



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: לך לך	סזק"ש
Friday	4:24	4:36	7:45				9:09
Shabbos		4:24	3:40	4:05	9:00		9:10
Sunday		4:36	5:10		7:30		9:11

### IMPORTANCE OF ....

The Gemara (Berachos 3a) states that R' Yosi once stopped while traveling and entered one of the ruins of Yerushalayim to daven. Eliyahu HaNavi came by, waited until he finished and then said to him: שלום עליך רבי (Peace unto you, my teacher), to which R' Yosi replied in kind: שלום עליך רבי ומורי. The *Iyun Yaakov* asks why R' Yosi did not greet Eliyahu first, as the Mishna (Avos 4:20) advises one to do. He answers by reference to the Gemara (Megilah 3a) which describes how Yehoshua was laying siege to Yericho when he met a man and bowed to him. The Gemara asks how he could have done that, in light of R' Yehoshua b. Levi's advisory that forbids one to greet someone at night with the word שלום, which is one of Hashem's names, for fear he might be a demon (שד). He should certainly not bow to him! The Gemara answers that the man had already said to Yehoshua: אני שר צבא ד' - that he was an officer in Hashem's army. Maybe he was lying? The Gemara answers that a demon does not mention Hashem's name in vain. Tosafos adds that this is only applicable where demons are prevalent, such as at night, in rural areas. However, in a city, even at night, one need not suspect their presence. Therefore, R' Yosi, who was in a חורבה (ruin), a place rife with demons, correctly hesitated before greeting Eliyahu, until Eliyahu himself greeted him with the word Shalom, one of Hashem's names. The Ritzva notes that it was only after the 4<sup>th</sup> מלאך spoke to Hagar, that she finally responded, calling out to קל ראי - G-d of Vision. The first 3 had not mentioned Hashem's name and she suspected them of being demons. Only the 4<sup>th</sup> one had said: כי שמע ד' אל עניך.

### DID YOU KNOW THAT ....

The Gemara (Gittin 50a) states that when a creditor collects real property (land) as payment for a debt, the Torah required that he accept an inferior grade of property (זיבורית). This is derived from: בחוץ תעמוד - where a creditor is bidden to stand outside the debtor's home and wait for his collateral, and Ula notes that a debtor always offers the most inferior goods for such a purpose. However, to ensure that creditors would be willing to lend money, Chazal upgraded their right to collect from medium quality property. The Gemara raises a question from a statement by Avram of Choza'ah that when collecting from orphans, one may only collect from inferior property. The Seder HaDoros changes the גירסא in the Gemara to read Avimi of Choza'ah instead of Avram, and the MaHaritz Chiyes suggests it may be because of the Posuk: ולא יקרא עוד שמך אברם, from which the Gemara (Berachos 13a) derives that one who calls Avraham - Avram, transgresses an עשה and perhaps even a לאו. The Beis Shmuel, in listing the correct spellings of men's names for Get purposes states that the name Avram is always rendered Avraham, because that is where they all come from. However, the MaHarShal notes that if a mother wishes to name her son Avraham, after her father, but the husband's name is Avraham, and she therefore names the son Avram, it may remain as such. Perhaps Avram of Choza'ah had such a reason. Similarly, the Minchas Yitzchok (4:30) writes that even those who are strict have no problem using Avram or Avreim'l as a shortened "nickname" of Avraham. Aside from the Magen Avraham (אר"ח 156), no Posek rules it as an איסור.

### QUESTION OF THE WEEK:

Where would an item made from material that is מותר בהנאה to Jews, be permitted for use only where owned by non-Jews, but not where the item and material are owned by a Jew?

### ANSWER TO LAST WEEK:

(With which brocho can one only be יוצא by answering Amein?)

The Biur Halacha (219:4) states that if one wishes to give thanks to Hashem for having saved someone else, he should say Birchas HaGomel in front of him with the words: שגמלך כל טוב instead of שגמלני. The beneficiary answers Amein and is thereby יוצא, even though he could not actually say that brocho (שגמלך) himself.

### DIN'S CORNER:

If one is standing on a line (e.g. in a store) and a Talmid Chochom walks into the room and gets on the line behind him, one is obligated to give up his better place on the line to the Talmid Chochom. This is derived from the Shulchan Aruch (י"ד 234:4) which rules that if a Talmid Chochom has merchandise to sell, he is to be allowed to sell all of it before another merchant can begin selling his, so that he can get back to learning Torah as soon as possible. However, one must give up one's spot on the line only if the Talmid Chochom showed up sporadically. If he comes regularly, the חיוב does not apply. (Teshuvos V'Hanhagos 2:532)

### A Lesson Can Be Learned From:

In June, 1862, a Northern Jewish soldier received a telegram from his dying mother in New Haven, asking that he come to her immediately, as she felt her hours were numbered. The soldier showed the telegram to his commanding officer and requested a week's leave. The officer refused, explaining that it was a critical time and every soldier was needed. The soldier agonized for three days and then went AWOL. He was arrested at his mother's bedside and sentenced to death for desertion. The mother contacted a Mr. Wolf and asked him to help. Mr. Wolf approached the Secretary of War who said that as he himself had signed the sentence, only the president could overturn it. Mr. Wolf enlisted the help of Thomas Corwin and the night before the scheduled execution, they got in to see President Lincoln. Mr. Wolf felt tongue-tied so Corwin explained the situation. Lincoln shook his head, saying that he was already under fire for pardoning too many such crimes. Mr. Wolf's tongue freed itself and he pleaded for over an hour, fainting with exhaustion at the end. When he awoke, a teary-eyed President Lincoln said to him "I don't see how I can refuse your heart-rending plea on behalf of another Jew. Do I not also have a Jewish name, Abraham? Am I not, in a respect, also a Jew?" The execution was postponed and then cancelled. The soldier was present as his mother died 3 days later.

**P.S.** Sholosh Seudos sponsored this week by the Schoenfeld family.