



	Candles	Mincha	DafYomi	Shiur	פרשת: שמות ש"ש Shachris	9:43
Friday	4:35	4:47	7:45			9:43
Shabbos		4:35	4:00	4:25	9:00	9:43
Sunday		4:50			7:45	9:42

IMPORTANCE OF

The *Gemara* (*Kesubos* 15a) derives from the *Posuk*: **וארב לו וקם** the rule that **כל קבוע כמחצה על מחצה** – anything in its established position does not become *Botel B'Rov*, but is deemed rather equivalent to the majority. For example, if a wall collapses on someone from a group of 9 gentiles and 1 Jew, we do not say that it was probably a gentile, but rather, we consider it to be 50-50 gentiles and Jews, and as such, we may be *Mechalel Shabbos* to dig him out. The *Gemara* (*Berachos* 28a) describes how an Ammonite *Ger* asked if he could marry a Jewess. R' Gamliel said No, based on the *Posuk*: **לא יבוא עמוני**; R' Yehoshua said Yes, since Sanheriv had mixed up all the nations and Ammon was no longer (**קבוע**) in its own land. As such, this *Ger's* lineage is *Botel B'Rov*. Had Ammon remained in their land, he/they would have been *Kavua* and not subject to *Bitul*. The *Midrash* (*VaYikra* 4:6) states that a gentile argued with R' Yehoshua b. Karcha that Jews should be *Botel B'Rov* vis-a-vis the rest of the world. R' Yehoshua asked him if he had children, and he replied that he did, and they caused him much difficulty at every meal, when each son would thank his own god, and they would end up fighting with each other over their different deities. R' Yehoshua told him that before attempting to dictate religion to the Jews using a *Rov*, the world would have to create uniformity among themselves. As a *Remez*, we find Eisav with only six family members, referred to in the *Posuk* as: **כל נפשות ביתו** (= plural) whereas Yaakov's 70 family members are called by the *Posuk*: **נפש יוצאי ירך יעקב שבעים נפש** (= singular, one soul). The *Bris Shalom* says that Yaakov and his sons could have remained *Kavua* in *Eretz Yisroel* and immune to the world's *Rov*. Still, even in Egypt, without being *Kavua*, their *Achdus* and loyalty to Hashem would always keep them from being *Botel* to the rest of the world who could not establish such uniformity.

QUESTION OF THE WEEK:

If one does not wish to carry on *Shabbos*, even with a kosher *Eruv*, what should he do if he sees an *Aveidah* (lost item) ?

ANSWER TO LAST WEEK:

(When is Halachic time measured from one's arising from bed ?)

The *Magen Avraham* (**או"ח** 157:1) explains that we often find on *Shabbos* and *Yom Tov* that *davening* extends beyond the sixth hour (*Chatzos*) which may result in some people, who haven't eaten, fasting past noon, which is *Assur*. Therefore, for this purpose, we measure the six hours from when each person arose from bed instead of from *Alos* (or *Neitz* according to the *Gra*).

DIN'S CORNER:

It is permitted to accept *Tzedaka* from a married woman today, even if she wishes to give a substantial amount, because women are more active and involved with the family's finances. However, if she says that her husband told her specifically not to give, but she wants to give anyway, it should not be accepted from her. (*Teshuvos V'Hanhagos* 4:219)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 54b) states that four people are obligated to recite the *Birchas HaGomel*: 1) one who travels across the sea; 2) one who travels across the *Midbar*; 3) one who recovers from an illness; and 4) one who was let out of prison. The *Biur Halacha* (219:1) elaborates upon the parameters of the last category, citing opinions which include only those in danger from serious life-threatening imprisonment, excluding those who were incarcerated only a few days or for monetary reasons. He also rejects the need for shackles, a requisite usually implied in the phrase: **אסירי עני וברזל**. The *Shiltei HaGiborim* (*Pesachim* 10) cites the *SMAg* who notes that we use three matzos during the *Seder* to commemorate the *Lachmei Todah* that were part of the *Korban* that one brought when freed from prison (e.g. Egypt). The *ShaCh* (*Yisro*) explains that the *brocho* recited by Yisro: **ברוך ד' אשר הציל אתכם** was in fact a *Birchas HaGomel* with which Yisro was trying to be *Motzie* everyone, upon their being released from Egypt. Yet, in Egypt, the *Bnei Yisroel* were technically not imprisoned - they were free to move about, as the *Pesukim* indicate (e.g. **ויפץ העם**) and still, a *Birchas HaGomel* was warranted. The **בצל החכמה** (1:19) derives from here that those who returned after World War II from work camps in Transylvania and Romania were also obligated in a *Birchas HaGomel*, even though they hadn't been *per se*, in life-threatening danger. However, isn't it clear that the *Bnei Yisroel* in Egypt were still under a constant threat of death, whether from the babies thrown into the sea, or from being worked **בפרך** ? Were those in the work camps under such a threat ? One may say that because many argue with the *Magen Avrohom* (**או"ח** 219:1) and hold that *Sakanah* is not a necessary ingredient for *Birchas HaGomel* that the camp returnees should still definitely say it.

A Lesson Can Be Learned From:

The Baal Haflaah, R' Pinchas Horowitz was the Rav in Frankfurt and as such, suffered occasionally from some members of the community. One of these critics was grilling him to discover if the rumors were true, that he had been recently to visit the Mezritcher Magid, the acknowledged leader of Chasidus at that time. The Baal Haflaah replied that it was true – he had been there. The man expressed surprise. "One such as you, a prominent Talmid Chochom and Rabbinic leader of German Jewry should have wasted his time on such things, and not feel Charatah (remorse) for it?" R' Pinchas said that he did in fact have Charatah. "Aha!" the man asked, "You now regret having traveled to Mezritch to see him?" "No" R' Pinchas replied, "I have Charatah that I traveled to see the Magid in a carriage instead of walking the whole way on foot and earning the tremendous *Zechus* that such an effort would have given me."

P.S. Sholosh Seudos sponsored this week by the Werberger family. The Chasan Bereshis Kiddush will also be (finally) given this week IY"H.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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