



	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך ש"ש Shachris	
Friday	5:53	6:03				9:56
Shabbos		5:53	4:30	5:35	9:00	9:57
Sunday		6:00	6:40		7:45	9:57

IMPORTANCE OF

The Gemara (Bava Basra 25b) records a *Machlokes* regarding the direction one should be facing during *davening*. R' Yitzchok says: הרוצה שיחכים ידרים ושיעשיר יצפין - one who desires to become wise should face south, while one who wishes to become wealthy should face north. One need only recall that the *Shulchan* holding the *Lechem HaPanim* (prosperity) was to the north in the *Beis HaMikdash*, while the *Menorah* (light of *Torah*) was to the south. R' Yehoshua advises one to always face south - through wisdom (*i.e. Torah* study) will also come wealth, which implies that R' Yitzchok, who disagreed, felt it advisable to alternate. The Gemara (*Berachos* 35b) notes an apparent contradiction between the *Posuk*: ואספת דגן, which expects us to labor for a livelihood, and the *Posuk*: לא ימוש ספר התורה הזה מפניך, which demands that we do nothing other than speak words of *Torah*. R' Yishmael explains that we are expected to do both - combine *Torah* learning with earning a living. R' Shimon b. Yochai argues that being busy with earning a livelihood will leave no time for *Torah*. Therefore, one should only learn *Torah*, and *Hashem* will provide a livelihood through others. Abaye noted that those who adopted R' Shimon's position were not successful, while many who followed R' Yishmael were. It would seem that R' Yitzchok, who advocates *davening* to both south and north, would agree with R' Yishmael, while R' Yehoshua, who advises one to *daven* to the south only, would hold like R' Shimon. The *Klei Kesef* suggests that this may explain the sequence of *Pesukim* where the *Torah* first states: ויסע אברם הלך ונסוע הנגבה - Avram traveled south, as R' Yehoshua advised, focusing only on wisdom (*Torah*) and no *Derech Eretz*. However, the next *Posuk* states: רעב בארץ - Avram's path resulted in famine. His attempt to follow R' Shimon was not successful, and as a result, וירד אברם מצרימה - Avram was forced to descend to Egypt for his livelihood.

QUESTION OF THE WEEK:

Where two equivalent people (*i.e.* no *Kavod* issue) are both doing a personal *mitzvah*, when must one allow the other to finish first ?

ANSWER TO LAST WEEK:

(Which *Mesechta* is the longest in words ?)

According to the *GRA*, *Mesechta Berachos* has the most words, despite only being 64 *blatt* long. However, if we view the three *Bavas* (*Kamma*, *Metzia* & *Basra*) as one *Mesechta*, it is longer.

DIN'S CORNER:

After eating a dairy meal, if one wishes to eat a meat meal, he must remove from the table all crumbs and pieces of bread that were available to be eaten with the dairy meal. This applies to all sliced bread on the table. However, the unsliced portion of the loaf may be eaten later with the meat meal, since we may assume it would not have touched the dairy. (*Igros Moshe* YD 1:38)

DID YOU KNOW THAT

The Mishna (*Bikurim* 1:10) states in R' Yose HaGlili's name that *Bikurim* fruits are not to be brought from *Ever LaYarden* (TransJordan), as it is not ארץ זבת חלב ודבש. The *Yerushalmi* (*Bikurim* 1:8) adds that TransJordan suffers from another missing qualification. The *Nusach* that is recited when offering *Bikurim* includes a reference to land אשר נתתה לי ד' - that *Hashem* gave to me, which excludes land שנטלתי לי - that I took for myself. Since *Eretz Yisroel* proper was given to *Bnei Yisroel* when originally promised to Avrohom, only it qualifies as אשר נתתה לי. The *Yerushalmi* asks: wherein lies the difference between these two reasons ? R' Abin answers, the half-tribe of Menashe, which remained in TransJordan, marks the difference. If *Bikurim* require ארץ זבת חלב ודבש then Menashe's TransJordan holdings would not be eligible. However, if the reason is אשר נתתה לי, then Menashe's portion does qualify as נתתה לי. The *Meforshim* wonder what was so different about Menashe's TransJordan portion from that of Reuven and Gad, all of whom were across the Yarden River. In fact, the *Sifri* (*Devarim* 26:3) clearly states (regarding *Bikurim*) הארץ אשר נשבע ד' לאבותינו לתת לנו - פרט לעבר הירדן שנטלו בעצמן - specifically excludes TransJordan. So how is Menashe's portion אשר נתתה לי? R' Refael Shapiro answers simply that when the boundaries of TransJordan were described during the allocation between the three tribes, Menashe received part of Gilaad and all of Bashan, which was also known as the land of Refaim. *Rashi* points out regarding this land, that it was "אתה שנתתי לאברהם", one of the lands that was promised to Avrohom, which we see listed during the *Bris Bain HaBesarim* as "ואת הרפאים". Since only Menashe received a portion of the land that was promised, this qualified it as אשר נתתה לי, whereas the portions of Reuven and Gad were not.

A Lesson Can Be Learned From:

When the Vilna Gaon was a young man, he embarked on a self-imposed exile, traveling from town to town. In one village in Germany, he was befriended by the local Rav who showed him a Chumash *Bereshis* that he had inherited from his father. The Rav pointed out how his father had written some strange letters over a certain *Posuk* and try as he might, he could not decipher them. Nor for that matter, could the many Talmidei Chachomim that he had shown them to. The *GRA* saw how above the words המאור הגדול (the sun) was written קאס עשא while above המאור הקטן (the moon) were the letters גס עשא. He turned to the Rav and said: "Your father attempted to answer the moon's question quoted in the Gemara (*Chulin* 60b), regarding how the Torah refers to the moon and sun, first שני המאורות הגדולים, and then calls the moon מאור הקטן. The Gemara (*Bava Metzia* 12b) defines a "גדול" as someone who is not dependent on one's father's support, while "קטן" means one who is dependent. The moon did not emit its own light, but was dependent on the sun. It was therefore אביו על שלחן אביו, which is considered a קטן. The sun may very well have been smaller but even אביו על שלחן אביו qualifies to be called a גדול".

P.S. Sholosh Seudos sponsored this week by the Schoenfeld 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
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use