



	Candles	Mincha	DafYomi	פרשת: בא	
				Shiur	Shacharis
Friday	4:42	4:54	7:45		
Shabbos		4:42	3:50	4:20	9:00
Sunday		4:59	5:30		7:30

IMPORTANCE OF

The *Rambam* (9:7 קרבן פסח) rules that when the *Torah* forbids a *שכיר* or *תושב* (who are non-Jews) to eat from the *Korban Pesach*, the prohibition is directed not at them, since they aren't bound by the *Torah* (*Kesef Mishna*) but rather at a Jew who would feed them. Similarly, the prohibition against a *בן נכר* (apostate Jew) *a.k.a.* *מומר* is also directed not at him, but at a Jew who would feed him. The *Minchas Chinuch* asks why the *Rambam* seemingly absolved the apostate Jew of wrongdoing by restricting the *לאו* to the one who feeds. A *מומר* is different than a non-Jew since he is also bound by the *Torah* ! The *Rambam* (9:1 מלכים) states that Adam was commanded by *Hashem* to observe 6 *mitzvos*. Noach was given an additional *mitzvah*. Avrohom was given more, as were Yitzchok and Yaakov. In Egypt, Amram was also given *mitzvos*, until Moshe came and the *Torah* was completed by him. *Pachad Yitzchok* explains that although both Amram and Moshe received *mitzvos* in Egypt, Moshe's were characterized as completing the *Torah* because they were tied to *יצאת מצרים* and the transition of *Bnei Yisroel* into a nation. As *Rashi* (*Yevamos* 46a ד"ה באבותינו) explains, upon leaving Egypt, the Jews also converted from the status of *Bnei Noach* in order to receive the *Torah*. The *Tosefta* (*Pesachim* 8:11) says that in Egypt, if one did not fulfill the *mitzvah* of *Korban Pesach*, he was not punished with *Kares*. This was because any *מומר* who did not participate in a *Korban* that night was killed by the *משחית*. Therefore, since all of Moshe's *mitzvos* in Egypt were uniquely designated by the attribute of facilitating *יצאת מצרים*, the only people that the *לאו* proscribing a *מומר* could apply to would be those who would later feed a *מומר*, as they themselves experienced *יצאת מצרים*. However, since no *מומר* himself left Egypt, the meaning of the *לאו* could not apply to him.

QUESTION OF THE WEEK:

If a *Goy* who keeps *Shabbos* is *חייב מיתה*, wouldn't we be doing a *mitzvah* to save him by asking him to do a *מלאכה* for us ?

ANSWER TO LAST WEEK:

(Is *laining* ישראל instead of העברים in the 3rd *Posuk* during *Mincha* invalid?)

הר צבי (1:66 אור"ח) rules that reading 2-1/2 *Pesukim* correctly is the equivalent of 3 *Pesukim* and is sufficient for *Mincha*, where *laining* is not to be משלים the *Torah*, as it is during *Shacharis*.

DIN'S CORNER:

If one drinks wine during a meal, he must recite a *brocho* over it, even though he has washed and eaten bread, because wine is so חשוב, it does not become secondary to the bread. Once one has said a *brocho* over wine, one need not recite another *brocho* over another liquid, provided the other liquid was on the table or one had it in mind when saying הגמץ. (see *Mishna Berurah* 174:1-3)

DID YOU KNOW THAT

The *Mishna* (*Avos* 2:6) quotes Hillel's remark to a skull floating on the river, that it had been drowned because it had drowned another, and that those who drowned it would also drown for having done so. The *Chasam Sofer* (*Kovetz* 18) says that Hillel's observation mirrors that of the *Ramban*, who explains that if Pharaoh's motivation in enslaving the Jews had been to fulfill the will of *Hashem*, then Pharaoh would have been compared to the *Sanhedrin*, who justifiably meted out sentences, even of death, on guilty sinners. However, since his intentions were cruel, he was punished, even though the *Bnei Yisroel* still received their due through him. So too, even though the skull deserved death for a prior drowning, its executioners would also drown for their inappropriate motive. The *Magen Avraham* (603 אר"ח) cites a *Teshuvah* from the *MaHaril* (45) where a woman woke up one morning to find her infant with her in bed, lifeless, apparently by her hand. She had planned to move him to his crib after feeding him, but wanted him to fall asleep first. The situation was deemed close to *מזיד*, requiring a *כפרה*. The *Chasam Sofer*, in considering a similar case, determined that the wife had instructed her husband that when he finished learning, he should remove their month-old son from the crib and place him with her, since her bed was bedecked with signs and *Pesukim* to serve as a *סגולה* to protect the child from *כישוף* (sorcery). Although she was responsible for his death, the fact that her intent was to protect him was a significant mitigating factor. The *Gemara* (*Shabbos* 61b) notes that not all people are helped by a *קמיע* (amulet), suggesting that the child may have died through *כישוף* after all, despite the mother's precautions. As such, she is not liable *בדין*, but as the tragedy happened to her, she should undertake a regimen of *כפרה*.

A Lesson Can Be Learned From:

In the mid-1800's, the poverty-stricken residents of Yerushalayim were invaded by missionaries whose vast resources of material assistance posed a serious threat to the Jews' spiritual well-being. The missionaries established a hospital, providing doctors' services and medicine free of charge. Some Jewish activists decided to form an organization to fight the influence of the missionaries, calling it *Bnei Yisroel*. The leaders of the organization were concerned that to be successful, they had to welcome irreligious elements into the group, since they had influence with the Turkish government. When R' Yehoshua Leib Diskin heard about this, he advised them as follows: "We have a tradition handed down from the scholars of Brisk, that no fraternal societies be formed, except for a *Chevra Shas* or *Mishnayos*. This is because any group not grounded in *Torah* will succumb to alien influences. Even the *Chevra Kadisha* was obligated to attend a *Shiur* everyday. If you wish to be successful, you too must form a daily *Shiur* and require all group members to attend. After a while, you will see the irreligious members start to withdraw, on their own."

P.S. Sholosh Seudos sponsored this week by the Werberger family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי