



	Candles	Mincha	DafYomi	Shiur	Shachris ש"ש	זק"ש
Friday	5:29	5:39	8:30		9:00	9:20
Shabbos		1:45/5:29	5:00		9:00	9:19
Sunday		5:39	6:00		8:00	9:18

IMPORTANCE OF

The *Gemara* (*Yevamos* 76a) questions how Shlomo HaMelech could have "married" Pharaoh's daughter, even if she had converted, since she would have been a first-generation Egyptian convert, and the *Torah* forbids one to marry first and second-generation Egyptian converts. The *Gemara* suggests that perhaps all the original Egyptians were no longer in Egypt, and Pharaoh's daughter descended from people who were not forbidden to Jews, who arrived later and inhabited Egypt. However, R' Yehudah reported that he had an Egyptian friend, a student of R' Akiva, who was a first-generation convert married to a first-generation convert, and his plan was to marry off his son (who was thus a second-generation convert) to a second-generation woman, so that their son could marry a Jewess. Thus, Egyptians were apparently identifiable even in the time of the *Gemara*. *Rashi* explains the *Gemara's* suggestion that all original Egyptians had left, as meaning they had all left the world, *i.e.* had died. This is based on *Rashi's* understanding of the words: נלחם להם במצרים – that while the Egyptian soldiers were drowning in the *Yam Suf*, those who remained in Egypt also died. As such, the prohibition against marrying first or second-generation Egyptian converts would be limited to the ערב רב – those Egyptians who left Egypt together with *Bnei Yisroel*. The *Rashba* and *Ritva* seem not to understand what *Rashi* meant by the words: מתו וטבעו בימי פרעה, pointing out that the Egyptians left in Egypt did not drown. However, the *Midrash* supports *Rashi* in a number of places, such as on the words: למה יאמרו מצרים לאמר ברעה הוציאם, after the *Eigel* incident, where the *Midrash* asks: were there any Egyptians left alive to say that? and answers that the *Posuk* was referring to what the Egyptians had said when *Bnei Yisroel* left Egypt. The *GRA* (4:18 אה"ע) notes that *Rashi's* understanding is supported by the *Hagadah*, which says: במצרים לקו ... ועל הים לקו.

QUESTION OF THE WEEK:

If one is weak and cannot stand for very long, should he stand for *Chazoras HaShatz* or for *Krias HaTorah*?

ANSWER TO LAST WEEK:

(When must Purim *Matanos* be delivered to a different time zone?)

The *אז נדברו* (6:80) rules that when *Mishloach Manos* or *Matanos LaEvyonim* are sent to a different time zone, they must reach their intended recipient at a time when the sender is still obligated in the *mitzvah*.

DIN'S CORNER:

One should teach children and even adults where necessary, how to recite *berachos* over food, but one may only use Kosher food for this purpose. To use non-Kosher food turns the *brocho* into blasphemy. Yet, one need not be concerned over the probability that the newly-learned *brocho* will be recited in their home over non-Kosher food, since the *berachos* will also be recited over Kosher food as well. (במראה הבזק, p. 17)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zarah* 23b) illustrates the extent to which one must go to honor a parent, with the story of Dama b. Nesinah, a non-Jew, who gave up a profit of several hundred thousand dinars because his father was sleeping on the keys to the chest containing the merchandise. A year later, a *Parah Adumah* was born into Dama's herd of cattle, which he sold to the *Beis HaMikdash* and recouped the profit he had lost. The *GRA* cites an incident (*Pesikta Zutrasa*) where a non-Jew charged an exorbitant amount for a *Parah Adumah*, offering to deliver it the next morning. During the night, he maliciously placed a yoke on it for a moment, thus disqualifying it for use in the *Beis HaMikdash*. When the *Chachomim* examined it the next morning, they were able to tell that a yoke had been placed on it and cancelled the deal. The *Mishna* (*Parah* 3:5) states that from the days of Ezra onward, there were only 5 such cows (7 according to the *Chachomim*) in use during the 2nd *Beis HaMikdash*. Why were 2 of such rare cows born to the herds of non-Jews? The *Mishna* (*Bava Kamma* 118b) states that one may not purchase wool, milk or small goats from a shepherd (because סתם רועה פסול – shepherds were suspected of stealing) ... but one may purchase woolen garments from women in Yehudah, linen garments in Galil and calves in Sharon. *Rashi* explains that producing garments was women's work, but does not explain why women were involved in raising cattle in Sharon. The *Yerushalmi* (*Yoma* 3:2) states that the *Kohen Gadol* added a special *Tefilah* on *Yom Kippur* for the inhabitants of Sharon that their houses not cave in on them, because their soil was very grassy, but not suitable for construction. Though it was very suitable for raising cattle, the *Tal Oros* (26) suggests that men were reluctant to engage in the unpopular business of raising and caring for animals which carried a related disqualification of סתם רועה פסול. The little business that did exist was run by women, who were already ineligible to testify. As such, the large herds were mostly owned by non-Jews, increasing the odds that they would produce a *Parah Adumah*.

A Lesson Can Be Learned From:

In a certain Shul, every Shabbos afternoon, a Magid gave a Drasha, and it usually continued past the Shekiyah. Everyone in attendance knew that they should daven Mincha beforehand. One Shabbos, a man who was not familiar with this requirement realized suddenly that the Shekiyah was approaching and he hadn't davened, but he didn't want to walk out and cause a Bizayon to the Darshan. So he slowly inched his way backwards, until he was able to slip out at the back of the room. He then davened Mincha, but the whole incident bothered him. He decided to go ask the Chazon Ish if he had behaved appropriately. The Chazon Ish replied that he didn't understand the two sides of the Sheil'ah. "To walk out of a Drasha, even the surreptitious way this man had done it, is embarrassing to the Darshan and a Bizayon of a Talmid Chochom. The obligation to daven Mincha certainly does not push aside or permit one to commit such sins. It is definitely forbidden to go out".

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

This issue is dedicated:

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

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