



	Candles	Mincha	DafYomi	Shiur	פרשת: וישלח שזק"ש Shachris
Friday	4:19	4:29			9:12
Shabbos		1:45/4:19	3:50		9:13
Sunday		4:29	4:50		8:00 9:14

**IMPORTANCE OF ...**

The *Yerushalmi* (*Terumos* 47a) states that if a group of traveling Jews were accosted by gentile assailants who demanded that the Jews turn over one of their group to be killed, or else they would all be killed, the Jews may not turn anyone over, even at the risk to their own lives. Accordingly, the *Ramban* notes that when the *Posuk* lists: ויקח את שתי נשיו ואת שתי שפחותיו ואת אחד עשר לידיו it does not mean that Yaakov arranged his family in such a way as to save those who were dearer to him first, but rather that the order in the *Posuk* is not significant, and that Yaakov arranged them all together at the banks of the river, and then proceeded to take them across all together. Yet, when the *Posuk* later lists how Yaakov arranged his family to meet Eisav – first the maidservants with their children, then Leah and her children, and finally Rochel and Yosef, *Rashi* comments that Yaakov stood in front, saying that if Eisav wished to fight, that he would have to fight with Yaakov first. The clear implication is that everyone, starting with Yaakov, was arranged in such a way as to place their lives in danger in a particular order, with Yosef and Rochel at the end. Would this not constitute “turning over” the maidservants and their children for slaughter in order to perhaps give Leah and Rochel opportunity to escape with their children? The *Chazon Ish* (יר"ד 69) states that if one sees an arrow on its way to kill a number of people, and he can deflect it to the side where it will only kill one person, the *Halacha* would not be the same as in the case of the *Yerushalmi*, where Jews were told to turn over one of their group to be killed, because turning over one person is an act of cruelty, whereas deflecting an arrow is an act of rescue, even if the potential results in both cases are the same. As such, one should view what Yaakov did as an act of rescue as well, placing those who were dearest to him at the back, as is implied by the *Posuk* which describes the position of both Leah’s family and Rochel’s as אחרונים, since it was Yaakov’s intent that they both be relatively last.

**QUESTION OF THE WEEK:**

Which male name is so preferable as to challenge any ancestor’s name when deciding which name to give an infant son?

**ANSWER TO LAST WEEK:**

(When should one choose to be יוצא with another rather than say it himself?) One who is disabled in such a way that what he says is garbled or that when he says a *brocho* he skips words, should preferably be יוצא with the *brocho* or *Tefilah* of another. Still, if his כוונה is proper, he may daven himself as best he can, and its not לבטלה.

**DIN'S CORNER:**

At a "Kiddush" on *Shabbos* after *davening*, where one person says *Kiddush* on wine out loud and everyone has כוונה to be יוצא, those who also take some of his *Kiddush* wine to drink (any amount) need not say a *brocho* over other beverages (whiskey, soda etc..). However, those who do not drink some of the wine must say a *brocho* on other beverages. (*Yechave Daas* 5:20)

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

The *Gemara* (*Kesubos* 8a) states that during the *Zimun* at a wedding feast, the words: שהשמחה במעונו are inserted by the one leading the *bentsching*. The *Beis Shmuel* (אהע"ז 62:11) quotes the *BaCH* as saying that when men and women are in the same room, שהשמחה במעונו is not said, as there is no שמחה before Hashem where sinful thoughts are probable. The *BaCH* himself (אהע"ז 62) only stated this to explain what he believed was behind the *minhag* in Cracow, where שהשמחה במעונו was not said on the night following the wedding, where presumably a small meal was held, men and women sitting together in a small room. Some have derived from here that although שהשמחה במעונו should not be said under these circumstances, there is apparently no problem with men and women sitting together for a small meal. In fact, the *Levush* (אר"ח *Minhagim* 36) cites *Sefer Chasidim* (393) which says that wherever men and women sit together, שהשמחה במעונו should not be said, because of sinful thoughts, but today, the *Levush* adds, such thoughts are not prevalent because women are regularly visible to men. (There are those who argue that the *Levush* never said this - that it was a student’s mistake) The *Bnei Banim* (35) seeks to qualify the opinion of the *Levush*. One of the attributes of a “*Chasid*”, according to *Sefer Chasidim* (10) is: שלא לראות בנשים – that he does not look at women. The use of a “ב” at the beginning of בנשים has a parallel in the Torah – in the word בנות from: ותצא דינה ... לראות בנות הארץ. Just as Dinah’s intent was not merely to glance at the girls of the land, but to study them, so too, the *Sefer Chasidim* spoke of men and women sitting at the same table, where it would be impossible for the men to avoid gazing at what was before them. However, merely sitting in one room, but at different tables, even without a *Mechitzah*, would render an occasional glance as inconsequential. The *Levush* phrases this in terms of הרגל (habituation) for leniency purposes, to justify those who do say שהשמחה במעונו in the presence of women. However, one should not take this as a blanket *Heter* since at best, it falls into the category of something *Mutar* that many treat as *Assur*, which one may not permit for them.

**A Lesson Can Be Learned From:**

R' Moshe Aharon Stern, Mashgiach of the Kaminetz Yeshiva in Yerushalayim always visited his granddaughters in the hospital when they gave birth, bringing them sweets and a set of clothing for the newborn, much to the amazement of the hospital staff. To one such young mother, who had finally given birth after a number of years, R' Moshe Aharon presented outfit after outfit, enough to fill a suitcase. The 'Kimpetur' exclaimed: "I only had one baby, not 6 at a time like in Mitzrayim!" R' Moshe Aharon explained to her how every time he visited America on Yeshiva business, he would buy all his grandchildren such gifts. Although she had not yet given birth, he had always bought for her as well. B"H he now had the opportunity to give them to her.

**P.S.** Mazel Tov to the Shragaei and Sternberg families upon the birth of a granddaughter. Sholosh Seudos sponsored by the Tyberg family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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