



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח זק"ש Shachris
Friday	4:29	4:39			9:42
Shabbos		1:45/4:29	4:00		9:43
Sunday		4:39	4:55		8:00 9:43

**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 the *Posuk*: **ועבדום ועינו אותם ארבע מאות שנה** required. However, the *Midrash* comments on: **הים ראה ויגוס** that when the **ים סוף** saw the Jews coming with the spoils of Egypt in their hands, it split, apparently assuming 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, 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, as 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 **יצאו** was justified. Since the rules of **כלל ופרט** are explained in the *Beraisa* of R' Yishmael (which we say every day during *שחרית*), the *Midrash* which alternatively explains **הים ראה ויגוס** – that the **ים** saw **ברייתא דרבי ישמעאל**, is now clarified as well.

**QUESTION OF THE WEEK:**

If one came to Shul late on *Shabbos*, should he **דאבן מוסף** with the *Tzibur*, and daven *Shacharis* later, or not?

**ANSWER TO LAST WEEK:**

(When would it be "safer" to have money in the bank rather than in cash?)  
The *Shulchan Aruch* (*ד"ר* 258:8) rules that one cannot render a debt owed to him, as *Hekdesh*, until it is repaid to him. As such, if one consecrated his belongings to *Hekdesh*, all his cash would become *Hekdesh*, but money in the bank is deemed a debt, owed to him by the bank, and would therefore not become *Hekdesh*.

**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 הניח** unless he drinks wine or eats a grain product. He may then add in the words **על הניח** 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 הגפן** to the *המחיה*. (*MB* 208:81)

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

The *Gemara* (*Shabbos* 133b) lists several ways in which one can fulfill **זה קלי ואגוהו** (to "beautify" Hashem), deriving from **ואגוהו** the following: **התנאה לפניו במצות עשה לפניו סוכה נאה ולולב נאה וכו'** – beautify before Him, make before Him a beautiful *Succah* and a beautiful *Lulav*. The *Gemara* continues the list with *Shofar*, *Tzitzis*, and a *Sefer Torah*, adding that for the *Sefer Torah* one should use a beautiful pen and ink, engaging an expert *Sofer* to write it. Although beautiful *Tefillin*, which share elements in common with a *Sefer Torah*, are not mentioned, the *Mechilta* adds them to its list. Some *Meforshim* wonder at the frequent use of the word **לפניו**. The *Gemara* (*Menachos* 32b) states that *Tefillin* do not require **שרטוט** (making line impressions before writing). *Tosafos* adds that **זה קלי ואגוהו** requires a *Sefer Torah* to have **שרטוט**, but since the *Parshios* of *Tefillin* are encased, there is no possibility of beautification, as they cannot be seen, which may explain why the *Gemara* left them out. Why did the *Mechilta* include them? The *Gemara* (*Bava Basra* 60a), in discussing the various rights to property use established by a 3-year *Chazakah*, states that if one builds a wall which blocks his neighbor's window, and the neighbor says nothing, the builder's *Chazakah* rights are immediately established, because a person will not stand by and watch as **ששותמים אורו בפניו ושותק** – that his light is being blocked, and remain silent. [The *Gemara*'s rationale is that presumably, the window was opened without permission from the wall-builder in the first place. *ע"ש*] The *Shulchan Aruch* (*ח"מ* 154:12) rules accordingly, and the *SMA* (27) comments that when someone's window is blocked this way, **מסתמא** (probably) the window owner will know about it, and his lack of protest is deemed a consent. The *חשן אהרן* asks, does not the *Gemara* say **ששותמים אורו בפניו** – in front of him? Why does the *SMA* say **מסתמא**? He answers that **בפניו** can also mean that he is affected by it, even if he wasn't present when the wall was built. As such, the *Mechilta* could hold that **התנאה לפניו במצות עשה לפניו** refers to Hashem literally, before Whom all is visible, including the *Tefillin Parshios*, which should also be written **בהידור** under **ואגוהו**. The *Gemara* understood **לפניו** as the *SMA* did, to refer to doing *mitzvos* in such a way as to enhance Hashem's **כבוד** in the eyes of the world, which only applies to beautifying *mitzvos* that can be seen, excluding *Tefillin*.

**A Lesson Can Be Learned From:**

A Rebbe was giving *Chizuk* to his *Chasidim* on the subject of davening, encouraging them to daven as if they were counting money. One wealthy *Chosid* said that he was accustomed to count money very quickly, and to illustrate, he took out a sheaf of paper money and proceeded to count them quickly. The Rebbe took the pile of money and inserted some other currencies and papers within it, telling the *Chosid* "Now count it". Since he now had to study what he was counting with more care, he had to slow down, and all understood the Rebbe's lesson.

**P.S.** Sholosh Seudos sponsored by the Redlich family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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