



	Candles	Mincha	DafYomi	Shiur	פרשת: בא ש"ש Shachris
Friday	4:53	5:03	8:00		9:39
Shabbos		4:53	4:15		9:39
Sunday		5:05		8:00	9:39

**IMPORTANCE OF ....**

The Gemara (Sanhedrin 47a) states that if one designated an animal for a *Korban*, and then became an *Apikores* temporarily, the animal may no longer be used for his *Korban*. The *Mechilta* notes that for this reason, the *Posuk* says: **מִשְׁכּוֹ וְקָחוּ לָכֶם צֹאן** – [first] separate yourselves [from *Avodah Zarah*] and [then] purchase for yourselves sheep. The *Panim Yafos* explains that since the likelihood existed that the Egyptian sheep were either worshipped as *Avodah Zarah* or designated for that purpose, it was necessary to remove that stigma in order to offer them as a *Korban Pesach*. This could only be done if an Egyptian sold it to a non-*Avodah-Zara*-worshipping Jew, which would constitute *Bitul*. Therefore, the Jews had to first purge themselves of all things related to *Avodah Zarah*, and only afterwards could they purchase a sheep. This may also explain why most other *mitzvos* do not contain instructions to purchase the *mitzvah* material, since aside from this first *Korban Pesach*, there would be no need generally to obtain *mitzvah* material from idolaters. However, the *Gemara* (*Avodah Zarah* 22b) states that the only reason a Jew may offer an animal purchased from a non-Jew for a *Korban*, is because of the assumption that if the non-Jew sold it, it probably had not been worshipped. Does this not imply that if we know it had been worshipped, it would be ineligible as a *Korban*, which calls into question the *Panim Yafos*' assumption? The *Chasam Sofer* (ר"ד 235) suggests that ineligibility as a *Korban* is based on the concept of **מֵיאוֹס לַגְבוּהָ** (repugnant to *Shomayim*). In Egypt, since there was no *Mizbeyach* upon which to offer the *Korban Pesach*, it was sufficient, in order to avoid **מֵיאוֹס לַגְבוּהָ**, for *Bitul* to take place thru a sale, regardless of whether it had been actually worshipped, or merely designated for that purpose.

**QUESTION OF THE WEEK:**

Why do we say three different *Shemona Esreis* (for *Shacharis*, *Mincha* & *Maariv*) on *Shabbos*, whereas on weekdays and *Yomim Tovim* they are all the same?

**ANSWER TO LAST WEEK:**

(When does an obligation change based on the medium used?)  
The *Divrei Chaim* (ח"מ 1:30) rules that although generally, the amount of money to be paid for *Shadchanus* is dependent on the custom of the area, when the *Shadchanus* is being paid using goods (e.g. *Seforim*, jewelry, manuscripts etc..) the value of the goods need not exceed 50% of the amount that would have been due, had it been paid in cash.

**DIN'S CORNER:**

It is preferable to *daven* in Shul, rather than at home, even with a *minyán*. It is more preferable to *daven* where one learns *Torah*. However, a *Talmid Chochom* who was forced to miss *Tefilah* with the *Tzibur*, should preferably *daven* at home, rather than show up in Shul after *davening*, so as to avoid *Chilul HaShem* or prevent others learning from him. (*Mishna Berurah* 90:33)

**DID YOU KNOW THAT ....**

The Gemara (*Eruvin* 96b) states that if one finds *Tefillin* in the *Reshus HaRabim* on *Shabbos*, he/she may put them on and bring them to safety. The Gemara uses this to establish that the *mitzvah* of *Tefillin* may be performed at night and on *Shabbos*. This would make *Tefillin* not time-dependent, as it may be done continuously, which means it is incumbent upon women as well. This is all derived from the fact that women may also put on the found *Tefillin* and bring them in from *Reshus HaRabim*. *Igros Moshe* (אר"ה 1:10) permits one to put on *Tefillin* before dawn, even with a *brocho*, when his work arrangement doesn't allow him to put them on at another time. Though the *Chachomim* were concerned that at night, one might fall asleep in his *Tefillin*, here, the man has arisen, and the *Gezeirah* was not enacted in such cases (*MB* 30:10). The *Tchebiner Rav* (*Dovev Meishorim* 33) considered the man who knew he would be unable to put on *Tefillin* all day, and therefore wanted to put them on the night before. Would he be **יוצא** the *mitzvah* for the next day this way? Even if the situation were such that the *Gezeirah* did not apply, would *Tefillin* the night before be the same *mitzvah* as the morning's? The *Shaagas Aryeh* (12) characterizes the *mitzvah* of **זְכוּרָת יְצִיאַת מַצֵּיִם** as time-dependent, even though it applies every day, both day and night, because the day *mitzvah* is not the same one as the night *mitzvah*. Regarding *Tefillin*, the *Shulchan Aruch* (אר"ה 37:2) rules that the *mitzvah* really requires one to wear them all day, but the fact that he will probably not be able to keep himself clean all day exempts him. Is wearing them all day part of the initial daily *mitzvah*, or a separate one? If we conclude, as the Gemara did, that women are also obligated, as it is not time-dependent, then the *mitzvah* is continuous, through the night and the next day, which should allow one to be **יוצא** the daily *mitzvah*, even the night before.

**A Lesson Can Be Learned From:**

A wealthy man by the name of Shtokshtil came to see the Sanzer Rov regarding his son Yosef, who was sitting and learning. The father was afraid that he would soon be drafted into the Austrian army. It was very difficult to escape the Austrian draft in those days, especially since the government focused specially on the Jewish draftees. The Sanzer Rov heard Mr. Shtokshtil's request, and his only response was to murmur over and over, the word "TzuKneicht". This word did not make any impression on Mr. Shtokshtil and he continued to press the Rov again, for a *brocho* on behalf of his son. The Sanzer Rov continued to express his one-word response, until Mr. Shtokshtil left. Despite Mr. Shtokshtil's fears, his son Yosef was not bothered by the draft for all the years of his eligibility, which no one could explain. When Yosef reached old age, he decided he wanted to visit Eretz Yisroel. For this, he needed a new passport. After he turned in his application, there was an unexpected delay, as his name could not be found in the birth records. Finally, someone noticed that Yosef's name was the last one on the page, and that it had been folded over and wrinkled on that spot, which apparently prevented the draft board from calling him up. TzuKneicht.

**P.S.** Sholosh Seudos sponsored by the Burke family.

This issue is dedicated:

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

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