



	Candles	Mincha	DafYomi	Shiur	פרשת: בא שוק"ש Shachris
Friday	4:43	4:53	8:00		9:42
Shabbos		4:43	4:15		9:00 9:42
Sunday		4:53	5:15		8:00 9:41

**IMPORTANCE OF ....**

The *Mishna* (*Pesachim* 116b) states that in every generation, one is obligated to view himself as if he personally departed from Egypt, as derived from **בַּעֲבוּר זֶה עֹשֶׂה ד' לִי בְּצֵאתִי מִמִּצְרַיִם**. The *Mishna* continues with a *Nusach*, concluding with the words **וְנֹאמַר לִפְנֵי הַלְלוּי**. According to *Tosafos*, the concluding phrase is: **וְנֹאמַר לִפְנֵי שִׁירָה חֲדָשָׁה**. The word **וְנֹאמַר**, according to the *Gemara* is pronounced *VeNomar* – (and we will say), referring to *Hallel*, which is about to be said, whereas according to *Tosafos* (and the *Magen Avrohom*, *Bach*, *MaHarshal*, *Shlah* etc..) , the word is pronounced *VeNe'emar* (and it was said), referring to the *Shirah* that was said after *Krias Yam Suf*, and **הַלְלוּי** (from *Hallel*) is **not** said. The *Rambam* (*חנוכה* 3:6) states that generally, *Hallel* is an obligation **מְדַבְּרֵי סוֹפְרִים**, whereas the *Raavad* says it is **קְבֵלָה**, like a song sung **בְּלֵיל הַתְּקֻדָּה חֵן** – on the first night of *Pesach*. The *GRiZ* explains that *Hallel* all year is “read”, and as such requires a *brocho*. On *Pesach* night, the *Hallel* is “sung” **מְדַבְּרֵי קְבֵלָה**, and so it does not require a *brocho*. The *Yerushalmi* (*Pesachim* 5:5) states that *Hallel* is said *Pesach* night because in Egypt, when Pharaoh came to *Bnei Yisroel* on *Pesach* night and told them that they were no longer his slaves, they started to say **הַלְלוּי** (*Hallel*). How would *Tosafos et al* understand this ? The *Chasam Sofer* (*או"ח* 51) asks how *Hallel* can be said *Pesach* night, since the *Gemara* (*Megilah* 20b) derives from **שָׁמַשׁ עַד מְבֹאֵר** that *Hallel* may only be said during the day. He answers that obviously, one who benefited from a miracle at night, may say *Hallel* for it at night. As such, since we are all obligated to view ourselves as having been redeemed, one who feels that way must say *Hallel* on *Pesach* night as beneficiaries of that miracle. However **שִׁירָה חֲדָשָׁה עַל גְּאוּלְתֵינוּ** that is referred to in the *Nusach* is the *Shirah* at *Krias Yam Suf* which concluded the *Geulah*.

**QUESTION OF THE WEEK:**

The *Mishna* (*Shabbos* 34a) states (*L'Halacha*) that a man must say 3 things every *Erev Shabbos* - **עֲשַׂתֶּם עֲרֵבְתֶם הַדְּלִיקוּ אֶת הַנֵּר**. Why do we not do so ?

**ANSWER TO LAST WEEK:**

(Is eating on a bus **בְּשׁוּק** ?)  
The *Rambam* (*עדות* 11:5) characterizes one who “walks and eats” publicly in front of people as similar to a dog. A *Talmid Chochom* may only eat at his own table (*ibid* 5:2), not even in a store (*i.e.* restaurant). On a bus, one is certainly not walking, but for a *Talmid Chochom*, it's still not at one's own table..

