



	Candles	Mincha	DafYomi	Shiur	פרשת: לך לך ש"ס Shachris	ש"ס
Friday	4:32	4:44				9:05
Shabbos		4:32	4:00	4:25	9:00	9:05
Sunday		4:45	9:00		7:45	9:06

IMPORTANCE OF

The *Gemara* (*Yevamos* 64a) states that if a man married a woman and stayed with her for ten years without her giving birth to a child, he must divorce her and pay her *Kesubah*. Although there is no clear source for the number ten, there is a hint to it, from the *Posuk*: **מִקֵּץ עֶשְׂרֵי שָׁנִים לְשֵׁבַת אֲבָרָם**, where we see that after ten years during which Avram lived with Sarai in *Eretz Canaan* and they were not blessed with a child, Avram married Hagar. The *Gemara* continues that from here we can derive that the years in which one lives outside *Eretz Yisroel* are not counted towards the ten years, and likewise, if the wife became sick or if they were imprisoned, those years do not count towards the ten. However, after ten qualifying years, would one be permitted today to divorce his childless wife against her will, or to marry another woman to fulfill the *mitzvah* of procreation, and ignore the *Cherem* of *Rabbeinu Gershom*? This is apparently a *Machlokes* between the *Beis Shmuel* (**אהע"ז** 154:35) who says that one may, and the *Noda BiYehuda* (**אהע"ז** 1:1 and 2:102) (and others) who say one may not. Practically, it is not permitted for several reasons, most prominent among them is the suspicion that the husband's *Kavanah* is not authentically to fulfill the *mitzvah*, as much as it is possible that he just wishes to marry another woman. The *Or Gadol* (8) points out that the *mitzvah* of children is incumbent only upon the husband. As such, the potential pain that a wife would experience if/when her husband brought another wife into the home would not be justified by his need to fulfill the *mitzvah*. Just as one may not fulfill a *mitzvah* with someone else's money, so too, one may not fulfill a *mitzvah* with someone else's pain.

QUESTION OF THE WEEK:

If a person who immerses in the *mikveh* while holding a *Sheretz* (dead carcass) has accomplished nothing, why do we immerse in a *mikveh* if we remain **טמא מת** in any case?

ANSWER TO LAST WEEK:

(If one passed a *mitzvah* and is now faced with a 2nd, which should he do?)

Although some find a hint in the *Magen Avraham*, that one must return to the original *mitzva* that was skipped, the *Divrei Malkiel* (8) is clear that if the 2nd *mitzva* is before him, he must not return to the first. The *Mishna Berura* concurs, even if one passed over the *Talis* and took his *Tefilin*, and then dropped the *Tefilin* to take the *Talis*, he should not go back to his *Tefilin* (see *MB* 25:5).

DIN'S CORNER:

One must bend one's head to the side and cover one's face when saying *Tachanun*, but only if there is a *Sefer Torah* present in the room. Without a *Sefer Torah*, *Tachanun* should be said, preferably while seated, without bending one's head or covering one's face. Bending is to distinguish from total prostration, which is not permitted. In *Yerushalayim*, the custom is to cover one's face, even without a *Sefer Torah*. (*Igros Moshe* **ד"ע** 3:129:2)

DID YOU KNOW THAT

The *Rema* (**אהע"ז** 61:2) states that a *Chupah* should be arranged outside, under the stars, so that the couple will be blessed with descendants as numerous as the stars in the sky. The *Chasam Sofer* (7 98) explains that this *brocho* is derived from the *Posuk*: **וַיֹּצֵא אֹתוֹ הַחוּצָה**, where Hashem took Avrohom out of his tent to count the stars in the sky (adding that his descendants would be that numerous) when He could have simply told Avrohom that he would have many descendants. Since Hashem took Avrohom physically out of the tent, the least we can do and still benefit from that *brocho* is to physically emulate them, by also going "out" and making sure the *Chupah* is not arranged in a *Shul*. Other reasons to keep a *Chupah* out of the *Shul* are: 1) The "carrying on" at a *Chasunah*, is not appropriate in a *Shul*; or 2) Conducting a *Chupah* in a *Shul* looks very similar to the way the gentiles conduct their weddings. Based on these two reasons, the *Piskei Uziel* (49) concludes that there is no *Heter* to arrange a *Chupah* in a *Shul*, and that a *Rav* is prohibited from being *Mesader a Chasunah* in a *Shul*, even at the risk of losing his *Parnasah*. However, in *Igros Moshe* (**אהע"ז** 1:83) a *Rav* was told that he needn't risk his position and *Parnasah* over such a thing. The arrangement of a *Chupah* under the stars is very nice, and a good *Siman*, but it is no more of an imperative than is the *minhag* to arrange a *Chasunah* only in the first two weeks of the Jewish month, or the *minhag* to marry on Wednesday, both *minhagim* which are ignored by many people. R' Moshe is also not bothered by the fact that gentiles conduct their weddings in their churches, because we also (**להבדיל**) *daven* in our *Shuls*, despite the fact that gentiles pray in their churches.

A Lesson Can Be Learned From:

A certain couple was having domestic problems, but the husband maintained that peace between them would soon be achieved. The wife's family, extremely sly people, told the husband that in a remote place in Poland there was a *Mekubal* with special spiritual insight, and that he had told them that for certain reasons this marriage could not succeed, but if he gave his wife a *Get*, he could remarry her, and the second marriage would be more successful than the first. The next day, the husband divorced his wife, but before he could remarry her, she and her family fled from the city. The husband complained about the trick to R. Yitzchak Elchonon Spektor, arguing that he had only given the *Get* in order to remarry her. As such, the *Get* was not final and did not sever their marriage completely, and should be *Posul*. However, R' Yitzchok Elchonon rejected that argument, because the husband clearly intended to follow the *Mekubal's* "advice" and give her a valid *Get* before remarrying her. Still, since the entire process was instigated by the wife's family's deception, the husband had clearly undertaken a mistaken divorce, since it was clear he had not wished to do so, but for the trick. Therefore, the *Get* was ruled *Posul*.

P.S. Sholosh Seudos sponsored this week by the Sheli family. A Hartzlich Mazel Tov to the Miller family upon the birth of a son. May they be Zoche to a Bris B'Zmano and much Nachas from all their children.

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