



	Candles	Mincha	DafYomi	Shiur	פרשת: ויצא	סזק"ש Shachris
Friday	4:19	4:30	7:45			9:12
Shabbos		4:20	3:45	4:10	9:00	9:13
Sunday		4:30	5:05		7:45	9:14

IMPORTANCE OF

The *Rambam* (*Melachim* 9:1) states that Adam HaRishon was told to observe 6 of the 7 Noachide *mitzvos*, and Noach was given the 7th. Avrohom added the *mitzvah* of *Milah* and he *davened* *Shacharis* while Yitzchok separated *Maaser* and established *Mincha*. (The *Raavad* holds it was Avrohom who separated *Maaser*). If the *mitzvah* of *Maaser* existed, why did Yaakov apparently accept upon himself **לך עשר אעשרנו** as if it were something new? The *Mishna* (*Bechoros* 55b) states that if one purchased animals or was given some as a gift, he need not separate *Maaser* (1 of 10) from them, as is derived from a *Posuk*. However, did not R' Yochanan say that if one purchased a pregnant cow with ten embryos in its womb, all ten must be included in the *Maaser* calculations? R' Elazar answers that only animals purchased when they were already eligible for *Maaser* separation are exempt. If, however, they were embryos when purchased, they are not exempt and must be included (after birth) in the *Maaser* calculation. R' Elazar adds that he knows this is correct, because he saw R' Yochanan in a dream the night before, which indicated that he would say something correct the next day. The *Aur* cites the *Gemara* (*Berachos* 35b) which distinguishes between earlier and later generations, pointing out how later generations took advantage of loopholes to exempt themselves from *Maaser* obligations while earlier generations did not. As such, the question of why Yaakov arranged with Lavan to keep all spotted and speckled sheep, rather than simply taking a percentage of all the sheep, is answered. If Yaakov were to take a percentage of all the sheep, they would be deemed the equivalent of purchased, or received as a gift, and would thus be exempt from *Maaser*. However, since he arranged to own all spotted and speckled ones, they became his as embryos, and were thus subject to *Maaser*. Thus, Yaakov's specific arrangement to obligate himself here in *Maaser* is what is derived from **לך עשר אעשרנו**.

QUESTION OF THE WEEK:

When would an *Aveil* (mourner) be permitted to say *Kadish* only if there are no other *Aveilim*?

ANSWER TO LAST WEEK:

(What *Issur* may one commit if done in front of guests?)

The *Mishna Berurah* (314:25) cites the *Elya Rabba* who permits one to chop off the top of a barrel (of wine), even though the barrel and its use are improved by providing a wide, accessible opening, but only if done in front of guests.

DIN'S CORNER:

One may place cold food temporarily on a *Treif* plate, if it is his intention to wash the food off afterwards anyway. However, this does not permit one to intentionally let kosher food touch *Treif* food, even if it will be washed later. (R' Akiva Eiger י"ד 91:2)

DID YOU KNOW THAT

The *Mishna* (*Berachos* 54a) states that if a woman is pregnant and her husband prays that she give birth to a male child, the prayer is a **תפילת שוא** - a prayer said in vain, since the child's gender has already been determined at conception, and prayer will not help to change it. The *Gemara* (60a) asks: do we not derive from the *Posuk*: **ואחר ילדה בת ותקרא את שמה דינה** that when Leah realized that she was about to give birth to a seventh son, she calculated that this would leave only one son (out of 12) to Rochel? She therefore prayed that her fetus be transformed into a female, proving that a prayer of this kind can help. The *Gemara* answers that one cannot prove anything from such a miracle. The *Rashbam* notes that since the *Posuk* did not explain why she was named Dinah, as had been done for all her brothers, it was clear that one was not obligated to be as thankful for a daughter, as for a son. The *Netziv* states that by rights, if one recites a *SheHechianu* upon acquiring new clothing, he should do so upon the birth of a daughter as well. Yet, *Poskim* only seem to require it for the birth of a son, possibly because according to *Agadah*, a daughter is not a **"מתנה טובה"** for a father, since he doesn't know how she will turn out. However, the *Tzitz Eliezer* (13:20) notes that even if that were true, this should not prevent a *SheHechianu* since the father will definitely rejoice and be happy with her while she is young. And how often do we find parents receiving more *Nachas* from their daughters than from their sons, as Rav Chisda pointed out (*Bava Basra* 141a)? He therefore rules that one should definitely recite *SheHechianu* upon the birth of a daughter. The *Drisha* (י"ד 360:2) states that when a baby girl is named, even a *Chasan* and *Kallah* on their *Shabbos Sheva Berachos*, with their whole entourage, should attend the naming and then go on to their own *Simcha*, since naming a girl, in terms of priority, is the equivalent of a boy's *Bris Milah*.

A Lesson Can Be Learned From:

A Yungerman once approached Rav Yitzchok Zilberstein and explained how he and his family were in need of a certain *ישועה*. He also happened to know that his friend wanted the very same thing. Now, everyone knows of the *Gemara* (*Bava Kamma* 92a) which states that if one davens for his friend where he himself needs the same thing, he will be answered first. Does this only apply where the one davening intends his *Tefilah* solely for the benefit of the friend, or does it also work where one is only davening for the friend in order to get the *ישועה* for himself first, but wouldn't otherwise? The Rav replied that the words of Chazal in the *Gemara* are fulfilled in either case. According to the *MaHaRal*, the meaning of **נענה תחילה** is explained with reference to a garden that requires irrigation. In order to get the water from its source to the garden, a pipe must be attached to funnel it. Although the ultimate destination of the water is the garden, the pipe cannot help but be irrigated itself along the way, and before the garden. One who is *Misपाल* becomes such a pipeline, regardless of his *Kavanah*.

P.S. Mazel Tov and much *Nachas* to the Tyberg family upon the birth of a granddaughter. Sholosh Seudos is sponsored by the Tyberg family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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