



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:48	5:00	7:45			9:41
Shabbos		4:48	3:55	4:25	9:00	9:40
Sunday		5:00	5:30		7:30	9:40

IMPORTANCE OF

The *Yerushalmi* (*Pesachim* 10:1) derives the requirement to drink four cups of wine on Pesach from the four words of גאולה - ולקחתי וגאלתי והצילתי והוצאתי. The *Gemara* (*Pesachim* 108b) obligates everyone to drink them - men, women and children. R' Yehudah asks: מה תועלת לתנוקות בייך - What is the purpose of wine for children? Rather, R' Yehudah holds, parched grain and nuts should be given to the children to keep them awake, so that they may ask questions. The *RaN* holds that R' Yehudah is referring to children that have reached the age of *Chinuch*. If so, what happened to the *mitzvah* of *Chinuch* which should obligate the parents to give the children wine as well? Even according to the *Rashbam* who seems to imply that the children at issue were below the age of *Chinuch*, there is support for obligating even them in drinking 4 cups, as cited by חק יעקב (א"ח 472:27). The *Mishna* (*Berachos* 20a) states that women, slaves and children are exempt from having to say *Shema*. Women are exempt because saying *Shema* is time-bound; slaves are exempt because they are only obligated in a woman's *mitzvos* and children are exempt because they are not always available to the father for *Chinuch* at the proper time (e.g. they are asleep). Therefore, the *Panim Yafos* explains, R' Yehudah did indeed hold that a *mitzvah* of *Chinuch* existed for children. However, he asks what is the point of obligating children in the four cups if they will be unavailable for the *Chinuch*, since the *mitzvah* is at night, when they are sleeping. He therefore suggests that grain and nuts be provided to them to keep them from falling asleep. Since they will be awake, the *mitzvah* of *Chinuch* will then be a possibility and obligate the parents.

QUESTION OF THE WEEK:

A Talmid Chochom was preparing a pot of food when a mishap occurred, rendering the food prohibited. The exact same thing happened to an *Am HaAretz* but his food was permitted. Why?

ANSWER TO LAST WEEK:

(For which scholarly position would a *Yisroel* be too old to qualify?)

The *Gemara* (*Sanhedrin* 36b) disqualifies an old man from being a *Dayan* (judge) on a *Sanhedrin* that hears capital cases because he can no longer remember בניס - צער גידול בניס - the pain and effort of raising his children, and so will not be as compassionate.

DIN'S CORNER:

If a woman is away from the home for *Shabbos*, she must light candles where she is (if possible) and the husband must light the *Shabbos* candles at home, and both should intend not to be מוציא the other. The husband is primarily obligated even if he has an adult daughter with him. If he has a married daughter staying with him, he should still light his candles and she may light her own, preferably in a different room. (*Be'er Moshe* 8:67)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 118b) quotes R' Yosi who says that he would have joined the *Kohanim* on the platform where they stand during *duchening* if his friends had asked him to. *Tosafos* wonders what the איסור might be, aside from the possibility of a ברכה לבטלה. The *Magen Avraham* (או"ח 128:1) asks: what about the *Gemara* (*Kesubos* 24b) which states clearly that if a non-*Kohen* raised his hands and recited *Birchas Kohanim* he has violated an עשה? Doesn't that make it אסור? He answers that the *Gemara* (*Eruvin* 96b) derives from: דבר אל בני ישראל וסמך that only בני ישראל (men) lean on the head of a sacrificial animal, but not women. R' Yosi holds that men must do so, but women may do so. Here too, R' Yosi would hold that *Kohanim* must *duchan*, while a non-*Kohen* may. If so, why does *Tosafos* question the *brocho*? May not women recite a *brocho* even for a time-bound *mitzvah* if they wish? The non-*Kohen* should also be permitted! The difference is that when women say "וצונו" (even where they are not), it means *Bnei Yisroel*, generally. This could hardly be said of "קדשנו בקדושתו של אהרן". As such, the *brocho* should not be allowed. However, placing one's hands on someone's head and reciting even יברכך ד', as a *Kohen* does, is legitimate. The *GRA* reputedly blessed a *Chasan* before a *Chupah* and placed only one hand on his head, explaining that 2-hand *Berachos* were only permitted for a *Kohen*. However, many argue and it is commonly accepted that one may bless with 2 hands. The *Zohar* (וארא 97) explains that using both hands fulfills בכל לבבך - combining both the *Yetzer Tov* and the *Yetzer HoRa* which is how one must love *Hashem*. Similarly, when the *Torah* says: הוא משה ואהרן instead of יחיה דעת it is because the combination of Moshe and Aharon is a joining of their 2 essential *midos* into one. As such, יחיה דעת (5:14) recommends blessing with one hand on top of the other.

A Lesson Can Be Learned From:

R' Avrohom of Sochatchov was eleven years old and renowned as a genius when R' Chaim of Sanz wished to have him as a son-in-law. The young boy's father brought him to Sanz and R' Chaim proceeded to test him, with predictable and praiseworthy results. As the parents were preparing to write the *Tena'im*, R' Chaim indicated that he wished to test him again. R' Avrohom refused, arguing that if he had to be tested a second time, then he wished to test R' Chaim. When R' Avrohom's father demanded to know what he meant, R' Avrohom explained: "Just as Chazal say that one must marry off one's daughter to a Talmid Chochom, one must also be careful to marry the daughter of a Talmid Chochom. How should a young man know if a prospective father-in-law is a Talmid Chochom? He relies on the fact that the prospective father-in-law was himself tested long ago. But if R' Chaim wishes to test me again, then he too must be retested".

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