



A Kehilas Prozdor Publication

(c) 1990-1999 Leible Sternberg  
http://www.vutrak.com/prozdor

פרשת: יתרו

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:00	5:12	8:00		
Shabbos		5:00	4:10	4:40	9:00
Sunday		5:16	5:50		7:30

## IMPORTANCE OF ....

The *Gemara* (*Kidushin* 29b) establishes that a mother is not obligated to have her son learn *Torah*. The *Midrash* (28:2) which defines the *Posuk*: **כה תאמר לבית יעקב** as referring to women, asks why they are stated first, before the men (**ותגד לבני ישראל**). The *Midrash* answers, to teach us that they must guide their sons to learn *Torah*. Where did this **חיוב** come from? Is it not the father who is obligated in this? The *Gemara* (*Berachos* 17a) states that women earn a **זכות** in *Torah* from dispatching their children to learn *Torah* in Shul and from sending their husbands to learn in the *Beis HaMidrash*. The *Divrei Yoel* asks why the *Gemara* requires both - either one would be sufficient. He answers that the *Gemara* does mean either one; it cannot mean both. For if the husband is engaged in learning, he will take his son to learn, leaving his wife only the **זכות** of sending her husband. If the husband is too busy with **פרנסה** concerns and won't be able to educate his son, the wife will earn her **זכות** from escorting the son to learn. Therefore, the *Midrash* was **מורו** the women to guide their sons to learn. This also explains how what was said to the women was said softly - **בלשון רכה**, and what was said to the men was said harshly - **דברים הקשין כגידון**. Since *Rashi* notes that only one statement (**לא פחות ולא יותר**) was made, the same words had to convey a soft and a harsh message. This message was the recognition that eventually, the men would be required to stop learning and fend for **פרנסה** - a harsh prophecy for the men's future. However, for the women it was still a positive portent, since it indicated that they would still have the opportunity to earn a **זכות** in *Torah* by sending their sons off to learn.

## QUESTION OF THE WEEK:

When would someone (healthy, adult, etc..) be permitted to eat on *Motzai Shabbos*, without having said *Maariv*, **אתה חוננתנו** or **אתה חוננתנו** or **...ברוך המבדיל וכו'...** and without having said or heard *Havdalah*?

## ANSWER TO LAST WEEK:

(What becomes **מותר** when studying about it?)

The *Shulchan Aruch* (אור"ח 275:7) states that although it is **אסור** for a man to study *Torah* on *Shabbos* to the light of a candle to avoid the risk of his adjusting it, yet, he is permitted to study the laws of **במה מדליקין** to the light of a candle, because he is sure to remain alert to the **איסור** while studying those very *Dinim*.

## DIN'S CORNER:

A person should be **מתפלל** a private *Tefilah* everyday for his personal needs; that he and his descendants never stop studying *Torah*; and that no spiritual blemish ever be found in his descendants. If he cannot make this petition in **לשון קודש**, then he should say it in any language, as long as he is sincere. It is better to establish such a prayer and say it after *Shemona Esrei*, rather than during **שמע קולנו**, so as to finish *Shemona Esrei* earlier and be able to answer to *Kedusha* or *Kaddish*. (MB 122:8)

## DID YOU KNOW THAT ....

The *Gemara* (*Gittin* 71a) suggests that a mute might be permitted to testify by writing his testimony down. Abaye rejects this, based on the *Drasha* - **מפיהם ולא מפי כתבם**, insisting on speech only. *Tosafos* concedes that although we might have allowed writing to be deemed testimony (**הגדה**), we would never characterize writing as speech (**אמירה**). However, the *Rashash* points out that Chiram, king of Tzur sent a written message to Shlomo HaMelech, and the *Posuk* calls it "**ויאמר**"; and Yisro sent a letter to Moshe saying: **אני חתנך יתרו בא אליך ויאמר** (see *Ramban* who thus considers a written letter to be **אמירה**). The *Kli Chemdah* suggests that although a Jew is never liable for a **מחשבה רעה** (sinful plan) without an actual deed, still, a non-Jew is liable for a **מחשבה רעה** alone, which makes writing something down significant for a non-Jew, as it indicates his intention. As such, the thoughts embedded in the writings of Chiram and Yisro, two non-Jews, are indeed the equivalent of their speech, as the *Ramban* says. However, regarding a Jew, we find differently in the *Gemara* (*Sanhedrin* 49a) which criticizes Yoav for killing 2 men who were **צדיקים וטובים ממנו** - more righteous and better than he. The *Gemara* identifies them as Amasa, who although ordered by Dovid HaMelech to amass troops, waited until they finished studying *Torah* before mobilizing them; and Avner, who was ordered by Shaul HaMelech to annihilate the priestly city of Nov, but he refused. Both held the *Torah* above the king's command and their **צדקות** is confirmed in the *Gemara* by their refusal to obey royal instructions given in person. Yoav, on the other hand, received only written instructions from Dovid HaMelech to arrange the death of Uriah and he obeyed them. Thus, we see that written instructions are deemed less effective than spoken ones.

## A Lesson Can Be Learned From:

In 1860, R' Shimon Sofer was appointed Rav in Cracow. When he arrived, he found that Cracow boasted over 100 *minyanim*, some large, some small, broken out by trade (e.g. tailor's *minyan*), class (e.g. pauper's *minyan*) and area. This created an air of dissension in the city. During his first *Drasha*, he quoted the *Gemara* (*Sanhedrin* 105b) which states that all of the *berachos* bestowed on the Jews by Bilaam eventually changed to curses, except for the *brocho* of **מה טובו**, which blessed the Shuls and study halls of *Bnei Yisroel*. "I always wondered why this *brocho* was the exception", R' Shimon began. "But when I arrived here in Cracow and saw the **פירוד** engendered by its many *minyanim*, I realized that all of Bilaam's other *berachos* could not enjoy permanence because he was not sincere, saying only what *Hashem* instructed, but with an inconsistent heart. The exception was **מה טובו** where Bilaam recognized the potential damage to be caused by many *minyanim*, and he therefore blessed the *Bnei Yisroel* with it sincerely - **פיו ולבו שוין**. This is why the *brocho* of **מה טובו** has always remained."

**P.S.** ע"ה המקום ירחם Hershel Zelcer upon the *Petirah* of his father. Sholosh Seudos sponsored this week by the Schoenfeld family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use