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5780/2019 Parashath Lekh Lekha

5780 פרשת לך-לך

Lekh Lekha: Did Abraham Not Have Enough Faith?

וַיְהִי רָעָב בְּאֶרֶץ וְיִרְדָּאֲבָרָם מִצְרַיִם And there was famine in the land and Abraham descended to Egypt (Bereshith 12:10). G-d promised Abraham Abinu, 'a"n, that he would become a great nation and that he would be blessed. So how do we understand the fact that as soon as famine struck the land, Abraham Abinu left the land of Cana'an. Did he not believe that G-d would sustain him? After all many others remained there.

In the Ethics of the Fathers it says that the world stands on three pillars: Torah, service to G-d and the practice of kindness. Until the giving of the Torah, the entire world stood on only one pillar, that of the practice of kindness (*Gemiluth Hasadim*), which was the loving kindness of Abraham Abinu, 'a"n, who would spread his kindness to the whole world. Through his kindness he would draw people closer to G-d, to know and to serve Him

Knowing that without his kindness the world would cease to exist, Abraham Abinu, 'a"n, realized that by staying in Cana'an (the Land of Israel) he would not be able to practice his loving kindness towards thousands of people without any food. While he had no doubt that G-d would provide for him personally, this would not help with his reaching out to the others. That is why he left Cana'an for Egypt where he knew that there was sufficient food to continue his life's work.

(See Alshikh,
Parashath Lekh Lekha)



מדרש בן איש חי
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When There Is No Wine for Shabbath Morning

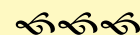
Unlike Friday night when, if there is no wine available, one makes Qiddush on the bread, if one does not have wine to make the Qiddush on Shabbath morning, one should preferably not do it on the bread. The reason for this being that the Qiddush made on Friday night contains a special Berakha (blessing) of sanctification of Shabbath but the Qiddush of the morning does not. As such, if one were to wash for bread in the morning and make the Qiddush over it, it would appear to be just an ordinary meal of the type that we make every day, and will not be recognized as being made specially for Shabbath.

Instead, one should make it over Hemar Medinah (a beverage which is commonly drunk in that location, such as beer). It is done as follows:

One first does Ne'ilath Yadayim, then takes the cup in one's hand containing a Rebi'ith of Hemar Medinah and recites the verses of the morning Qiddush followed by the blessing of Shehakol. One then drinks *Melo Lughmaw* (a cheekful). After that the blessing of Hamoshi is recited on the bread.

If one has neither wine nor Hemar Medinah (or one is unable to drink it because of the alcohol content), after Ne'ilath Yadayim one only recites the verses that one normally recites in the morning Qiddush, says the blessing of Hamoshi on the bread, and breaks and eats it.

(See Shulhan 'Arukh 272:9 with Rama. Ben Ish Hai, 2nd year, Bereshith, 28)



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Why We Delay Praying for Rain in the Diapora, and If One Erred

If, during the summer months, one says Barekh 'Alenu (or Ten Ṭal Umaṭar in the Ashkenazi custom), instead of Barkhenu, one must go back according to the rules prescribed for this.

If one says Barekh 'Alenu (or Ten Ṭal Umaṭar), however, during the period after Shemini 'Aṣereth and sixty days after the Tashri equinox (Tequffa), or before the 7th of Ḥeshwan in the Land of Israel (see *Barekh 'Aleinu (Ṭal Umaṭar) According to the Solar Calendar*), one does not go back. The reason being that this period of time is considered to be appropriate to ask for rain, but because of the concern of the Ḥakhamim, z"l, for those who went on the Pilgrimage to Jerusalem on Sukkoth, the prayer for the rain was delayed to the 7th of Ḥeshwan in the Land of Israel.

The reason why in the Diaspora the prayer of Barekh 'Alenu (Ten Ṭal Umaṭar) is delayed till sixty days after the Tequffa (which corresponds to December 4 or 5) is because water is plentiful outside the Land of Israel and the need for this prayer is less great.

(See Maamar Mordekhai [Eliyahu], Hilkhoth Ḥaggim, 56:9. Sefer Hattodaah)

How Many Windings on the Şişşith?

How many windings should there be on the fringes of the Şişşith? There are those who do a total of 26 which is the Gematria (value in Jewish numerology), of G-d's ineffable Name. They are done in accordance with the Gematria of each letter of G-d's Name: 10-5-6-5. Each set is separated by two knots, with two knots tied both before and after the set.

The majority custom, however, is not like that. According to Rabbenu the Ari, z"l, in Sha'ar HaKawwanoth, there should be 39 windings, which is the Gematria of Hashem Eḥad (G-d is One). They are wound in the following order: 7-8-11-13. Here too, each set separated by two knots, with two knots tied both before and after the set.

There are those who do 39 on the Ṭallith Gadol and 26 on the Ṭallith Qaṭan. The prevalent custom, however, is to do 39 on both the Ṭallith Gadol as well as Qaṭan.

(Shulḥan 'Arukh, 11:14. Ben Ish Hai, Parashath Lekh Lekha, 1st year, Oth 1. Dibrei Mordekhai, Parashath Shelaḥ Lekha, Halakha BaParasha)

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