



| | Candles | Mincha | DafYomi | Shiur | פרשת: שמות | סזק"ש Shachris |
|---------|---------|--------|---------|-------|------------|----------------|
| Friday | 4:23 | 4:33 | 7:30 | | | 9:42 |
| Shabbos | | 4:23 | 3:30 | 4:05 | 9:00 | 9:42 |
| Sunday | | 4:35 | 5:00 | | 7:30 | 9:42 |

IMPORTANCE OF ...

The *Yerushalmi* (*Sanhedrin* 10:2) describes how the Shunamite woman informed Elisha that her son, the one she bore as a result of Elisha's *brocho*, had suddenly died. Elisha instructed his attendant Gechazi to take his (Elisha's) staff and place it upon the boy's face. Elisha added that while en route, Gechazi was not to speak with anyone, neither to greet, nor to respond to a greeting. Gechazi did not obey this instruction and, meeting someone on the way who asked where he was going, Gechazi replied (facetiously) that he was going to resurrect a child. As a result, when Gechazi arrived and placed Elisha's staff on the boy, nothing happened. When Elisha heard, he remarked to Gechazi that because he had not obeyed Elisha's instruction, he would be unable to even awaken someone who was merely asleep. The *Malbim* explains that Elisha told Gechazi not to speak with anyone so as to preserve the power that Elisha had generated towards him. Speaking interrupted the power's flow, cutting Gechazi off from its source and making him ineffectual. The *Torah V'Chaim* notes that when Moshe was shown the signs that he would need to establish his credentials with *Bnei Yisroel* and Pharaoh, it was only because Moshe himself had raised the question of: **והן לא יאמינו לי**. *Hashem* thereupon gave Moshe the signs, leaving it to Moshe's discretion how and whether to use them. Therefore, unlike Gechazi's instructions, Moshe was told: **בלכתך לשוב מצרימה ראה כל המופתים אשר שמתני בידך** - on your return trip to Egypt, recognize all the wonders that I have put in your hand. How/why were they put in his hand? *Hashem* was hereby giving Moshe total control over where and when to execute the **מופתים**, without having to check first or to rely on the uninterrupted flow of power from *Hashem*.

QUESTION OF THE WEEK:

Where might one be a *Mechalel Shabbos* (but not in **הוצאה** or *Techumim*) by standing still, but not if he moves?

ANSWER TO LAST WEEK:

(Where does physical appearance make a difference Halachically?)

In **טובך יביעו** (74 הל' שכנים), neighbors opposed the rental of a dwelling to a group of severely disfigured people on the grounds that their appearance would be potentially injurious to the fetus of an expectant mother. The landlord's argument of "Don't look if you are afraid" was not persuasive, as the *Ran* (*Nedarim* 32b) states that one's eyes and ears are generally not under his control. One will see what can be seen and hear what can be heard.

DIN'S CORNER:

One should not say a *brocho* over food or drink **לכתחילה** unless he is holding the food in his right hand. If the food was brought to him after the *brocho*, he must say the *brocho* again. Food that is **מוכן** (prepared) for him and under his control is an exception, such as where it is in a container in front of him, or where he plans to drink from a flowing stream of water. (*MB* 206:19)

DID YOU KNOW THAT ...

The *Gemara* (*Yevamos* 121b) relates that when the daughter of Nechunia the well-digger fell into a well, R' Chanina b. Dosa assured those concerned for 2 hours that she was still alive, and in the third hour he stated that she had safely ascended from the well. *Rashi* explains that in R' Chanina's opinion, one was able to survive under such conditions for only 2 hours. Since he believed that she would not die at the hands of that which was the object of her father's *mitzvah*, he stated that she must have been saved after 2 hours. The *MaHarit* (26 אה"ע) insists that an "hour" in this case cannot be that unit of time which equals 1/24 of a day, for one could not survive under water for 2 such hours. He therefore suggests that the length of this hour is really less, based on the *Gemara* (*Sotah* 11a) which discusses how the *Bnei Yisroel* waited 7 days for Miriam to recover from *Tzaraas* in the merit of her having watched Moshe Rabbeinu on the Nile for a **"שעה אחת"** - 1 hour. *Tosafos* points out the *Tosefta* which states that the measure of a reward must be 500 times the punishment. As such, since 7 days is far less than 500 hours, the "hour" which Miriam spent watching Moshe must have been only 20 minutes, where 500 such 20-minute periods equal just over 7 days. Therefore, the 2 hours during which Nechunia's daughter managed to survive were in reality 40 minutes. The *Chasam Sofer* (25 אה"ע) finds a *Remez* to the 20-minute hour in the words: **לדעה] מה יעשה לו** where the first letters form the word **מיל**, a distance commonly represented in terms of time, averaging approximately 20 minutes. Yet, he is reluctant to rely on such a figure Halachically, citing an alternative explanation of the *MaHarit* which suggests that Nechunia's daughter was only able to hang onto a rock outcropping within the well for 2 hours. However, if one is seen to fall into deep water and not emerge, unless he is a trained diver, we believe he will not survive more than a few minutes.

A Lesson Can Be Learned From:

The Gerer Rebbe occasionally visited the Rebbe of Sokolov, who was always delighted at the prospect. Once, when the Gerer Rebbe arrived and saw the elaborate preparations that had been arranged in his honor, he remarked that he feared he had no choice but to turn around and leave. Someone pointed out the *Gemara* (*Pesachim* 86b) which states that a guest is obligated to adhere to all of his host's wishes **"חרוץ מצא"**, except for when the host says to leave. As such, how could the Rebbe not go along with his host's arrangements? The Rebbe replied: "I understand the words of Chazal a bit differently. The Mishna (*Avos* 4:28) states that envy, desire and honor **מוציאין את האדם מן העולם** - drive a man out of this world. I will gladly comply with the Sokolover Rebbe's wishes. However where his wish is **"צא"** - asking me to go along with something that will be **מוציא** me from the world, Chazal have specifically relieved me of the obligation".

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