



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:28	4:40	7:30	8:00	
Shabbos		4:28	3:40	4:05	9:00
Sunday		4:40	5:10		7:30

## פרשת: וירא

**IMPORTANCE OF ....**

The *Gemara* (*Kidushin* 70a) states that R' Yehudah was summoned to a *Din Torah* before Rav Nachman. When he arrived, he found Rav Nachman building a *מעקה* (fence around his flat roof). R' Yehudah criticized him for publicly engaging in menial work, since Shmuel had stated that once a man is appointed a community leader, he may not do such work before three or more people. Rav Nachman replied that building a *מעקה* was a *mitzvah* and thus permitted. The *Seder haMikva* cites this *Gemara* to explain why the *Posuk* first says that Avrohom took a calf, and then *הנער וימחר לעשות אותו* - he gave it to Yishmael, and then Avrohom prepared it himself. He gave the calf to Yishmael so that he would not appear before the three *מלאכים* to be engaged in menial work. A moment later, when out of their sight, Avrohom was able to prepare the calf himself. However, the *Posuk* says that when Yisro came to visit *Bnei Yisroel*, Aharon and the Elders came to eat with him. Where was Moshe? *Rashi* explains that he was serving them. If, as the *Gemara* indicates, an *אדם גדול* is permitted to perform a *mitzvah* publicly, why should Avrohom have been so concerned to perform his *הכנסת אורחים* out of the presence of the *מלאכים*? The *פנים מסבירות* suggests that since Avrohom was visited on the third day following his *Bris Milah*, he was really *פטור* from the *mitzvah* as a *חולה*. Therefore, when he engaged in it, despite his illness, he did so in a way that disguised his labor. Moshe on the other hand, was serving *Talmidei Chachomim*, and as the *Gemara* (*Berachos* 64a) derives from there, *הנאה* from a *Seudah* with a *Talmid Chochom* is the equivalent of the *הנאה* from the *שכינה*.

**QUESTION OF THE WEEK:**

What *עביה* may a father perform with his children in order to teach them the ramifications of such prohibited behavior?

**ANSWER TO LAST WEEK:**

(Why was the city of *על* referred to as *העיר*?)

The *Mishnas Yaakov* suggests that there was a major city in the area referred to simply as **The City**, or *העיר*. Through constant and familiar use, it was shortened by leaving off the "ר" at the end. As support, he cites several places in *ספר יהושע* (8) where the *כתיב* is "לעיר" and the *קרי* is "לעי".

**DIN'S CORNER:**

One must say *תחנון* with *נפילת אפים* (bending one's face down and covering it), preferably placing one's *Talis* or another garment (besides one's sleeve) over one's face. If there is no *Sefer Torah* present, one need not cover one's face, except if one is in Yerushalayim, where the *minhag* is to cover one's face regardless. (See *Igros Moshe* י"ד 3:129:2) Afterwards, one should remain seated until after saying *נדע* *ואנחנו לא נדע*, and then rise to continue with the words *מה נעשה*. (MB 131:3,9)

**DID YOU KNOW THAT ....**

The *Gemara* (*Yevamos* 121a) distinguishes between a man who fell into *מים שאין להם סוף* (a body of water without observable boundaries) where it is possible he may have survived and emerged elsewhere, versus one who falls into *מים שיש להם סוף*, where all four sides of it are visible, and he could not have emerged without being seen. Only in the latter case would proper testimony permit his wife to remarry. *Rashi* (*ibid* 120b) states that a witness could not be expected to see what would happen to such a man at a distance of a *Parsah* (8000 *Amos*) or more. However, the *Midrash* derives from: *הרחק כמטחוי קשת* (a distance of 2 bowshots) that Hagar distanced herself from the (apparently) dying Yishmael one *Mil* (2000 *Amos*) so as not to witness his death. If one *Mil* is too far away, how could a witness be expected to see four times that distance? The *רוט המשולש* (1:6) notes that the *Gemara* (*ibid* 121b) describes how the daughter of Nechunia, digger of wells (to benefit *רגל*), fell into one of the wells. When R' Chanina b. Dosa was informed, he said after one hour: "שלום" (she is still alive), and then repeated it after two hours. By the third hour, knowing she could no longer be alive underwater, he concluded that she had been rescued, since *Hashem* would not have allowed her father's work to injure his own daughter. The *MaHarit* (20) concludes that the "hours" here were not actual hours but instead, figuratively reflected the three times that concerned people came to R' Chanina for hope. For if it were possible to hold one's breath close to three hours, then *חנק* would not necessarily be the quickest, and therefore the easiest form of *ב"ד*. Therefore, one may also conclude that when *Rashi* said a witness could not see a distance of a *Parsah* in unlimited water, he was not using an exact number but rather a figurative measure, which in reality was closer to a *Mil*.

**A Lesson Can Be Learned From:**

Some "concerned" people once came to the *Beis HaLevi* and informed him that his young son (R') Chaim (to-be Brisker) was a little conceited over his ability to learn and be *מחדש* novellae in *Torah*. The *Beis HaLevi* called him in and asked him to say one of his *Chidushim*. Chaim complied but after saying just a few words, his father interrupted and concluded the *Chidush* for him. He asked him to say another and did the same thing two more times. He then asked him to say his "best" *Chidush* and easily did the same thing again. He then remarked: "You see Chaim, becoming a *Gadol* in *Torah* is not a trivial thing. Not everyone can be *זוכה* to it." Chaim replied: "In *Shas*, we find on almost every page, a little symbol which indicates that R' Akiva Eiger was *מחדש* something. *Gedolim* who are familiar with R' Akiva Eiger's *דרך* need not even look at his *חידוש* - they can tell you what it is merely by seeing the symbol and noting its context. Does this take anything away from the greatness of R' Akiva Eiger? You too, *Abba*, know my *דרך* well. Does this mean that my *Chidushim* are not worthy of the name?"

**P.S.** Mazel Tov and much *Nachas* to the Sheli family upon the birth of triplets נ"י. Sholosh Seudos sponsored this week by the Petlin family.