



	Candles	Mincha	DafYomi	Shiur	פרשת: ויחי	ש"ש Shachris
Friday	4:13	4:23	7:30			9:36
Shabbos		4:13	3:40	4:00	9:00	9:37
Sunday		4:23	5:30		8:00	9:37

IMPORTANCE OF

The Gemara (Bava Metzia 62a) expounds on the words of the Posuk: וחי אחיך עמך, illustrating the obligation to help support another as secondary to one's own support, with a situation where two men are in a desperate position with one bottle of water. If they share the drink, they will both die; if one drinks, the other will die. Ben Petura rules they must share, while R' Akiva says חייך קודמין – one's own self-preservation takes precedence, and the owner of the bottle drinks it all, which is how we *pasken*. The Menoras HaMaor (1: p. 70) adds a series of Chesed priorities, based on the above Gemara, stating that a Jew precedes a non-Jew, a poor man precedes a wealthy man, one's own poor precede the city's poor, which precede poor from another city. He brings a further proof to this from Eliyahu HaNavi's meeting with the Tzorfaty woman, who, when asked to give Eliyahu some bread, replied that she barely had enough for herself and her son, placing herself first. Eliyahu's reply also followed this course, insisting that she bake a small loaf and give it to him, herself and her son. She thereupon baked a bread and gave Eliyahu oil and bread. The Tzitz Eliezer (18:63) cites a Vort from R' Yehoshua Leib Diskin concerning Eliyahu receiving food from the Tzorfaty woman, and from ravens who brought him meat from the kitchen of King Achav. The Radak says that the Tzorfaty woman was the mother of Yonah, and the Yalkut states that she came from the Shevet of Asher. As such, according to R' Yehoshua Leib, Eliyahu's fate is Merumaz in the Posuk: מאשר שמנה לחמו והוא יתן מעדני מלך – from Asher (i.e. the Tzorfaty woman), Eliyahu received שמנה לחמו, oily bread, while והוא (Hashem) gave Eliyahu מעדני מלך – the delicacies of a king, which came from King Achav's kitchen.

QUESTION OF THE WEEK:

For which Aveirah, punishable by stoning, would it be forbidden to feed food to the convicted sinner, from the moment of conviction until the execution ?

ANSWER TO LAST WEEK:

(Does one say Netilas Yadyim after touching shoes or going to the bathroom ?) Yes. But see Mishna Berurah (164:13) quoting the MaHarshal who disagrees. According to the Rivevos Ephraim (8:173), after going to the bathroom in middle of a meal, not only should one wash and say Al Netilas Yadyim, but one should eat something (preferably bread) as well.

DIN'S CORNER:

In a situation where the local yeshiva is not as good as one in another city, and parents wish to send their children to the better one, but this will put the local yeshiva at risk, since there will be so few students, the boys should be kept in the local yeshiva until age 7, and then sent to the better one. Girls should be kept in the local one until age 9, so as to benefit longer from the influence of their mothers. (Igros Moshe י"ד 3:75)

DID YOU KNOW THAT

The Gemara (Menachos 37a) states that Plimo asked Rebbi which head a two-headed person should place his Tefilin on. Rebbi replied that for asking such a frivolous question, Plimo should go into Galus or accept Niduy upon himself. Just then, a man came in and asked how much he must pay the Kohen for the Pidyan HaBen of his newly born two-headed son. A scholar stated that he must pay twice – ten Selaim. The Gemara asks, perhaps he need not pay at all, since a child with two heads will surely die, and we derive from: אך פדה תפדה that one need not redeem a child who dies within its first 30 days. The Gemara answers that a two-headed child is different than a child who is a Tereifa (which need not be redeemed), as the Torah explicitly requires: שקלים לגולת – 5 Shekel per skull. According to the Chasam Sofer (ד"י 294), Rashi understands this to mean that אך פדה תפדה only excludes a child who actually dies before 30 days. A child with a fatal blemish who, as a Tereifah is not expected to survive, must still be redeemed if alive, since the Torah required Pidyan for a two-headed child, who is also not expected to survive. Tosafos disagrees, including a Treifah among those excluded from redemption by אך פדה תפדה, leaving the two-headed child as the sole exception, based on the word גולת. The word לגולתם is used in Parshas Bamidbar when counting Bnei Yisroel, but not when counting Levi. R' Shmuel of Cracow suggests that this is because members of Levi were counted from the age of one month, while the rest of Bnei Yisroel were counted from age twenty and higher. If the word לגולתם had been used for Levi, a two-headed child might have been counted as two. However, since such a child would not survive until age twenty, there was no such concern regarding the rest of Bnei Yisroel. If so, why did the Torah use the word לגולתם at all, even for Bnei Yisroel ? The Ramban derives from the Posuk: ומולדתך אשר הולדת אחריהם that Yosef had other children besides Ephraim and Menashe, because Yaakov would not have said such a thing (ע"ש) לבטלה. The Chasam Sofer adds that Hashem would also certainly not say anything לבטלה, and as such, if the Torah says לגולתם when counting Bnei Yisroel, it must be because there existed among them at the time, two-headed people. Since there were none among Levi at the time, the word was not used.

A Lesson Can Be Learned From:

The Chasam Sofer took in a young orphan boy named Ezra and raised him as a son, caring for all his needs and providing him with an education. When Ezra reached the age to marry, the Chasam Sofer received many offers. One of the more interested people was Nechemiah of Sederhali, a wealthy businessman. Although it sounded very good, the Chasam Sofer was unable to reach a conclusion. One morning, the Chasam Sofer awoke with the following Posuk on his mind and lips: כי אתה ד' עזרתני ונחמתני. The Chasam Sofer saw in this Posuk a Siman that Ezra (עזרתני) is destined to be together with Nechemiah (ונחמתני), and so, the Chasam Sofer gave his approval to the Shidduch.

P.S. A Hartzlich Mazel Tov to the Grynheim upon the birth and Bris Milah of a son. Sholosh Seudos sponsored this week by the Burke family. There will be a Siyum on Maseches Kesubos at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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