



לז"נ הרב שמעון יהודה בן הרה"ג ר' אברהם יעקב (זיידיל) עפשטיין זצ"ל

LAST WEEK'S RIDDLE

How is it **ברכת המצות** that someone performing a מצוה is told not to make a מצוה but to make a מצוה over the performance of the מצוה?

ANSWER

As is well known, women are not required to fulfill מצוות that must be fulfilled during a certain time period. Examples of these מצוות are the מצוה of ציצית which are only worn during the day and the מצוה of לולב which is only required during the סוכות of יום טוב.

But may a woman fulfill a מצוה even if she is not required to? The רבי גמ' ראש השנה ל"ג. says that רבי holds that כלל ישראל may (and must) perform מצוות on a קרבן but females are not permitted to do so. However, רבי יוסי ורבי שמעון hold that מצוות – women may perform the מצוה even if they are not required to.

it is ruled that נשים סומכות רשות – that women may perform מצוות if they desire, even if they are not required to. However, making a ברכה over this מצוה when doing so is a matter of controversy. רבנו תם says that, indeed, a woman may even say a ברכה over this unrequired מצוה. However, the רמב"ם and others, say that a woman doing a מצוה עשה שהזמן גרמא may not make a ברכה. The ר"ן gives two reasons to prohibit saying a ברכה; 1) Since there is no חיוב to do the מצוה, the ברכה is a ברכה שאינה צריכה – an unnecessary ברכה, which is אסור. 2) She can't say וצונו – we are מצווה – when she isn't מצווה to do the מצוה.

But, continues the ר"ן, ר"ת holds that women may make a ברכה since saying a ברכה שאינה צריכה is only forbidden מדרבנן and the רבנן only forbade it when there is no reason at all to make a ברכה, but when someone is performing a מצוה voluntarily, there is enough of a צורך to make a ברכה. In addition, רבנו תם holds that there is no problem with וצונו because וצונו doesn't mean that the woman individually is commanded to do the מצוה but rather that כלל ישראל, collectively, is מצווה to do the מצוה.

Subsequently, the מחבר rules in סי' תקפ"ט like the רמב"ם that women should not make a ברכה when performing a מצוה עשה שהזמן גרמא but the רמ"א rules like ר"ת that a ברכה may be said by נשים performing a מצוה עשה שהזמן גרמא.

But what happens if the מצוה עשה שהזמן גרמא being performed by a woman requires a ברכת שהחיינו as well? In a ספר about נשים ומצוות ביתה written by ר' דוד אוירבאך, a nephew of ר' הגאון ר', it says that the שיטה forbidding saying a Brocha may be understood in two ways. It could be that it is not permitted because, as we said, the word וצונו can't be said. Or perhaps it is because, although a woman is fulfilling a מצוה, it isn't the same as a required מצוה (גדול המצווה ועושה) and the רבנן only instituted a ברכה on a fully required מצוה. The difference would be in a case where the ברכה said upon the performance of the מצוה doesn't contain the word וצונו.

The author of הליכות ביתה, quotes his uncle as saying that those women who follow the שיטת ר' and don't make a Brocha when performing a מצוה עשה שהזמן גרמא, don't make a ברכת שהחיינו either,

However, **רמב"ם הל' לולב פרק ז' הל' י"ט** on the **רבו מנוח** says that although the woman doesn't say the **ברכת המצוה** on the **לולב**, she still says **שהחיינו**! It seems obvious that he holds that when a woman does a **מצוה שהזמן גרמא** she fulfills a **מצוה** but doesn't say a **ברכה** because she can't say **וצונו**. But she can still say **שהחיינו** since that **ברכה** does not include the word **וצונו**. There is no mention in the **הליכות** (**עיין שם במבוא להספר סעיף כ"א**). **רבו מנוח** of **שיטה** about the **ביתא**

וַיֹּאמֶר לָבֶן לֹא יַעֲשֶׂה כֵן בְּמִקְוֵמֵנוּ לָתֵת הַצִּעִירָה לְפָנַי הַבְּכִירָה... בְּרֹאשִׁית כ"ט כ"ו

It's interesting that in the פרשה of ויללואה לרחל ויעקב לכן, נישאוי יעקב לרחל ויללואה did indeed get the better of יעקב! Where were his words of ברמאות אני אחיו נתקיים? The answer is, יעקב was not saying that he was a bonafide רמאי, but rather he was an איש חם, and הקב"ה will help me get the better of you if you challenge me with רוח הקודש. And at the end of the פרשה when לכן tried to outwit יעקב and הקב"ה protected יעקב with רוח הקודש against all his shenanigans. It's תקום ד' היא תקום & לכן סייעתא דשמיא & לכן got יעקב to marry לאה & not רחל but rather, the רצון ד' was that יעקב marry both. And הקב"ה used לכן as a vehicle to accomplish that!

RIDDLE OF THE WEEK

How is it שייר that a person may not remove his שבת jacket from a closet on שבת? (Because of an איסור שבת. There is no מוקצה item in its pockets nor is there any מוקצה item laying on it and it was not wet in the beginning of שבת.)

PARSHA MYSTERY

היכן מצינו שמן של נס בפרשתינו?

ANSWER

וישב יעקב ללקוט אבנים ומצא אותם כולם אבן אחת ושם אותם מצבה בתוך המקום, says, פרקי דר' אלעזר ל"ה וירד לו שמן מן השמים ויצוק עליה שנאמר 'ויצוק שמן על ראשה'.

If you have any comments or answers to the riddles or the דבר תורה, please fax them to 732-363-4947 or email me at ichudbchidugmail.com.. If you would like the English or Hebrew איחוד emailed to you at no charge, please send us a request at ichudbchidud@gmail.com !!

Riddles of the week & the answers are written by R' Michoel Levi of Bais Yaakov D'Rav Meir