



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	פרשת: ויחי	
				Shiur	Shacharis
Friday	4:28	4:40	7:45	8:00	
Shabbos		4:28	3:15	4:00	9:00
Sunday		4:44	5:15		7:30

IMPORTANCE OF

The *Gemara* (*Bava Basra* 100b) states that if one sells his burial plot, his relatives can come forward after his death, seize the plot from the buyer (after refunding the purchase price) and bury the deceased in his original plot to avoid a פגם - a potential embarrassment to the נפטר. *Torah Temimah* and others explain that for this reason, Yaakov piled up all the money he had earned from Lavan and gave it to Eisav, buying out Eisav's right to burial in מערת המכפלה (see *Rashi* on לי כריתי). Presumably, the over-payment was intended to prevent Eisav from doing exactly what the *Gemara* said he could. But what guarantee did Yaakov have? The *Gemara* (*ibid* 112a) says that Elazar HaKohen was buried on a hill owned by his son Pinchas. In considering how Pinchas came to own the hill, the *Gemara* rules out the possibility that Pinchas bought it, because if he had, the hill would revert back to its original owners on *Yovel*, leaving Elazar buried on property that did not belong to his family, which was undesirable. Why was Yaakov not as concerned over Eisav's intentions, particularly since we know Eisav did try to prevent Yaakov's burial there? *Rashi* (*Kesubos* 84a) explains that the embarrassment of not having a family plot is two-fold: allowing a stranger to be buried with the family, and the family member being forced into burial elsewhere. The פנים מסבירות suggests that since מערת המכפלה only had room for the four זוגות (couples), once the last spot was taken, there would no longer be room for anyone else, least of all a stranger, to be buried there. As such, it would be clear to all that, as there was no room left, Eisav could not be buried there, eliminating the fear of פגם, and rendering the purchase a final one. Therefore, Yaakov wanted to make the purchase a spectacle, to publicize the details. Still, it did not deter Eisav from trying to regain the plot, at the last possible moment.

QUESTION OF THE WEEK:Which *brocho* presents an antithesis to Darwinist evolution?**ANSWER TO LAST WEEK:**(When must one say the same *brocho* several times in a row?)

The *Magen Avraham* (אר"ח 224:10) quotes the *Radvaz* who says in the name of the *Raavad* that if one sees several kings on one day, he must say a separate *brocho* for each one that he hadn't seen in the last 30 days.

DIN'S CORNER:

One may not refuse to hand over someone's property if the owner demands it of him, and one may certainly not take property from someone, even if he intends to replace it with something better. If someone is in a סכנה and fears for his (or his family's) life, he may also not steal, but he may take what he needs with the intention to repay it, since nothing takes precedence over saving lives. (*Shulchan Aruch* חר"מ 359:1-4)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 12b) states that the *Posuk*: כרע שכב כארי from *Parshas Balak* was not included in *Krias Shema* because כל פרשה...דלא פסקה משה רבינו לא פסקין - we may not stop (or start) at a point in the *Torah* that Moshe did not mark as the end of a *Parsha*, (i.e. with either a "פ" or a "ס"), thereby precluding the addition of this one *Posuk* to the *Shema*. The *Magen Avraham* (אר"ח 282) explains that we may stop at the designated *Aliyos* on *Shabbos* because all 7 are considered as one *Aliyah*, since only one set of *Birchos HaTorah* were customarily said in the time of the Talmud. The *Gemara* (*Megilah* 22a) adds that we may also not begin or end within two *Pesukim* of a *Parsha*, to avoid confusion. *Tosafos* asks: what about ויחל, which starts two *Pesukim* into a *Parsha*? *Tosafos* answers that ויחל is well-known so there would likely be no confusion. The שרידי אש (3:87) wonders why no one asks about והקרבתם, the piece read on the last 6 days of Pesach for *Maftir*, which begins in the middle of a *Parsha*, is not part of the main קריאה, and starts two *Pesukim* in from the start of the *Parsha*. He answers by stating that *VaYechi* seems to have started a *Posuk* later than it should have, as the last *Posuk* in *VaYigash* (וישב ישראל בארץ מצרים וכו') appears to be naturally connected to the first *Posuk* in *VaYechi* (ויחי יעקב בארץ מצרים וכו'). How then may we start reading *VaYechi* at this point, right in the middle? It must be because the rule restricting mid-*Parsha* starts does not apply to something read so seldom. The same would be true with והקרבתם, which is only read this way on a few days of Pesach. However, the *Posuk* כרע שכב כארי, which would have been included in *Krias Shema* twice every day, could definitely not be allowed. Why doesn't *VaYechi* begin with the last *Posuk* in *VaYigash*, וישב ישראל? The שרידי אש answers, because we already have a *Parsha* called וישב.

A Lesson Can Be Learned From:

A businessman complained to the Chasam Sofer that he had just been cheated by a religious Jew. "All you religious Jews are cheats!" he exclaimed. The Chasam Sofer sat him down and told him: There was a knock on a man's door one night. When he opened the door, he saw two policemen, who said they were here to seize certain property of his for failure to pay his taxes. The man objected, taking out his tax receipts and showing them to the officers. The policemen said that the man was free to come in to the police station in the morning, show his receipts and get his property back. The officer gave him a receipt listing what they took, and left. In the morning, the man rushed to the police station with his receipts, but found that no one knew anything about two cops seizing his property the night before. As the swindle became clearer, the man began shouting that he was cheated by the police, and that all cops are crooks. The police sergeant grabbed him and said "You obviously don't believe that; you were willing to let them take your property without a warrant or calling the station. Why? Because you trust the police. Those two last night were **not police!**" Here too, the Chasam Sofer concluded, the man who cheated you was **not religious!**

P.S. Sholosh Seudos sponsored this week by the Grunwald family.This issue is dedicated:
לז"נ פערל ב"ר יצחק הלויDedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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