



	Candles	Mincha	DafYomi	Shiur	פרשת: בא ש"ש Shachris
Friday	4:26	4:36	7:30		9:42
Shabbos		4:26	3:45		9:42
Sunday		4:36	5:00		8:00 9:42

IMPORTANCE OF

The *Gemara* (*Makos* 24b) relates that when R' Akiva and 3 other *Tanaim* approached Yerushalayim and saw it in ruins, they tore their garments, and when they saw a fox emerge from the *Kodesh Kodashim*, the 3 *Tanaim* wept, while R' Akiva smiled. In explanation, R' Akiva said that Yeshayahu had prophesied regarding two trustworthy witnesses - Uriah the *Kohen* and Zecharyahu, who had both said *Nevuah* regarding Yerushalayim. R' Akiva pointed out that they lived at different times, and were mentioned together in order to make the later prophecy of Zecharyahu depend on the earlier one of Uriah. Uriah had prophesied that *Tzion* would be plowed like a field, and Zecharyahu had prophesied that old men and women would yet sit one day in the streets of Yerushalayim. R' Akiva concluded that as long as the earlier prophesy of destruction had not been fulfilled, he feared that the later one would also not be fulfilled. Now that he sees Yerushalayim destroyed, fulfilling the prophesy of Uriah, he is confident that the redemptive prophesy of Zecharyahu would also be fulfilled. One wonders at R' Akiva's supposed doubt regarding the second prophesy. How could he have "feared" that it would not come true? The *Mechilta* (14) states that Hashem took *Bnei Yisroel* out of Egypt immediately at the end of the decreed time - *מקץ ת"ל שנה* - on the same day that Avrohom received news that Sarah would bear a child, Yitzchok was born and the *Bris bein HaBesarim* took place - on the 15th of Nisan. *Rashi* learns from *בעצם היום* that *Bnei Yisroel's* exodus took place at noon, exactly 400 years to the minute after Yitzchok was born, exactly a year after the *Malochim* finished their meal with Avrohom and marked the wall. As the *Gemara* (*Pesachim* 12b) states, a *Talmid Chochom's* meal is at noon, and the *Rishonim* understand that it ends at noon. R' Akiva yearned for fulfillment of Uriah's prophesy, knowing that until it came true, the countdown to the later *Geulah* prophesy could not commence. Once Uriah's was fulfilled, Zecharyahu's could come at any moment with exactitude, which was the comfort R' Akiva found.

QUESTION OF THE WEEK:

Which grain must never be harvested with a scythe?

ANSWER TO LAST WEEK:

(Which Alef-Beis letter is not found in *Shemona Esrei*?)

Sefer Chasidim (1154) says that the letter "ף" is not present in *Shemona Esrei* because of all the bad angels (*אף*, *אץ*, *אף*) who have it in their names, except for *Musaf*, which must have it.

DIN'S CORNER:

One should not prepare the table with food on the night before a *Bris Milah* (i.e. letting it sit all night), as preparing meals in such a way was a form of *Avodah Zara* worship. However a "*Vach Nacht*" meal for immediate use is permitted. Some also forbid setting the table with *Lechem Mishna* on Friday night after the *Seudah*, in preparation for the next day, but if one does so *L'Kavod Shabbos* it is permitted. (*Rema, Taz* י"ד 178:3)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 29a) states that a father is obligated to circumcise his son on the eighth day, as derived from the *Posuk* describing how Avrohom did so with Yitzchok. If the father does not, then *Beis Din* (i.e. all Jews) are obligated. The *Machatzis HaShekel* (א"ח 444) opines that after the eighth day, the father is only obligated Rabbinnically in the *Bris Milah* of his son, despite acknowledging the view of *Tosafos* (*Kidushin* 29a) that after the eighth day, *Milah* is deemed a Scriptural *מצות עשה שלא הזמן גרמא* (not time-bound) as it can be performed at any time, and therefore by women as well. The *Beis Shearim* (א"ח 369) suggests that all must agree that *Bris Milah* is Scriptural, even after the eighth day, as we see the *Torah* specifying that before one can offer a *Korban Pesach*, he must ensure: *המול לו כל זכר ואז יקרב לעשתו* - circumcise all males in his household, **then** he can offer the *Korban*. However, *Milah* on the eighth day is a *mitzvah* exclusive to the father. If he does not perform it, that *mitzvah* is gone, and there is a separate obligation on all Jews to circumcise the child. It is regarding this second obligation that the *Machatzis HaShekel* insists that the father is bound Rabbinnically, meaning that although it is a Scriptural obligation on everyone, the father has priority - Rabbinnically. There were two brothers who were both *Mohelim*, and they were asked to circumcise an orphan. As the *Bris* was to be on *Shabbos*, the question of its permissibility was raised. If the *mitzvah* of *Bris Milah* on the eighth day is exclusive to the father, and there is no father, can the general obligation of *Beis Din*, which then kicks in, be performed on *Shabbos*? Since *Bris Milah* overrides *Shabbos* only on the eighth day, and that *mitzvah* belongs to the father, perhaps these *Mohelim*, who are not agents of the father, should not be allowed to perform the *Bris* on *Shabbos*. The *Gemara* (*Pesachim* 72a) discusses the case of a *Mohel* with two infants, one to be circumcised on *Shabbos*, and the other, on Friday (or Sunday). Out of confusion, he switched them, and the *Gemara* deals with the question of liability for a *Korban Chatas*, for having inadvertently been *Mechaleh Shabbos* with the wrong child. The *Gemara* distinguishes between the Friday and Sunday scenarios as follows: When he circumcised the Sunday infant on *Shabbos*, he is not liable because *Shabbos* had already been overridden by the presence of the real *Shabbos* infant; however, when circumcising the Friday infant on *Shabbos* he is liable, because there was no longer a *Shabbos* infant to be *Docheh Shabbos*. Thus, overriding of *Shabbos* comes from the infant - not the father, permitting an orphan's *Bris* on *Shabbos*.

A Lesson Can Be Learned From:

A bochur in Lakewood told R' Aharon Kotler ז"ל that he wanted to become a *Meshumad*. At first, R' Aharon thought he was joking, but soon saw his seriousness. Not knowing what to do, R' Aharon asked the *Kapishnitzer Rebbe* for some advice. The Rebbe said "Find out how he sets his alarm clock". When R' Aharon heard that he set it by the clock on a nearby church, he bought the boy a new one, on condition that he set it by the *Yeshiva's* clock, and the boy soon forgot about the *Shmad*.

P.S. Sholosh Seudos sponsored by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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