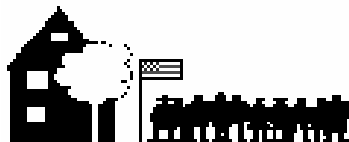


תש"ע



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

| | Candles | Mincha | DafYomi | Shiur | פרשת: וישלח | זק"ש Shachris |
|---------|---------|--------|---------|-------|-------------|---------------|
| Friday | 4:10 | 4:20 | 7:30 | | 7:30 | 9:26 |
| Shabbos | | 4:10 | 3:45 | | 9:00 | 9:27 |
| Sunday | | 4:20 | 5:00 | | 8:00 | 9:27 |

IMPORTANCE OF

The *Gemara* (*Shabbos* 33b) describes how after R' Shimon b. Yochai spent 13 years hiding from the Romans with his son, he emerged and stated that since a miracle had taken place (*i.e.* the death of the Roman Caesar), he would undertake to provide some public good. This custom was derived from *וירח את פני העיר* where Yaakov, after surviving the threat of Eisav, endowed the city of Shechem with (according to various opinions) marketplaces, bathhouses and the minting of a coin. The *Meforshim* explain that when one is miraculously saved from danger, some of his future *S'char* is "used up", and he should therefore be looking to replenish what he lost, by doing good. However, this does not explain why he should choose to do so by benefiting the public, rather than by, for example, learning *Torah*, which is *כנגד כולם*. The *Gemara* (*Taanis* 24a) relates that Elazar of Birsa gave away all but one *Zuz* of his daughter's dowry money to *Tzedaka*. With the last *Zuz* he purchased a few grains of wheat, threw them into his granary, and went to the *Beis HaMidrash*. Later, his daughter informed him that the granary had been miraculously filled with grain. Elazar said that it was all forbidden to her, as the output of a miracle, but she could take as much as any poor person. If benefiting from a miracle depletes one's *S'char*, why could she take any of it? It should be noted that *Klal Yisroel's* survival to this day is itself a miracle, and individually, thousands have benefited from Hashem's Divine assistance in miraculous ways. Has this used up all of their/our *S'char*? The *יקר תפארת* suggests that miracles are not intended for an individual, but rather for the *Tzibur*. If one tries to retain all the benefit for himself, that will cost him some future *S'char*. But if one merely enjoys the miracle together with everyone else, there is no cost to him. As such, when a miracle seems to benefit an individual alone, it behooves him to quickly provide some benefit to the *Tzibur*, to ensure it is rightly characterized as a public miracle, to preserve his own *S'char*.

QUESTION OF THE WEEK:

Which convert to Judaism would the rule *כקטן שגולד דמי* not apply to?

ANSWER TO LAST WEEK:

(Which war stories may be read and discussed on *Shabbos*?)

The *Shvus Yaakov* (3:23) states that one may not read or discuss wars of the past on *Shabbos*, but current wars and events which may be relevant, and reports of them printed in newspapers etc.. are permitted.

DIN'S CORNER:

In *Eretz Yisroel*, one begins to say *טל ומטר* on 7 Cheshvan, and outside *Eretz Yisroel* on Dec. 4-5. Ideally, the *Gabbai* should announce it during *Maariv* before *Shemona Esrei*, but it should be said even if he does not do so. If an individual needs rain during the rest of the year, he should ask for it in *Shema Koleinu* – not in *Bareich Aleinu*. One may ask for *Parnasah* in *Bareich Aleinu* at any time. (*MB* 117:8)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 41b) quotes Resh Lakish who derives from *כראות פני אלוקים ותרצני* that it is permitted to flatter the wicked, just as Yaakov had done, telling Eisav that seeing him was like seeing an angel. R' Levi disagrees, characterizing Yaakov's intent in making such a statement to Eisav as an attempt to impress upon Eisav the familiarity that Yaakov enjoyed with angels. The *Divrei Yatziv* (יר"ד 132) sees in this *Posuk* a *Remez* to the *Zohar's* explanation of how Yaakov could have bowed to Eisav when one may not even greet a *Rasha*. The *Zohar* says that as Yaakov approached Eisav, he also saw the *Shechinah* before him, and thus Yaakov bowed to the *Shechinah*, and then told Eisav how pleased he was (*והתרצני*) to see the *Shechinah* at the same time that he saw Eisav. However, the *Minchas Chinuch* (28) states that the *Issur* against bowing to *Avodah Zara* applies to all bowing, regardless of intent, including even bowing as a joke or to ridicule. Would that permit bowing in the direction of *Avodah Zara*, with intent toward the *Shechinah*? In dangerous situations, the *Ra'N* holds that the rule of *יהרג ולא יעבור* does not apply to *Mar'is Ayin* of *Avodah Zara*, whereas the *Rashba* says that it still does. Thus, according to the *Rashba*, even the appearance of bowing to *Avodah Zara* is forbidden. Some *Meforshim* explain that although Eisav may have personified evil, that characterization was only spiritual, and the rules pertaining to *Avodah Zara* did not entirely apply to him. Still, *Yalkut Reuveni* (139b) and others explain that the command to go out and destroy Amalek was given only to a descendant of the tribe of Binyamin (*i.e.* Shaul), since Binyamin was the only one not to have bowed to Eisav (he wasn't born yet). The *Divrei Yatziv* suggests that Yaakov thought if he saw the *Shechinah*, so did his sons. As such, there would be no *Mar'is Ayin* if they all bowed.

A Lesson Can Be Learned From:

A group of wealthy partners had a dispute, which they decided to submit before a *Beis Din* for resolution. One of the partners sent his very expensive carriage to the location of the *Beis Din* with a note, requesting that the *Dayanim* come out to his mansion, where all the partners had gathered, and conduct the *Din Torah* there. A significant fee was promised to the *Beis Din* for this indulgence. The *Av Beis Din* declined, and sent back a message explaining their position. The *Mishna* (*Avos* 4:7) states: *אל תנעש עצמך כעורכי הדיינין* – do not make yourself into a counselor; *ואל תנעשם עטרה להתגדל בהם* – and do not make them (*Torah*) into a crown to increase your stature; *קרדום לחפור בה* – and not a hoe with which to dig. Why did Chazal choose this metaphor – a hoe with which to dig, instead of something like a tailor's needle with which to sew, or a tanner's stick with which to beat a hide? The reason is because when one contracts for the services of a tailor or a tanner, one brings the raw material to them, at their location, and the labor is performed there. On the other hand, when one hires someone to dig in their field, the employer cannot bring the field to the worker – the worker must go to the field. For this reason, Chazal saw fit to issue a warning not to treat the *Torah* like a hoe with which to dig. One should not compare the services of a *Rav* or *Beis Din* with those of a field worker, who must come to the field's location. Those seeking the *Torah's* wisdom should visit the *Torah's* location.

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

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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