



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:56	5:06	8:00			9:38
Shabbos		4:56	4:15	4:45	9:00	9:38
Sunday		5:00	9:00		7:45	9:37

IMPORTANCE OF

The *Gemara* (*Gittin* 75a) states that Mar Ukva complained to R' Elazar about someone who constantly insulted and denigrated him. It seems that Mar Ukva had grounds to turn his detractor over to the gentile authorities for temporary imprisonment, in the hope that it would intimidate him sufficiently for him to stop. Mar Ukva wished to know if it was permitted. R' Elazar said no, suggesting that if Mar Ukva arrived early in the *Beis HaMidrash*, and left late, that his enemies would disappear by themselves. In fact, immediately after this *P'sak*, the authorities did arrest Geniva, who was Mar Ukva's antagonist. The *Shulchan Aruch* (ח"מ 388:9) prohibits *Mesirah* - turning over any Jew or his money, including wicked Jews, to the gentile authorities. The *Rema* noted that if one violated this rule and turned someone over to the gentiles, if the suspicion yet exists that this *Moser* may continue to condemn his victim, it is *Mutar* to turn the *Moser* himself over to the authorities. The *Meiri* questions this, because in so doing, wouldn't the victim be no better than the *Moser* himself? However, the *Rema's* position is based on the fact that if there is a suspicion that the *Moser* will continue turning in Jews, it is even permitted to kill him. Certainly, turning him over to the gentiles must be permitted in such a case. The *Chasam Sofer* says that Yehoshua was unenthusiastic about fighting Amalek, since the righteous among *Bnei Yisroel* were protected by the clouds, and it was only the wicked among *Bnei Yisroel* who were at risk. Why go into battle over the wicked? Moshe replied that a leader must be concerned with everyone, and this concern includes shielding even the wicked from any gentile punishment.

QUESTION OF THE WEEK:

Where would one be liable for death (מָן הַשָּׂמִים) via snake bite for doing an *עבירה* once, but remain alive if he does it regularly?

ANSWER TO LAST WEEK:

(When is the 2nd of two *Shemona Esreis* for the *Chovah* – not *Tashlumin*?)

The *Mishna Berurah* (או"ח 208:9) cites the *Magen Giborim* who rules that if one *davened* 2 *Shemona Esreis* without intending either one specifically as *Tashlumin*, and he made a mistake in the first, such that he must repeat the *Shemona Esrei*, the 2nd one may count for *Chovah* and he must now say a new *Tashlumin*.

DIN'S CORNER:

One may rent a house or apartment to a non-observant Jew, even knowing that he will transgress *Shabbos* in that residence. One may lend him money, even knowing that he will use the money on *Shabbos*. However, one may not rent him a truck or taxi, where its ownership is known. Absent unusual circumstances, one may also not suggest a *Shidduch* between an observant Jew and a non-observant Jew, nor between two non-observant Jews. (*Be'er Moshe* 5:95-97)

DID YOU KNOW THAT

The *Mishna* (*Menachos* 45b) quotes Shimon b. Nanes who holds that although *Bnei Yisroel* must offer two lambs on *Shevuos* together with two loaves of bread (*Shtei HaLechem*), if they only had the lambs, the offering was still valid. After all, when the *Bnei Yisroel* were in the *Midbar*, they offered lambs without bread, since their "bread" consisted only of *Mon*. However, *Tosafos* asks, did not the *Bnei Yisroel* also prepare *Lechem HaPanim* while in the *Midbar*? How was that done without real bread? The *Chedvas Yaakov* answers that they were able to mix the *Mon* with water and form a dough, from which to prepare *Lechem HaPanim* and the ingredients for *Menachos*. However, they could not prepare the *Shtei HaLechem* for *Shevuos* this way, since the *Shtei HaLechem* were specifically required to be made from *Chometz*, something that could be made only from the 5 grains, but not from *Mon*. The *Imrei Emes* asks, how could the *Lechem HaPanim*, which was required to remain on the *Shulchan* all week, be made from *Mon*, which was not permitted to remain uneaten, even over one night? He answers that although the *Mon* certainly could not remain from one day to the next, still, the *Mon* that fell on Friday was permitted to remain into *Shabbos*. The *Sefas Emes* (father of the *Imrei Emes*) raised the possibility that once the restriction on leaving *Mon* overnight was lifted for *Shabbos*, perhaps it was הותרה - permitted to remain, even longer. As such, the *Lechem HaPanim* could be made from Friday's *Mon*, and be left on the *Shulchan* all week without incurring the *Issur* of אַל יוֹתֵר מִמֶּנּוּ עַד בֹּקֵר.

A Lesson Can Be Learned From:

R' Naftoli of Ropshitz once traveled from Galicia to Hungary, stopping off to visit the Kaliver Rebbe on the way. The Kaliver treated the Ropshitzer with much respect and invited him to a meal, which had been prepared earlier. The Ropshitzer was known to be extremely careful about what he ate, considering even "far-fetched" suspicions before partaking of something. As the meal began, the Ropshitzer began eating the chicken he was served without question or hesitation. Yet, when the plum compote was served, he declined to eat it. The Kaliver remarked that there would seem to be many more חששות to be concerned with regarding the chicken, much more in fact than with regard to the compote. What motivated R' Naftoli's behavior? The Ropshitzer replied: "With regard to the chicken I had no חששות for I saw that the Kaliver Rebbe himself had eaten from the same chicken. However, with regard to the plum compote, everyone received different plums. Although I have no doubt that the plums served to the Kaliver Rebbe were without question, I was not comfortable that mine were as reliably worm-free".

P.S. Sholosh Seudos sponsored this week by the Burke family.

This issue is dedicated:

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

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