



	Candles	Mincha	DafYomi	Shiur	פרשת: תולדות זק"ש Shachris
Friday	4:26	4:36	7:30		9:08
Shabbos		4:26	3:45	4:10	9:08
Sunday		4:35	5:15		7:45 9:09

IMPORTANCE OF

The *Gemara* (*Yoma* 28b) derives from the *Posuk*: ויהי כי זקן יצחק - an old man, sitting [and studying] in a Yeshiva. The *Gemara* also derives from the words: זקן ויושב בישיבה that Avraham too was a *בישיבה*. The *Gemara* (*Bava Metzia* 87a) derives from the same words that Avraham had asked *Hashem* for signs of aging, to help distinguish between him and Yitzchok. The connection between these two *דרשות* is as follows: The *Panim Meiros* wonders whether a *מחבר* (an author) must reveal his identity in his *ספר* or whether it is better not to. The *Yetev Lev* points out that in matters of *Halacha*, a *מחבר* is obligated to reveal his name, especially where his opinions disagree with earlier *Poskim*. This is implied by *Chazal* in the *Gemara* (*Berachos* 31a) which says that one may not take leave of one's friend without mentioning a *דבר הלכה* upon parting, שמתוך כך זוכרהו - through this [*Halacha*] he will remember him, i.e., one tends to remember he who disseminates *Halacha*. However, concerning *Agadah* (statements of a non-*Halachic* nature), the *Yetev Lev* holds that the author's identity is not important - the writings will survive on their own merit if they find favor. Therefore, since both Avraham and Yitzchok were labeled: זקן ויושב בישיבה, it was critical that those who learned *Halacha* from them be able to identify which one of them was their source. As Avrohom and Yitzchok looked the same, the potential for confusion was obvious. Therefore, Avrohom asked for signs of old age, to help their respective *Talmidim* distinguish between him and Yitzchok.

QUESTION OF THE WEEK:

When may one do something that is generally forbidden, but when done in front of guests, it is permitted ?

ANSWER TO LAST WEEK:

(Where would one answer *Amein* twice after a single *brocho* ?)

The *Mishna Berurah* (61:28) cites the *Pri Megadim* who distinguishes between 2 kinds of *Amein* - 1) as an affirmation of truth, and 2) as a plea for fulfillment. As such, where a *brocho* contains both types of statements, for example, רפאנו ד' ונרפא, where רפאנו is the plea and ונרפא is an affirmation, one may properly answer *Amein* twice.

DIN'S CORNER:

One who wishes to wash his hands before eating bread and say the "*Al Netilas Yadayim*" *brocho*, must use a cup that does not contain chips around the edge, cracks or even a spout. If one does not have a cup, it is possible to dip one's hands in a river or lake, or in a kosher *Mikveh*, as long as both hands can be covered simultaneously. If only snow is available, it may be used, provided there is sufficient snow covering the ground to produce 40 *Sa'ah* of water in a melted state. (*Kitzur* 40)

DID YOU KNOW THAT

The *Mishna* (*Yevamos* 117a) states that 5 women are ineligible to testify that a woman's husband has died. They are the woman's mother-in-law, stepdaughter, co-wife and her husband's sister and sister-in-law. They are all assumed to be hostile towards her and are suspected of false testimony that her husband had died, hoping she would remarry, rendering her forbidden to her (first) husband, which was their goal. R' Yehudah adds 2 more women to the list - a stepmother and a daughter-in-law. The Rabanan pointed out that "mother-in-law" implied daughter-in-law, and "stepdaughter" implied stepmother, but R' Yehudah argued that a mother-in-law may hate a daughter-in-law whom she views as squandering her assets. But why should a daughter-in-law hate a mother-in-law ? It must be for another reason - resentment of the mother-in-law's tendency to reveal all that she (the daughter-in-law) does. However, the Rabanan do not require theories to establish hostility from a daughter-in-law. Rather, the *Posuk*: כמים הפנים לפנים כן לב האדם לאדם establishes that as a consequence of a mother-in-law bearing ill-will to her daughter-in-law, the daughter-in-law will respond in kind. The *שאלת יעבץ* (1:32) adds that this psycho-social phenomenon only applies to a single gender. Thus, automatic mutual animosity may develop between 2 women or 2 men, but not between a man (e.g. a father-in-law) and a woman (daughter-in-law). Rivka instructed Yaakov to stay with Lavan אחיך עד שוב אף אחיך ממך - until your brother's anger recedes. How will he know when that is ? The *Otzros Chaim* suggests that the only way Yaakov could know when Eisav would stop hating him would be when Yaakov sensed that his mutual hatred to Eisav, fueled by כמים הפנים לפנים, had begun to dissipate. Therefore, the *Posuk* adds that עד אשר תשוב חמת אחיך - until your brother's anger recedes. How will he know when that is ? עד שוב אף אחיך ממך - when anger against your brother leaves you.

A Lesson Can Be Learned From:

A Jewish wagon-driver once heard a *Drasha* describing the mitzvah of בטחון, and how one should place all his woes, particularly where one's livelihood is involved, in Hashem's hands. As a result, in his simple faith, the wagon-driver sold his horse and wagon to a non-Jew, gave up all his other affairs and retired to the Beis HaMidrash to study. One day, as the non-Jew was driving along in his "new" wagon, he spied a large barrel by the side of the road, which contained a treasure of gems and money. Excitedly, he lifted the barrel up onto the wagon but the exertion exacted a toll and the non-Jew was struck by a massive heart attack, and died. After a while, the horse, not knowing what else to do, made its way to the home of the Jew, for whom it had worked for so many years, enriching him beyond belief. When news of this remarkable turn of events became widely known, someone asked the Chida: "How could it be that I am working on my *Eemunah* and *Bitachon* for so many years, without such an outcome, whereas this Jew was *Zocheh* to it in a few days ?" The Chida replied: "Obviously, when one 'works' on *Bitachon*, it is too full of ideas and theories. Pure and simple is better."

P.S. Sholosh Seudos is sponsored this week by the Miller family.

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