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(Monsey/Spring Valley Z'manim)

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	Candles	Mincha	DafYomi	Shiur	פרשת: בא	סזק"ש Shachris
Friday	4:38	4:48	7:45			9:42
Shabbos		4:38	3:45	4:20	9:00	9:42
Sunday		4:48	5:25		7:30	9:42

**IMPORTANCE OF ...**

The Gemara (Bava Kamma 60b) states that one should always enter one's destination "בכי טוב" - while there is still daylight, and one should depart, also when there is daylight. This is derived from the words: **ואתם לא תצאו איש מפתח ביתו עד בקר**, encouraging everyone to stay indoors overnight, and not leave the house until morning. All the *Meforshim* explain that the advantages of travel during daylight hours are to protect one from injury and from being robbed. *Tosafos* notes that the Gemara mentioned **יכנס** (entering) during daylight before concluding with **ויצא** (and depart). Would not a person have to leave his house first before being able to enter it? The *Rif* suggests that the Gemara was more interested in discouraging **כניסה** after dark. We see from Avrohom who arose and departed early, before daybreak, that on occasion, where one embarks upon a *Dvar Mitzvah*, it is permitted to depart while it is still dark, since the *mitzvah* will protect him in any case. However, one should not therefore presume that it is likewise permitted to return after dark. And certainly, one should not depart the next day for a non-*mitzvah* purpose until daybreak. In *תורה לשמה* (445), the popular expression: **צריך האדם להתחיל בכי טוב ולסיים בכי טוב** - that one should always begin with good and conclude with good, is examined. The source for this expression is determined to be in *Koheles* (3) which begins the list of events in the cycle of one's life with **עת ללדת ועת למות** - there is a time to be born (good) and a time to die (bad). At the conclusion of the list, the *Posuk* says: **עת מלחמה ועת שלום** - a time for war (bad) and a time for peace (good). Why was the good placed after the bad, unlike the order in the first *Posuk*? Clearly, it was to establish that the need to end with a **דבר טוב** is just as important as beginning with one.

**DID YOU KNOW THAT ...**

The Gemara (*Avodah Zara* 24a) quotes R' Eliezer who prohibits a gentile's animal for a *Korban*, for fear it was a **נרבע**. The Gemara asks: how then did Moshe demand animals from Pharaoh for *Korbanos*, to which the Gemara replies: it was before *Matan Torah*. The Gemara persists, citing the incident when the *Aron HaKodesh* was captured by the Pelishtim and was sent back by them on a wagon led by 2 cows. When the residents of Beit Shemesh beheld this miraculous return by 2 cows alone, they brought those cows as *Korbanos*. Were they not Pelishti animals? The Gemara responds: This was a **הוראת שעה** - an exceptional ruling for that incident only. In light of the fact that much of the *Torah* was kept even before *Matan Torah*, could / should not the Gemara have answered **הוראת שעה** for the use of Pharaoh's animals, as well? The Gemara (*Horios* 6a) also notes, regarding the *Korbanos Chatas* offered by Ezra to atone for *Bnei Yisroel's Avodah Zara*, that since they had sinned intentionally, and a *Korban Chatas* only atones for *Shogeg* (unintentional), the only rationale for the *Chatas* was - **הוראת שעה**. The *מצפה איתן* asks, how could (even) a *Navi* permit a *Chatas* there, since offering a *Chatas* where there is no *Chiyuv* constitutes **לעורה חולקין** and is **אסור**. As no one may introduce new proactive *Halachos* (only added safeguards), how could such *Korbanos* be allowed? He answers, citing the *Lechem Mishna*, that Ezra offered up unusual *Korbanos*, just as Moshe had offered *Korbanos* when the *Mishkan* was built, which were never offered again. As such, the **type** of *Korban* can be validated by a **הוראת שעה** even where unwarranted - an inappropriate animal could not. The **הר צבי** adds, since the Pelishti animals were the object of a **נס**, that indicates they were not **נרבע**; Pharaoh's however could have been.

**QUESTION OF THE WEEK:**

Which *Tefilah* is someone required to say only in *Lashon HaKodesh*, and when?

**ANSWER TO LAST WEEK:**

(What does one do with a container with the letter **ק, מ, ט, ד, or ת** on it?)  
 The *Mishna* (*Maaser Shenii* 4:11) states that if one finds a container with the letter **ק** on it, he must assume that the contents are *Hekdesh*, as the "ק" stands for **קרובן**. In the same vein, "מ" stands for **מעשר שני**, "ד" stands for **דמאי**, "ט" stands for **טבל** and "ת" stands for **תרומה**.

**DIN'S CORNER:**

It is permitted for a man to arrange with his son-in-law to increase the amount of the *Nedunya* (dowry) for as long as the son-in-law leaves the principal with the father-in-law. This is not considered *Ribis* even though the additional money is given to encourage the son-in-law to leave the money with him, because the entire arrangement was made at the outset and there was no pre-existing *Chiyuv*. The "extra" money is viewed as simply additional dowry, payable on condition. (*Kitzur* 65:23)

**A Lesson Can Be Learned From:**

A man and his wife once traveled to visit and benefit from the mineral springs near Odessa. They stayed at an inn that was owned by an exceedingly old woman. Even her grandchildren that managed the establishment were getting on in years. The couple wondered at the owner's longevity and asked her what special thing she had done to merit it. She told them that when she was twenty five years old, her husband disappeared, leaving her an *Agunah*, with one young son. With basically no options, she went to great effort to visit the *Baal Shem Tov*, who was still alive, hoping that he could somehow help her. The *Baal Shem Tov* sympathized with her plight but said: "My daughter, I am unable to help you. Your husband is dead but there are no witnesses to testify on your behalf. You must remain an *Agunah*". As she broke into tears, he added: "However, if you promise to conduct yourself as a *Bas Yisroel*, I give you my brocho that you will live to see many generations of *Yiddishe Nachas* and *Bnei Torah* from your son, and you will always be well provided for". "I gave him my word" the old woman concluded, "and I am now 105 years old, with a good business and 5 generations of lovely children to keep me company".

**P.S.** Sholosh Seudos sponsored this week by the Sheli family. Due to a trip to Eretz Yisroel, there will be no publication for the next 2 weeks.

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