



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש	פרשת: ויחי
Friday	4:13	4:23	7:30			9:36	
Shabbos		4:13	3:40	4:00	9:00	9:37	
Sunday		4:23	5:30		8:00	9:37	

IMPORTANCE OF

The *Gemara* (*Bava Metzia* 62a) expounds on the words of the *Posuk*: **וְחִי אִחִיךָ עִמָּךְ**, illustrating the obligation to help support another as secondary to one's own support, with a situation where two men are in a desperate position with one bottle of water. If they share the drink, they will both die; if one drinks, the other will die. Ben Petura rules they must share, while R' Akiva says **חַיִּיךָ קוֹדֵמִין** – one's own self-preservation takes precedence, and the owner of the bottle drinks it all, which is how we *pasken*. The *Menoras HaMaor* (1: p. 70) adds a series of *Chesed* priorities, based on the above *Gemara*, stating that a Jew precedes a non-Jew, a poor man precedes a wealthy man, one's own poor precede the city's poor, which precede poor from another city. He brings a further proof to this from Eliyahu HaNavi's meeting with the Tzorfaty woman, who, when asked to give Eliyahu some bread, replied that she barely had enough for herself and her son, placing herself first. Eliyahu's reply also followed this course, insisting that she bake a small loaf and give it to him, herself and her son. She thereupon baked a bread and gave Eliyahu oil and bread. The *Tzitz Eliezer* (18:63) cites a *Vort* from R' Yehoshua Leib Diskin concerning *Eliyahu* receiving food from the Tzorfaty woman, and from ravens who brought him meat from the kitchen of King Achav. The *Radak* says that the Tzorfaty woman was the mother of Yonah, and the *Yalkut* states that she came from the *Shevet* of Asher. As such, according to R' Yehoshua Leib, Eliyahu's fate is *Merumaz* in the *Posuk*: **מֵאֲשֶׁר שָׁמְנָה לַחֲמוֹ וְהוּא יֵתֵן מֵעֲדֵנֵי מֶלֶךְ** – from Asher (*i.e.* the Tzorfaty woman), Eliyahu received **שָׁמְנָה לַחֲמוֹ**, oily bread, while **וְהוּא** (Hashem) gave Eliyahu **מֵעֲדֵנֵי מֶלֶךְ** – the delicacies of a king, which came from King Achav's kitchen.

QUESTION OF THE WEEK:

For which *Aveirah*, punishable by stoning, would it be forbidden to feed food to the convicted sinner, from the moment of conviction until the execution?

ANSWER TO LAST WEEK:

(Does one say *Netilas Yadyim* after touching shoes or going to the bathroom?) Yes. But see *Mishna Berurah* (164:13) quoting the *MaHarshal* who disagrees. According to the *Rivevos Ephraim* (8:173), after going to the bathroom in middle of a meal, not only should one wash and say *Al Netilas Yadyim*, but one should eat something (preferably bread) as well.

DIN'S CORNER:

In a situation where the local yeshiva is not as good as one in another city, and parents wish to send their children to the better one, but this will put the local yeshiva at risk, since there will be so few students, the boys should be kept in the local yeshiva until age 7, and then sent to the better one. Girls should be kept in the local one until age 9, so as to benefit longer from the influence of their mothers. (*Igros Moshe* י"ד 3:75)

DID YOU KNOW THAT

The *Gemara* (*Menachos* 37a) states that Plimo asked Rebbi which head a two-headed person should place his *Tefilin* on. Rebbi replied that for asking such a frivolous question, Plimo should go into *Galus* or accept *Niduy* upon himself. Just then, a man came in and asked how much he must pay the *Kohen* for the *Pidyan HaBen* of his newly born two-headed son. A scholar stated that he must pay twice – ten *Selaim*. The *Gemara* asks, perhaps he need not pay at all, since a child with two heads will surely die, and we derive from: **אֵךְ פְּדָה תְּפִדָּה** that one need not redeem a child who dies within its first 30 days. The *Gemara* answers that a two-headed child is different than a child who is a *Tereifa* (which need not be redeemed), as the *Torah* explicitly requires: **שְׁקָלִים לַגִּלְגֹּלַת** – 5 Shekel per skull. According to the *Chasam Sofer* (ד"י 294), *Rashi* understands this to mean that **אֵךְ פְּדָה תְּפִדָּה** only excludes a child who actually dies before 30 days. A child with a fatal blemish who, as a *Tereifah* is not expected to survive, must still be redeemed if alive, since the *Torah* required *Pidyan* for a two-headed child, who is also not expected to survive. *Tosafos* disagrees, including a *Treifah* among those excluded from redemption by **אֵךְ פְּדָה תְּפִדָּה**, leaving the two-headed child as the sole exception, based on the word **לַגִּלְגֹּלַת**. The word **לַגִּלְגֹּלַת** is used in *Parshas Bamidbar* when counting *Bnei Yisroel*, but not when counting Levi. R' Shmuel of Cracow suggests that this is because members of Levi were counted from the age of one month, while the rest of *Bnei Yisroel* were counted from age twenty and higher. If the word **לַגִּלְגֹּלַת** had been used for Levi, a two-headed child might have been counted as two. However, since such a child would not survive until age twenty, there was no such concern regarding the rest of *Bnei Yisroel*. If so, why did the *Torah* use the word **לַגִּלְגֹּלַת** at all, even for *Bnei Yisroel*? The *Ramban* derives from the *Posuk*: **וּמִלְדַּתְךָ אֲשֶׁר הוֹלַדְתָּ אַחֲרָיִים** that Yosef had other children besides Ephraim and Menashe, because Yaakov would not have said such a thing **בַּבְּטֵלָה** (ע"ש). The *Chasam Sofer* adds that Hashem would also certainly not say anything **בַּבְּטֵלָה**, and as such, if the *Torah* says **לַגִּלְגֹּלַת** when counting *Bnei Yisroel*, it must be because there existed among them at the time, two-headed people. Since there were none among Levi at the time, the word was not used.

A Lesson Can Be Learned From:

The *Chasam Sofer* took in a young orphan boy named Ezra and raised him as a son, caring for all his needs and providing him with an education. When Ezra reached the age to marry, the *Chasam Sofer* received many offers. One of the more interested people was Nechemiah of Sederhali, a wealthy businessman. Although it sounded very good, the *Chasam Sofer* was unable to reach a conclusion. One morning, the *Chasam Sofer* awoke with the following *Posuk* on his mind and lips: **כִּי אֲתָנָה ד' עֲזָרְתִּי וְנִחַמְתִּי**. The *Chasam Sofer* saw in this *Posuk* a *Siman* that Ezra (עֲזָרְתִּי) is destined to be together with Nechemiah (נִחַמְתִּי), and so, the *Chasam Sofer* gave his approval to the *Shidduch*.

P.S. A Hartzlich Mazel Tov to the Grynheim upon the birth and Bris Milah of a son. Sholosh Seudos sponsored this week by the Burke family. There will be a Siyum on *Maseches Kesubos* at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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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