

תשע"ט



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: ויגש זק"ש Shachris
Friday	4:15	4:25	8:00		9:38
Shabbos		4:15	3:45		9:39
Sunday		4:15	5:00		8:00 9:39

IMPORTANCE OF

The Gemara (Megilah 16b) notes that when Yosef wept on Binyomin's neck, the Posuk uses the word: צוארי (necks), because Yosef was crying over the Beis HaMikdash that was twice destroyed on Binyomin's land. Binyomin wept on Yosef's neck (צוארי) – one neck, because of the Mishkan in Shiloh, on Yosef's land, which would be destroyed. One might ask, if the Mishkan in Shiloh would not have been destroyed, there might never have been a Beis HaMikdash built. Was destruction of the Mishkan then cause for such lamenting by Binyomin? In Megilas Esther, Queen Esther gives Mordechai instructions: וצומו עלי – fast for me, and then: גם אני ונערתני אצום כן – I and my maids will also fast the same. Why is Esther requesting a fast for her, instead of for Klal Yisroel? The Gemara (Bava Kamma 92a) states the general rule that one who asks that Hashem show mercy to another, when he himself is in need of the same thing, will be answered first with the salvation he requested for the other. This is presumably because Hashem is impressed by the selfless Mesiras Nefesh displayed by a requestor, who needs the very same thing. The Gemara (Pesachim 8b) states that one who gives Tzedaka on condition that his son live, is called a Tzadik Gomur. Thus, not only Tefilah, but other mitzvos may be performed for the benefit of another. The Gemara suggests that Esther's plan to achieve maximum success, was for the Jews of Shushan to fast for her, while she and her maids would "אצום כן" – fast the same way, not for themselves but for the benefit of Klal Yisroel. Similarly, Binyomin's tears over the destruction of Mishkan Shiloh were themselves a בקשה to Hashem not to allow its destruction, even if it meant that a Beis HaMikdash would not be built on his land. The ultimate Mesiras Nefesh in making a request for another, is where if it is granted, it will deprive the requestor of דבר אותו.

QUESTION OF THE WEEK:

If two mourners wish to daven for the Amud or say an exclusive Kadish, where the parent of one died naturally, and the other violently, which of them takes precedence?

ANSWER TO LAST WEEK:

(When would על יעלה ויבא be said ר"ח but not על הנסים on Chanukah?) The Mishna Berurah (188:33) discusses the bentsching following Sholosh Seudos when Motzai Shabbos is: a) Rosh Chodesh, and רצה is said (according to the Taz) because it follows ויבא versus b) Chanukah or Purim, where על הנסים is not said, because ע"ש רצה precedes.

DIN'S CORNER:

It is permitted for one to collect postal stamps even if they have pictures of icons from other religions, such as a cross, or pictures of their religious leaders, since these are not different than coins with such figures on them. Furthermore, stamps are made to be "mutilated" with postmarks and discarded after use. It is also permitted to look at such icons since they are not actually worshipped, but serve only as a symbol. (Igras Moshe YD 1:69)

DID YOU KNOW THAT

The Gemara (Kesubos 97a) asks: if one sells property because he needs the money (and the buyer knows it), but then it turns out that he doesn't need the money after all, can the seller void the deal and take back the property? The Gemara attempts to resolve this from the case of a food shortage in Neharda'a, which forced everyone to sell their expensive homes to obtain money to buy costly food. Shortly thereafter, a ship of wheat arrived, which dropped the price of food, and the sellers no longer needed to use the money they had received from selling their homes. R' Nachman ruled that the buyers must give back the homes. As such, when the Egyptians sold all their land to Yosef because they had no food, and subsequently, after Yaakov arrived in Egypt the famine ended, why could the Egyptians not rescind the sales and take back the land? The Gemara (ibid) states that R' Nachman's Psak does not resolve the earlier question, because at the time the sellers sold their homes in Neharda'a, the ship of wheat was already nearby. This characterized the sale as a mistake to begin with, as it would not have taken place at all had the sellers known where the ship was. However in Egypt, the sellers had no reason to suspect that the famine would end upon Yaakov's arrival after two years, and so their sales were final. Yet, the Gemara (Kidushin 50a) cites a similar case, where a man sold his property making it clear that he intended to move to Eretz Yisroel. In the end, he did not go, and Rava allowed him to reclaim his property. Should not this serve as a basis for Egyptian reclaims? Perhaps this is why the Posuk says: ואת העם העביר אותו לערים – that Yosef moved the Egyptians to other cities, and Rashi explains that this was to be a sign that they no longer had ownership in the land. Such was clearly intended and effective to cut off any reclaim.

A Lesson Can Be Learned From:

The Baal HaFla'ah (R' Pinchos HaLevi Horowitz) was not accustomed to seeing Jews who shaved in Poland. The first time that he saw one, he stood for a moment and then commented that he now understood a Chazal that had puzzled him. The Gemara (Pesachim 113b) lists groups of people that Hashem hates, and about whom the Gemara says: "אין הדעת סובלתן" – people can't stand them (Rashi). Who are they? The Gemara lists: דל גאה ועשיר מנאף וזקן מנאף – an arrogant pauper, a deadbeat rich man and an elderly philanderer. What is the significance of אין הדעת סובלתן? If Hashem hates them, shouldn't we as well? Doesn't the Posuk say: כי משנאיך ד' אשנא? The reason must be that only Hashem knows if the arrogant person is truly poor. Perhaps he is rich, and not a דל גאה at all. As such, we are not permitted to hate him, but we don't have to like him either. So too, regarding העשיר מנאף. Only Hashem knows if he is truly rich. If he's not, then he wouldn't be an עשיר מנאף. So we may not hate him, but we need not like him. However, with regard to a זקן מנאף why should we not hate him, as Hashem does? What uncertainty is there? The uncertainty exists where a Jew shaves, and without a beard, we can't tell if he is elderly or not. Hashem knows, and will hate him. Since we are unsure, we can only say אין הדעת סובלתן.

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

This issue is dedicated:

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

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