



	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה זק"ש Shachris
Friday	4:29	4:39	7:47		9:06
Shabbos		4:29	4:00		9:07
Sunday		4:40	5:15		7:45 9:07

IMPORTANCE OF

The *Midrash* (quoted by *Rashi*) derives from: 'ושתחו ארצה לה' (24:52) that we must thank *Hashem* upon receiving a *בשורה טובה* - good news. However earlier, where *Eliezer's* request to *Hashem* had been fulfilled and the *Posuk* says: 'ושתחו לה' (24:26), there is no insistence that one give thanks for a *מאורע טובה* - a good event. Why not? The *Gemara* (*Pesachim* 49a) states that one should sell all he has, to ensure that his daughter marries a *Talmid Chochom* and that his son marries the daughter of one, as this fulfills the metaphor of *ענבי הגפן בענבי הגפן דבר נאה ומתקבל* (wine grapes to wine grapes, a pleasant and acceptable thing). A *Shiduch* with an *Am HaAretz* is not *נאה ומתקבל*. *Rashi* adds to the word *ומתקבל* - "לשומעים" - it must be acceptable to those who hear about it. The *MaHarsha* explains that a *Shiduch* with a *Talmid Chochom* is sure to produce *זרע כשר* - kosher children. Rav Hutner *ZT"l* once explained that the rejoicing during a *Chasunah* is because as a nation, we welcome yet another opportunity for the growth of *Klal Yisrael* through this marriage. The *Gemara* (*Berachos* 6b) lists rewards as incentives to be *משמח* a *Chasan*. Wouldn't the *Chasan* already be happy enough that he wouldn't need us to be *משמח* him? The answer is that what he needs from us, that will truly be *משמח* him because he can't get it elsewhere, is our *הסכמה* - our approbation and approval of his marriage. A marriage must be more than just permitted according to *Halacha*. It must also be *מתקבל לשומעים* - acceptable to *Klal Yisrael* who hears of it, because of their stake in its outcome. As such, the obligation to give thanks to *Hashem* may not yet be ripe when the event takes place. It must become a *בשורה טובה*, good news that spreads and is approved by its *שומעים* before it is in fact, cause for rejoicing.

QUESTION OF THE WEEK:

When may one eat only with two other adult males, but not with only one adult male, or with more than two?

ANSWER TO LAST WEEK:

(Why should one buy a *טלית נאה* for *Tzitzis* but not a *נאה* for *Mezuzah*?) *הפצא של מצוה*. Adding *Tzitzis* to a *Talis* turns the *Talis* into a *מצוה של מצוה* - a new entity which *קלי ואנהו* applies to. A *Mezuzah*, however, does not change the house or door to which it is affixed into a *Mitzvah* object so *קלי ואנהו* will not apply. (*Mishmeres Chaim*)

DIN'S CORNER:

Under the *Issur* of *לא תחנם*, it is prohibited to gratuitously praise the appearance, talent or accomplishments of a member of the *שבעה עממין* - the seven nations that were conquered by *Yehoshua* upon the *Bnei Yisrael's* entry into *Eretz Yisrael*, unless the praise is directed towards *Hashem* for having created such a person. One may also not give such a person a gift unless he has received one or expects to receive one from him in return. (151:14)

DID YOU KNOW THAT

The *Mishna* (*Avodah Zarah* 11b) discusses the permissibility of travel to a city that is in the midst of an idolatrous festival. If the road leading to the city ends at the city, one may not use it, for fear that it appears as if he is going there to attend the festival. If the road continues on past the city, one may use it. The *Rambam* (*Peirush HaMishnayos*) notes that ideally, one may not live in a city that has an idolatrous place of worship; one may not even travel there intentionally. However bearing in mind the difficulties and oppression under which we live among the nations, if one finds himself in such a city and must spend the night, he may do so only if he leaves early the next morning. In any case, he may not enter any house that contains *avodah zarah*. This may explain why *Rashi* noted that *Eliezer* asked if there was: *מקום לנו ללן* in *Rivka's* (father's) house, where *ללן* means for only one night. The *Mishna* (*ibid* 42b) states that if one finds objects with the image of the sun, moon or a dragon on them, he should throw them into the Dead Sea. R' *Shimon* says this is only necessary with regard to worthy items, and *Shmuel* defines worthy items as jewelry. The *Chasam Sofer* suggests that throughout *Eliezer's* dialogue with *Rivka*, he was hinting to her constantly that all *avodah zarah* should be removed. For this reason he presented her with jewelry - without images - even before asking who she was, and then asked about only one night of lodging. Although *Rivka* apparently did not understand the hints, when *Lavan* saw the imageless jewelry and heard *Rivka's* report on what *Eliezer* had said, he understood, and quickly cleaned out the *avodah zarah* before inviting *Eliezer* to come in to their residence.

A Lesson Can Be Learned From:

When the *Chasam Sofer* was a young boy, he was studying the laws of *Kidushin*. When his class reached the law which requires two men to witness the marriage, his *Rebbi* asked how the marriage of *Adam* and *Chavah* could have been valid, if there were no kosher witnesses at the time. The young *Moshe Sofer* immediately replied that the *Gemara* (*Kidushin* 65b) derives the requirement of 2 witnesses for marriage from the fact that 2 witnesses are required to establish a monetary obligation as well. If so, we should also derive that just as where someone admits that he owes money he is believed (without witnesses), so too if a man and a woman "admit" that they married, they should be believed without witnesses. The *Gemara* distinguishes the two situations, pointing out that where someone admits to owing money, he is believed only where/because his admission does not cause harm to anyone else. Since a marriage causes "harm" to others, by rendering the betrothed woman forbidden to all her husband's relatives, the "admission" is ineffective. However, he concluded, since there were no relatives when *Adam* and *Chavah* married, no one would be harmed by their admission. They therefore did not need witnesses and could freely admit to their marriage.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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