



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח סוק"ש Shachris
Friday	4:33	4:43	7:30		9:43
Shabbos		4:33	4:00		9:43
Sunday		4:43	5:00		8:00 9:43

## IMPORTANCE OF ....

The *Gemara* (*Avodah Zarah* 13a) states that one may leave *Eretz Yisroel* [only] for the purpose of studying *Torah* with a teacher who is *Chutz LaAretz*, or to marry, and only temporarily. *Tosafos* says that it is permitted for these two *mitzvos*, which are very important, but quotes the *SheiLtos* who says that these are "minor" *mitzvos*, and one may certainly leave temporarily for many other *mitzvos* that are more important. The *Gemara* (*Moed Katan* 14a) discusses the *Heter* to shave for one who arrives from overseas on *Chol HaMoed*. R' Yehudah states that he should not be permitted to shave because he left *Eretz Yisroel* without permission. Rava suggests that all would agree that one may not leave *Eretz Yisroel* to explore and see the sights abroad, but all would also agree that one may leave *Eretz Yisroel* to seek a livelihood. The question is: may one travel for business when one already has enough to live on? R' Yehudah says no – it is like touring; the *Chachomim* say yes – it is included in livelihood. The *Poskim* also discuss whether one may leave *Eretz Yisroel* in order to visit the graves of *Tzadikim*. The *Yalkut* quotes R' Elazar HaModai who interprets the words: **ותעל שכבת הטל** as referring to the *Tefilos* of those who reside in the earth, like the dew. One who visits such graves, imploring the *Tzadik* buried there to pray on one's behalf, as Calev did, is deemed by the *Poskim* as having performed a *mitzvah*, and as such, one may leave *Eretz Yisroel* for such a purpose. After leaving *Eretz Yisroel* for a valid *mitzvah* purpose, may one stay away extra time, to do a little sightseeing? The *Gemara* (*Pesachim* 8a) states that in searching for *Chometz*, one need not stick one's hand in cracks or holes, to avoid the danger of a scorpion bite. Is he not engaged in a *mitzvah*, and thereby protected? The *Gemara* answers that he may also have a personal reason for searching in the hole, and he would then not be protected after the *mitzvah* ended. Perhaps here too, after the *mitzvah* of visiting the grave was completed, he no longer had an excuse to remain. The *Ateres Paz* (*אור"ח* 1:10) says he may, because the *Issur* is to leave, not simply to be away. Since his initial leaving was permitted, he may stay away a little more.

## QUESTION OF THE WEEK:

When would someone recite a *brocho* over two *Challos* (*Lechem Mishna*) and neither one of them would be eaten from?

## ANSWER TO LAST WEEK:

(Which grain must never be harvested with a scythe?)

The *Mishna* (*Peah* 4:4) states that one may not use a scythe or hoe to harvest *Peah* because of the many [poor] people who are present in the area and the risk of injury from such tools.

## DIN'S CORNER:

If a regular *Minyan* has only ten people, and one of them wishes to leave because the *Minyan daven*s too fast for him and he wants to *daven* with a different *Minyan* that goes slower, he may not leave, and he should *daven* according to his own pace, even if he ends up *davening* **ביחידות**. (*Teshuvos V'Hanhagos* 2:62)

## DID YOU KNOW THAT ....

The *Gemara* (*Taanis* 9b) relates that when Ulla visited Bavel, and saw how a basket of dates sold for one *zuz*, he commented that with food so plentiful and affordable, the Babylonians should be studying more *Torah*. After eating them, he developed a stomach ache and commented that with such dangerous food so easily available, it was a wonder that the Babylonians were able to study *Torah* at all. *Rashi* notes that stomach ailments come from eating many dates. One might suggest that when *Bnei Yisroel* arrived at Eilim, they were provided only with: **י"ב עינות מים ושבעים תמרים** – 12 wells and 70 date palms, perhaps because no one was expected to eat many dates. However, were these 70 trees intended to feed several million of *Bnei Yisroel*, sufficiently? The *Gemara* (*Berachos* 20b) states that the *Malochim* pointed out to Hashem that He favored *Bnei Yisroel*, despite the *Posuk*: **אשר לא ישא פנים**. Hashem responded, saying He was justified in favoring them, since the *Torah* only requires one to *bentsch* when he has eaten to satiation, and *Bnei Yisroel* are strict with themselves, and *bentsch* after eating [only] a *K'Zayis* (olive size) or a *K'Beitzah* (egg size). The *Meforshim* ask, should not Hashem have switched *K'Zayis* and *K'Beitzah*? It is a bigger *Chidush* to say that *Bnei Yisroel* are *machmir* to *bentsch* even after eating only a *K'Zayis*, which is much smaller than a *K'Beitzah*. The *Chasam Sofer* (*אור"ח* 49) suggests that when *Bnei Yisroel* are deserving, a *brocho* is found in their food, and they reach satiation after eating only a little. Still, the minimum amount constituting **אכילה** remains a *K'Zayis* or a *K'Beitzah*, except for *Birchas HaMazon*, where **ושבעת** (and you will be satiated) is the standard. *Bnei Yisroel* who are *machmir*, seek to avoid the possibility of a **ברכה לבטלה** by being careful to eat more than the satiating amount, up to a *K'Zayis*, or even a *K'Beitzah* before *bentsching*, so as to ensure that they have sufficiently performed **ואכלת**. Thus, perhaps 70 date trees might have once been satiating to *Bnei Yisroel*, since they all needed but a small amount. However, after complaining about the bitter water at Marah, they became undeserving and found that the few dates were no longer enough. This led them to characterize the bread eaten in Egypt as **להם לשובע**, lamenting the fact that they were no longer able to reach **שביעה** as easily as they once had.

## A Lesson Can Be Learned From:

A young lady visiting the dentist on the day before her wedding accidentally swallowed a needle which the dentist had put in her mouth. She was rushed to the hospital where several surgeons argued that the needle be removed surgically. The groom, having been apprised of the situation, wired a telegram to the *Chazon Ish* asking whether to postpone the wedding and/or agree to the surgery. The *Chazon Ish* replied that the wedding need not be postponed and no surgery should be performed. "The needle will come out by itself before the wedding". Sure enough, a telegram arrived at the home of the *Chazon Ish* the next day, stating: **המחט יצאה - מזל טוב** (*Mazel Tov*, the needle came out). When the story spread and news of the apparent **רוח הקודש** of the *Chazon Ish* reached his ears, he responded: "What **רוח הקודש**? When I was a young boy and hurt myself, my mother would say to me - Don't worry, it will heal by the time your wedding day arrives. I was simply applying my mother's good sense!"

**P.S.** Sholosh Seudos sponsored by the Zelcer family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים