



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא סזק"ש Shachris
Friday	4:30	4:40	7:30		9:43
Shabbos		1:45/4:30	3:45		9:00 9:43
Sunday		4:40	5:00		8:00 9:43

IMPORTANCE OF

The Gemara (Bava Basra 110a) states that one should examine the character of a woman's brothers before marrying her, as she would be expected to raise her sons as her brothers were raised. (The Chida sees a Remez to this in אשת חיל מי ימצא where the first letters spell אחים – brothers) The Siach Yitzchok (482) considers whether an equal concern and/or examination should exist regarding the siblings of a man, citing the החדש חולין (2:1) who quotes from a letter sent to the Beis Ephraim asking this very question. A fine young man who was a Talmid Chochom with exemplary Midos had a brother who was the opposite in all ways. How much of a concern should this be? The Beis Ephraim answered with 3 words: לשם שבו ואחלמה, where his intent was to channel focus on לשם שבו – the character and good name of the young man under consideration; ואח – why on the brother? This would be especially true where the young man in question is a Talmid Chochom, and the merit of his Torah study would help protect him from any potential family negativity. The חשוקי חמד (Gittin 50a) asks, what if one has a choice between a fine woman with all the best qualifications – Yichus and wonderful brothers, versus a woman whose Yichus and brothers are not very good, but she herself has values which are well-suited to assist her husband's growth in Torah and mitzvos. May one ignore the Gemara's directive? He cites the Netziv (העמק דבר) on the Posuk: ואלעזר בן אהרן לקח לו מבנות פוטיאל לו לאשה, who points out that one of the two words "לו" would seem to be extra, suggesting that Elazar married a daughter of Yisro who had no more Yichus than Moshe's wife Tziporah, who was also Yisro's daughter, yet, she merited to bear Pinchas. Why? Because she was uniquely qualified to promote Elazar's growth along his life's path, something that Elazar recognized, and he therefore ignored her [lack of] Yichus. Tziporah was also a Tzidkonis, but since she did not add to Moshe's greatness, she lacked that merit.

QUESTION OF THE WEEK:

One does not recite a brocho before giving Tzedakah because the עני might not accept the money (Rashba 1:18). Why then is a brocho said before giving Pidyon HaBen money to the Kohen?

ANSWER TO LAST WEEK:

(Who needs a Talis for an Aliyah on Shabbos, but not Mon & Thu?) Halichos Shlomo (12:20) states that when a bochur receives an Aliyah during the week, he does not need a Talis for the תורה כבוד because he is wearing Tefillin, which are sufficient for that purpose. However, on Shabbos, since he is not wearing Tefillin, he should put on a Talis. The same should apply to Shabbos Mincha, but the prevalent minhag is that no one wears a Talis.

DIN'S CORNER:

If one finished saying Kadish for a parent who was a Mechalel Shabbos, though it might seem "useful" to continue after the year is up, he should not, out of respect. However, it would be proper to study Mishnayos and say Kadish D'Rabonon every day, even for a parent who was a ירא שמים. (Teshuvos V'Hanhagos 4:20)

DID YOU KNOW THAT

The Gemara (Zevachim 102a) states that wherever the Torah mentions חרון אף (burning anger) it is followed by some consequence, such as a rebuke or a curse. The Gemara asks: what consequence follows the Posuk: [משה] מעם פרעה בחרי אף as there is no record of Moshe having said anything to Pharaoh? Reish Lakish says that before leaving, Moshe slapped Pharaoh on the cheek. The Gemara proceeds to find difficulty with this, as the Posuk: ונצבת לקראתו על שפת היאר is apparently explained by Reish Lakish as requiring Moshe to respect Pharaoh and stand before him, as he was a king. R' Yochanan understood it to mean that Moshe should stand against Pharaoh with defiance, as he was wicked. If so, how could Reish Lakish have held that Moshe slapped Pharaoh, if he was instructed to respect him? The Gemara answers that the opinions of Reish Lakish and R' Yochanan are to be switched, making the defiance explanation consistent with a slap. However, the opinion that insists on respect for Pharaoh would have to concede that not every חרון אף is followed by a consequence. The Mechilta (בשלח 14:31) darshens the words: את היד הגדולה (as brought in the Hagadah) to mean that every מכה was really 4 Makos according to R' Eliezer, and 5 Makos according to R' Akiva. They both derive this from the Posuk: ישלח בם חרון אפו עברה וזעם וצרה משלחת מלאכי רעים, where R' Eliezer uses the words עברה וזעם וצרה משלחת to indicate 4 Makos. However, R' Akiva adds חרון אפו as an additional one, to equal 5. The הדרש והעיון (2:57) suggests that R' Eliezer, who accompanied R' Yochanan b. Zakai in his bid to appease Rome (Gittin 56a), would not see חרון אפו as source for a מכה because he held, like R' Yochanan, that kings must always be shown respect, and that not every חרון אף has a consequence. However, R' Akiva, who championed Bar Kochba as מלך המשיח in his resistance against Rome, held like Reish Lakish that Moshe slapped Pharaoh because the wicked are not deserving of respect and every manifestation of חרון אף has a consequence. Therefore, חרון אפו would certainly qualify as an additional source for a מכה.

A Lesson Can Be Learned From:

R' Sholom Schwadron was once discussing an important Torah matter with R' Chaim Hirschler. A group of children was playing very loudly outside of the Shul where they were conversing, so R' Chaim asked R' Sholom to step outside and ask the children to either play a little quieter or move to another location. R' Sholom was surprised at this request because R' Chaim was known to never ask anyone to do something that he himself could do. When R' Sholom curiously asked R' Chaim about this, R' Chaim replied that he had a temper, and was afraid that he would get angry at the children. R' Sholom took care of the children, and later commented to his brother-in-law R' Shlomo Zalman Auerbach that he could not remember R' Chaim ever showing a temper – he was always so easygoing. R' Shlomo Zalman said that when he was young, he had a small temper, but had worked on himself many years to control it. "But you can see that in spite of that, how careful he is about it".

P.S. Sholosh Seudos sponsored by the Sternberg family to celebrate the birth of a daughter to their daughter Dina Miriam Lev.