



	Candles	Mincha	DafYomi	Shiur	פרשת: שמות ש"ש Shachris
Friday	4:32	4:42	7:30		9:43
Shabbos		1:45/4:32	3:45		9:43
Sunday		4:42	5:05		8:00 9:43

IMPORTANCE OF

The *Mishna* (*Nazir* 66a) quotes R' Nehorai's opinion that Shmuel HaNavi was a *Nazir*, as the *Posuk* says: ומורה לא יעלה על ראשו, and *מורה* is a reference to a razor. R' Yosi argues that *מורה* means "fear", and the *Posuk* is saying that Shmuel would fear no human, but R' Nehorai points out that Shmuel had expressed fear of Shaul when told to anoint Dovid (איך אלך ושמע שאול והרגני) and Hashem advised him to take a calf along to disguise his purpose. The *Radak* understands Shmuel's question (איך אלך) as asking how to go about fulfilling Hashem's directive without relying on a miracle to be saved from Shaul's wrath, since Hashem prefers to mask everything naturally. The *Chovos Halevavos* (שער הבטחון p. 160) points out that if there had been something lacking in Shmuel's *Bitachon*, Hashem's response would have been critical, similar to that given to Moshe who said that he was כבוד פה, and Hashem said: מי שם פה לאדם. However, the *Rambam* (שמונה פרקים 7) considers Shmuel's lack of complete *Bitachon* as a flaw, likening it to Yaakov's "unwarranted" fear of Eisav after Hashem had assured him with ושמתידך. Yet, do we not learn (*Pesachim* 8b) from Shmuel's behavior that where there is שכחא הזיקא (rampant danger) one may not rely on the rule that when engaged in a *mitzvah* one is protected? [Perhaps the *Rambam* held Shmuel and Yaakov to a higher standard, despite the danger] The theory of שכחא הזיקא is used often to explain why שלוחי מצוה don't automatically rely on the *mitzvah* they are engaged in for protection. The choice to rely or not to rely should ultimately lie with the *mitzvah* performer, who may express fear or not, depending upon his level of *Bitachon*. Why however, did Hashem tell Moshe to return to Egypt כי מתו כל האנשים המבקשים את נפשך? Should not Moshe have obeyed regardless? It is as if Hashem anticipated Moshe's concern for danger and assured him that he no longer had anything to fear. Why not let Moshe struggle with his fear for a moment? It may be that this was not a question of danger at all, but rather a response to אכן נודע הדבר, where Moshe understood the rigors of the bondage to be the result of Jewish informers. Hashem told Moshe that they were no longer active.

QUESTION OF THE WEEK:

Who may *pasken* on *Choshen Mishpat* but not *Kashrus* matters?

ANSWER TO LAST WEEK:

(Would 3 people eating together be ניטא *Torah* with *bentsching*?)
The *Pri Megadim* (א"ח 193:2) states that if one says *Birchas HaMazon* in *Lashon HaKodesh* but doesn't understand what he is saying, he is *Yotzay bentsching*, but not *Talmud Torah*.

DIN'S CORNER:

When a *Sefer Torah* is put away after *Krias HaTorah*, the מנביה (person who lifted it from the *Bimah*), the גולל (person who rolled and tied it) and all those along the path taken to return it to the *Aron HaKodesh* must escort the *Sefer* until they are in front of the *Aron*. (*Shulchan Aruch* א"ח 149:1)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 89a) quotes R' Yochanan as praising R' Eliezer's *Drasha* from: לא מרבנכם מכל העמים חשק ה' בכנס - that *Hashem's* desire for *Bnei Yisroel* does not stem from our being greater in number than other nations (for we are not), but rather because even when *Hashem* bestows greatness upon us, we tend to minimize ourselves, as exemplified by Avrohom, Moshe, Aharon and Dovid. The obvious question is: why mention the word מרבנכם at all if our population would never be that great? *Rashi* explains the *Posuk*: הן רבים עתה עם הארץ - that Pharaoh claimed he would suffer a significant loss of income if he allowed the Jews to take off on a three-day trip to the *Midbar*. If Pharaoh believed that Hashem must be obeyed, what kind of excuse would this be? If he did not believe in *Hashem*, why did he need an excuse? The *Shochan Ezer* calculates the שעבוד of 430 years as follows: The *Bnei Yisroel* lived in Egypt 210 years. The actual שעבוד began after the last of Yaakov's sons died, and lasted only 86 years. However since the women gave birth to 6 children at a time, which is 4 more than the average multiple birth, these "extra" 4 bodies provided a total of 5 extra working entities which, if multiplied by 86 years, yielded 430. Those extra 4 were the ones that did not leave Egypt (ורחמשים עלו) but rather died during the חשך for their wickedness. Therefore, as the *Sforno* states, Pharaoh argued with Moshe: How can you claim to represent the Jews if 4 out of 5 do not follow your instructions and do not wish to obey Hashem's wishes? הן רבים עתה עם הארץ - even if your ancestors listened to Hashem, right now the number of עמי הארץ is greater and I wish to follow the majority! If Moshe were to claim that the עמי הארץ "didn't count", then they shouldn't count towards the expedited completion of the שעבוד either, and there are still many more years to go! This may be why the *Posuk* makes a point of: "לא מרבנכם" - that we should never be discouraged by what is apparently the position of the majority of world Jewry.

A Lesson Can Be Learned From:

R' Moshe Aharon Stern, Mashgiach of the Kaminetz Yeshiva in Yerushalayim always visited his granddaughters in the hospital when they gave birth, bringing them sweets and a set of clothing for the newborn, much to the amazement of the hospital staff. To one such young mother, who had finally given birth after a number of years, R' Moshe Aharon presented outfit after outfit, enough to fill a suitcase. The 'Kimpetur' exclaimed: "I only had one baby, not 6 at a time like in *Mitzrayim*!" R' Moshe Aharon explained to her how every time he visited America on Yeshiva business, he would buy all his grandchildren such gifts. Although she had not yet given birth, he had always bought for her as well. B"H he now had the opportunity to give them to her.

P.S. Sholosh Seudos sponsored by the Gottheil family. There will be IYH a Siyum on *Maseches Bechoros* at that time.