



	Candles	Mincha	Daf Yomi	Shiur	Shachris	פרשת: וירא	זק"ש
Friday	4:17	4:27					9:15
Shabbos		4:17	3:45	4:07	9:00		9:15
Sunday		4:25	8:30		7:45		9:16

IMPORTANCE OF

The Gemara (*Berachos* 54a) states that when one sees the spot where a miracle took place for the Jewish nation, he (*i.e.* everyone) is obligated to recite a brocho: עששה נסים לאבותינו. Regarding miracles that occurred to an individual, only he, for whom it was performed, recites the brocho. The version of the *Rif* and *Rosh* add in that not only does he recite the brocho, but his son and grandson as well. The *Maadanei Yom Tov* (on the *Rosh*) explains that this derives from *Rashi* on the words of the *Posuk*: ולניני ולנכדי, where *Rashi* notes that רחמי האב - one's paternal affection extends down to one's son and one's grandson (but not necessarily further). The *Maadanei Yom Tov* adds that probably, those feelings are reciprocated the same way, which would then obligate the grandson and son to recite the brocho. However, the *Gemara* (*Sotah* 49a) cites a story which illustrates the adage that רחמי האב only extends to one's son, and not the grandson. The *Minchas Yitzchok* (1:116) suggests that perhaps with this in mind, *Rashi* in *Sotah* (*ibid*) defines the word רחמי as אהבה (love), which only extends one generation, whereas the רחמי used by *Rashi* to explain ולניני ולנכדי means רחמנות - mercy, which traditionally lasts 3 generations. Therefore, just as the *Issur* on allowing a *Mitzri* or *Adomi* to convert only lasts 3 generations, after which the זוהמא (spiritual stench) dissipates, so too, where a family has a skeleton in its closet that goes back beyond 3 generations, one need not be concerned with it. Or, where it is possible to shift the blame, it should be done. Where, after a *Tenaim*, the Chasan's mother discovered that the son of the sister of the Kallah's mother had married a gentile, could the *Shiduch* be broken? The *Minchas Yitzchok* said No, distinguishing it from where the Kallah's sister herself had gone astray, in which case the *Shiduch* could be broken because one must assume the problem was in their home. Where a cousin has gone astray, there are too many variables to warrant specific concern over the Kallah herself.

QUESTION OF THE WEEK:

When is the drinking of coffee Halachically preferable to drinking water?

ANSWER TO LAST WEEK:

(How may one sit in a Sukkah during the rain - Is it not *Assur b'Hana'ah*?)

The *Mishnah Berurah* (638:4) explains that the *Issur Hana'ah* only applies if the use will nullify its *Kedusha*. Accordingly, *Shemiras Shabbos K'Hilchaso* (22:28:48) says that sitting in the Sukkah during the rain does not nullify anything.

DIN'S CORNER:

If one has a choice between two *Shuls* in which to *daven*, he should choose the one with רוב עם - the greater number, unless that greater number results in noise which prevents him from hearing קריאת התורה and תפילה (MB 90:28)

DID YOU KNOW THAT

The Gemara (*Kidushin* 34b) quotes Abaye as saying that women do not have their own obligation of שמחה on *Yom Tov* - it is the husband who is obligated to cause his wife to rejoice, with wine, meat and new clothing. The Gemara (*Rosh HaShanah* 6b) quotes R' Zeira who disagrees and says that women have their own obligation of שמחה. R' Akiva Eiger (*Hashmatos* 1) says that even if she has her own *Chiyuv* of שמחה, that would not obligate her to eat bread on *Yom Tov*, since bread is not dependent on שמחה. We see this from the fact that שמחה is obligatory on *Chol HaMoed*, but there is no bread requirement. Bread is dependent upon *Kavod* and *Oneg*, which are obligatory on *Shabbos*, but not on שמחה which does not exist on *Shabbos*. The *Rambam* (י"ט 6:6) states that just as it is a *mitzvah* לכבד שבת ולענגה, so it is with *Yom Tov*, making bread obligatory on both *Shabbos* and *Yom Tov*. As such, R' Akiva Eiger maintains, women are not obligated in bread on *Yom Tov*, since it is not part of שמחה, and it remains a time-dependent *mitzvah*. This would mean that if a woman forgot to say *Yaaleh V'Yavo* in *bentsching* on *Yom Tov*, she would not have to repeat it, since she had no bread obligation in the first place. The *Aruch HaShulchan* (אור"ח 695:7) holds that on *Purim*, the *Seudah* is comparable to *Shabbos* and *Yom Tov* in that bread is required, and further notes that although שמחה does not create a *Chiyuv* of bread, still, the additional attribute of משתה (feast) which exists on *Purim* does create such a *Chiyuv*. This is derived from the *Seudah* that Lot offered to the *Malochim*, where the *Posuk* says: וינעם להם משתה ומצות אפה ויאכלו - since it was a משתה, it was necessary to provide matzos - bread, which they ate. As such, since women are obligated in all the *Purim mitzvos* equally with men, it should turn out, according to the *Aruch HaShulchan*, that women would have a *Chiyuv* to eat bread on *Purim*. Yet, no one would have to repeat the *bentsching* if he/she forgot על הנסים.

A Lesson Can Be Learned From:

A Kollel man in Bnei Brak with 3 children lost his wife רח"ל and after some time, a successful *Shiduch* was arranged for him with a divorcee from Yerushalayim with one daughter, whose ex-husband had moved to the United States. The question of where they should now live arose and they decided to ask Rav Shach ZT"l. As each concern was presented, Rav Shach's response was the same. "The children are in schools in Bnei Brak" - Not a concern. "He learns in a Kollel in Bnei Brak" - Not a concern. "She has a teaching job in Yerushalayim" - Not a concern. Rav Shach then asked: "Are the woman's former in-laws still alive?" They answered Yes. "Where do they live?" They said Petach Tikvah. "Then", Rav Shach said, "You should move to Yerushalayim. If you remained in Bnei Brak, which is close to Petach Tikvah, the former in-laws will come often to visit their grandchild, and disturb your new Shalom Bayis. They will not come so often to Yerushalayim, and eventually will stop coming on their own entirely".

P.S. Sholosh Seudos is sponsored this week by the Sheli family.