



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	4:19	4:31	7:45			9:40
Shabbos		4:19	3:20	4:00	9:00	9:41
Sunday		4:35	5:00		7:30	9:41

IMPORTANCE OF

The Gemara (Sanhedrin 58b) states that if a non-Jew hits a Jew, the non-Jew's punishment is to be killed. This is derived from the Posuk: **ויפן כה וכה וירא כי אין איש ויך את המצרי**. The Meforshim ask why the Gemara bothered to begin with the first half of the Posuk (איש) when the actual derivation would seem to come from only the words: **ויך את המצרי**? The Chadrei Torah suggests that from the words **ויך את המצרי** alone we would not know that a non-Jew is executed for hitting a Jew. Since the Egyptian in question was also guilty of adultery with Aviram's wife, perhaps that was why Moshe killed him. However, the Mizrachi writes that non-Jews are not obligated in the mitzvah of **וחי בהם** - preserving their own life in fulfilling mitzvos. Thus, they would be required to be **מוטר נפש** for any mitzvah they had to do. Therefore, if the Egyptian was in fact guilty of another crime, Moshe should have executed him without looking in both directions, without a thought of danger. However, from the fact that Moshe looked both ways beforehand, we see that Moshe and the Jews had already become *Bnei Yisroel*, and were no longer themselves *Bnei Noach*. (Had they still been *Bnei Noach*, the Egyptian would have done nothing fatal in hitting Aviram, who was a *Ben Noach*) Therefore, the Gemara brings the first half of the Posuk to derive that a non-Jew is **חייב מיתה** for hitting a Jew. Since Moshe looked both ways to fulfill **וחי בהם**, we see that the Jews had become *Bnei Yisroel* and that this status forms the basis for the Gemara's reason for Moshe's execution of the Egyptian.

QUESTION OF THE WEEK:

Which pot renders only certain types of edible food cooked in it **אסור** to eat, and there is no aspect of Pesach or **בחלב**?

ANSWER TO LAST WEEK:

(Where do we derive that **ביטול** occurs with 60 times?)

The Meforshim write that the Gematriya of **המטה** (Yaakov's bed) is 59, which indicates that Yosef's visit to him relieved him of 1/60 of his illness, leaving 59 parts. Since Yosef now had the 1/60 in him but did not become ill himself, clearly, that one part in 60 becomes **בטל**.

DIN'S CORNER:

One may instruct a non-Jew on *Shabbos* to remove or deposit items in a refrigerator even if a light will go on when he opens the door. While the refrigerator door (and light) is open, it is also permitted to inform the non-Jew that if no steps are taken to remove or disable the light bulb, the Jew will be unable later to open the refrigerator (as a hint). One may also instruct the non-Jew to turn on and use hot water, even if doing so will cause the boiler to cook more water. (*Shemiras Shabbos K'Hilchaso* 1:31)

DID YOU KNOW THAT

The Gemara (Yevamos 80a) states in R' Avahu's name that since a child born after an eight month pregnancy is not categorized as viable, one may not do things for it that one may only do for live people, until the child reaches the age of 20. Rebbi defines an 8-month child as one whose hair and nails are unfinished, signs that the child did not complete development (after 7 months), while R' Shimon b. Gamliel opines that if the child manages to last thirty days, he is viable. The *Shulchan Aruch* (א"ח 330:7) rules that one may not be **מחלל שבת** for an 8-month child unless its hair and nails are complete. The *אמרי יושר* (2:177) considers whether a child born after 6 months and placed in an incubator is eligible for the benefits of viability. He quotes the opinion of the *Meiri* (*Shabbos* 137a) that although an 8-month child without hair must live until 20 to be declared viable, that is only in matters such as **חליצה** and **יבום**, where a potential **יבמה** must wait until her child reaches 20 to know if she is **פטורה** from **יבום** and may remarry. However, one may be **מחלל שבת** for even such a child once it reaches 30 days. Therefore, a 6-month child, similarly premature, should also benefit from this distinction and one may be **מחלל שבת** for such a child if it continues to live for 30 days upon emerging from the incubator. The *Midrash Tanchuma* comments on the words: **מי שמך לאיש** that Moshe Rabbeinu was less than 20 years old at the time of his encounter with Dasan and Aviram, as they criticized him for not yet being an **איש**. The *Minchas Yitzchok* (4:123) asks why Moshe would not have qualified to be an **איש** at the age of 13, like everyone else. However, as *Rashi* points out, Yocheved hid Moshe for 3 months because he was born after a 6-month pregnancy, and the Egyptians came looking at the end of nine months. As a 6-month "preemie", he would not attain full acceptable viability until 20, at which time he would be an **איש**.

A Lesson Can Be Learned From:

A man, davening before the Amud in the Shul where the Brisker Rav (Gri"z) davened, said Kadish and included the words: .. **ויצמח פורקניה**. He noticed that the Brisker Rav did not answer Amen to those words. When he asked why, the Rav explained to him that where the Rambam lists all the Tefilos to be said, he includes Kadish, which contains the words: .. **ויצמח פורקניה וכו'**. However, the Rambam then details the spots following where Amen must be said, and **ויצמח פורקניה** is not among those. The Shliach Tzibur then asked, "If the Rambam says one should include **ויצמח פורקניה** in Kadish, why then does the Rav not do so?" The Rav smiled and answered brightly, "Including **פורקניה** was part of the Rambam's Nusach which is Nusach Sefard. We, however, daven Nusach Ashkenaz, which does not include those words".

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