



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלה סזק"ש Shachris
Friday	5:02	5:12	8:00		9:36
Shabbos		5:02	4:30		9:36
Sunday		5:15			8:00 9:35

IMPORTANCE OF

The *Gemara* (*Kidushin* 16b) states that 4 servants are entitled to *העניקה* – “severance” gifts upon completing their servitude: 1) one who completes 6 years; 2) one whose work period is interrupted by *Yovel*; 3) when the master dies; and 4) a maid who reaches maturity. However, if the servant ran away, he is not entitled to severance, as the *Torah* specifically states that severance is made available only: *וכי תשלחנו חפשי מעמך* – when you will send him free from you. A runaway servant is not deemed to be *מעמך* - sent from you. But doesn't the runaway have to complete his work obligation eventually? When he does, won't he then be eligible for severance? Rav Sheshes says that *ברא ופגע בו יובל* - if *Yovel* arrived while the runaway was still at large, he does not have to complete the servitude. Although normally *Yovel* emancipation is deemed to be *מעמך*, here it is not, and the runaway therefore receives nothing. The *Mechilta* (quoted by *Rashi*) explains the words *ויהפך לבב פרעה* to refer to Pharaoh's change of heart and sudden regret over the money given (*i.e.* lent) to *Bnei Yisroel*. This would seem to conflict with what the *Posuk* clearly states as the Egyptians' regret: *כי שלחנו את ישראל מעבדנו* – that we sent *Yisroel* away from serving us. The *Pardes Dovid* suggests that the original regret of Pharaoh and the Egyptians was just that – having sent away *Bnei Yisroel* from their servitude. Since the decree against *Bnei Yisroel* was for 400 years, Pharaoh concluded that they were runaways (*כי ברא העם*) and as such, they were required to come back and complete their period of servitude. However, the *Zohar* (*Naso* 125a) notes that *וחמושים עלו בני ישראל* can also be read: *וחמישים*, a reference to the 50th year - *Yovel* which applied to the time of *Yetzias Mitzrayim*. As such, *Bnei Yisroel* were freed and no longer had any obligation to work. If so, Pharaoh reasoned, this was a case of *ברא ופגע בו יובל*, which should preclude *Bnei Yisroel* from receiving severance. Therefore the *Mechilta* (and *Rashi*) understand *ויהפך לבב פרעה* to refer to the money, which was a “change” from Pharaoh's original concern.

QUESTION OF THE WEEK:

Why is Eliyahu HaNavi, of all people, called *זכור לטוב*?

ANSWER TO LAST WEEK:

(Why are the 3 *Shemona Esreis* on *Shabbos* all different?)

The *Hagahos Minhagim* (39) states that the 3 *Shemona Esreis* connect to 1) *Shabbos* of Creation; 2) *Shabbos* of *Matan Torah*; and 3) *Shabbos* of *Olam HaBa*, and each has a relevant *Tefilah*.

DIN'S CORNER:

Just as it is a *mitzvah*, when faced with a choice of stores – Jewish-owned versus gentile-owned – to patronize and give one's business to the Jew, so too, when a Jew is in need of employment, but a non-Jew will cost the employer less, it is incumbent upon the Jewish employer to hire the Jewish employee, albeit for the higher cost, and that additional cost may be treated as *Tzedakah*. (*Teshuvos V'Hanhagos* 2:477)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 7a) states that Mar Ukva suffered from insults and verbal attacks at the hands of Geniva. He wanted to have Geniva thrown into jail, to stop the insults. R' Elazar said it was not permitted – he would have to tolerate it. When Mar Ukva pointed out how difficult it was, R' Elazar advised him to come early to the *Beis HaMidrash* and leave late, and his tormentors would disappear on their own. The *Shulchan Aruch* (ח"מ 388:9) rules accordingly, that one may not hand over a Jew or Jewish money to gentile authorities, even if the Jew is wicked and a sinner, and even if he causes pain and torment. One who expresses an intent to do so is called a *Mosur*, and it is permitted to stop him by any means including, if all else fails, execution (*ibid* 388:10). *Meforshim* ask if it is also permitted to stop the *Mosur* by handing him over to the gentile authorities. That can hardly be worse than executing him! The *Chasam Sofer* points out that Yehoshua hesitated before going to war with Amalek, arguing that the only ones threatened by Amalek were those who were expelled by the *עני הכבוד* (tribe of Dan, who had Micha's idol) and who were liable for *בידי שמים*. As such, let them be killed by Amalek – there was no need to put the rest of *Bnei Yisroel* at risk. However Moshe's response was that no Jew, no matter how (un)deserving, should be delivered into the hands of gentiles. His fate will be decided either by a Jewish *Beis Din* or in Heaven. Therefore, even though a *Mosur* may be stopped by any means, that does not include being handed over to gentile authorities. The *Mishna Halachos* (12:450) laments the frequency with which disputes are adjudicated in secular courts, leading to many violations of *Halacha*. He illustrates this with an example of a divorce proceeding, where the lawyers encourage one side or the other to reveal or accuse the other side of irregularities in business or tax, the results of which invariably lead to *Mesirah* into governmental hands, in violation of *Torah Issurim*.

A Lesson Can Be Learned From:

A woman experienced serious complications after childbirth, and when her condition worsened, her community gathered and began to say Tehilim. A young boy met one of the local Rabonim and said that he knew for certain that the woman would soon recover. The Rav asked him how he knew. The young boy said that when everyone started to say Tehilim, he also joined in. At some point, he decided that he would “donate” some *Yisurin* (suffering) of his own for her benefit. As part of his application to a prestigious Yeshiva high school, he was scheduled to be “Far-Herrd” (tested). He was well-prepared and confident that he would be readily accepted. He “arranged” with Hashem that the Yeshiva for some reason, should delay in notifying him of his acceptance. The suffering that he would undergo while waiting to hear the answer, would be for the sick woman's benefit. He took the FarHerr and as expected, did extremely well. Yet, for some inexplicable reason, the Yeshiva, which usually was very quick about acceptance notifications, stalled and delayed in his case. His father called several times and got a run-around, until finally, the notification came. “This is how I know that she will soon receive a *Refuah Shelaimah*” (which she did).

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

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use