



	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך שוק"ש Shachris
Friday	4:23	4:33	7:30		9:10
Shabbos		4:23	3:45	4:15	9:00
Sunday		4:35	8:30		7:45

IMPORTANCE OF

The Gemara (Moed Katan 25a) states that at Rav Huna's funeral, R' Abba began a *Hesped*, saying that if not for the fact that Rav Huna had lived in Bavel (outside *Eretz Yisroel*, which is deemed permanently *Tomay*), the *Shechina* would have undoubtedly rested upon him. Rav Chisda's son asked, does not the *Posuk* say: בארץ כשדים – היה היה דבר ד' אל יחזקאל... – that Yechezkel received prophecy in Kasdim? Rav Chisda answered: היה כבר – [the extra היה indicates that] since Yechezkel had begun his prophecies in *Eretz Yisroel*, the *Shechina* remained with him when he went to Kasdim. The *Zohar* (ויחי 268) states that the presence of Yosef's coffin in Egypt ensured that *Bnei Yisroel* would be able to survive the bondage. But how could Yosef, who had so withstood *Nisyonos*, be subjected to the *Tum'ah* of an Egyptian burial? The *Zohar* answers that we see how Yechezkel continued to enjoy the *Shechina* while בארץ כשדים על נהר כבר – in the land of Kasdim on the river Kevar. Since he was by the river, and water of *Chutz LaAretz* does not become *Tomay* like the land of *Chutz LaAretz*, Yechezkel was able to retain the *Shechina*. As such, Yosef was also protected from *Tum'ah* by being sunk in the Nile. The *Posuk* says that the בין קדש ובין ברד באר לחי ראי – between Kadesh and Bored. The *Targum* says that these were also known as Rekem and Chegra. The *Mishna* (Gittin 2a) indicates that Rekem and Cheger were *Chutz LaAretz*, thus requiring one who delivered a *Get* from there to say he had witnessed its writing and signing. As such, how could a *Malach* appear before Hagar in the vicinity of לחי ראי which was *Chutz LaAretz*, if the *Shechina* does not rest on anyone in *Chutz LaAretz*? The *Ramas Shmuel* suggests that for this reason, the *Posuk* took pains to identify exactly where the *Malach* appeared to Hagar - על עין המים במדבר - since the *Shechina* can appear even in *Chutz LaAretz*, near water.

QUESTION OF THE WEEK:

If one may not have הנאה from the walls or *Schach* of a Succah, why is one permitted to sit in the Succah while it rains?

ANSWER TO LAST WEEK:

(When would one say many *Shemonah Esreis* with *Yaaleh V'Yavo*?)

The *Be'er Haitaiv* (א"ח 108:8) quotes several *Poskim* who hold that if someone were sick or imprisoned, and was therefore unable to *daven*, when he recovers or is released, he must make up for all the *Shemona Esrei's* that he missed. If it is *Rosh Chodesh*, he says *Yaaleh V'Yavo* in all of them.

DIN'S CORNER:

An expectant woman need not arrange to stay near a hospital before *Shabbos* to avoid potential *Chilul Shabbos*. If she does go to the hospital on *Shabbos* and it turns out to be false labor, if she lives within the *Techum* and has nowhere to stay until *Motzai Shabbos*, she may be driven home, using a gentile driver. (*Shemiras Shabbos K'Hilchasah* 36:7, 10)

DID YOU KNOW THAT

The Gemara (*Yevamos* 64b) relates that three sisters gave birth to sons, all of whom died due to their *Bris Milah*. When the fourth sister gave birth to a son, she was told not to give him a *Bris*. However, in a similar situation, where two sisters lost their sons, and the third sister gave birth, she was told to give her son a *Bris*, because there is no *Chazakah* after only two times. Accordingly, the Gemara continues, one should not marry a woman from a family of epileptics or lepers, where (at least) 3 family members are afflicted. On this basis, Abaye married Chomah, who had previously lost only two husbands. (When Abaye died, Rava remarked that even without a *Chazakah*, Abaye should still not have risked his life.) The *Mishneh Halachos* (12:265) asks why we traditionally follow רוב (majority) in assuming that an animal does not have [one of] the 18 forms of טרפות, when we could easily pass every animal through an X-Ray machine and visibly see if it has a problem. Clearly, the concept of רוב precludes the need to know for certain. If so, the *Mishneh Halachos* wants to know, why are Dor Yesharim blood tests used to determine one aspect of *Shiduch* compatibility? We don't test for procreative ability or even general health, relying instead on רוב and trust in Hashem. Why should a potential *Shiduch* be disrupted or cast away as a result of Dor Yesharim matching? It is more likely that just as where a child is born with physical handicaps we assume it is due to improper behavior of the parents (*Nedarim* 20a) or the result of an improper marriage, (i.e. a marriage with someone other than the woman designated for him in *Shomayim*), so too, we should similarly conclude, in the event of something like Tay-Sachs רח"ל. Just as Chizkiyahu eventually married, knowing through *Ruach HaKodesh* that his children would be wicked, so too, one should not avoid a *Shiduch* (which may be his *Basherte*) out of a fear for the potential health of his unborn children. The Gemara (*Nedarim* 32a) states that if one trusts totally in Hashem - והיית לאב המון גוים, he will merit to be blessed with גוים.

A Lesson Can Be Learned From:

A bochur in the United States was very disturbed by constant thoughts of *Avodah Zara* – so much so that he was unable to learn or to daven. He asked someone to send a letter to the Gerer Rebbe, describing his problem, and asking for advice. The Rebbe was shaken by the bochur's plight and he asked a Chosid to bring a Gemara – *Masechta Shabbos*. Turning to Daf 119b, the Rebbe asked the Chosid to explain the Gemara which states that whoever says ... יהא שמיא רבא with all his strength and concentration, will have any negative decrees against him destroyed. The Chosid replied that from here we see the great power of יהא שמיא רבא. The Rebbe said: "True. But I see more than that. The Gemara continues that R' Chiya adds, even if someone has a touch of *Avodah Zara*, he will be forgiven. From here I see that even someone beset by *Avodah Zara* is still capable of saying יהא שמיא רבא with all his strength". These words of Chizuk were sent back to the bochur.

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי