



	Candles	Mincha	Daf Yomi	Shachris	פרשת: תולדות סדק"ש
Friday	4:17	4:27			9:14
Shabbos		1:45/4:17	3:45	9:00	9:15
Sunday		4:27	5:00	8:00	9:15

IMPORTANCE OF

The Gemara (Sotah 33b) discusses the proximity of the mountains of Gerizim and Eival to the Yarden river. R' Elazar maintains that they were very near the Yarden, which was the eastern border of Eretz Yisroel. He derives this from the Posuk: הלא המה בעבר הירדן אחרי דרך מבוא השמש - they are on the other side of the Yarden, behind the direction that the sun sets. Rashi explains that אחרי means very far, i.e. very far from the west - where the sun sets, which places them close to the east, near the Yarden. Rashi bases this on the Midrash (Bereshis Rabba 44) which distinguishes between אחר which denotes close behind, and אחרי which means far behind. As such, how are we to understand the Posuk which states: ואחרי כן יצא אחיו? Even if Yaakov was not born immediately after Eisav, but rather some time later, as the word אחרי would imply, how could he have emerged much later if he was holding onto Eisav's heel? The Midrash (ibid 63:9) relates that a monarch once asked one of the Chachomim (the Yalkut says it was Rabon Gamliel) who will reign after him. Rabon Gamliel produced a pen and paper, writing on it the Posuk: ואחרי כן יצא אחיו וידו אוחזת בעקב עשוי, which was a clear implication that Bnei Yisroel will rise up and wrest the kingdom away from Eisav. Those who heard this, commented that the Posuk was an ancient one, but the interpretation was novel. Rav Tzvi Rotberg suggests that the novelty of this interpretation is that the Posuk may never have intended only to describe the physical births of Eisav and Yaakov, but rather the significance of their historical relationship as well, whereby Yaakov is always holding onto Eisav's heel, even much later, which is the meaning of אחרי. This is further implied by the fact that וידו אוחזת בעקב עשוי should have been stated before Yaakov's birth, as it was "part of" Eisav's birth. However, the Torah places it later, because it applies later.

QUESTION OF THE WEEK:

If someone kills another בשוגג today, should he undertake a self-imposed Galus and move to a different city?

ANSWER TO LAST WEEK:

(Where do kosher and non-kosher switch statuses when mixed together?) Meat, before being kashered with salt, may not be eaten. The salt, on the other hand, is perfectly kosher for eating. When one combines the meat with the kashering salt, a switch takes place. The meat now becomes kosher and the bloody salt - Assur.

DIN'S CORNER:

A child may not tie down or restrain a parent who has gone mad nor may the child exert any physical force against the parent. If such care is required the child must hire someone else to provide it. A child may "run away" from the parent only if such arrangements to provide the necessary care have been made. No matter how difficult it is to deal with the parent and no matter what kind of demands the parent makes, if the parent needs to be watched, and the child is the most appropriate candidate for giving the best possible care to the parent, he/she should not leave them in someone else's hand. (Tzitz Eliezer 12:59)

DID YOU KNOW THAT

The Gemara in Bava Basra (10a) relates how a widow approached Binyomin HaTzadik in his capacity as Gabbai Tzedakah, and requested support for herself and her seven sons. There was no money in the Tzedakah fund so Binyomin supported them from his own pocket. When Binyomin later got sick, the Malochim asked Hashem: With such a Zechus, should he die בשנים מועטות (with only a few years)? Binyomin's life was therefore extended for 22 years. The MaHarsha notes that the number 22 is found when Rivkah told Yaakov to stay with her brother Lavan ימים אחדים (several days), to which Rashi adds the word מועטים (a few). Chazal say that Yaakov agonized 22 years over Yosef's apparent "death" as punishment for his being away and neglecting to perform the mitzvah of כבוד אב to his father Yitzchok for that period, though his absence was in fulfillment of his mother's instructions. As such, Hashem took the words of the Malochim: "should he die בשנים מועטות" and extended his life for a period of שנים מועטות which equaled 22 years. The GRA calculates Binyomin HaTzadik's 22 years as based on the following: The Gemara (Sotah 20a) states that an adulterous woman with a Zechus can avoid the consequences of the מי המרים for three months. The Gemara also states that one who gives Tzedakah to a pauper is blessed with six berachos while one who encourages the pauper is זוכה to eleven berachos. Since Binyomin HaTzadik did not simply give Tzedakah but supported the widow and her family, he was זוכה to eleven berachos, each of which gave him the Zechus to live an additional 3 months. As there were eight of them (the אלמנה and 7 children), the formula becomes the product of 8 (people) x 11(berachos) x 3 (months) = 264 months, which is equal to 22 years

A Lesson Can Be Learned From:

There was a man who used to travel periodically to the town of Belz, to see the Rebbe, R' Yehoshua. A neighbor of his asked him what he gained by these visits, and the man replied that whenever he had a child to marry off, he would go to the Belzer Rebbe, present the different Shiduchim that were suggested to him, and ask the Rebbe which he should choose. The Rebbe would say to him that he should take whichever one his heart pushes him to. The neighbor asked "And for this you travel all the way to Belz? I can tell you the same thing. It's Pashut that you should choose the one that your heart pushes you too!" The man listened, and stopped going to Belz. After two years, he resumed traveling to the Belzer Rebbe, who asked why he had stopped. When he told the Rebbe what had happened, the Rebbe asked why he had started coming again. The man replied that when the Rebbe used to tell him to follow his heart, he found that his heart would in fact push him. However, in the past two years, his heart had not pushed him to any Shidduch. The Rebbe told him that his experience is the meaning behind the Mishna (Avos 6:1) which lists among the attributes of one who learns Torah Lishmah: ונהנין ממנו עצה ותושי' - that people benefit from his counsel and wisdom. Why doesn't the Mishna say that he gives wise counsel? It is because in Shiduchim matters, no one may say "Be Meshadech with So-and-So", even if it appears very appropriate. All one can do is give advice in a way that brings the proper benefit, by causing the heart to push in that direction.

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

This issue is dedicated:

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