



A Kehilas Prozdor Publication

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פרשת: תולדות

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:16	4:28	7:30	7:30	
Shabbos		4:16	3:30	3:55	9:00
Sunday		4:28			7:30

**IMPORTANCE OF ....**

The *Chinuch* (232) states that one does not incur מלקות (lashes) for transgressing לא תתן מכשול לפני עור because giving bad advice is speech and speech is not deemed an act. The *Minchas Chinuch* derives from this that the *Chinuch* would not consider the physical act of placing a stumbling block in front of a blind man as violative of לפני עור, nor would misleading a blind man qualify for ארור משגה עור בדרך, whereas the *Minchas Chinuch* himself sees no reason to exclude the literal meaning of the *Posuk*. R' Heshel of Cracow asks why Yaakov was afraid that Yitzchak would curse him, if he was discovered. Even if he refused him the ברכה, surely a father would not curse his own son ! He answers that Yaakov learned the *Posuk*: ארור משגה עור literally, which meant that he would automatically be cursed for misleading his father. Rivkah on the other hand, learned as the *Chinuch*, that the *Posuk* was specifically directed at those who rendered bad advice, which Yaakov was not doing. She therefore said: עלי קללתך בני - easily accepting his fear of a curse on her *Pshat* in the *Posuk*, which rendered it void. *Shaarei Teshuvah* (אר"ח 482:1) refers to a statement by the *Igeres Shmuel* that Boaz told the other גואל he would be dealing with רות המואביה. Boaz described her as the Moabite in order to discourage him from executing the גאולה, since Boaz wished to do it himself, having seen through *Ruach HaKodesh* that Rus would be the foremother of Dovid HaMelech. Was he permitted to deceive the גואל this way ? He answers that such deception is permitted in order to position oneself to be זוכה to a *mitzvah*. Even though one must pay a penalty for usurping a *mitzvah* such as *Milah* or covering the *Shechitah* blood, that was only when another had already laid claim to it. However, we see that Yaakov too was permitted to deceive in order to receive the *berachos*.

**QUESTION OF THE WEEK:**

If someone has ל"ע trouble with his eyes, must he be יוצא the obligation of שנים מקרא ואחד תרגום by hearing it from another ?

**ANSWER TO LAST WEEK:**

(Who sits *Shiva* for a total stranger ?)

The *Shulchan Aruch* (י"ד 376:3) rules that if someone dies without leaving a relative to sit *Shiva* for him, 10 people must assemble and sit in his house for the *Shiva* period. *Rema* notes that he never saw this happen, but agrees that a *Minyan* should gather there at least for *davening*.

**DIN'S CORNER:**

If one unintentionally forgot to disable the light in the refrigerator before *Shabbos*, he may certainly not open it, nor may he close it if it was accidentally opened. If a non-Jew is available, he may open it. If important *Shabbos* foods are in the refrigerator, the non-Jew may be asked to disable the light as well to aid in later meals. (*Igros Moshe* אר"ח 2:68)

**DID YOU KNOW THAT ....**

The *Gemara* (*Chulin* 47b) relates that R' Nasan, while visiting a coastal town, was approached by a woman whose first two sons had died as a result of their *Bris Milah*. She now presented her third son before R' Nasan, asking if she should take a chance with his *Bris Milah*. R' Nasan saw that the boy's skin color was red, so he advised her to wait a while until the blood absorbed into his body before performing the *Bris*. She followed his instructions, the boy survived the *Milah* and was named Nasan. The *Baalei HaTosafos* cite this *Gemara* in explaining why Yitzchok did not circumcise Eisav, after having noted the red complexion of his skin. When after a year or two, Yitzchok saw that Eisav's color had not changed, he realized that this was simply Eisav's color, but decided that if he could not give him a *Bris* at eight days, he would wait until thirteen years which was when Yishmael received his *Bris Milah*. At thirteen, Eisav refused to allow it. The *Rambam* (מילה 1:18) rules that if two of a woman's sons died as the result of a *Bris Milah*, the third son should not be נימול on his eighth day. As סכנת נפשות (life-threatening danger) overrides everything, one must wait until the baby is strong before circumcising him, since one can always perform a *Bris* beyond the established time, whereas one cannot resurrect a soul after it has died. (ע"כ) Why does the *Rambam* add this explanatory remark at the end ? The *Chasam Sofer* (י"ד 245) notes the *Gemara* (*Yuma* 85b) where R' Shimon b. Menasia derives from ושמרו בני ישראל את השבת that one is permitted to transgress one *Shabbos* in order to safeguard the observance of many others. The implication is clear - one may not transgress *Shabbos* to ensure the future observance of other *mitzvos*, only the self-same *mitzvah* that was itself transgressed. Thus, פקוח נפש can only push aside the *mitzvah* of *Bris Milah* on the 8th day if provision can be made for the safe performance of the *Milah* at a later date, which is the meaning of the *Rambam's* words.

**A Lesson Can Be Learned From:**

Napoleon Bonaparte, as part of his program to introduce equality of rights in France, attempted to coerce the Jews to intermarry and to generally become more assimilated. When the *Chida* went to see him, the Emperor expressed "surprise" that Jewish prophets throughout history had never foreseen his rise to power in their visions of the future. The *Chida* assured him that as everything has a רמז in the *Torah*, there was one for him as well. In fact, the *Chida* added, we find in the *Posuk*: כי לקח טוב נתתי לכם (for I have given you a good portion), the words לקח טוב which translate into French as "*Part bon*". Since the adjective only follows the noun in Hebrew, this was a clear רמז to the Emperor's name. Napoleon was so delighted to be thus acknowledged, that the *Chida* used the opportunity to add: "However, finding the Emperor's name in this phrase places a responsibility upon him to comply with the second half of the *Posuk*: תורתי אל תעזובו, by safeguarding the Jew's ability and right to fulfill G-d's will".

**P.S.** Sholosh Seudos sponsored this week by the Grunwald 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 (914) 354-7240  
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