



	Candles	Mincha	DafYomi	Shiur	פרשת: וארא	זק"ש Shachris
Friday	4:30	4:40	7:45			9:43
Shabbos		4:30	3:45	4:15	9:00	9:43
Sunday		4:40	5:15		7:30	9:43

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 39b) quotes R' Elazar who contrasts the *Posuk*: **טוב ד' לקוו** (*Hashem* is good to all) with: **טוב ד' לקוו** (*Hashem* is good to those who wait for Him) by using the parable of a farmer who irrigates his field, watering both the good trees and the bad trees. It does not bother him to "waste" water on the bad trees since he is irrigating the field as a whole. However, when he turns over the earth around a tree, he will do so only for the good trees, since this requires individual attention. The distinction between the **טוב** that Hashem bestows on everyone and that which only "those who await it" deserve may be described, according to *Pachad Yitzchak* (*Pesach* 1:48) in terms of the 26 times the words **כי לעולם חסדו** are found in *Tehilim* (136). They refer to the 26 generations the world subsisted entirely on Hashem's **חסד**, prior to *Matan Torah*. After *Matan Torah*, the gift-like nature of the **חסד** changed into a **חסד** of payment. The indiscriminate nature of gratuitous **חסד** focuses on the giver, the recipient being secondary, just as the farmer waters all the trees with one irrigation movement. The specific nature of payment, on the other hand, focuses on the recipient, as each tree is individually examined and cared for. The *Gemara* (*ibid* 37a) states that one is obligated to say **בשבילי נברא העולם** - the world was created for me. Although the sun shines each day for all mankind, one is obligated to believe that it shines specifically for him, and not that it is shining anyway. However, this would only be true for **טוב ד' לקוו** where a deserving recipient steps up and accepts his due. The *Midrash* (*Shemos Rabba* 9:10) derives from: **ובעצים ובאבנים** that a Jew and an Egyptian would drink together from one container - for the Jew it would be water and for the Egyptian it would be blood. This concept of **נס** and **טבע** side-by-side is also illustrated by the sun shining for a specific recipient, while together with everyone else. The transition to **טוב ד' לקוו** of *Matan Torah* thus began, as the *Geulah* itself did, with **מכת דם**.

QUESTION OF THE WEEK:

What should one do if he finds a (lost) container with (one of) the letters **ק, מ, ד, ט** or **ת** on it ?

ANSWER TO LAST WEEK:

(Where might one be *Mechalel Shabbos* by standing still, but not if moving ?)

The *Chasam Sofer* (6:37) explains that according to the *Yerushalmi*, the *mitzvah* of **שביתת בהמה** requires that on *Shabbos* one let his animal rest and be comfortable. As such, one may not sit on the animal. However, since (e.g.) a horse enjoys someone riding it, it would not violate **שביתת בהמה** if the horse moved.

DIN'S CORNER:

One may not say *Krias Shema* (and possibly other *Tefilos*, *Tehilim* or *Divrei Torah*) in front of a woman who is not properly covered or in front of a Jewish married woman whose hair is uncovered, unless he turns his entire body away. (*MB* 75:15,29)

DID YOU KNOW THAT

The *Mishna* (*Idiis* 2:10) states that the *Makos* in Egypt were conducted over a period of 12 months. This is derived from the fact that they began right after the *Bnei Yisroel* were forced to make their own straw, and the straw-making season is the month of Iyar. The *Midrash* (*Shemos Rabba* 9:12) states that R' Yehudah and R' Nachmeni argued over how the *Makos* were administered. One says that Moshe warned Pharaoh for 24 days and the *Makah* afflicted them for 7 days; and the other says it was the other way around - warning for 7 and affliction for 24. The *Gemara* (*Shabbos* 86b) states that everyone agrees that *Matan Torah* was on *Shabbos*. However R' Yosi holds that *Rosh Chodesh* Sivan that year was on Sunday whereas the *Rabanan* held it was on Monday. The *Minchas Yitzchok* suggests that since one year is 4 days later than the previous year (due to its 354 days), the *Rosh Chodesh* Sivan prior to *Yetzias Mitzrayim* must have fallen on a Thursday, 4 days before Monday. If so, since Iyar, the first *Makah* month, was designated for **דס** and Sivan was designated for **צפרדע**, the last day of the Sivan *Makah*, beginning as it did on Thursday, would fall on *Shabbos*. *Rashi* states that since Moshe asked Pharaoh "למתי אעתיר לך" rather than asking "מתני אעתיר לך", it meant that Moshe would *daven* today, asking that the frogs be removed on another day. Why ? The *Shulchan Aruch* (*או"ח* 288:9) rules that one may not cry out on *Shabbos* for personal *Tzaros*, with only a few exceptions. As such, Moshe would not have been able to *daven* and beseech Hashem to remove the frogs on *Shabbos*, the last day of the *Makah*. Instead, he chose to *daven* on Friday, the day before, which explains why this arranged postponement took place only near the end of the *צפרדע Makah*, which was scheduled to end on *Shabbos*.

A Lesson Can Be Learned From:

R' Levi Yitzchok of Berditchev once stopped off for *Shabbos* in a small village. It so happened that a few months before, a group parading themselves off as a Rebbe and his retinue had spent some time in the village, duping the townspeople and getting away with a large sum of donations. One of the villagers believed that he had once seen the Berditchever Rebbe and "remembered" him looking different than R' Levi Yitzchok looked. Suspecting that he was another such charlatan, the people decided that after his Aliyah on *Shabbos*, they would forcibly run him out of town. R' Levi Yitzchok davened his usual loud and active way on Friday night, confirming the people's suspicion. A gentile passing by asked who that was and was told it was the Berditchever Rebbe. He later mentioned in the next town that the Berditchever Rebbe was nearby. A young former Talmid heard this and immediately set out to visit him. Walking all night, he arrived at the Shul just after R' Levi Yitzchok's Aliyah. Suddenly he realized that he had violated *Techum* restrictions by walking there from quite a distance. Rushing over to R' Levi Yitzchok, he bemoaned his transgression. R' Levi Yitzchok assured him that one may certainly save an endangered life on *Shabbos* (his), even at the expense of *Chilul Shabbos*.

P.S. Sholosh Seudos sponsored this week by the Shulman family.