



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	פרשת: בא Shiur Shacharis
Friday	4:52	5:04	8:00	8:30
Shabbos		4:52	4:00	4:25 9:00
Sunday		5:09	5:40	7:30

**IMPORTANCE OF ....**

The *Gemara* (*Nazir* 23a) states that if two people roast a *Korban Pesach*, and one eats it **לשם מצוה** (to fulfill the *mitzvah*) while the other eats it as an **אכילה גסה** (in a gluttonous manner on a full stomach), the one who ate **לשם מצוה** is called a **צדיק** while the other is called a **רשע**. Resh Lakish questions how we can consider him a **רשע**; did he not fulfill the *mitzvah*, albeit in a less than perfect manner? *Tosafos* notes that it appears from here that a gluttonous eating is still deemed an eating capable of fulfilling a *mitzvah*, despite a *Gemara* (*Yuma* 80b) which says that if one ate as a glutton on Yom Kippur (evening after having eaten his fill beforehand) he is **פטור**, because such an act is deemed injurious. *Tosafos* therefore distinguishes between an **אכילה גסה** where one is so full that he is revolted by food, such as in the instance of Yom Kippur, and where he is full enough that he is not desirous of food, but can still enjoy it somewhat, such as in the case of Pesach. Since the *Gemara* (*Pesachim* 70a) states that one should eat the *Korban Chagigah* first so that the *Korban Pesach* is eaten **על השובע**, we see that one is to be full when eating the *Korban Pesach*, or rather that the *Korban Pesach* is what should fill us. Therefore, the conditions under which one eats the *Korban Pesach* are specifically where he has eaten until nearly full, but not so much that the thought of more food is nauseating to him. The *Hagadah*: **חסד לאברהם** applies this to the statement in the *Hagadah*: **כל דכפין ייתי ויכול כל דצריך ייתי ויפסח** – all who are **hungry** should come and eat, so that they will reach the point of near-satiation before eating the *Korban Pesach*; all who are in **need** of only the *Korban Pesach*, since they have already eaten their fill, should come immediately and partake of the *Korban*.

**QUESTION OF THE WEEK:**

When must one who left out something in *Shemona Esrei* #1, and then included it in repeating *Shemona Esrei* (#2), be required to repeat *Shemona Esrei* again, but not if he left it out in #2?

**ANSWER TO LAST WEEK:**

(What is the connection between *Shevat*, *Vayigash* and the winter?)

*Pri Megadim* (א"ח 685) quotes the *Levush* who quotes R' Eizik Darshan's cryptic statement that when *Rosh Chodesh Shevat* falls on a Wednesday, the winter will be cold and snowy, and the **סימן** (sign) for this is **ויגש**. Many *Meforshim* explain this as follows: **שלבט וו נהי' ג' שבט וו נהי' שלג גדול** – if the 3<sup>rd</sup> of Shevat falls on a Friday, there will be a lot of snow. An alternative acronym states: **וו נהי' ג' שבט שלג גדול וקור נהי'**.

**DIN'S CORNER:**

If one began a meal on *Shabbos* and continued it until after *Shabbos* (such as *Sholosh Seudos*), he still says **רצה** during *bentsching* since we go according to the beginning of the meal. If Chanukah or Purim are on Sunday, **על הניסים** is not added here, but **עלה ויבא** for *Rosh Chodesh* may be. (MB 188:33)

**DID YOU KNOW THAT ....**

The *Gemara* (*Bava Kamma* 80b) resolves a question about R' Akiva's *Drasha* that: **ולא חצי דבר** – which means that two witnesses must establish all the pertinent facts about the matter of their testimony, and not rely upon testimony of others. Thus, the *Gemara* suggests that if two **עדים** testify to the theft of an animal, and two others testify that the thief sold the animal, according to R' Akiva the thief would not have to pay 4 or 5 times the value (as is normally required) because the **עדים** to the sale have no basis to believe that the animal was stolen. However, the *Gemara* rejects this theory, comparing it to testimony against an **אשת איש**, where the **עדים** who testify to her infidelity were not witness to her marriage. Since the **עדים** to her marriage independently establish her marital status, the two sets of **עדים** are not mutually dependent and each is deemed **"דבר"**. So too, the **עדים** to the **גניבה** do not need the **עדים** to the **מכירה** to obligate the thief in paying **כפל**, rendering them both **"דבר"**. *Tosafos* adds that although **עדים** to an **איש**'s infidelity would normally depend on the **עדים** to her marriage to prosecute, if she were **הוחזקה** – publicly accepted as married, there is no dependency or lack of **"דבר"**. *Chasam Sofer* (מ"מ 148) was asked to rule in a case where a younger brother suggested that his older brother might not have been the father's *Bechor*. Although 2 **עדים** testified that the older brother was their mother's **פטור רחם**, and 2 others testified that the father had not been married before, would not their testimonies be **חצי דבר**? The *Chasam Sofer* held that since the older brother had always acted as a *Bechor* by fasting **פסח**, he is considered **הוחזק** and testimony regarding his being a **פטור רחם** is not necessary. As such, testimony of the father's previous non-marriage is **"דבר"**.

**A Lesson Can Be Learned From:**

The Ropshitzer Rebbetzin was an intelligent, educated woman who was not at all reluctant to challenge her husband in matters of *Halacha* or *Chasidus*. One day, she asked him to explain the meaning of the daily *brocho*: **שלא עשני אשה**, where men bless *Hashem* for not having been created as women. What disturbed her particularly was the notion that there were many ignorant, boorish men who had no knowledge of the *Torah*, but who apparently were given the opportunity each day when saying this *brocho* to arrogantly claim that they were "better" than women, all women, even a woman such as she, who was so obviously on a higher spiritual and educational level than they. The Ropshitzer assured her that she needn't feel inferior to any of these men by virtue of this *brocho*. When each man says **שלא עשני אשה** in the morning, the woman he is referring to as the object of his gratitude is none other than his own wife. While he may feel somewhat superior to her when saying it, upon further introspection he will realize that he is offering thanks for not having been given a spouse such as he.

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

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

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