

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:34	4:46	7:30	7:30	
Shabbos		4:34	3:45	4:10	9:00
Sunday		4:50			7:30



IMPORTANCE OF

The *Gemara (Bava Basra 110a)* states that before a man marries, he must inquire regarding the brothers of his would-be כלה. This derives from the seemingly extra characterization of Aharon's wife Elisheva, as אחות נחשון - the sister of Nachshon. According to some *Meforshim*, this advice stems either from the tendency of children to resemble a mother's brother, or to help predict the sort of upbringing to be expected from a woman who watched her brothers being raised by their father. The inquiries are necessary to ensure that one marries an אשה הוגנת לו - a woman whose שמירת התורה ומדות etc.. are appropriate for him. What are the guidelines for those of whom such inquiries are made? The *Chofetz Chaim* states (איסורי רכילות כלל ט') that one who says something that ruins a potential deal (or שידוך) for another has clearly violated the איסור of לשון הרע. However, if one knows a material fact that, if not revealed, will cause a היזק (damage) to another, then, to fulfill the מצוה of רעך על דם רעך, one may say specific negative truths if asked about someone, even if it will ruin a שידוך for them, but only if all of the following five conditions are met: 1) One may reveal only that which will Prevent the שידוך, without proactively causing any other harm; 2) One may not judge or speak Hastily, without being absolutely sure of all the facts ("it's not for you" is not factual); 3) One may only speak if one can be totally Objective (if one can't be, say nothing); 4) Speak only if it's Necessary (try to discourage the שידוך another way if possible); and 5) Definitely do not Exaggerate. (אותיות PHONE)

QUESTION OF THE WEEK:

If, while *laining* בא during *Shabbos Mincha* for *פרשת וארא*, the *Baal Koray* mistakenly says *ישראל* instead of *העברים* in the third *Posuk*, and no one noticed until after the *Kohen* finished his second *brocho*, must he repeat the *Aliyah*?

ANSWER TO LAST WEEK:

(When would one leave out אשר בחר בנו from *Birchos HaTorah*?)

The *Shulchan Aruch* (אור"ח 139:9) rules that if one was called to the *Torah* for an *Aliyah* before he had said *Birchos HaTorah* for himself, he is no longer obligated in the *brocho* of אשר בחר בנו and should therefore only say לעסוק בדברי תורה והערב נא.

DIN'S CORNER:

If one received money which was given to provide for food and similar necessities but he/she spent the money on other things, if the intended purpose was not specifically stated as a condition, one need not return the money nor be otherwise penalized for the misuse. It is certainly so if the donor is a parent, since sometimes a parent expects the child to use the money on "unapproved" things. Nevertheless, the child should request מחילה from the parent(s) for not doing their bidding. (*Igros Moshe* חר"מ 1:88)

DID YOU KNOW THAT

The *Gemara (Yuma 11a)* records a *Machlokes* regarding the obligation to affix a *Mezuzah* on a stable or barn. The *Shulchan Aruch* (י"ד 286:1-2) requires one because such structures are considered a בית דירה (residence), as one frequently enters them (see ש"ך). Would the הלכה be the same if the stable had no roof, since the *Shulchan Aruch* rules (*ibid* :14) that a house without a roof requires no *Mezuzah*? The *Pischei Teshuvah* cites the *Har HaCarmel* (י"ד 23) who held that a roofless area used to store chickens was still obligated in a *Mezuzah* since it was how such areas were normally used, provided it didn't get extremely dirty. The גרי"ז notes that since the *Torah* lists the places where the ברד fell - על האדם ועל הבהמה ועל כל עשב השדה - on man, beast and grass, we may derive that it did not even fall on the houses. What if a house had no roof? According to the גרי"ז, the ברד would not have fallen into such a house, provided the house qualified as a בית. As such, when the Egyptians were told to save their cattle by bringing them into houses, it wasn't necessary for them to bring the animals into their own homes - an outdoor stable was sufficient, since a רפת בקר is also deemed a בית דירה for *Mezuzah* purposes. The *Ohel Yehoshua* asks why the *Torah* calls those Egyptians: הירא את דבר ד' - G-d fearing. Wouldn't bringing in their cattle be the practical thing to do, in light of all the previous *Makos*? The answer is that they believed in the conditions stated by Moshe regarding the ברד, that they could bring their cattle into a roofless stable, and they would still be safe. They therefore deserved the title of הירא את דבר ד'.

A Lesson Can Be Learned From:

A *Chosid* wanted desperately to spend *Shevuos* with his Rebbe, the *Chozeh* from Lublin. Knowing that his wife would object, he sneaked out of the house a week before Yom Tov and arrived in Lublin two days later. When he came to say שלום עליכם to the *Chozeh*, he received a cold response, and the *Chozeh* told him to return home immediately. Very disappointed, he left and began the homeward journey. That night, as he sat in the Kretchmer (inn), a large group of *Chasidim* arrived, on their way to Lublin. When they saw him sitting so despondently, they surrounded him and forced him to join them in a drink, where they loudly wished him and each other "LeChaim!" When he explained to them how the *Chozeh* had rejected him, they insisted that he return to Lublin with them and try again. After a few more drinks he agreed and the next day they arrived in Lublin. When the *Chozeh* saw him, he greeted him warmly and asked where he had been since leaving Lublin. The *Chosid* told him what had transpired, and the *Chozeh* nodded his head. He then said to the *Chosid*: "You must know that when you first arrived, I saw a pallor of death in your face. I sensed that I couldn't help you so I sent you away, in order that you die at home, and not here, among strangers. Apparently, since the *Tefilos* of a *Minyan* are always answered, the *Chasidim's* wish of LeChaim! accomplished what I could not, and you were saved."

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי