



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש	פרשת: תולדות
Friday	4:22	4:32	7:40				9:11
Shabbos		4:22	4:00		9:00		9:11
Sunday		4:30	6:45		7:45		9:12

IMPORTANCE OF

The Gemara (Sotah 41b) states regarding one who flatters, that even fetuses curse him, as the Posuk states: **וְיִצְעֲמֹהוּ לְאוּמִים**, and **לְאוּמִים** means fetuses, as we see from **יִמְצָךְ לְאוּמִים**. The MaHarsha asks, doesn't **לְאוּמִים** mean "nations", as we also find in the Posuk: **וְשָׁנֵי לְאוּמִים מִמְעֵיךְ יִפְרְדוּ**? The MaHarsha answers that lineage among Jews derives from the father, and among non-Jews from the mother. Since the word **לְאוּמִים** is based on the word **אִם** (mother), it refers to non-Jews and also to Jews whose lineage is tied to the mother, such as a fetus, regarding whom Chazal say: **עוֹבֵר יֶרֶךְ אִמּוֹ** – a fetus is (deemed) its mother's thigh (i.e. a part of her). The phrase: **וְשָׁנֵי לְאוּמִים מִמְעֵיךְ** was said regarding Yaakov as well as Eisav, since Yaakov was an **עוֹבֵר** at the time, and deemed a part of his mother. The Gemara (Megilah 13a) asks why the Posuk in Megilas Esther says: **וּבְנֵי אֲבִיהָ וְאִמָּהּ** (when Esther's parents died) if it just said **וְאִם אָב וְאִם**. The Gemara answers that Esther's father died when Esther was conceived, and her mother died when Esther was born. Rashi notes that a father is called a father from conception onward, while a mother is deemed a mother only at childbirth. The MaHaral (Or Chadash) explains that since **עוֹבֵר יֶרֶךְ אִמּוֹ**, the fetus is part of the mother and the mother is not yet a separate entity whose relationship can be defined as motherly. The father's distinct relationship on the other hand is established immediately at conception. The Klei Chemdah uses this to explain the distinction between a *Bechor* selected for *Pidyon HaBen*, and a *Bechor* for inheritance. The Torah says, if a man has a *Bechor* from 2 wives - **הָאֲהוּבָה וְהַשְּׁנִיאוּהָ**, implying that the **אֲהוּבָה** had a *Bechor* first. Yet, it is the *Bechor* of the **שְׁנִיאוּהָ** that inherits as a *Bechor*. Why? The GRA (Sa'aras Eliyahu) says that the **שְׁנִיאוּהָ** conceived first and gave birth after 9 months. The **אֲהוּבָה** gave birth after 7 months. Thus, the **אֲהוּבָה**'s son was born first, but conceived second. Since inheritance goes to **רֵאשִׁית אוֹנוֹ** of a father, *Bechor* status is tied to conception, when fatherhood is established; *Pidyon HaBen* on the other hand depends on **פֶּטֶר רַחֵם** which is determined by the mother, at birth.

QUESTION OF THE WEEK:

Must one say *Birchos HaTorah* before learning *Musar* ?

ANSWER TO LAST WEEK:

(Who may eat only with 2 people; not less or more ?)

The Gemara (Berachos 45a) and Shulchan Aruch (או"ח 170:21) state that a waiter may join a meal of 2 in order to provide *Zimun*, without their permission. Otherwise he may not, unless invited to.

DIN'S CORNER:

Although only a Kohen may say the 3 *Pesukim* of *Birchas Kohanim* in *Duchaning*, a non-Kohen may use the 3 *Pesukim* to bless other Jews in a non-davening situation, since it is clear that he is not engaged in *Birchas Kohanim*. (Biur Halachah 128)

DID YOU KNOW THAT

The Gemara (Gittin 14b) states that when one instructs an agent to deliver money to a recipient, if the recipient is dead, the money should be returned to the sender. If the sender has died, R' Nasan says the agent should return the money to the sender's heirs, while Rebbi says it should be given to the recipient's heirs, as it is a *mitzvah* to fulfill the instructions of one who is deceased. The Poskim offer 3 rationales for this obligation: 1) The *Tashbetz* (2:53) holds that this *mitzvah* is monetary, tied to inheritance. Thus, in order to take a share in the father's estate, the heirs must fulfill his instructions. 2) The *Simchas Yom Tov* (29:111) opines that the *mitzvah* is based on a concern for the deceased during his final hours, to reassure him that his instructions will be fulfilled. 3) The *Shoel U'Maishiv* (2:1:1) states that we derive from Yaakov's instructions to his sons that it is a *Chesed Shel Emes* for anyone instructed by the deceased to fulfill those instructions. The Gemara (Kidushin 32a) establishes that one must fulfill the *mitzvah* of honoring one's parents with the parents' money. As such, *Kibud Av* does not require one to sustain a loss, especially where the father gains nothing from it. *Tosafos* adds that the Gemara includes in *Kibud Av*, watching one's father throw his wallet into the sea (i.e. wasting potential inheritance), and not embarrassing him. How does a father gain from that? *Tosafos* answers that the father derives *Koras Ruach* (pleasure) from the act itself, which is presumably intended to establish a point of discipline. As such, in those areas where the father has a possible interest, such as in asking the son to marry a particular woman or not marry one, if the father will derive *Koras Ruach* from watching his will honored, then a son might be obligated not to follow the example of Eisav whose marriage brought **מורת רוח** to Yitzchok. However, where the father has died and cannot see the act itself, the son would no longer be bound, even **לקיים דברי המת**.

A Lesson Can Be Learned From:

A bocher left every morning for Yeshiva, returning late every evening, after night Seder. One day, the boy's father came to visit him in the Yeshiva, at which time he discovered that for the last half year, his son had been working in a local business all day, and in the evenings he had been hanging out in an unsavory place, until returning home. After recovering from this news, the father asked his Rav if he should confront his son. He might be remorseful and agree to mend his ways, or he could be defiant, which would make things worse. Perhaps he should pretend he knows nothing and attempt to influence him in other ways. The Rav replied that we learn from the way Yitzchok dealt with Eisav, allowing Eisav to "fool" him with his questions about taking Maaser from salt etc... As long as Eisav was embarrassed to publicize his wickedness, that **בושה** provided Yitzchok with the opportunity to utilize his relationship with Eisav to slowly influence him. If confronted, that relationship and any hope of influence, would be destroyed.

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

This issue is dedicated by the Safrin family:

לז"נ חיה ב"ר מנחם מענדל - נפטרה ג' כסלו תשנ"ט

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