



	Candles	Mincha	DafYomi	Shiur	Shachris זק"ש	פרשת: בהעלתך
Friday	8:14	6:50/7:45				9:11
Shabbos		8:09	6:45	7:55	9:00	9:11
Sunday		8:20	7:50		8:00	9:11

## IMPORTANCE OF ....

The *Tur* (י"ד 268) states that part of the conversion process which follows after being circumcised, is to shave off all the hair from the *Ger's* body. The *Bach* notes that this is based on the *Posuk*: **על כל בשרם** where *Rashi* cites the words of R' Moshe HaDarshan, that because the *Bechorim* sinned with the *Eigel* and were replaced in the *Mishkan* by the *Leviim*, it was necessary as part of the *TaHarah* process to shave the *Leviim* (as a *Metzora* is shaved) to effect a *Kaparah* for the *Bechorim's* transgression. The *Bach* continues that this is also the custom when a *Mumar* (apostate) returns to observance - that he be fully shaved. The *Terumas HaDeshen* (1:86) goes so far as to permit such a *Baal Teshuvah* to be shaved on *Chol HaMoed*, based on the *Gemara* (*Moed Katan* 17b) which states that a *Nazir* or *Metzora* may be shaved on *Chol HaMoed*, even if there had been time and opportunity to do so before *Yom Tov*, because we do not wish to delay the *Korbanos* that they must bring only after being shaved. So too, since a *Mumar* may not be counted (לכתחילה) in a *Minyan*, we do not wish to delay his inclusion in *mitzvos* until after *Yom Tov*. He may therefore be shaved on *Chol HaMoed*. However, the *Shevus Yaakov* (3:90) makes clear that although the shaving of the *Leviim* was done with a razor, that was because the *Torah* specifically required it in that case. There is no *Heter* however to use a razor on *Baalei Teshuvah* or *Geirim*. The *Chida* (יסקף אומץ 45) adds that there is also no *Heter* to shave off the *Peyos* of the head or beard, maintaining that even the *Leviim* did not shave them off, as "על כל בשרם" meant every place on the body that was *Mutar* to shave.

## QUESTION OF THE WEEK:

If brothers are *bentsching* at home with a *Zimun*, should they add the words: .. ברשות אמי מורתני נברך וכי' if their mother is present ?

## ANSWER TO LAST WEEK:

(When is it "better" to receive material gifts rather than money ?)

The *Mishna Berurah* (223:20) explains how when the *Shulchan Aruch* rules that one should recite the *brocho* of הטוב והמטיב upon receiving a gift, he is to do so only for material gifts of objects or clothing. Money gifts would embarrass the recipient, making such a *brocho* inappropriate.

## DIN'S CORNER:

One may begin *Sholosh Seudos* up until half an hour before *Tzeis HaKochavim*. If someone ate something that was forbidden to him, he may not be included in a *Zimun*. Nine people were eating *Sholosh Seudos* and a tenth man arrived twenty minutes after the *Shekiyah*. Someone (mistakenly) handed him a cup of wine to drink, in order to join him to the group and make a *minyan* for *bentsching*. If he knew it was *Assur* to drink and drank it anyway, he may not be a tenth for *Zimun*; if he thought it was *Mutar*, he may be counted. (*Igros Moshe* אורח 4:69:6)

## DID YOU KNOW THAT ....

The *Gemara* (*Yevamos* 61b) explains Beis Shammai's opinion that one fulfills the *mitzvah* of פרו ורבו with 2 sons, as based on Moshe (who had 2 sons), whereas Beis Hillel derives that the *mitzvah* requires a son and daughter, from Adam and Chavah. Why does Beis Hillel not derive from Moshe ? Because Moshe separated from his wife after the 2 sons, on his own, albeit with *Hashem's* approval. The *Gemara* (*ibid* 62a) states that if a *Ger* had children before converting, according to R' Yochanan he has performed the *mitzvah* of procreation, whereas Resh Lakish says he is now like a newborn (כקטן שנולד) and must therefore perform the *mitzvah* anew. If so, one might ask, even according to Beis Shammai, how could Moshe have stopped having children after his 2 sons? Since all of *Bnei Yisroel* became קטנים שנולדו after *Matan Torah*, they should have been obligated to have children again, as per Resh Lakish. The *MaHaral* (*Gur Aryeh - VaYigash*) asks why the *Bnei Yisroel* were בכה למשפחתיו (crying over the new *Issurim* on relatives as *Arayos*) if, as קטנים שנולדו, they should no longer have had relatives after *Matan Torah*. The *MaHaral* answers that a *Ger* only becomes כקטן שנולד when he converts of his own volition. However, since *Bnei Yisroel* were "forced" to convert (כפה עליהם ההר כנגיית) the newborn status did not apply to them. The *Shev Shmaatsa* (*Hakdamah*) explains that for this reason, Moshe was also not obligated to have more children after *Matan Torah* and was thus justified in separating from his wife. *Tosafos* (*ibid* 62a) asks why Aharon and Miriam did not comment on Moshe's separation from Tziporah until after they left Kivros HaTaavah. Hadn't Moshe separated from her already at Har Sinai ? The *Shev Shmaatsa* continues that it was the tears at Kivros HaTaavah which made clear how the *Bnei Yisroel* were not קטנים שנולדו. As such, Moshe's separation now appeared to be permanent, since he already had 2 sons. Aharon and Miriam therefore questioned it, saying: הלא גם בנו דבר.

## A Lesson Can Be Learned From:

While imprisoned in Siberia, a young boy tried unsuccessfully to "steal" some food from the prison camp's administration building. He was caught and sentenced to be transferred to the far north, from where most do not return. Before he was taken away, he asked R' Gershon Kalibansky, who was also in that camp, to transcribe a Siddur for him to take with him. "Although I have had no religious education" the boy said, "I know my only hope lies with Hashem - I want to be Chozer B'Teshuvah." R' Gershon agreed to do it but paper was very scarce. The little bit that could be found had been written on and erased several times. Miraculously, the boy produced a notebook and R' Gershon quickly (and secretly) filled it with Tefilos. The S'char for his efforts became evident when immediately after he finished, R' Gershon was notified that he was being assigned to the camp's printing room, which 1) was indoors (out of the sub-zero cold) and 2) did not work Shabbos !

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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