



	Candles	Mincha	Daf Yomi	Shiur	פרשת: וירא ש"ש Shachris
Friday	4:20	4:32	7:45		9:11
Shabbos		4:20	3:45	4:10	9:00 9:12
Sunday		4:30	8:15		7:30 9:13

IMPORTANCE OF

The *Gemara* (*Kesubos* 61a) states that a wife may insist on nursing her newborn baby, even if her husband opposes the idea. However, where the husband wants her to nurse, but she wants him to hire a woman to do it, it depends on their custom. If her family's custom was never to nurse, she need not nurse herself and her husband must hire a woman. If her family's custom was to nurse, but the husband's family always hired a woman to do the nursing, then the wife may insist on following the husband's custom, and he must hire a woman. This is derived from the *Posuk*: **ועולה בעל** **והיא בעולת בעל** which teaches us: **עולה עמו ואינה יורדת עמו** - a woman may enjoy the advantages of being married to her particular husband without suffering the disadvantages. The *Meforshim* ask how this rule derives from the context of the *Posuk*, i.e. a description of Sarah as being married to Avrohom. The *Pnei Yehoshua* notes that according to Noachide law, Avimelech would have been liable for death just for the act of kidnapping Sarah alone, even without taking her as a wife or concubine. Why then does the *Posuk* imply that his death sentence would have been the result of her being a **בעולת בעל**? It may be due to the lack of an actual kidnapping. By referring to Sarah as his sister, Avrohom showed that he expected Avimelech to take Sarah to the palace. Since Avrohom had already been through this with Pharaoh, he could expect gifts and be confident that no one would sin with Sarah. As such, with Avrohom's "cooperation", Avimelech did not forcibly kidnap her and no sin took place. Why then did Hashem say **הנך מת**? However, as *Rashi* points out, this time Avrohom did not ask Sarah's permission to employ the brother-sister ruse, but did so against her will. Therefore, since we derive from: **והיא בעולת בעל** that a wife is not bound to suffer the disadvantages of being married to her husband, Sarah herself did not agree to be taken away and was not bound by Avrohom's apparent cooperation. As such, Avimelech would be deathly liable for the kidnapping.

QUESTION OF THE WEEK:

Where, after *HaMotzi* is said would one not be required to repeat the *brocho* if he spoke about irrelevant matters before eating?

ANSWER TO LAST WEEK:

(Where could one praise someone's wisdom, but not other attributes?)

According to *Teshuvos V'Hanhagos* (4:197), it is *Assur* to praise a gentile's appearance or deeds, but not his wisdom. However, when one praises a gentile's wisdom, he should add words to the effect that such wisdom still does not equal that of our *Gedolim*.

DIN'S CORNER:

It is *Assur* to call down judgment from *Shomayim* upon someone for having wronged you, even if you have no available remedy in *Beis Din*, unless you notify him first. (*Kitzur SA* 29:14)

DID YOU KNOW THAT

The *Mishna* (*Berachos* 54a) states that when one sees a place where a miracle occurred for the benefit of *Bnei Yisroel* he is to recite a *brocho*, blessing Hashem for providing the miracle. The *Gemara*, noting the *Mishna's* implication that a *brocho* is said only for public miracles, cites several instances where an individual benefited from a private miracle, and was instructed to say a *brocho* whenever he passed that spot in the future. The *Gemara* resolves this, stating that for public miracles, everyone recites a *brocho* when passing; for a private miracle, only the individual who benefited recites a *brocho* there. The *Rif* and the *Rosh* amend the *Girsa* (text) to include, not only the individual who enjoyed the miracle, but his son and his son's son as well. The *Maadani Yom Tov* points out that this seems to be based on the *Posuk* which expands Avimelech's request for honest dealings with Avrohom, where he says: **אם תשקור לי ולניני ולנכדי** and *Rashi* notes that a man has feelings of **רחמי** (paternal sympathy) only towards **ולניני ולנכדי** - his son and grandson, but not further. The *Maadani Yom Tov* adds that those feelings are probably mutual, i.e. that one has such feelings of sympathy towards one's father and grandfather. However, the *Gemara* (*Sotah* 49a) describes an event where Rabbah displayed **רחמי** feelings towards his son Abba, but not towards his father Rav Huna, and the *Gemara* concludes that the **רחמי** of a father is directed at his son, and then from the son to his son, but it is not mutual and does not run from child to parent. The *Minchas Yitzchok* (1:116) suggests that the word **רחמי** can mean both sympathy and love. With regard to Rav Huna, Rabbah and Abba, where the *Gemara* uses the word **רחמי**, *Rashi* translates it to mean love. As such, the *Gemara* concluded that feelings of love existed only in one direction. However, with regard to a *brocho* over a miracle, the word **רחמי** would mean feelings of familial sympathy, which should be mutual.

A Lesson Can Be Learned From:

A "Letz" (scoffer or joker) made a bet with a friend. The substance of the bet was that the holy [author of] *Tzemach Tzedek* was in fact, not holy or miraculous, but simply took advantage of simple people's fears and superstitions. He thereupon disguised himself in women's clothing and shyly approached the *Tzemach Tzedek*, ostensibly seeking a *brocho* to bear children. The *Tzemach Tzedek* did not immediately respond, sitting deep in thought. After a few minutes, the *Tzadik* granted "her" the *brocho* and the *Letz* emerged smiling and victorious. He quickly told everyone who would listen what he had done and how he had proven that the *Tzemach Tzedek* was not as holy as they thought. He then began making arrangements to collect his wager. As he arrived home however, he began to experience very unusual pains in his lower abdomen. Fearing the impossible, the *Letz* ran back to the *Tzemach Tzedek* and admitted the whole story. This time, the *Tzadik* gave him a *brocho* that he should be cured of his "*Laitzonus*" (constant scoffing). This *brocho* was immediately successful.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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