



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	פרשת: תולדות
Friday	4:25	4:35	7:30			9:08	
Shabbos		4:25	3:55	4:20	9:00	9:09	
Sunday		4:40	5:30		8:00	9:09	

IMPORTANCE OF

The Gemara (*Menachos* 64a) states that if a sick person required a dried fig on *Shabbos*, and ten people ran to get him one (causing *Chilul Shabbos*), they are all *Potur*, even if his health improved with the first one, and he didn't use the others. The *Shulchan Aruch* (א"ח 328:15) rules accordingly, adding that all 10 will merit 'שכר טוב מאת ד', due to their good intentions. The *Seforno* explains that Yitzchok's purpose in asking Eisav to feed him food was so that Eisav would merit the *berachos* thru having performed the *mitzvah* of *Kibud Av*. If so, should not Eisav have still been given the *berachos*, even though Yitzchok did not need his food, because he did, after all, perform the *mitzvah* as instructed, similar to the dried figs case? Do we not have a rule (*Shabbos* 63a) that if one intended to do a *mitzvah* and was prevented from fulfilling it, he is nevertheless to be considered as if he did it? The *Tosfos Yom Tov* (*Pesachim* 1:1) explains that we must search for and destroy *Chometz* before Pesach even though *Bitul* (mental nullification) would be sufficient, because, as the *Gemara* (*ibid* 6b) says, one might find a nice cake on Pesach, and through a momentary thought of desire for it, nullify one's *Bitul*. Since *Bitul* itself is only a thought, a subsequent opposing thought can cancel it out. As such, the *Beis Shearim* (ד"ר 328) suggests that although performing a *mitzvah* שלא לשמה is meritorious, that is only because a שלא לשמה thought cannot nullify an act. However, if one intends to perform a *mitzvah* שלא לשמה and is then prevented from doing so, since no act was performed and all one is left with is the intent, the aspect of שלא לשמה will nullify the *mitzvah* intention. Herein lies the difference between the dried figs and Eisav. Each of the 10 men brought a dried fig שלא לשמה, and although unable to have it used, nevertheless earned *S'char*, as the *Shulchan Aruch* indicated with the words: 'שכר טוב מאת ד'. Eisav on the other hand, attempted unsuccessfully to fulfill *Kibud Av*, but did so שלא לשמה. As such, his שלא לשמה intent nullifies his *mitzvah* intent, leaving Eisav with no *mitzvah*, and no *brocho*.

QUESTION OF THE WEEK:

What part of *davening* is the *Tzibur* instructed to say without delay, but the *Shliach Tzibur* is instructed to delay before saying?

ANSWER TO LAST WEEK:

(What is the maximum number of *Sheilos* one may ask on a topic?)

The *Shulchan Aruch* (ד"ר 246:13) rules that one may not ask a *Rav* or *Dayan* to explain more than 3 *Halachos* on any topic.

DIN'S CORNER:

In the winter, when *Shabbos* begins in *Eretz Yisroel*, it is morning in America. If someone who lives in America and has a business (e.g. a store) in America, travels to *Eretz Yisroel* during such a time, he need not make any arrangements for the store to be closed or sold to someone else in order for the store to remain open on Friday in America when it is *Shabbos* for the owner, in *Eretz Yisroel*. (*Teshuvos V'Hanagos* 4:83)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 54b) states that there are seven things that are concealed from people: 1) The day of one's death; 2) The day when one's anxiety will be lifted; 3) The depth of judgment; 4) What is in another man's heart; 5) Which business will earn him a profit; 6) When a descendant of Dovid HaMelech will return to the monarchy; and 7) When the wicked monarchy (i.e. *Galus*) will end. The *Midrash Rabba* (*Toldos* 65:12) illustrates Yitzchok's statement: לא ידעתי יום מותי by listing the seven items, but replaces the ignorance of when Dovid's descendant will ascend the throne, with ignorance of what (gender) is in the womb of a pregnant woman. The *Yfay Toar* explains the pitfalls engendered by such knowledge, including such things as disappointment and/or lack of joy at the time of birth. Yet, the *Gemara* (*Shabbos* 30a) states that Dovid HaMelech asked to know the day of his death, and Rivka was told שני גימ' בבטן, suggesting that knowledge of these items is not absolutely prohibited. One could even develop a parallel between knowledge of what is in another man's heart and knowledge of what is in a woman's womb. Another person may not know what is in your heart, but you certainly do. So too, another person may not know what is in a woman's womb, but she herself may. Additionally, *Chazal* have indicated in several places that certain behavior will produce a male child, providing thereby a basis for "knowledge" of what a woman is carrying. As such, it should be safe to say that knowledge of a fetus' gender is concealed from many, or even most people, but not necessarily from all. This may explain why the *Gemara* (*Pesachim* 54b) did not include it in its list, and why there has been no Halachic prohibition against revealing this information after an ultra-sound procedure.

A Lesson Can Be Learned From:

In the spring of 1943, the Ponovezher Rav – R' Yosef Sholom Kahaneman, had set up a home in Bnei Brak to house the orphaned and surviving children rescued from the Holocaust. A few days before the first group was scheduled to arrive, The Rav was faced with the impossible task of providing pillows and covers for them to sleep on, items that were simply not available anywhere. On *Shabbos*, the Rav's *Drasha* dealt with the *Halacha* that one who acquires a Jewish servant must give up his own pillow to ensure that the servant has one, as the *Posuk*: כִּי טוֹב לוֹ עִמָּךְ demands. The Rav asked why this was so, since another *Posuk*: וְחֵי אַחִיד עִמָּךְ establishes that although עִמָּךְ is important, still חֵיךְ קוֹדְמִים – one's own welfare takes precedence. Shouldn't it be the same regarding the servant? The Rav answered that the *Posuk* makes sense when one considers how badly the master would probably sleep at night knowing that his servant has no pillow. Therefore, to fulfill חֵיךְ קוֹדְמִים, to ensure that the master gets a good night's sleep, the Torah told him to give away his one pillow to the servant. We too will be faced with a similar situation as these "Yiddische Keplech" will soon arrive. For our own sakes we must give away even our only pillows to the arriving children if we hope to get any sleep ourselves.

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

This issue is dedicated by the Goldstein family:

לז"נ עזריאל משה ב"ר חיים יצחק

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