



	Candles	Mincha	DafYomi	Shiur	פרשת: ויצא	סוק"ש
Friday	4:12	4:22	7:30		8:00	9:21
Shabbos		4:12	3:45		9:00	9:22
Sunday		4:20	5:00		8:00	9:22

## IMPORTANCE OF ....

The *Gemara* (*Yevamos* 62b) asks what is the source for the rule that בני נשים הרי הם כבנים – grandchildren are considered as children. (Some find it relevant only for purposes of procreation “credit”, while others use it to obligate financial support for a grandchild) Is it from the *Posuk*: והבנות בנותי והבנים בני והצאן צאני where Lavan claims that the sons of Rochel and Leah are his? The *Gemara* replies that this cannot be, for if so, the same would be derived regarding the sheep. Since Lavan had to mean that Yaakov's sheep came from those that were acquired from Lavan, so too, בני נשים reflects the fact that Yaakov's sons came from the daughters given to Yaakov by Lavan. *Rabbeinu Bachya* quotes *Rabbeinu Chananel* in saying that Lavan was lying when he said בני נשים because the rule בני נשים הרי הם כבנים only applies to a son's son – not a daughter's son, which was clearly not the case here. Yet, the *Midrash* (*Pirkei D'Rabi Eliezer* 31) does derive the above rule from בני נשים. *Targum Yonasan* translates the words: ולא נטשתני לנשק לבני ולבנותי (you didn't allow me to kiss my sons and daughters) whereby לבני means לבנותי – the sons of my daughters, and ולבנותי means לבנותי – my daughters. Yet, when the *Posuk* says: וינשק לבנותי ולבנותי, *Targum Yonasan* translates it as: לבנותי דיעקב ולבנותיה – the sons of Yaakov and his daughters. The *Ner LeMeah* notes that the *Shulchan Aruch* (21 אה"ע – see *Beis Shmuel*) permits one to kiss one's daughter until she betroths. He suggests that this may be why Yaakov did not permit Lavan to kiss his own daughters. However, when the *Posuk* says that Lavan did kiss לבנותי ולבנותי, these were Yaakov's sons and daughters, who were young and not yet betrothed. As Yaakov had no objection, *Targum Yonasan* understood it to mean Yaakov's children.

## QUESTION OF THE WEEK:

Which war stories are permitted to be read about and discussed on Shabbos?

## ANSWER TO LAST WEEK:

(What if a woman has 2 brothers – a *Tzadik* and a *Rasha*?)

The *SHuT Imrei Dovid* (38) says that as long as there is a good brother, one may rely on him to marry the sister, as we see that R' Meir married Beruriah, daughter of R' Chaninah b. Tradyon, despite the fact that he had a son that became a *Rasha* (see *Semachos* Ch. 12).

## DIN'S CORNER:

An organization qualified to receive grants or financial assistance through government programs is forbidden to take more than the program conditions allow, even from officials involved with the program who are willing to extend such additional benefits. It is certainly prohibited to lie about such things as the number of students or participants. Just as Hashem hates thievery, so too does He hate the support of *Torah* and *Torah* students through thievery. This also applies to donors who should not support *Torah* with such money. (*Igros Moshe* ח"מ 2:29)

## DID YOU KNOW THAT ....

The *Mishna* (*Bava Kamma* 103a) states that one who swears falsely, denying that he owes money, must add a penalty of 20% and bring a *Korban Asham* in order to atone for the false oath. If he had stolen and sworn, and now confesses, he must personally return the stolen item to its owner, even if the owner is in a far-off land, such as Media. However, if he had not sworn falsely, he is not personally obligated to follow the owner abroad to wherever he went in order to return the item. The *SMA* (367:2 ח"מ) holds that this was a Rabbinic leniency to encourage a thief to return the item in fulfillment of והשיב את הגוילה. Otherwise, it seems that although one is only obligated to spend up to 20% of his assets to fulfill a *mitzvah* (עשר אעשרתו), yet, one is obligated to undergo a significant degree of personal effort and difficulty to fulfill that same *mitzvah*. How much effort must one devote to finding a poor person for *Tzedaka* purposes? The *Gemara* (*Chulin* 139b) derives from the words כי יקרא קן צפור that one is not obligated to travel over hills and meadows in search of a bird nest, in order to fulfill *Shiluach HaKan*. But that is only because the words כי יקרא (if it should happen) are used. The *Mishna Berurah* (163:3) obligates one to leave the comfort of one's home and travel up to a *Mil* in search of water for *Netilas Yadayim*, if he has none available, and he must go up to 4 *Mil* if he was already on the road. Apparently, *Chazal* were quite willing to require טירחא in such a case. Yet, the *Avnei Nezer* (317 י"ד) ruled that even if one promised *Tzedaka* for the poor, he need only designate and separate the money, and wait for a pauper to show up for it..

## A Lesson Can Be Learned From:

A young man, newly wed, had established a learning session with the elderly and wise Rav of the city. At some point, the Rav noticed a sadness in the young man's face. When questioned, the young man admitted to the Rav that he no longer learned out of a love for Torah, but out of obligation, because that's what his father-in-law expected. The Rav gently suggested that he daven more intensely - especially the *Tefillah* of והעירב נא, for Torah and *Tefilah* are inextricably bound. The young man replied that he also no longer felt his *Tefilos* emerging from his heart, as they once did, but rather from his mouth, coldly. The Rav gazed at him for a long moment, and then asked if he davened with a minyan, or alone. The young man confessed that he usually davened alone, and the Rav admonished him, pointing out that in a *Tzibur*, the *Shechinah* is present to open his heart. At this point, the floodgates opened, and the young man let loose a torrent of complaints about Jews, explaining that he did not daven with a *Tzibur* because he couldn't stand the sight of most Jews, their conversations, quarrels, their appearance, how they generally think so highly of themselves, they think they deserve so much, etc... when they are not so smart, or deserving. He went on for 10 minutes, and all the while the Rav sat silently. When he finished, the Rav said: "Now I understand everything. Without *Ahavas Yisroel*, one's heart cannot open to Torah and *Tefilah*. You need to go into Galus, to live among *Goyim*, and neither see nor hear a single Jew. Then you will realize why Hashem chose us. For as much as Hashem knows every thought or fault in a Jew's soul, He also knows *Goyim*!"

**P.S.** Sholosh Seudos sponsored this week by the Miller 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  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use