



| | Candles | Mincha | DafYomi | Shiur | פרשת: ויחי ש"ש Shachris |
|---------|---------|--------|---------|-------|----------------------------|
| Friday | 4:15 | 4:25 | 7:33 | | 9:38 |
| Shabbos | | 4:15 | 3:45 | | 9:38 |
| Sunday | | 4:20 | 5:00 | | 7:45 9:39 |

IMPORTANCE OF

The *Gemara* (*Pesachim* 56a) states that before his death, when Yaakov wished to reveal the date of **אחרית הימים** (Moshiach's time), the *Shechinah* suddenly left him. When Yaakov expressed a fear that perhaps one of his children was flawed and not deserving (as was the case with the children of Avrohom and Yitzchok), the *Shevatim* all replied with the words of *Shema Yisroel*, to which Yaakov replied: **ברוך שם כבוד מלכותו לעולם ועד**. The *Gemara* concludes that because Yaakov said **ברוך שם וכי** but Moshe did not (after *Shema*), we may say it today, quietly. The *Meforshim* ask why Moshe did not say it and why that was significant. Did Moshe say everything else that we say? The *Yerushalmi* (*Berachos* 6:1) states that if one recites a *brocho* over a radish before he has it in his hand, he must repeat the *brocho* when he gets it. R' Tanchum adds, he must say **ברוך שם כבוד וכי** so as not to have said Hashem's name in vain. The *Rambam* (*שבועות* 12:11) rules that one must exercise extreme care not to say Hashem's name **לבטלה**, so that if he ever said Hashem's name without purpose, he must add: **ברוך הוא לעולם ועד**. The *Yaaros Devash* suggests that perhaps when Yaakov, knowing that the *Shechinah* had just left him, heard the *Shevatim* say the words of: **שמע ישראל ד' אלקינו וכי**, Yaakov became afraid that they had perhaps said Hashem's name **לבטלה** and was therefore quick to say **ברוך שם כבוד וכי** to rectify it. However, in Moshe's time, the *Shechinah* was constantly about. As such, there was no need for Moshe to ever say **ברוך שם כבוד וכי**.

QUESTION OF THE WEEK:

When should a younger person **not** give up his/her seat on a bus or subway to an older person, even for a **זקן**?

ANSWER TO LAST WEEK:

(When must one separate *Maaser Kesafim* before returning lost money?)

Where one finds money under circumstances where he is not required **מצד הדין** to return it (e.g. no *Siman*) then it becomes his. If he should determine whose money it is and decide to return it **לפנים משורת הדין**, it is still his and he is giving it back as a "gift". As such, he must separate *Maaser*, or ask the giftee to do so.

DIN'S CORNER:

A teacher of *Torah* to small children must be a *Baal Yiras Shomayim* and be talented at reading and *Dikduk*. If he abandons the children (even briefly) during learning, or does something else (not learning *Torah*-related) with them, or does not teach with energy, he is subject to the curse: **ארור עושה מלאכת ד' רמיה**. A teacher may not stay up too late at night, nor may he fast or deprive himself of food and drink, or eat or drink too much, because these will weaken his ability to teach. One who does not comply with these conditions should be removed from his position. (*Kitzur Shulchan Aruch* 165:12)

DID YOU KNOW THAT

The *Gemara* (*Yuma* 86b) resolves an apparent contradiction between *Pesukim*, one of which says that it is best to conceal one's sins, while the other says that one who tries to conceal his sins will not succeed. The *Gemara* makes two distinctions: 1) One should conceal one's sins unless they are widely known; and 2) One should conceal sins against Hashem, but not conceal those against one's fellow man. The *Gemara* (*Sotah* 7b) discusses the confessions of Yehudah (regarding Tamar) and of Reuven (regarding the moving of Yaakov's couch). The *Gemara* understands that Yehudah's public admission was to save Tamar's life. But why did Reuven have to reveal what he had done, since R' Sheshes considers such public admissions to be insolent? The *Gemara* answers that Reuven confessed so that his brothers not be suspected. One wonders, why didn't the *Gemara* simply answer that Reuven's sin was against Yaakov, and that one should not conceal sins **בין אדם לחברו**? *Igros Moshe* (א"ה"ע 4:47) answers that *Rashi* explains the words: **אז חללת יצועי עלה** that the desecration of Yaakov's couch was a desecration of the *Shechinah* who was present on Yaakov's couch. This means that Reuven's sin was not **בין אדם לחברו** but rather **בין אדם למקום**, which is why Reuven sought a *Kaparah* through fasting and sackcloth, rather than just asking Yaakov for *Mechilah*. As such, the *Gemara* needed to explain Reuven's public admission as justified to save others from suspicion. Sometimes, an "innocent" act can imply that a sin was done. A man once expressed a wish to marry a pregnant gentile women after she converted. Such an act might indicate that it was his responsibility, which could be viewed as a public confession of a sin. Should the marriage be allowed? *Igros Moshe* says yes, because it would not be widely known, and otherwise, the demand for support and the associated notoriety would be more public.

A Lesson Can Be Learned From:

A greengrocer in Eretz Yisroel came to a Rav and related how he had been in the fruit and vegetable business for several decades, and how recently, the economic problems facing the general population had diminished his Parnasah as well. He described how his store was located in a wealthy neighborhood, and how his customers expected only the best quality produce. This meant that he had to rise very early in the morning, long before dawn, in order to reach the wholesale market and secure the best quality fruits and vegetables. However, because of the downturn, people were buying less and he felt himself losing the necessary for motivation to continue getting up so early every morning. The Rav counseled him, based on what Targum Onkelos says on the Posuk: **נפתלי אילה שלחה הנותן אמרי שפר** – that Naftali's portion will be in a good area, whose advantage will be that it will be fertile and produce much fruit, allowing people to thank and bless Hashem. "To regain your **חשק**, you should increase the awareness of your customers to Hashem's bounty that you provide. Encourage them to recite Borei Pri HaEitz and Borei Pri HoAdomoh with additional Kavanah and appreciation. Once you fulfill this condition, it is inevitable that the *brocho* of Yaakov will be fulfilled for you".

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

This issue is dedicated:

לד"ר פערל 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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