



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:37	4:49	8:00		
Shabbos		4:37	3:45	4:15	9:00
Sunday		4:48	5:20		7:30

פרשת: לך לך

**IMPORTANCE OF ....**

The *Gemara* (*Sanhedrin* 91a) states that the African descendants of Canaan came before Alexander the Great with a claim against the Jews for having taken the land of Canaan from them. Even though they admitted that the *Torah* promised the land to Avrohom Avinu's descendants, the *MaHarsha* explains that their claim was based on the Jews having lost their right to it, upon being expelled into *Galus*. Geviha ben Pesisa rebutted their claim by pointing out that their ancestor (Canaan/Cham) was designated as a slave of Shem. As such, whatever the slave owns is automatically the master's. In fact, the Canaanites had been remiss in their duty to serve the Jews for many years. He added this last comment, not to be facetious, but because the *Gemara* (*Kidushin* 70b) brands anyone claiming ancestry from the Chashmonaim (*i.e.* Herod) to be a slave. *Tosafos* (*Yevamos* 45b) asks: doesn't the *Gemara* (*ibid* 48a) state that if one makes his slave *Hefker*, the slave goes free? If so, when Herod became king, wouldn't his Chashmonai master have been מייאש (given up hope) on having him anymore as a slave, and wouldn't that יאוש free him? *Tosafos* answers that the Chashmonaim never gave up hope, praying and waiting for his downfall. Still, by hinting to the Africans that they "owed" servitude to the Jews, Geviha was establishing that there had been no יאוש. *Rashi* states that when Avrohom left Ur Kasdim, the Canaanites were taking *Eretz Yisroel* away from the descendants of Shem. *Binyan Ariel* suggests that *Hashem* immediately promised Avrohom that his descendants would receive this land so he would not despair and be מייאש. Why then couldn't Lot's shepherds graze the sheep in this land, owned thus by the master of Cham? The answer is that the *Posuk* says later when the shepherds quarreled that both the Canaani and the Prizi were there. Prizi did not come from Cham. As such, Lot had no right to use their grass.

**QUESTION OF THE WEEK:**

Why is the city/place of עי referred to as והעי (and the עי) ?

**ANSWER TO LAST WEEK:**

(Is a promise to support a child and spouse binding after death or divorce?)

The *Rema* (60:3 חו"מ) rules that if one obligates to support a couple and one of them dies, he must continue supporting the survivor. The *Shach* and *Sma* concede however, that it might be proper to investigate his original intent.

**DIN'S CORNER:**

If after eating, one was unsure if he had said ברכת המזון, if he had eaten his fill he must *bentsch* again. If he had eaten less but at least a כזית, he should wash again, say המוציא over a כזית of bread and then *bentsch*. (*MB* 184:15) A woman faced with the same ספק does not *bentsch* again, but should say ברכת המזון in her mind, to herself. (*Yechave Daas* 6:10)

**DID YOU KNOW THAT ....**

The *Gemara* (*Kidushin* 13b) makes several attempts to establish a source for the rule that a husband's death permits his widow to remarry, concluding finally that it is derived from a סברה. The *Shoel U'Maishiv* (3:3:36) asks, why was it not derived from the *Posuk* describing how a *Kohen's* daughter returns home to her father's house to eat *Terumah* upon the death of her non-*Kohen* husband? If she were still connected to him somehow (such as if he had a brother), she would not be able to eat *Terumah*! A similar question is asked by the *Pardes Yosef* who cites Avrohom's remark that he would survive only if Sarah pretended to be his sister. Does this not imply that his death would free her from marriage? *Tosafos* asks why it is not simply derived from *Get*, which frees her to marry anyone, but not a *Yavam*; certainly death, which frees her to marry the *Yavam*, should free her to the world! The *Pilpulta Charifta* points out that *Tosafos'* suggestion would only work where there were no children, because only then would a widow be permitted to marry a *Yavam*. Therefore, we can easily explain the *Gemara's* question as seeking a source for death with surviving children. As such, there would be no point in deriving that death frees her to marry from Avrohom's remark to Sarah, because they had no children, and the *Gemara* was not asking about such a case. So too, the suggestion of the *Shoel U'Maishiv*, that a source be derived from the *Kohen's* daughter is similarly disposed of, since the *Posuk* describing her return to eat *Terumah* in her father's house is effective only where she had no children from her non-*Kohen* husband.

**A Lesson Can Be Learned From:**

A *Meshulach* visited the home of a doctor and received a respectable donation. Before he left, the doctor told him that he would be willing to donate 10 times that amount if the *Meshulach* could explain to him why *Chazal* said: טוב שברופאים למהניום - the best doctors are [slated] for Gehinom. The *Meshulach* was unable to explain it but when he returned home and told the story, a local *Talmid Chochom* set out for the doctor's home, and offered the following פשט: A doctor saves lives, but unfortunately not all the time. Therefore, the doctor will go first to Gehinom for those he loses and then receive שכר for those he saved. The host-doctor objected to this, as saving lives is a חסד while losing lives is beyond his control - an אונס! The *Talmid Chochom* replied, not if he is negligent. The doctor countered: but *Chazal* say: טוב שברופאים - the best doctors, not the negligent ones! The *Talmid Chochom* gave up and left, depressed. A simple Jew heard of this and visited the doctor, explaining "The *Posuk* says: לא תצא הרעות - that even tragedies or misfortunes, all of which come from *Hashem*, can never be called bad, but must be viewed as good. If sometimes, a doctor decides not to operate or attempt a risky treatment where it is warranted, out of a misguided sense of רחמנות, he may think he is being good, but such goodness will certainly land him in Gehinom."

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

This issue is dedicated by the Weinstock family:

לע"נ בריינא ב"ר משה

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