



	Candles	Mincha	DafYomi	Shiur	פרשת: בא	סוק"ש Shachris
Friday	4:58	5:08	7:45			9:38
Shabbos		4:58	4:20	4:45	9:00	9:37
Sunday		5:10	8:30		7:45	9:37

## IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 91a) states that when the Egyptians brought a claim before Alexander of Macedonia, demanding that the Jews return all the gold and silver they took away with them, Geviha b. Pesisa rebuffed them, characterizing the gold and silver as 430 years worth of slave wages. Yet, where the *Torah* introduces the concept of *העניקה* (severance gifting), the *Posuk* describes it as being based on the enslavement in Egypt, and the *Sifri* makes clear that what was taken from Egypt was a form of *העניקה*. The *Tzalach* (*Drashos* 40) states that the *Gemara* (*Kidushin* 17a) raises a question about *העניקה*. The *Torah* indicates that the reason for *העניקה* is to show appreciation for the *brocho* that the servant brought into the master's house. What if the servant did not bring a *brocho* into the house? Is there still an obligation of *העניקה*? Since the *Gemara* (*Sotah* 11a) describes how the cities of Pisom and Raamses, built by the enslaved Jews, sunk and were swallowed up by the earth, it would appear that Egypt was not blessed by the slaves' efforts. As such, the *Gemara* of Geviha b. Pesisa held that the wealth taken away from Egypt was clearly wages, while the *Sifri* held that *העניקה* was still required even where the servant did not produce a *brocho*. The *Chavatzeles HaSharon* suggests that *Bnei Yisroel* received both. The wealth "borrowed" from the Egyptians was properly deemed wages, which *Bnei Yisroel* were entitled to at the conclusion of the *שעבוד*, which was shortly before they left Egypt. However, they remained slaves of Egypt even after leaving, since Pharaoh had only given them permission to leave for 3 days. When the Egyptians drowned at the *Yam Suf*, the *Bnei Yisroel* lost their slave identity, entitling them to *העניקה*. This came to them then, in the form of *ביזת הים*. Thus they received both wages and *העניקה*.

## QUESTION OF THE WEEK:

What *mitzvah* may we not perform for another's benefit because, and only because he never performed it himself?

## ANSWER TO LAST WEEK:

(When could one pull on *Shabbos* from *Reshus* to *Reshus*, but not carry?)

The *Har Tzvi* (1:132) opines that according to the *Magen Avraham*, it should be permitted when something is just a few feet away from a *Reshus HaYachid*, to place a powerful magnet just inside the *Reshus HaYachid*, and "pull" the object in.

## DIN'S CORNER:

The *Magen Avraham* (*אור"ח* 189:1) rules that if a *Goy* is present at a meal with Jews, the *Issur* *לא תתנם* requires that instead of saying the phrase: *כן יברך אותנו כולנו יחד* during *Bentching*, we must add in 2 words - *כן יברך אותנו בני ברית כולנו יחד* so as not to bless the *Goy*. However, if the *Goy* understands that we are blessing him by inclusion in *יחד כולנו יחד*, then we may do so, anticipating reciprocity, and as such, we need not add in those two extra words. (*Arugas HaBosem* *אור"ח* 33)

## DID YOU KNOW THAT ....

The *Gemara* (*Pesachim* 86b) states that R' Shimon derives from: *אכל בבית אחד יאכל* that one *Korban Pesach* may not be eaten in two groups (*חבורות*). R' Yehudah disagrees, deriving from the words: *על הבתים* that one *Korban* can be eaten in different houses. The *Gemara* continues that if a group was sitting and eating the *Korban*, and someone then placed a *Mechitza* in their midst, they would thereby become two groups. According to R' Shimon, they may not continue to eat, whereas according to R' Yehudah, they may. The *Gemara* (*ibid* 64b) relates that Aggripas wished to know how many Jews were bringing a *Korban Pesach*, so he told the *Kohen Gadol* to keep count. After setting aside one kidney from every *Korban*, he found the number of kidneys to be 1,200,000, and since there were a minimum of at least 10 people signed up for each *Korban*, the number of Jews participating was at least 12 million. *Igros Moshe* (*אור"ח* 1:41) notes that it appears from *Midrash Eichah*, that the number of participants per *Korban Pesach* was much higher, which means that several or many families shared in each *Korban*. According to R' Shimon, since no *Mechitza* was permitted, this meant that many families, men and women, sat together in the same room and ate the *Korban*. According to R' Yehudah, even if a *Mechitza* were permitted, nowhere does R' Yehudah say that a separate *Chaburah* for men and a separate one for women had to have been formed. In fact, the *Mishna* (*ibid* 86a) states that a shy *Kallah* sitting among the *Chaburah* was permitted to turn her face away while eating, though that might seem as if she were separating herself from them. Clearly, she would not be so shy if she was only in front of her own family. However, in a *Beis HaKnesses*, a *Mechitza* is required *Min HaTorah*, and it must be at least 18 *Tefachim* high.

## A Lesson Can Be Learned From:

The *Chida* (R' Chaim Yosef Dovid Azulai) was a famous and respected Rabbinic presence, traveling often between Eretz Yisroel and Europe on communal and institutional matters. On one such trip, the *Chida* found himself on board a ship with an unscrupulous Jew who wanted the *Chida* to give him a certificate of Kashrus on his cargo of non-kosher cheese. When the *Chida* refused repeatedly, the businessman hired a few sailors who took the *Chida* out on deck in the middle of the night and threatened to throw him overboard unless he cooperated. Having no choice, the *Chida* wrote out a certificate stating that the cheese was kosher and signed it with his name, dating the certificate as having been written: *ג' לסדר וככה תאכלו אותו מתניכם חגורים בספר שמות*, תק"ג – the 3<sup>rd</sup> day of the week in which the words *... וככה תאכלו* are found in the *Parsha*, in the book of Shemos, 5513. When the ship reached Italy, the merchant displayed his *תעודה* and announced that he had kosher cheese from Eretz Yisroel. The local Rav, upon examining the *תעודה*, wondered why the *Chida* had included the words "*בספר שמות*" since everyone knew that the phrase *וככה תאכלו* was in *Parshas Bo*, in *Sefer Shemos*. On a hunch, he recalled that the word *שמות* was an acronym for *שנים מקרא ואחד תרגום*, so he looked up the *Targum*, which explains *חריציון יהון אסירין* (your loins bound) with the phrase: *חריציון יהון אסירין* (where the word *אסירין* means bound, and also forbidden). The matter was investigated and the fraud discovered.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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