



	Candles	Mincha	DafYomi	Shiur	פרשת: תולדות ש"ש Shachris	9:25
Friday	4:10	4:20	7:30			9:25
Shabbos		4:10	3:40	4:00	9:00	9:25
Sunday		4:20	8:30		7:45	9:26

IMPORTANCE OF

The Gemara (Yuma 82a) relates that on *Yom Kippur*, a pregnant woman smelled some food and developed an urgent need to eat. Rebbi was consulted and he suggested that someone whisper in her ear that it was *Yom Kippur*. This was done and her craving for food subsided. The child she bore was R' Yochanan. In a similar situation, the pregnant woman could not rebuff her desire and despite the whisper, she ate. Her son turned out to be wicked. The *MaHarsha* notes that unlike eating, smelling does not provide physical pleasure and is therefore permitted on *Yom Kippur*. The Gemara (*Berachos* 43b) states, a *brocho* is recited over smelling, derived from the *Posuk*: כל חנשמה תהלל י-ה, since smell is something that the *Neshama* enjoys, and not the body. As such, what distinguishes between the ability of an animal (which has no *Neshama*) to smell, and that of man? The *MaHarsha* adds that the sense of smell provides two things – 1) a near-physical sensory detection of scent and aroma, which all creatures share, and 2) a spiritual pleasure that emanates from the *Neshama*. This is borne out by the Gemara (*Sanhedrin* 93b) which derives from the words: והריחו ביראת ד' that Moshiach will be able to judge disputes by smell, to know who is right and who is wrong. In *Moreh Nevuchim* (1:46), the Rambam notes that the *Posuk* states: ראה ריח בני – Yitzchok says "See" my son's odor, when he should have presumably said "Smell" my son's odor. The word "ראה" is used to indicate how Yitzchok meant that the ריח should be examined and understood as related to the *Neshama*, and not simply as something aromatic, to be sniffed with the nose. The pregnant woman who allowed her sensory smell to lead her to eating, showed the focus of her sense of smell to be physical and animal-like, whereas R' Yochanan's mother applied the smell inward, to her *Neshama*, and resisted.

QUESTION OF THE WEEK:

When do we shorten a *Tefilah* because there is a meal taking place nearby?

ANSWER TO LAST WEEK:

(When is a *Baal Tefilah* barred because one too many wanted him?)

The *Shulchan Aruch* (*אור"ח* 53:21) rules that where most of the *Tzibur* is in favor of a certain *Baal Tefilah*, but an idolater joins with them to get him appointed, he is to be rejected, since we may not accept a *Baal Tefilah* through an idolater's efforts.

DIN'S CORNER:

If a *Talmid Chochom* has merchandise to sell, no one else is permitted to sell the same merchandise until the *Talmid Chochom* has sold his. However, this restriction is lifted where there are gentiles who are also selling the same merchandise. (*Shulchan Aruch* *אור"ח* 243:4) Still, one who helps the *Talmid Chochom* to sell his goods, is deemed connected to the *Shechinah*. (*Rosh*, *Pesachim* 4:7)

DID YOU KNOW THAT

The Gemara (*Berachos* 58b) states that if one sees his friend after a lapse of thirty days, he recites the *brocho* of שהחינו; if he hasn't seen him for 12 months, he recites מחי' המתים. The *Pri Megadim* (*אור"ח* 225 *אשל*:3) writes that if one's wife gave birth while he was away, the first time that he sees his newborn child he is to recite שהחינו (if 30 days have passed) or מחי' המתים (if a year has passed). Apparently, one may say שהחינו over another, even when one had never seen him before (see *Mishna Berurah* 223:2 regarding a newborn daughter). However, the *Teshuvos HaRashba* (4:76) rules that [even] if two people had been corresponding for a long time without having met, they do not recite שהחינו or מחי' המתים when meeting for the first time, since their joy cannot be presumed to have reached the same level as that of people who know and were concerned over each other. The *Shulchan Aruch* (*אור"ח* 225:2) rules accordingly. Following the end of World War I, the *Minchas Elazar* of Munkatch traveled from Hungary to Yerushalayim in order to meet R' Shlomo Eliezer Alfandri, for the first time. Upon seeing him, the *Munkatcher* recited שהחינו. The *Poskim* of the day discussed the propriety of such a *brocho*, at some length. Some held it to be absolutely opposed by a clear *Halacha* in *Shulchan Aruch*, suggesting that perhaps Yitzchok had trembled גדולה חרדה because he had bestowed a *brocho* on someone he apparently had not met before, and didn't know. So too, saying a *brocho* over an unknown is similarly inappropriate. However, R' Tzvi Pesach Frank (*Har Tzvi* *אור"ח* 1:115) defended the *Munkatcher*, noting that the criterion is solely a question of *Simcha*, and suggested that the *Rashba* was speaking of a common situation, where one presumes that there is no significant *Simcha* between strangers. Where however, the expression of *Simcha* is made clear, such as the *Munkatcher* did, even the *Rashba* would allow it. As such, there is also no question of the absentee father's *Simcha* when seeing his child for the first time, thus requiring a *brocho*. And, the *Ateres Paz* (*אור"ח* 1:15) states, we will also recite מחי' המתים when meeting *Moshiach Tzidkeinu*, במהרה בימינו.

A Lesson Can Be Learned From:

In 1985, R' Shlomo Zalman Auerbach ZT"L was asked to give his Haskama to the Dor Yeshorim program seeking to eliminate genetic diseases such as Tay Sach's from the Orthodox community. R' Shlomo Zalman replied that he didn't understand why something so clear and sensible needed signatures. R' Yoseph Ekstein, Dor Yeshorim's founder explained to R' Shlomo Zalman that there were those who were against such testing, saying that one should have Bitachon and remain תמים with Hashem. R' Shlomo Zalman replied: "Tell them not to scratch out each other's eyes in business matters. Tell them to be more honest in business and in other Inyonei Choshen Mishpat. That's where they should be תמים!" And he then signed the Kol Koreh.

P.S. Sholosh Seudos is sponsored this week by the Sheli family. Mazel Tov to the Ciner family on the engagement בשט"ו of their son Tzvi.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי