



A Kehilas Prozdor Publication

(c) 1990-1998 Leibie Sternberg
<http://www.vutrak.com/prozdor>

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:01	5:13	8:00	8:30	
Shabbos		5:01	4:00	4:35	9:00
Sunday		5:18	5:50		7:30

IMPORTANCE OF

The *Midrash* states that the **ים סוף** initially refused to split when requested to by Moshe. Some *Meforshim* explain that the **ים** was scheduled to split only after the 400 years of **שעבוד** had completed, as required by the *Posuk*: **ועינו אותם ארבע מאות שנה**. However, the *Midrash* comments on the words: **הים ראה וינוס** that when the **ים סוף** saw the Jews coming with the spoils of Egypt in their hands, it split, apparently realizing that the **שעבוד** must be over, since the *Torah* states: **ואחרי כן יצאו ברכוש גדול** – afterwards they will depart with great riches. The *Gemara (Pesachim 6b)* states a general rule: **אין מוקדם ומאוחר בתורה** – the *Torah* is not concerned with stating things in chronological order. Events described did not necessarily occur at the time implied by the sequence in which they are found. If so, asks the **דברי יואל**, why was the **ים** so easily persuaded by the sight of **רכוש מצרים**? The *Torah* might well have intended the acquisition of wealth to take place prior to the **שעבוד**, since we cannot rely on the order of the *Pesukim*, and the **ים** was therefore correct in not splitting since the Jews had another 190 years to go! The answer is that the *Gemara (ibid)* explains that **אין מוקדם ומאוחר** does not apply to the order of *Pesukim* within one section. If it did, we could never rely on explications derived from a **כלל ופרט**, where a general rule is bound by the characteristics of a specific instance which follows it, since it might really be a **פרט וכלל** and the general rule is meant to add onto the specific. Therefore, since we do rely on the order of such things, the *Gemara* concludes that within one *Parsha* we do not say **אין מוקדם ומאוחר** and the **ים סוף**'s reliance on **אין מוקדם ומאוחר** was justified. Since the rules of **כלל ופרט** are explained in the *Beraisa* of R' Yishmael (said every day in *שחרית*), the *Midrash* which alternatively explains **הים ראה וינוס** – that the **ים** saw **בריתא דרבי ישמעאל**, is now clarified as well.

QUESTION OF THE WEEK:

According to Rav, ninety nine out of every 100 people who die, die from this illness. What is it?

ANSWER TO LAST WEEK:

(When must one say a third *Shemona Esrei* if the second was correct?)

Shulchan Aruch (או"ח 108:10) rules that if one neglected to *daven Mincha* on *Shabbos*, he must say *Shemona Esrei* twice in *Maariv*, taking care to say **אתה חוננתנו** only in the first. If he says it only in the second, he must repeat *Shemona Esrei* without it.

DIN'S CORNER:

If one ate a fruit but is unsure if the fruit is one of the seven types of food that *Eretz Yisroel* is praised with, he may not say the special **ברכה אחרונה** of **על הפך** unless he drinks wine or eats a grain product. He may then add in the words **על הפך** to the *brocho* he says over those foods, since he did in fact eat fruit. However, if unsure if he drank wine, even if he ate cake, he may not add in the words **על הפך** to the *מחיה*. (*MB 208:81*)

DID YOU KNOW THAT

The *Gemara (Eruvin 45b)* says that Dovid HaMelech asked *Hashem* via the *Urim V'Tumim* if he should go out on *Shabbos* to fight the *Pelishtim*. The *Gemara* asks why did Dovid go to the *Urim V'Tumim* if *Shmuel* and his *Beis Din* were available to render a *P'sak*? The *Gemara* answers that Dovid's question was not one of *Issur V'Heter*, for which the *Urim V'Tumim* should not be consulted. Dovid wished only to know if he would be victorious. The *Sefer Mmruish* שו"ת מן השמים written by **יעקב ממרויש**, one of the *Baalei Tosafos*, is a collection of *Teshuvos* that the author received from *Shomayim* in his dreams. In the preface, R' Reuven Margolios notes that the *Gemara* did not criticize Dovid based on the dictum "לא בשמים היא" – that *Halacha* decisions are not rendered from *Shomayim*, but simply stated that a *Beis Din* was available to Dovid. If no *Beis Din* were available, or if the *Beis Din* was incapable, it should be acceptable to consult with *Shomayim* or the *Urim V'Tumim*. The *Gemara (Yuma 75a)* states that *Halachic* decisions were made based on where the *Mon* fell in the *Midbar*. A child's father was thus identified, as was the rightful owner of a slave. The **מהר"ם בן חניב** asks how such a far-reaching *P'sak* could be based on this. If a prophet is not believed to state the *Halacha* through **רוח הקודש**, how is this better? The *Mishna LaMelech (אישות 9:6)* suggests that where the **רוח הקודש** attempts to argue the *Halacha* with a **רוב**, it is to be ignored. However, where it simply reveals a **מצואות** that is not discernable otherwise, the Divine assistance is appreciated.

A Lesson Can Be Learned From:

A man came to see the Bobover Rebbe, R' Ben-Zion Halberstam, and explained how his son, who was then learning in the Bobover yeshiva, was very handy and that it was a waste for him not to utilize his natural skill and talents. He wished therefore, to take his son out of the yeshiva and teach him a trade. The Rebbe was disturbed by such a plan, particularly because this *bochur* happened to also be very bright and studious, and was definitely not wasting his time in the yeshiva. The Rebbe asked the father: Can you tell me the difference between gold and iron? The father didn't know what the Rebbe meant, so the Rebbe continued: "Gold is a material that has staying power and will not corrode with the passage of time. Iron on the other hand, will begin to decay and turn to rust if left alone. For this reason, when someone is described as having a sharp mind, he is said to have an **אייזערנע קאפ** – (*lit* an iron head), which, if not challenged and utilized, will soon turn to decay. However, when someone is naturally skillful and handy, he is said to possess **גאלדענע הענד** (hands of gold) because that attribute will remain with him for a long time and he will have ample opportunity to develop and train at a later time. It is so with your son. If he does not take advantage of his intellect now, it will eventually wither away, while his physical skills will not suffer by waiting a while."

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

This issue is dedicated:
 ל'ז'נ'פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
 As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use.