

He should enter with 'כי טוב'

יכנס בכי טוב –

OVERVIEW

The פסוק tells us that the brothers of יוסף were sent on their way when there was morning light. The גמרא observes that the תורה is giving us counsel that one should enter and leave a city during the daytime. [The daytime is referred to as כי טוב; for when ה' created light it is written כי טוב האור את האור כי טוב.] וירא אלקים את האור כי טוב will discuss the reason for this concern that one should travel only by day.¹



אומר רבינו יצחק דבפרק הכונס (דף ס,ב ושם) משמע דטעם הוי משום מזיקין –

The ר"י states that in פרק הכונס it seems that the reason why one should enter and leave 'בכי טוב' is on account of demons who may inflict damage.

- פרק הכונס explains where this is indicated in תוספות

דמפיק ליה התם מלא תצאו איש מפתח ביתו² –

לא תצאו איש מפתח ביתו of פסוק there derives this counsel from ר"י אמר רב (no man shall exit from the doorway of his house) which was written concerning the night of בכורות -

וקרא משום מזיקין קא מזהיר -

And the פסוק of לא תצאו וגו' is warning the Jews not to leave their homes on account of מזיקין. תוספות proves that it was the concern of מזיקין -

דמפקינן מיניה התם³ כיון שניתן רשות למשחית וכולי –

For there we derive from this same פסוק that once permission has been granted to the destroyer, etc.⁴

ולפי זה אפילו מעירו אדם צריך ליזהר שיצא בכי טוב –

And according to this (that the concern is of the מזיקין who are prevalent at nighttime), a person is required to leave בכי טוב even from his own city,⁵ for מזיקין may be found anywhere.

¹ רש"י בד"ה בכי mentions that the concern of traveling by night is because of wild animals and robbers.

² שמות [בא] יב,כב.

³ כיון שניתן רשות למשחית אינו מבחין בין that לא תצאו of פסוק ברייתא ס,א there on ר' יוסי צדיקים לרשעים. See 'Thinking it over' # 1.

⁴ The תורה forbade the Jews to leave their homes out of concern of the משחית who was given a 'free hand' that night. It follows therefore that when we derive the rule of כי טוב from this same פסוק of לא תצאו, it is also out of concern of the מזיקין who can be משחית.

⁵ If the concern would be that at night a person may fall into pits (as תוספות will mention later), then this concern would not apply to his own city, where he is aware of all the pitfalls. See 'Thinking it over' # 2.

anticipates and resolves a question:

והא דנקט כניסה תחלה היינו משום דאורחא דגמרא למינקט הכי –

And the reason he mentions ‘entering’ first (even though one has to leave [his city] before one can enter into a [different] city; he should have mentioned ‘leaving’ first.⁶ תוספות explains **because this is the manner of the גמרא to mention things this way**⁷ -

כמו מטפס ועולה ומטפס ויורד בפרק עושין פסין⁸ (דף כא, א) דנקט עליה תחלה –

As the גמרא states **in פרק עושין פסין ‘he climbs up and he climbs down’**, where the גמרא mentions **‘up’ first**, even though he must first climb down into the בור to drink -

ובפרק במה מדליקין (דף לד, ב) בין השמשות כהרף עין זה נכנס וזה יוצא –

And in מדליקין the גמרא states that **‘בין השמשות is like a blink of the eye; this one (night) enters and this one (day) leaves’**. He mentions נכנס before יוצא, even though that first the day is יוצא and then the night is נכנס.

asks:

וקשה הא דריש רב יהודה הא דרשה גופה –

And there is a difficulty! For רב יהודה derives this very same דרשה that a person should be נכנס בכי טוב וכו' -

מקרא אחרינא דלא תצאו בפרק הכונס (דף ס, א ושם עמוד ב') –

From a different פסוק of **לא תצאו** as it says **in פרק הכונס** and here the גמרא derives the same דרשה from **הבקר אור**. Why are two פסוקים necessary for the same דרשה?!

answers:

ואומר רבי שמשון בן אברהם דצריכי תרי קראי –

And the רשב"א answers that both פסוקים are necessary; the פסוק of -

הבקר אור צריך לעיר אחרת ואפילו היכא דליכא למיחש למזיקין –

is necessary when one is entering or leaving another city, and even when there is no concern of מזיקין -

כגון אחי יוסף דהווי י"א⁹ והטעם מפני הפחתים –

⁶ If the reason was not because of מזיקין (only because of פחתים), and it applies only to other cities, then it is understood why he mentions יכנס first. One may leave his city whenever, but he must be sure to enter (and [then] leave) the strange city by day. However now that the requirement of traveling by day refers even to his own city, it should have said יוצא before נכנס (one must first leave his city in order to travel)

⁷ The גמרא mentions the word that has a more positive connotation first; entering before leaving, up before down, etc.

⁸ The גמרא there informs us that people cannot use the פסי ביראות (that is reserved for cattle only) in order to drink from the wells (in the רה"ר); rather they must first climb down into the cistern (which is a רה"י) to drink and afterwards climb out. However the order in the גמרא is reversed.

for instance, by the brothers of יוסף (the subject of this פסוק) for they were eleven people. מזיקין (generally) do not disturb this large of a group¹⁰. And the reason they should be טוב כי ויוצא בכי טוב is because of the pitfalls (since they are not acquainted with this strange city) -

וקרא דלא תצאו איצטריך לעירו ומפני המזיקין:

And the פסוק of תצאו לא is necessary to teach us to be טוב כי ויוצא בכי טוב even in one's own city (if he is alone) out of concern for the מזיקין who are out at night.

SUMMARY

The פסוק הבקר אור teaches us not to enter or leave a strange city at night (because of פחתים) even if there is no concern of מזיקין (there is large group traveling). The פסוק of לא תצאו teaches that one should not leave his own city (alone) at night because of the מזיקין.

THINKING IT OVER

1. How can we derive the rule of יכנס בכי טוב (in a normal situation) from the פסוק לא תצאו; there it was לרשות למשחית, that is why they had to be careful?!
2. It appears from תוספות that if the חשש is מפני הפחתים then it is understood why it says first יכנס, since there is no concern when he leaves his city, since he is acquainted with the pitfalls¹¹. However how can he leave his city by night; he is not acquainted with the pitfalls on the road?!
3. May one travel within his city at night?

⁹ See מהרש"א, that it is on account of this that תוספות rejects רש"י's interpretation that the concern was because of חיות ולסטים. There should be no concern by such a large group.

¹⁰ The גמרא in ברכות מג, ב states that מזיקין do not appear if there are three or more people.

¹¹ See footnote # 6.