



	Candles	Mincha	DafYomi	Shiur	פרשת: בא ש"ס Shachris
Friday	4:34	4:44	7:52		9:42
Shabbos		4:34	4:00		9:00
Sunday		4:55	6:30		7:45

**IMPORTANCE OF ....**

The Gemara (Kidushin 30a) derives from למדתם אותם את בניכם that one must teach Torah to one's sons, ולא בני בניכם – but not to one's grandsons. The Gemara continues, what about the Posuk: והודעתם לבניך ולבני בניך – you should let your sons and grandsons know? The Gemara answers that this is to tell us that if one teaches his sons, it is considered as if he taught his grandsons and future generations as well. The MaHarsha explains that he has in effect, done exactly that, since what he passes to his son will be passed along by the son to the next generations as well. However, does not the Gemara (Yevamos 62b) ask how we know the rule that בני בנים הרי הם כבנים (grandchildren are considered as one's children), and Rashi notes that the Gemara is only asking about a daughter's son, since the rule is universally known already regarding a son's son? If so, why was it necessary for the Torah to specify "והודעתם ... ולבני בניך"? The Gemara (Sotah 49a) relates that a grandfather who had raised his grandson asked the grandson to bring him a drink of water. The grandson refused, saying: "I am not your son, [I am your daughter's son]". The MaHarsha explains that the rule of בני בנים הרי הם כבנים only refers to the mitzvah of פרו ורבו and not to Kibud Av or other things. It is therefore necessary for the Torah to specify the grandsons in the Posuk: והודעתם לבניך ולבני בניך, since בניך alone would not have meant to include grandsons. By the same token, when the Posuk states: ולמען תספר באזני בנך וכן בנך regarding the Makos in Egypt, it was necessary for the Torah to include the grandsons, who would not have been automatically included in בנך, to teach us that everyone is obligated to encourage their sons to pass along the story of Geulas Mitzrayim to their children also.

**QUESTION OF THE WEEK:**

Where will well-behaved obedient children create Halachic problems for their mother?

**ANSWER TO LAST WEEK:**

(When does one leave out שפתי תפנה ד' from Shacharis Shemona Esrei?)

The Shulchan Aruch (אור"ח 114:4) rules that if one made a mistake, e.g. saying משיב הרוח ומוריד הגשם in the summer, and then completed the brocho of מחי המתים, he must start over Shemona Esrei. The Mishna Berurah (21) notes, he need not start from ברוך אתה ד', but rather from שפתי ד'.

**DIN'S CORNER:**

Normally one is obligated to give Tzedakah to a needy person, to facilitate his performance of a mitzvah in a basic way. One need not finance the needy person's desire to fulfill the mitzvah in a מהודר manner, unless he specifically asks for it. Thus, if he wishes to fulfill ולדבקה בו by marrying his daughter to a Talmid Chochom, he must be assisted in this, even if it costs him more than 1/5 (a חומש) of his assets. (Teshuvos V'Hanhagos 3:391)

**DID YOU KNOW THAT ....**

The Mishna (Megilah 4:8) states that one who covers his Tefillin with a coating of gold has violated the requirements of the Chachomim. This is based on the Gemara (Shabbos 28b) which states that the parchments and boxes used for Tefillin must be made from the hide of only a kosher animal, as the Posuk says: למען תהי' תורת ד' בפיך – so that the Torah of Hashem will be in your mouth, מן המותר בפיך – [using only] that which is permitted in your mouth. R' Akiva Eiger's commentary on the Mishna asks why gold is not מותר בפיך. Since when is it forbidden to eat gold? The Sefas Emes suggests that the whole point of the Mishna was to establish that only materials that are edible and permissible may be used. As such, although gold is not forbidden it is also not edible. The Magen Avraham (אור"ח 586:3) holds that since the Gemara compares all mitzvos to Tefillin, one may only use kosher materials for all mitzvos. R' Shmuel Landau, son of the Noda B'Yehudah (אור"ח B3) asks, does not the Gemara (Succah 23a) permit a bound elephant to serve as one wall of a Succah, despite not being a kosher animal? The Har Tzvi (אור"ח 1:39) resolves this by limiting the requirement of מן המותר בפיך to those mitzvos where the Torah insists that the material come from an animal. In such cases, it must come from a kosher animal. However, the wall of a Succah certainly need not be made from an animal, and as such, where an animal is used, it need not be a kosher one. Tefillin, on the other hand, must be made from an animal, and therefore only a kosher one. Thus, covering it with gold or any non-animal material also violates that requirement.

**A Lesson Can Be Learned From:**

Two young men had been Chavrusas for many years. During that time, they had completed numerous Masechtaos of Shas and had reviewed the entire Mishna Berurah several times together. They regularly met in one of the Kollel Yeshivos near their homes. Once, when one of the pair (Reuven) had been injured in an accident and was unable to go to the Kollel, the other (Shimon) had no problem coming to Reuven's house for their daily schedule. As it happened, one morning, Reuven's wife had an important appointment and, as several of their children were home sick, Reuven decided to send one of his children with a note to Shimon describing the problem, and asking if they could study in Reuven's home that day as well. When his child returned, Shimon had written his negative reply on the note, adding: "משום שאני הולך היום לכולל". Reuven was shocked by the callous, arrogant (he thought) response, and decided, after it weighed on his mind all day, to end the partnership with Shimon, which he did the next day, much to Shimon's surprise. They both got different Chavrusas and the incident was soon forgotten. 3 years later, Reuven knocked on Shimon's door and asked for Mechilah. Reuven explained to Shimon that he was cleaning up when he found the note they had passed. Looking at it now, he realized that Shimon had written "משום שאני הולך היום לכולל" – that Shimon was not going to Kollel that day, as he apparently wasn't well.

**P.S.** Sholosh Seudos sponsored this week by the Kagan family.

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לז"נ פערל ב"ר יצחק הלוי

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