position of **נשיא** transmitted from Hillel down to his descendants was a position of **מלוכה**, not **הוראה**. For this reason, *Rebbi* (R' Yehuda HaNasi) named his son R' Gamliel as successor, even though his other son R' Shimon was a bigger *Talmid Chochom*, because R' Gamliel had more **יראת שמים**, a trait required by the *Torah* for a king (**ולא יסור לבבו**) and therefore by implication, a **נשיא** as well.

**A Lesson Can Be Learned From:**

A poor man came to ask the Strikover Rebbe for a *brocho* to enable him to marry off his daughter. She had already been engaged twice but when her father had been unable to provide the agreed-upon *Nodin* (dowry), the engagements had been broken. He didn't want this to happen to her again. The Rebbe told him to go home and buy a lottery ticket - the *Ribono Shel Olam* would assuredly help him. The poor man returned home and optimistically bought a ticket, but the ticket did not win. Though the father managed to keep the *Shidduch* afloat and marry his daughter off, the Strikover Rebbe was so shaken by this "failure" that he refused to accept any more petitioners for a *brocho*, arguing that a Rebbe's power came from **צדיק גוזר והקב"ה מקיים** (*Hashem* fulfills the will of a *Tzadik*) and he was obviously not a *Tzadik*. R' Simcha Bunim of Pshischa came to Strikov to visit the Rebbe and asked him how one reconciles Chazal's statement **צדיק גוזר והקב"ה מקיים** with the *Posuk* in *Iyov* (9:12): **מי יאמר אליו מה תעשה** (who can tell *Hashem* what to do) ? The *משט* is that *Hashem* may be counted upon to fulfill the *Tzadik's* will. But even the *Tzadik* has no right to dictate **how** *Hashem* will do it. Certainly, as a result of the Rebbe's *brocho*, the man's daughter had married, even if the father's lottery ticket had not won. The Rebbe was mollified and resumed accepting petitioners.

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