**DIN'S CORNER:**

A *Torah* teacher to small children must be a *Baal Yiras Shomayim* and be talented at reading and *Dikduk*. If he abandons the children (even briefly) during learning, or does something else (not learning *Torah*-related) with them, or does not teach with energy, he is subject to the curse: **אָרוּר עוֹשֶׂה מְלֹאכֶת ד' רַמְיָה**. A teacher may not stay up late at night, nor may he fast or deprive himself of food and drink, or eat or drink too much, because these will weaken his ability to teach.. (*Kitzur Shulchan Aruch* 165:12)

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

The *Yerushalmi* (*Pesachim* 1:1:1b) states that if one is in a dark cave and does not know when it is day or night, he should light a candle. If the candle's light is weak, it is day; if it is strong, it is night. The *Korban Eidah* explains that the sun's rays penetrate, even into a dark cave, to weaken the light of a candle. However, during the *Mabul*, Noach resorted to examining precious stones that he had brought with him, to determine when it was day. Their sparkle also faded by day, but it could not have been from the sun, as it did not operate during the *Mabul*. The *Netziv* asks why Hashem needed to “create” **חֶשֶׁךְ**. Certainly, the absence of light at night would seem to be enough. He answers that creation of an entity called **חֶשֶׁךְ** provided an environment where artificial light would shine brighter. Thus, darkness at night (**וּלְחֶשֶׁךְ קָרָא לַיְלָה**) is not simply the absence of light, but an entity (**יוֹצֵר אֹר וּבֹרֵא חֶשֶׁךְ**). Accordingly, the **חֶשֶׁךְ** in Egypt consisted of a double-miracle; the appearance of **חֶשֶׁךְ** during the day, and its ability to subjugate daylight. Possibly, this is related to the double-**לְשׁוֹן** of the *Posuk*: **חֶשֶׁךְ** is just the absence of light, but **יָמַשׁ חֶשֶׁךְ** is an entity. The *Gemara* (*Chulin* 60b) states that during Creation, Hashem initially made both the sun and the moon equivalent. As such, the moon shone with strength equal to the sun's. But if so, how could one distinguish between day and night ? It must be that here too, the type of **חֶשֶׁךְ** becomes critical. Since the *Torah* characterizes the sun and moon in terms of dominion (**וּלְמִשְׁוֹל בָּיּוֹם וּבַלַּיְלָה**), herein lies the difference. The sun would be **מוֹשֵׁל** by day, and even if someone covered the windows of a room to make it dark, that **חֶשֶׁךְ** is simply the temporary absence of light. However, at night, when the moon takes over, even with strength equivalent to the sun, it is dealing with an entity of **יָמַשׁ חֶשֶׁךְ**, mixed in to every bit of darkness. Even during the week of **מַעֲשֵׂה בְרֵאשִׁית** this distinguished night from day.

**A Lesson Can Be Learned From:**

When the [author of the] *Yetev Lev* was a young man, he lived in Uhel with his grandfather, the *Yismach Moshe*. A *Shidduch* was proposed for him with the daughter of the *Rav* of *Toltshiva*, but for some reason, related to the arrangement of the “*Nadin*” (dowry), the *Shidduch* had not been finalized. In *Toltshiva*, a wealthy merchant who knew that the *Rav* could not afford to give a *Nadin*, assumed (*i.e.* feared) that the *Rav* would call upon him to give the necessary funds. He decided therefore to try and break up the *Shidduch*. He traveled to Uhel and presented himself in the kitchen of the *Yismach Moshe*, where the *Rebbetzin* asked him where he was from. When he replied *Toltshiva*, she asked him if he knew the *Rav's* daughter. He said yes, and then commented on the delay with her engagement, assuming it was because the *Rav* had no money for the *Nadin*. When the *Rebbetzin* heard this, she immediately went to her husband to complain that they were marrying their grandson off to a poor *Rav* who couldn't come up with a *Nadin*. The *Yismach Moshe* called to the *Sofer* and asked him to prepare the *Tenaim* right away. To his wife's surprised look he said: “Until now I thought the *Rav* of *Toltshiva* needed extra time to arrange a *Nadin*. Now that I see that time won't help him, why should I cause him additional pain ? Let us finalize the *Shidduch* immediately !”

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

This issue is dedicated:

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

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