



	Candles	Mincha	DafYomi	Shiur	פרשת: ויצא	סזק"ש Shachris
Friday	4:10	4:20	7:30			9:24
Shabbos		4:10	3:45	4:05	9:00	9:24
Sunday		4:25	9:00		7:45	9:25

IMPORTANCE OF

The *Gemara* (*Berachos* 29b) states that when one sets out on a journey, he must say *Tefilas HaDerech*. If so, when *Rashi* explains the words of the *Posuk*: ויפגע במקום as referring to Yaakov having *davened*, and concludes that Yaakov established the *Tefilah* of *Maariv*, why could the reference to *Tefilah* not have been *Tefilas HaDerech*, that Yaakov *davened* on his journey? The *Gemara* (*Chulin* 91b) notes that the words: וילך חרנה come before ויפגע במקום, implying that Yaakov went straight to Charan. The *Gemara* asks how Yaakov could have gone directly to Charan, and yet, afterwards, spend the night in Luz/Beis Keil which was in *Eretz Yisroel*? The *Gemara* answers that after Yaakov had reached Charan, he realized that he had passed the spot where his fathers had *davened*, without stopping himself to do so. He thereupon turned around and went back to the spot of the future *Beis HaMikdash* in order to *daven*. (Hashem helped to speed him up by contracting the land.) As such, it is unlikely that the *Tefilah* which Yaakov now said, after all that traveling, was still *Tefilas HaDerech*, and it is more likely that it was a new *Tefilah* – *Maariv*. *Rashi* explains the words וילך חרנה to mean that Yaakov set out to go to Charan, not that he actually went straight there like the *Gemara* says. As such, Yaakov could very well have said *Tefilas HaDerech*, and probably did. However, even if Yaakov had said *Tefilas HaDerech* when he set out on the road, the *Posuk* of ויפגע במקום וילך שם is clearly referring to a night *Tefilah*, which *Rashi* points out is *Maariv*.

QUESTION OF THE WEEK:

Where would one have to repeat the *Maariv Shemona Esrei* because he made a mistake, then make the same mistake on the following night (and it's still a mistake) but not have to repeat the *Shemona Esrei*, and then make the same mistake the next night and have to repeat the *Shemona Esrei*?

ANSWER TO LAST WEEK:

(When does the *brocho* differ on a beverage between cold and hot?)

The *Mishna Berurah* (אור"ח 202:42) states that one does not recite a *brocho* when drinking water for health purposes, rather than to quench one's thirst. However, the *Iglei Tal* (אור"ח 18:12) rules that when one drinks hot water to enjoy its heat, one must recite a *brocho*, even though he was not thirsty.

DIN'S CORNER:

If someone, without regard for *Halacha*, donated his body to science, such that the body will be used, and never buried, his heirs may ignore his wishes and bury him immediately. However, if his arrangement had been such that after his body was "used", it would be buried, the scientific use may be allowed. If the deceased's intentions were להכניס against the *Halacha*, there is no obligation to bury him unless the heirs would be embarrassed. (*Teshuvos V'Hanhagos* 3:368)

DID YOU KNOW THAT

The *Mishna* (*Moed Katan* 8b) states that one may not marry on *Chol HaMoed* because it brings him joy. The *Gemara* explains that אין מערבין שמחה בשמחה precludes him from mixing the joy of marriage with that of *Yom Tov*. *Tosafos* says that the concept of אין עושין מצות חבילות – one may not "pile on" *mitzvos*, as if they were a burden, and is derived from מלא שבוע זאת (finish the week of Leah's marriage before marrying Rochel). The *Rambam* (אישות 10:13) rules that one may marry "נשים רבות כאחת ביום אחד" – many women, as one, on one day, but he must rejoice with each separately as is appropriate for her (i.e. בתולה - 7 days; בעולה - 3 days) and may not mix one שמחה with another. The *Sforno* (62:2) asks, if one may marry several women together on one day, and conduct the שמחה for each on other days, why cannot one marry on *Chol HaMoed*, and conduct the שמחה after *Yom Tov*, so as not to mix the שמחה of marriage with *Yom Tov*? The *Mishna* (*Negaim* 3:2) states that if a נגע appears on a *Chasan*, he is allowed to complete the 7 days of celebration without examination by a *Kohen*; if a נגע appears on someone during *Yom Tov*, he may also complete *Yom Tov* without examination. Since 7 days are mentioned for a *Chasan*, this implies that there is a *Takanah* for every *Chasan* of 7 days of celebration, regardless of whom he marries. Thus, the *Chasan* has an obligation to celebrate (משתה) for 7 days, and he has another obligation to rejoice with his wife (שמחה) for either 3 or 7 days. The *Gemara* (*Sotah* 8a) prohibits two lepers from being purified together, two *Sotahs* from being given water together etc., as cases of מצות חבילות. However, the *Gemara* (*Pesachim* 102b) allows one to recite both *Kiddush* & *Havdalah* over one cup of wine, as they are connected. As such, one would also be permitted to marry many women together, and conduct his 7 days of משתה concurrently for all, while each of the women would require her own separate שמחה with him. But regarding *Chol HaMoed*, his 7 days of משתה is at odds with *Yom Tov*. Pushing off the שמחה with her until after *Yom Tov* will not help.

A Lesson Can Be Learned From:

There was a young, very stubborn man who had been resisting all *Kiruv* attempts. One day, as he was walking in the late afternoon, he passed a *Shul* that had only 9 men for a *Minyan*. When one of them asked the young man if he could step in and be their tenth, the young man had no idea what they were talking about. When they explained to him that it was for *Tefilah*, he adamantly refused. One of the 9 was a wise man, familiar with the language that "works", and he explained how they "needed" him to "help" them, and slowly, the young man was convinced to come inside. As he watched the other 9 swaying, he realized that they had Someone to turn to in their time of need, unlike him, who was all alone. Eventually, this thought accomplished what all the *Kiruv* campaigning could not.

P.S. Sholosh Seudos sponsored by the Tyberg/Schoenfeld families.