



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש	פרשת: כי תצא
Friday	6:45	6:55					9:08
Shabbos		6:40	5:45	6:35	9:00		9:09
Sunday		6:50	8:15		7:45		9:09

## IMPORTANCE OF ....

The *Mishna* (*Bava Metzia* 115a) states that one may not take a *Mashkon* (collateral) from a widow debtor, since the *Posuk* says: **ולא תחבול בנד אלמנה**. R' Shimon limits this *Issur* to a poor widow (as opposed to a wealthy one), explaining that the purpose of the *Issur* is to preserve the dignity and reputation of the widow. If taking a *Mashkon* from her was permitted, the lender would presumably have to show up at her house every morning and/or evening to return and then reacquire the *Mashkon* garment, as is done with other poor borrowers. Such an appearance would jeopardize the widow's reputation and cause her a bad name among her neighbors, so no *Mashkon* need be taken from her. The *Zera Aharon* points out that the *Torah* follows this *Issur* with the statement: **וזכרת כי עבד היית במצרים ויפדך ד' אלוקיך משם**. However, a few *Pesukim* earlier, regarding **לא תבצור כרמך**, the *Torah* also relates the *Issur* to remembering the bondage in Egypt, but does not add the phrase: **ויפדך ד' אלוקיך משם**. The *Zera Aharon* explains that one of the factors leading to *Bnei Yisroel's* redemption from Egypt was the fact that they behaved chastely while enslaved. As such, when dealing with preserving a poor widow's reputation, the *Torah* saw fit to remind us that proper behavior resulted in the *Geulas Mitzrayim*. However, with regard to leaving behind the droppings of one's field or vineyard, there was nothing to be gained by mentioning the redemption from Egypt.

## QUESTION OF THE WEEK:

When would the 7 *Shabbos Aliyos* be given in the following order: *Kohen-Levi-Yisroel-Kohen-Levi-Yisroel-Kohen* ?

## ANSWER TO LAST WEEK:

(What becomes *Mutar* when studying about it ?)

The *Shulchan Aruch* (**אור"ח** 275:7) states that although it is *Assur* for a man to read or even study *Torah* on *Shabbos* to the light of a candle (for fear he may adjust it), still, he is permitted to study the laws of **במה מדליקין** to the light of a candle, since he is sure to remain alert when studying those very *Halachos* about candles.

## DIN'S CORNER:

Although a child is obligated to honor its father over its mother when they give him conflicting instructions, still, where a father made a request from his son to be carried out after the father's death, if the mother objects, the son must honor the mother's objection, because the obligation to honor a live mother is greater than the dissipating obligation to honor a dead father. (*Noda BiYehuda* **אה"ע** 2:45) Based on this, R' Akiva Eiger (*Teshuvos* 68) concludes that a son faced with conflicting testamentary wills from his two parents, need not choose to do his father's bidding over his mother's, as he would have had to do if they were both still alive.

## DID YOU KNOW THAT ....

The *Gemara* (*Rosh Hashanah* 6a) states that if one makes a vow to bring a *Korban*, he will not transgress **לא תאחר לשלמו** until the *Sholosh Regalim* will have passed without his fulfilling the vow. However, with regard to a *Tzedaka* vow, since the poor are standing and waiting for it, he is obligated to give it immediately. Rava adds, even regarding a *Korban*, as soon as one of the *Sholosh Regalim* have passed without fulfillment of the vow, he has transgressed a **מצות עשה**. The *Aruch LaNer* raises a question from the *Gemara* (*Nedarim* 3b) which discusses the applicability of **לא תאחר** to someone who vows to become a *Nazir*. Since one who phrases his vow by saying: **הרי עלי להיות נזיר** is not obligated to fulfill the vow at any specific time (like a *Korban* vow would be), and since he has not actually accepted the laws of *Nezirus* yet with such a phrase, **בל תאחר** would not apply. However, Rava suggests that if he vows to accept *Nezirus* upon himself before he dies, with such words he has become a *Nazir* immediately, for fear that he may die at any time. If so, Rava should consistently hold with regard to a *Korban* as well, that one should be forced to offer his *Korban* immediately after making a vow to that effect, for fear that he may die before the *Sholosh Regalim* have passed, never having fulfilled the vow. The *Aruch LaNer* answers by distinguishing between a specific time frame, such as *Sholosh Regalim*, and an unlimited one, such as "before I die". We do not normally assume that death will come to a person within a specific time. As such one can easily be given a year to fulfill a vow, if that is what the *Torah* provides, without fear. However, knowing that everyone must die eventually creates an immediate concern when someone conditions a vow on that eventuality. Since there is no other more appropriate time to begin worrying about it, we do so immediately.

## A Lesson Can Be Learned From:

The founder of the Edah HaCharedis in Yerushalayim, R' Eliyahu Porush, came to the Satmar Rebbe ZT"L and requested his support in a campaign to encourage all the religious Jews to join his Charedi organization. With increased membership, dues, etc... the Edah would be able to accomplish much more. The Rebbe told R' Elya that the Rambam (**כלי המקדש** 2:11) states that the Ketores was offered everyday on the golden Mizbeyach in the Beis HaMikdash. If one offered a Ketores on behalf of himself or even a large group, he/they would be liable for lashes in violation of: **לא תעלו עליו קטורת זרה**. The Kesef Mishna stresses the fact that even on behalf of a large Rabim, it is not the same as on behalf of a Tzibur. There is an important distinction between a Rabim, which is a group made up of many people from many places with different standards, and a Tzibur, which is identified as a group marked by a single standard. Only a Tzibur may offer the sweet-smelling Ketores, and that is what the Edah should strive to be!"

**P.S.** Sholosh Seudos is sponsored this week by the Tyberg family.

This issue is dedicated:  
לז"נ פעל ב"ר יצחק הלוי