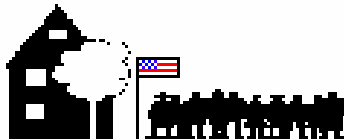


	Candles	Mincha	DafYomi	Shiur	פרשת: שמות	סזק"ש Shachris
Friday	4:12	4:22				9:36
Shabbos		1:45/4:12	3:45		9:00	9:36
Sunday		4:22	4:45		8:00	9:37



IMPORTANCE OF

The *Yalkut* (814 ואתחן) states that *Hashem* explained to Moshe why Yosef's remains would be buried in *Eretz Yisroel* while his would not. Since Yosef was called an *איש עברי* and didn't deny it, he merited to be buried in *Eretz Yisroel*; Moshe, who heard himself referred to by Yisro's daughters as an *איש מצרי* and was silent, would not be *זוכה*. The *Shulchan Aruch* (157:2 יו"ד) rules that a Jew may not say that he is an idolater, even to save his life. This is because saying that one is an idolater is the equivalent of accepting the *עבודה זרה*, which is prohibited even at the risk of one's life. However, the *Rema* adds that one may respond with ambiguities and say something that lends itself to multiple meanings, even if the gentile will believe he is claiming to be an idolater. One may also dress like an idolater so as to disguise the fact that he is really a Jew, if there is some danger to being identified as Jewish. This is different than the situation where the gentiles seek to force Jews to wear their clothing, which, as a form of *שמד*, would require one to give up his life rather than comply. However, where a Jew is simply disguised unilaterally as a *Goy*, there is no *חלול השם* present. The *Darchei Teshuva* (178 יו"ד) cites *Poskim* who would allow Jewish women to dress as nuns if such a disguise would protect them from harm. A nobleman once asked R' Yitzchok of Vorka why Jews have such resistance to dressing like *Goyim* if *Moshe Rabbeinu* himself was dressed as an Egyptian? R' Yitzchok answered that Moshe knew Yisro was looking for a Jewish son-in-law, since Yisro had already rejected *עבודה זרה*. However, he also knew that Yisro was fearful, since his neighbors would not approve of a Jew. Therefore, Moshe remained temporarily disguised as an Egyptian to make it easier for Yisro to arrange the *שידוך*.

QUESTION OF THE WEEK:

What restrictions are placed on a *Mohel* who prepares to perform a *Bris Milah* in a non-observant home?

ANSWER TO LAST WEEK:

(Is it *Mutar* to kill one *רודף* if there are many others?) According to those opinions which hold that killing a *רודף* is permitted so as to save the *רודף* himself from sinning, it would certainly be permitted to do so, even if there are others chasing the *רודף*. According to the opinions that the goal is to save the *רודף*, it is also permitted where doing so will lessen the danger to the *רודף*. However, if all the *רודפים* are preparing to shoot the *רודף* together, then killing one accomplishes nothing, and is *אסור*.

DIN'S CORNER:

One should not prepare the table with food on the night before a *Bris Milah* (i.e. letting it sit all night), as preparing meals in such a way was a form of *Avodah Zara* worship. However a "*Vach Nacht*" meal for immediate use is permitted. Some also forbid setting the table with *Lechem Mishna* on Friday night after the *Seudah*, in preparation for the next day, but if one does so *L'Kavod Shabbos* it is permitted. (*Rema, Taz* יו"ד 178:3)

DID YOU KNOW THAT

The *Rambam* (5:1 חובל) rules that whoever strikes an *אדם כשר* (a virtuous person) in an antagonistic manner has transgressed the prohibition of *לא יוסיף להכותו*, which forbids *Beis Din's* agent from administering even one extra blow of lashes. This is based on the *Gemara* (*Sanhedrin* 85a) which states that if one strikes a man who is being taken out for execution, he is not liable, as derived from: *ונשיא בעמך לא תאור* which prohibits cursing only a prince *בעמך* – one who behaves as your nation (i.e. Jews) should. The *Gemara* links striking with cursing, thus permitting one to strike a *רשע* on his way to execution. If so, why does the *Torah* refer to *Dasan* as a *רשע* for wanting to strike *Aviram*, if *Aviram* was certainly not an *אדם כשר*? The *Revid HaZahav* asks: how could the *Rambam* restrict the prohibition against striking to an *אדם כשר* only, from the *Posuk* dealing with *Beis Din's* agent? Isn't the agent administering *Malkus* to a sinner who by definition is deemed a *רשע*? He answers by reference to the *Gemara* (*Makos* 23a) which derives from *ואחך לעיניך* that once a sinner receives *Malkus*, he is reinstated as *אחך*, i.e. he is no longer a *רשע*. So too, when the extra lash is administered, he would have already been reinstated. Thus, the derivation is from one who used to be a sinner, but is now deemed an *אדם כשר*. The *MaHarit* (43 אהע"י) limits the *Heter* to strike a *רשע* to an *אדם כשר*, meaning only an *אדם כשר* may strike a *רשע*, but one *רשע* has no right to hit another *רשע*, which is why the *Torah* chastises *Dasan* for attempting to strike *Aviram*, who is described by the word *רעיק* as equal in wickedness to *Dasan*.

A Lesson Can Be Learned From:

A resident of an old-age home in Yerushalayim was known throughout the facility to be a *שונה מתנות* who never accepted a gift from another. One exception to this rule was his habit of constantly "mooching" cigarettes from people. One *Hoshana Rabba* he received a visit from R' Yechiel Michel Tokachinsky, who wished him a "Gut Kvittel". The older man thanked him and replied that he had just been assured of entry to *עולם הבא*. He proceeded to explain. "Many years ago, I was a wealthy factory owner in Russia, where I was a fair but strict employer. One day, an employee came running in late, and rushed over to his spot on the assembly line. I sternly questioned why he was late and he explained that his wife had suddenly been taken ill, requiring him to run for the doctor. I said to him - Your wife can get sick on your *חשבון* (account), not mine. Later, when the *Bolsheviks* took everything away from me, I had time to reflect on how cold and biting my words had been. I resolved to do a penance by becoming a cigarette *Shnorer*, feeling constant shame for my act whenever I stuck out a hand for a smoke. Today, I asked someone for a cigarette and he replied - Smoke on your own *חשבון*, not on mine. I feel that my *עבירה* has now been forgiven and I am therefore ready for *עולם הבא*."

P.S. Sholosh Seudos sponsored by the Gottheil family *L'Kavod* the Bar Mitzvah of their son Shmuel Dovid. May they enjoy much Nachas from him. Reminder: Annual Siyum HaTorah this *מוצאי"ק* at YSV – Girls.

This issue is dedicated by the Schulhof and Winter families :

לז"נ דוד ב"ר יעקב ז"ל

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

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