



	Candles	Mincha	DafYomi	Shiur	פרשת: בא שוק"ש Shachris
Friday	4:48	4:58	8:00		9:41
Shabbos		1:45/4:48	4:15		9:40
Sunday		4:58	5:15		8:00 9:40

## IMPORTANCE OF ....

The *Gemara* (*Yevamos* 70b) states that if one's male sons or servants have not been circumcised, he, the father/master may not partake of a *Korban Pesach*. [*Tosafos* cites the *Mechilta* where R' Eliezer says that only the uncircumcised servant may not partake, but the master may.] The *Rambam* (5:5 קרבן פסח) adds that not only do uncircumcised male servants prevent the master, but female servants who have not undergone *Tevilah* also disqualify the master, as their *Tevilah* is the equivalent of a male's *Bris*. The *Gemara* (*Yevamos* 48b) states that if a Jew purchases a gentile servant with the stipulation that the servant will not be circumcised, the purchase is valid, he may not circumcise the servant, and he may keep the servant in his employ. The *Shaagas Aryeh* (53) asks, one who purchases such a servant understands that as long as the servant remains his, and uncircumcised, the master cannot partake of *Korban Pesach*, for that is clearly stated in the *Posuk*. However, why should a maidservant's lack of *Tevilah* deprive the master? Even if the master has an obligation to have her immersed, where does the *Rambam* derive that this would disqualify him? The *GRaCH* (85-7) suggests that the *Rambam* did not so much require a *Bris Milah* to be performed on the purchased servants, as much as removing the title of "ערל" from them. As such, even a maidservant would retain this title until she undergoes *Tevilah*, and would deprive the master of *Korban Pesach*. If so, what would happen in the case of a servant who was מל ולא טבל? The *Rambam* only requires *Tevilah* for maids. Would not the circumcised servant still be titled ערל before completing *Tevilah*? How could he or his master partake of the *Korban Pesach* without it? *Tosfos Yeshanim* (*Yevamos* 46b) asks how the Jews in Egypt were permitted to eat of the *Korban Pesach* if they did not undergo *Tevilah* until they reached *Har Sinai*, and concludes that with the *Bris*, the servant sheds the title of ערל, even if he hasn't completed conversion.

## QUESTION OF THE WEEK:

Must one say *Birchos HaTorah* before teaching (small children) *Aleph-Beis*?

## ANSWER TO LAST WEEK:

(When would say a *brocho* only because he is sitting a certain way?)

The *Mishna Berurah* (213:4) explains that in the times of the *Gemara*, bread and wine, as important foods were always eaten while reclining (בהסיבה). If a number of people convened and sat this way, one person could say a *brocho* for everyone, as it was clear they were a group. However, if they did not recline but sat a different way, then each would have to say their own *brocho*.

## DIN'S CORNER:

One does not recite a *brocho* before eating something that is *Assur* to eat, including such things as food that was stolen. If one has liquor that was paid for, but smuggled in so as to avoid the tax, he may say a *brocho* over it. (שו"ת R' Yonasan Steif 120)

## DID YOU KNOW THAT ....

The *Gemara* (*Shabbos* 28b) quotes Rav Yosef who says that for purposes of מלאכת שמנים (fulfillment of *mitzvos*) only the hide of a kosher animal may be used. The *Gemara* determines that *Tefillin* was the focus of this statement, and asks: do we not have an explicit *Posuk*: למען תהי' תורת ד' בפיך - that requires *Tefillin* to be made only from material that may be taken into one's mouth, i.e. from a kosher animal? The *Gemara* then distinguishes between the parchment (which contains words of *Torah*), to which this *Posuk* refers, and the many other aspects of *Tefillin*, leather Batim, wrapping hair, threads, straps, black color, which are all derived as *Halacha L'Moshe MiSinai*, and which, according to Rav Yosef, must also come from a kosher animal. Apparently, since material not containing words of *Torah* must also come from a kosher animal, the requirement would seem to apply to all *mitzva* objects. The *Chasam Sofer* (י"ד 276) cites an opinion that says silk was not used in the *Mishkan* because it comes from a (non-kosher) silkworm. He then notes that since תולעת שני (red wool used in the *Mishkan*) is dyed red using dye derived from non-kosher worms, and the blue thread of תכלת comes from the blood of a *Chilazon*, also (presumably) a non-kosher creature, it would seem that for coloring purposes, the kosher rule would not apply. However, the *Gemara* clearly includes black coloring for *Tefillin* as a requirement that must come from a kosher animal. The *Noda BiYehudah* (2:3) (written by his son) suggests, as a general principle, that חזותא אין בו ממש - appearance is of no consequence, to permit coloring with non-kosher material. However, since the *Tefillin* contain words of *Torah*, the *Posuk* saw fit to insist on a kosher source for the black coloring. The red coloring used in the *Mishkan* was called תולעת שני because it was extracted from (kosher) grain that was infested by worms. With regard to the *Chilazon*, there is a *Machlokes* over whether it is a fish or worm. *Rashi* (*Menachos* 44a) holds it to be a non-kosher land creature, and *Rashi* would then rely that coloring is generally inconsequential, and may come from that which is not kosher. The *Rambam* (ציצית 2:2) defines the *Chilazon* as a fish, and since it might technically be a kosher fish, using its blood for coloring would not fall afoul of Rav Yosef's rule.

## A Lesson Can Be Learned From:

During the time when the Baal Shem Tov used to travel around to many different towns and villages, he arrived in a town just before Shabbos, and spent Shabbos in the local Shul. After Shabbos Mincha, he noticed a man gathering a group together to eat *Sholosh Seudos* in the Shul, which was not the usual custom. People were used to going home and eating there, as they did the first 2 Shabbos meals. The Baal Shem Tov approached the organizer and asked him why he was doing this. The man explained that it is a *Maalah* to have a *minyan* present at a *Petirah*, when someone's *Neshamah* leaves him. He wished to apply this to his *Neshamah* *Yesaira*, which left him at Shabbos' end. The Baal Shem Tov was so impressed with this answer, that he resolved to do so himself from that day on.

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

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פערל ב"ר יצחק הלוי ול"ג אברהם ב"ר יעקב חיים

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