



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ק	פרשת: תולדות
Friday	4:11	4:23	7:45				9:21
Shabbos		4:11	3:30	4:00	9:00		9:22
Sunday		4:20			7:45		9:23

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 92a) states several teachings from R' Elazar, including the following: 1) One who does not leave some bread over at the end of his meal will never see a sign of *brocho* (based on a *Posuk*). By leaving over some bread, one is ready to feed the unexpected guest; 2) One who leaves over pieces of bread on his table is deemed to have worshipped *Avodah Zarah* (based on a *Posuk*). The *Gemara* deals with this obvious paradox as follows: Leaving over pieces is compared to *Avodah Zara* only where he brings another whole loaf and places it next to the left over crumbs, as such an act has a pagan quality to it. Otherwise, one should leave over the crumbs themselves for the poor, and earn a *brocho*; 3) One who disguises his voice or words is deemed to worship idolatry, as derived from Yaakov's self-description: והייתי בעיני כמתענתע – as a deceiver (idolatry is also referred to as מעשה תעתעים). The *Midrash* (*Bereshis* 65:18) states that when Eisav said to Yitzchok: יקום אבי ויאכל מציד בנו ("my father should rise and eat from his son's game") Hashem asked: do you wish to stand your father up like an idol? Eisav, speaking in third person, advocates with the words מציד בנו that only some food be eaten, and the *Matnos Kehuna* understands אבי to refer to *Avodah Zarah*. Thus, his reference to leaving food points to an intentional designation of *Avodah Zarah*, presumably involving something whole, left over in מציד בנו. However, when Yaakov presented food to Yitzchok, he said: קום נא שבה ואכלה מצדי, asking Yitzchok directly to eat of his game. *Rashi* adds a comment to Yitzchok's words: ואכל מכל (referring to Yaakov's food) - מכל טעמים – that Yitzchok ate from each item, leaving some over (not a whole of anything), thus warranting a *brocho*.

QUESTION OF THE WEEK:

Does the *mitzvah* of *Shimush* (serving) *Talmidei Chachomim* include doing tasks for them that they can easily do themselves?

ANSWER TO LAST WEEK:

(Where may one be spoken to, only in a group, but not directly?)

Rav Shach ZT"l is cited in *Teshuvos V'Hanhagos* (4:76) as ruling that one may not call a person with a hearing aid, for an *Aliyah* on *Shabbos*, since in so doing, one is directly activating the hearing aid. However, this does not prevent the *Tzibur* from *davening* with raised voices while he is also in the room.

DIN'S CORNER:

One may utilize one's *Maaser Kesafim* to support one's children (over the age of 6) and to help set up the home of one's child who marries, especially if the home will be a *Kollel* home. One may also use *Maaser* money to perform *mitzvos*, and one should verbalize such an intention before receiving the money from which he will separate the *Maaser*. In difficult times, one may state that he will separate *Maaser* only after deducting household expenses from his income. (*Yechave Daas* 3:76)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 80a) states that if a woman is presumed to be impure in the eyes of her neighbors (as suggested by her special *Nidah* clothing), all the relevant prohibitions pertain to her. The *Ramban*, cited by the *Tur* (י"ד 185) adds that although under normal circumstances, a woman is always believed to say that she is *Tahorah*, in such a case, she is not believed, even if she provides a plausible explanation for the neighbors' (mistaken) presumption. The *Rema* (*Teshuvos* 2) was asked regarding a woman who had given birth three times in her eighth month (where newborns don't survive) and upon her subsequent pregnancy, she (and her husband) pretended that she was not pregnant, to eliminate any possible *Ayin Hora*. The question presented to the *Rema* was: would she be deemed to be a potential *Nidah*, based on her pretense? The *Rema* answered in the negative, deriving from the deception of Yitzchok and Rivka in the land of the *Pelishtim*, where, although they presented themselves as brother and sister, they did not abide by the prohibitions relevant to such a relationship, but instead, behaved as husband and wife. Since Yitzchok had/gave an *אמתלא* (explanation) for why he deceived them (fear of death in a place lacking in *Yiras Shomayim*), he was permitted to behave according to the truth, as there was no question of his being believed. So too, the pregnant wife whose status is only known through her own statements, is also to be believed when she reveals her ploy and is therefore not bound by its implications. The *Chasam Sofer* (ע"א 76) adds that there is no "statute of limitations" (i.e. expiration date) on the viability of an *אמתלא* since we see that the *Posuk* states: כי ארכו לו שם הימים regarding Yitzchok and Rivka, indicating that their ultimate explanation was still valid, even after maintaining the ruse for a long time.

A Lesson Can Be Learned From:

Alexander the Great sent a letter to his mother during one of his military campaigns, in which he placed the following request: When she would hear news of his death, she should arrange a party and feast to honor his career, and she should be discriminating in choosing those whom she wished to invite to the party. In order to ensure that the party would be festive (which is what he wanted), she should be careful to invite only those who had no pain or worry in their lives, allowing only those who had not suffered discomfort, to guarantee the festive and joyous atmosphere of the party. When the day arrived and news of Alexander's death reached his mother, she complied with his request, sending out invitations to all the nobility of Macedonia, with the caveat that only those without pain or worry should attend. She then prepared the feast and waited for her guests to arrive. When no one came, she realized that her son had left these instructions to minimize her pain upon his death with the knowledge that she is not alone, and that there is no one who does not suffer in some way, from pain or worry.

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

This issue is dedicated:

לז"נ 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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