



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא זק"ש Shachris
Friday	4:44	4:54	8:00		9:42
Shabbos		4:44	4:00		9:00 9:41
Sunday		4:55			8:00 9:41

IMPORTANCE OF

The *Midrash (VaEra 9:12)* states that R' Yehuda and R' Nachmeini disagreed over the *Makos* procedure that was followed in Egypt. One held that the Egyptians were warned for 24 days, and the plague itself lasted 7 days, while the other held it was the exact opposite. The *Midrash* later (10:6) derives from: **ויאמר למחר** that Moshe notified Pharaoh how "tomorrow" the plague of frogs would end, since that would be the last day of the 7-day plague, thus supporting the opinion which held that the plagues lasted 7 days. *Meforshim* ask why Moshe *davened* for the plague to end tomorrow, instead of asking tomorrow that it end immediately, as he did for the other *Makos*. The *Mishna (Idyos 2:10)* says that 5 things lasted 12 months, one of which was the 10 plagues. The *Raavad* notes that they began right after the decree forcing the Jews to obtain the straw themselves, which took place in the month of Iyar, which is when straw is found in the fields. The *Gemara (Shabbos 86b)* states that the *Torah* was given on Sivan 6; R' Yosi says it was Sivan 7. The *Gemara* establishes that everyone agrees that the *Torah* was given on *Shabbos*; they disagree over whether *Rosh Chodesh Sivan* was on Sunday or Monday. If *Rosh Chodesh Sivan* was on Monday (as the *Rabanan* hold), then on the previous year, it was Thursday, since there is a 4-day difference between years. Thus, the plague of frogs, which as the second plague, took place during Sivan, started on Thursday and ended 31 (24 + 7) days later, on *Shabbos*. The *Minchas Yitzchok* points out how the *Shulchan Aruch (או"ח 288:9)* rules that one may not cry out over misfortune on *Shabbos*, especially when he could have done so before *Shabbos*. As such, since Moshe cried out to Hashem (**ויצעק משה**) for the frogs plague to end, he would not have been allowed to do so on *Shabbos*, which was the last day of the plague. He therefore had to arrange it the day before, by *davening* that it end "tomorrow".

QUESTION OF THE WEEK:

When does the amount of a monetary obligation change depending on the medium used, i.e. cash vs. goods ?

ANSWER TO LAST WEEK:

(What is the difference between **לדוד מזמור** and **לדוד מזמור** ?)

The *Zohar (Beshalach 126)* states that when Dovid HaMelech said **לדוד מזמור** the *Tefilah* was on behalf of *Klal Yisroel*; when he said **מזמור לדוד** the *Tefilah* was on behalf of himself.

DIN'S CORNER:

During the first *Parsha* of *Krias Shema*, one may not make any unrelated movements or motions with his eyes, lips or hands, even if he stopped saying the words briefly. This includes *mitzvos* such as *Tzedaka* or rising for a *Talmid Chochom*. However, one may do what is necessary to enhance or increase *Kavanah*, such as to shush those making noise or to fix his *Talis* etc.. During the second or third *Parshios*, one may engage in a *mitzvah*, provided he does not lose concentration. (*Piskei Teshuvos 63:6:6*)

DID YOU KNOW THAT

The *Gemara (Sanhedrin 90b)* states that one source for *Techias HaMeisim* is the *Posuk*: **קמתי את בריתי אתם לתת להם את ארץ כנען** – Hashem promised the *Avos* that He will give them *Eretz Yisroel*. In order to fulfill this promise, the *Avos* will have to be resurrected. However, the entire *Eretz Yisroel* was divided in the time of Yeshoshua between the *Shevatim*. Where will there be something for the *Avos* to receive ? The *Smag (לאוין 276)* states that in future, the tribe of Levi will take a portion in the division of the land. How can this happen in direct violation of a *Posuk* in the *Torah*: **ונחלה לא יהי' לו בקרב באחי** ? The *GraCh (293)* writes that the division of *Eretz Yisroel* by Moshiach will not be done by or for the *Shevatim*. The *Rambam (שמיטה 13:11)* holds that the exclusion of Levi is tied directly to the subject of division to the *Shevatim*. As such, if the division by Moshiach will not be a *Shevatim*-division, then Levi, the *Avos* and even *Geirim* could be recipients. However, the *Rambam (Maaser Sheni 11:17)* excludes *Geirim* and freed slaves from the *Viduy* associated with *Maaser*, because the *Viduy* contains the phrase: **האדמה אשר נתת לנו** – the land which you [Hashem] gave us. Since *Geirim* or freed slaves cannot say this, they do not say the *Viduy*, though Levi does say it because they were given *Arei Miklat*. Why didn't the *Rambam* add that in future, when the land is divided in the time of Moshiach, *Geirim* and freed slaves will be able to say *Viduy* because they will get a portion of the land ? The *GraCh* concludes that the division is really *Shevatim*-based. However, there is an additional concept of property which ensures that whoever owns real estate in *Eretz Yisroel* will be able to hold onto it, despite the division. This is what the *Geirim* may keep.

A Lesson Can Be Learned From:

When R' Zusia of Hanapoli was a young man, he spent countless hours in *Tורה ותפילה*, living in abject poverty. The wife of a local businessman noticed the financial state of R' Zusia's family, and began to give R' Zusia's wife 20 rubles a week, to help out. Immediately, the businessman began to see extraordinary blessings in his home and business, but did not understand why. His wife told him that it was undoubtedly her support of the poor scholar Zusia that was responsible. The businessman decided that if so, he would move Zusia and family onto his property and undertake to support them fully. He did so, and as his fortune improved even more, he engaged further in the *mitzvah* of *Hachnosas Orchim*. **שטן** apparently did not like this arrangement, so he appeared to the businessman as a guest. When the sounds of Zusia's *davening* reached their ears, the "guest" asked about it, and the businessman explained how he was supporting a poor scholar who lived on his property. The guest acknowledged that it was indeed very nice to do so, but suggested that instead of spending so much on one poor unknown scholar, it would be better to support elderly better-known scholars. The suggestion made sense, so the benefactor evicted R' Zusia to make way for another. When the businessman's fortunes turned around, he lost everything. Realizing that this was the result of his stopping R' Zusia's support, he searched for R' Zusia, who had since become well-known. R' Zusia told the man that what happened to him was **מדה כנגד מדה**. "When you supported a simple unknown scholar, you were also blessed unreservedly, without regard to whether you deserved it or not. When you started to discern, measuring one scholar against another, you too were examined, and found wanting."

P.S. Sholosh Seudos sponsored by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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