



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח זק"ש Shachris
Friday	4:42	4:20	8:00		9:42
Shabbos		4:42	4:15		9:00 9:42
Sunday		4:55	6:30		7:45 9:42

IMPORTANCE OF

The *Mishna (Eruvin 80b)* states that according to R' Yehoshua, one's food contribution to an *Eruv* must be a whole loaf. The *Gemara* explains that this is to prevent ill will from those residents who might have contributed a whole loaf against those who seek to "get away" with a broken piece. R' Chisda adds that if one joins two broken pieces, connecting them to make it look like a whole loaf, as long as the joiner is not noticeable, it may be used. What about for *Shabbos*? Would such a patched-up loaf qualify for *Lechem Mishneh*? The *Chacham Tzvi* (62) believes that the comparison between *Eruv* and *Shabbos* is appropriate, despite the fact that they are based on different imperatives. As such, if a patched-up loaf is called "ככר שלם" for *Eruv* purposes, it should qualify for *Lechem Mishneh* as well. However, the *Rambam* (טומאת אורכלין 6:12) states that any man-made connection is not deemed connected for *Tum'ah* purposes, nor can one patch up a scraped *Esrog* by stapling the missing piece back on. Why compare *Lechem Mishneh* to *Eruv לקולא* (for leniency) and not to *Tum'ah לחומרא* (for a stricter result)? The *Minchas Yaakov* (320) suggests that the *Lechem Mishneh* requirement is *D'Rabanan* (the *Posuk* being only an *Asmachta*), and as such, it can easily be compared to *Eruv*. The *Chasam Sofer* (א"ח 46) notes that the *Rishonim* are divided over the issue of reconnecting a piece to the original. But in his opinion, there is only a question where one piece is to be added back. Combining several pieces into what looks like a whole seems never to have been done approvingly.

QUESTION OF THE WEEK:

How is a man required to fast, yet be permitted to break the fast, unless others must also fast, taking away his right to break it?

ANSWER TO LAST WEEK:

(When will obedient children create a Halachic problem for their mother?)

Igros Moshe (א"ח 4:105:3) states that if a mother wishes to prepare her young children for bed and change them into pajamas while it is still *Shabbos*, she may do so because she knows they are accustomed to run around for a while in their pajamas before finally going to sleep. However, if they are obedient and will go to sleep soon after their mother dresses them for bed, if she does so on *Shabbos* so as not to have to do it later after *Havdalah*, it is impermissible *Hachanah*.

DIN'S CORNER:

If one sold unkosher food, purposely or inadvertently, and the seller realizes what he did before the buyer eats of it, the seller must immediately take back the food and refund the money. If the food was eaten, the seller must still refund the money to the buyer as a penalty (קנס). If however, the food was only forbidden Rabbinnically, the seller is not required to refund the money if the food was eaten. (*Chochmas Adam* 71:10)

DID YOU KNOW THAT

The *Gemara (Yevamos 48b)* records a *Machlokes* between R' Yishmael and R' Akiva over whether it is permitted for one to keep a gentile slave who has not been circumcised, i.e. converted. R' Yishmael permits it, as the *Posuk: וינפש בן אמתך* (and your maid's servant will relax) indicates that there is a slave who is not included in *למען ינוח עבדך ואמתך כמוך* but must nevertheless be prevented from labor on *Shabbos*. R' Akiva says that this *Posuk* refers to a slave that was purchased just before *Shabbos*, where the owner did not have time to circumcise him. However, where no such "excuse" existed, one would be required to complete the circumcision as soon as possible. The *Avnei Nezer* (י"ד 351) points out that according to the *Gemara (ibid 46b)*, a conversion is not complete until both *Bris Milah* and *Tevilah* in a *Mikveh* are performed. Since the *Tevilah* cannot be performed until he has been completely healed from the *Bris Milah* (see *Gemara ibid 47b*), the *Posuk וינפש בן אמתך* could easily be talking about every slave who has undergone a *Bris Milah*, but is waiting to heal before undergoing *Tevilah*. Why did R' Akiva limit it to a situation where one could not perform a *Bris* before *Shabbos*? Even if he had had a *Bris*, without *Tevilah* the slave would still not be obligated in *mitzvos*! The *Avnei Nezer* suggests that we derive from the *Gemara (Sanhedrin 56b)* and *Rashi's* commentary on the *Posuk: שם שם לו חוק ומשפט* that the *mitzvah* of *Shabbos* (among others) was given to *Bnei Yisroel* in *Marah*. The *Zohar (Bo 40a)* states that this happened immediately after the *Bnei Yisroel* underwent *Bris Milah*, whereas the *Tevilah* of *Bnei Yisroel* did not occur until just before *Matan Torah*. As such, it is apparent that a convert could be obligated in the *mitzvah* of *Shabbos* on the basis of *Milah* alone, just as *Bnei Yisroel* were, in the *Midbar*. Therefore, the *Posuk: וינפש בן אמתך* had to refer to a slave without *Bris Milah*.

A Lesson Can Be Learned From:

A judge commented to R' Chaim Soloveitchik that the Torah's admonition against bribery was not as effective as it should have been. Since only the judge is warned not to **take** a bribe, there is nothing to deter a litigant from constantly attempting to corrupt a judge with a bribe. At least in secular law, both the giver and taker of a bribe are punished, lessening the chance that a bribe will be given. R' Chaim replied wisely "Since both giver and taker are punished under your laws, they will undoubtedly conduct their business in private, bound to each other and covering for each other. However, in our laws, a judge will be adequately deterred from taking the bribe even in private, since there is nothing to prevent the giver from bragging about how he had "bought" the judge. Since the giver cannot be prosecuted for the bribe, he won't feel the need to protect the judge, and the judge won't trust him. As such, the Torah way provides even more of a deterrent!"

P.S. Sholosh Seudos sponsored this week by the Werberger family. A "Yasher Koach" to Mrs. Tyberg for repairing the Sefer Torah's "Mantel".

This issue is dedicated by the Safrin family:

LZ"R R' Chaim B"R Michael Weldler A"H, whose first Yahrzeit is on Shabbas Shira.

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