

תשנ"ט



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:12	4:24	7:30	7:30	
Shabbos		4:12	3:30	3:55	9:00
Sunday		4:25			7:30

פרשת: ויצא

IMPORTANCE OF

The *Posuk* says that after Yaakov worked seven years, he said to Lavan: הבה את אשתי כי מלאו ימי - give me my wife for I have completed my days. *Rashi* explains that those days refer to the "ימים אחדים", the few days that his mother Rivka had told him to stay with Lavan. The *Ramban* asks why *Rashi* found it necessary to derive this reference. Could the days not simply mean the seven years he had agreed to work for Lavan? The *Chadrei Tora* explains that the *Mishna* (*Kesubos* 57a) states that from the moment a woman agrees to marry, she is to be given 12 months to prepare herself. This is derived from Lavan's request to Eliezer that Rivka be allowed to wait **עשור או ימים** before marrying Yitzchok. If so, shouldn't Yaakov have suspected that when he would come for Rochel's hand after seven years, Lavan would slyly demand that Yaakov now give her 12 months to prepare? Why didn't Yaakov make his request after six years? The answer is that Rochel was at least 14 years old at this time, since Yitzchok told Yaakov to go marry one of Lavan's daughters, implying that he already had daughters. Since Yaakov learned in the Yeshiva of Shem and Ever for 14 years, Rochel and Leah must have been at least 14 by now, and a 14 year old girl, who is a **בוגרת**, may only demand one month of preparation. Still, Yaakov should have arrived a month early to make his request, anticipating that Lavan would demand an extra month. Therefore, *Rashi* explains that Yaakov **did** approach Lavan one month before the conclusion of his seven year contract, which was exactly seven years after his arrival at Lavan's house. Since the *Posuk* says: **וישב עמו חדש ימים** - Yaakov stayed with Lavan for one month before beginning to work for pay, seven years later was the exact fulfillment of Rivka's instructions, without having yet completed the seven years of labor, as *Rashi* explained.

QUESTION OF THE WEEK:

Which weekly meal are a husband and wife obligated to always eat together?

ANSWER TO LAST WEEK:

(Must one with eye trouble hear **תרגום** from another?)

Usually, if one can't say something himself, he can be **יצא** by hearing another. However, the *Shulchan Aruch* (ד"ק 335:8) rules that one should not visit **חולי העין** - those with eye disease. The *Ridvaz* (3:425) states that since such a patient will find even listening difficult, he is not obligated to listen, and is **פטור**.

DIN'S CORNER:

Fruit that is eaten as dessert requires a separate *brocho* even if one has said *HaMotzi* and eaten bread. However, if one continues to eat bread together with the dessert, no new *brocho* is said. If fruit is eaten as the appetizer to a meal, a separate *brocho* is not required, even if bread is not eaten with it. (177 א"ח)

DID YOU KNOW THAT

The *Yerushalmi* (*Moed Katan* 6a) states that R' Yaakov b. Acha derives the rule of **אין מערבין שמחה בשמחה** from Lavan's direction to Yaakov - **מלא שבוע זאת וכו'** - which prevented Yaakov from marrying Rochel until after Leah's *Sheva Berachos*. As a result, the *Mordechai* (443) deduces that one should not marry off two of one's children together, which would seem to mean, within a week of each other. *Rema* (אה"ע 62:2) rules that one should not make a *Chupah* for two sisters together, citing *Sefer Chasidim*, not the *Mordechai*. According to *Igros Moshe* (ח"מ 2:89), the *Rema's* reason would seem to be that **אין מערבין שמחה בשמחה** is directed at those who are obligated in *שמחה*. However, the fathers of the Chasan and Kallah are not bound to experience *שמחה* themselves, and their **חיוב** to be *משמח* is no more than anyone else's. The *Posuk* of **מלא שבוע זאת** could then only serve as a basis for **Yaakov** to defer the *שמחה* for a week. If so, how could it be a source for a father to have to separate one child's *Chupah* from the other's? Therefore, *Rema* bases his ruling on *Sefer Chasidim*, which presumably forbids it because of **הרע**. Yet, the *סברא* of the *Mordechai* and those he quotes may lie in the *Mordechai's* later words: **ואפילו בעכו"ם הראשונים היו נוהגים** - even the original idolaters were also careful not to do this (marry two children at once). Why should we care what idolaters did? The answer is that without this statement, we would have no choice but to believe that Lavan was advising Yaakov to defer, because Yaakov kept the *Torah* and **שמחה בשמחה**. However, since idolaters also kept this custom, Lavan could have been stating his own preference to defer. Since the *Torah* expressed **מלא שבוע זאת** coming from Lavan's mouth, it appears that the *Torah* confirmed the custom.

A Lesson Can Be Learned From:

A Chasidic businessman was once looking for someone to buy into his business as a partner, in order to expand. After rejecting several possible Jewish candidates, he decided to merge with a non-Jewish competitor, whom he had known for many years. When he approached his Rebbe for a *brocho*, the Rebbe expressed surprise and disappointment. The Chasid assured the Rebbe that he had carefully considered each of the other candidates, but felt confident that having known the non-Jew for many years, he would enjoy a peaceful and prosperous partnership with him. The Rebbe explained his reluctance as follows: "The *Ramban* notes that when the *Torah* forbids one to marry two sisters, it is because the *Torah* does not wish two sisters to live in disharmony, as **צרות** to each other. Yaakov Avinu saw the love between Rochel and Leah when Rochel gave Leah her special codes, and believed he could marry such sisters who would never be **צרות** to one another. Yet, we see in the *Posuk*: **ותקנה רחל באחותה** - Rochel became jealous of Leah, that he was wrong. If the *Torah* proves correct regarding two such **צדקניות**, one may certainly rely on the *Chazal* that **עשו שונא ליעקב** in order to avoid the inevitable discord which will eventually erupt between the two of you and ruin your business!"

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

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

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