



	Candles	Mincha	DafYomi	Shiur	פרשת: בא	סזק"ש Shachris
Friday	4:29	4:39	7:30			9:43
Shabbos		4:29	3:50	4:20	9:00	9:43
Sunday		4:45	6:30		8:00	9:43

IMPORTANCE OF

The Gemara (Yevamos 65b) states that just as it is a mitzvah to rebuke someone if he will accept it (דבר הנשמע), so is it a mitzvah to refrain from rebuke, where it will not help (דבר שלא נשמע). The Yismach Moshe notes that refraining from rebuke is intended to minimize the severity of the sin, by leaving its commission in the category of Shogeg (unintentional), rather than Meizid (intentional). However, one may only refrain where one knows for certain that the rebuke will be ignored. If there is any doubt, the mitzvah to rebuke still applies. What if the issue was not one of Shogeg vs. Meizid, but rather, in an instance of Meizid, whether one should give התראה (warning), which is necessary in order to punish the sinner, or perhaps not give התראה, so as to lessen not the sin's severity, but the punishment's severity. The SMaG (עשה 11) holds that usually, one who could have objected to an evil deed and did not, is held accountable for it. In a נשמע ולא דבר situation, he will not be held accountable for saying nothing. However, he is still remiss in his failure to fulfill the mitzvah of הוכח תוכיח. It is only where שהיו שוגגין applies that he is exempt from הוכח תוכיח as well. Where, however, the sinner is a flagrant Meizid, הוכח תוכיח obligates the observer to do all he can to stop the sin, including giving apparently ineffective התראה. The Yismach Moshe suggests that Moshe did not see the point of further, wasteful warnings to Pharaoh, who hadn't listened to any earlier rebuke. Therefore, it was necessary for Hashem to tell Moshe: בא אל פרעה - go to Pharaoh, because לבו את - when Pharaoh ignored the earlier warnings, it was not his sin, but rather because Hashem had hardened his heart, and התראה might still be effective.

QUESTION OF THE WEEK:

Where would one not recite a brocho before eating good food, that he likes, without having been יוצא from someone else or thru HaMotzi or another brocho, in a clean place where he is able to say berachos and the food is not טפל or medicinal ?

ANSWER TO LAST WEEK:

(Where does performing a mitzvah restrict one's sleep ?)
The B'Tzeil HaChochmah (5:11) rules that when sleeping in a house with no Mezuzah, one may sleep in any room one wishes. However, where a Mezuzah is affixed in one of the rooms, one is obligated to sleep in that room.

DIN'S CORNER:

The one who recites HaMotzi over bread, and cuts the bread, should give a piece of the bread to all who are sitting there, but should not hand it to them, unless he hands it to a mourner. All others must take it from him, or from the table. No one is permitted to eat the piece of bread they received before the one who said the brocho eats his, unless he wishes to allow his Rebbi or other Gedolim to do so. The brocho-reciter is also not permitted to eat his piece until most of those assembled finish saying אמן to his brocho. (Rambam- Berachos 7:5)

DID YOU KNOW THAT

The Rambam (קידוש החודש 3:15) states that if Beis Din waited in vain for witnesses to the new moon to appear after the 29th of the month, then on the next day, Beis Din will declare the previous month to have been a 30 day month, and the next month starts on the "31st". However, if witnesses should arrive a few days later (or even at the end of the month) and testify that they saw the new moon on the "30th", then the month is recalculated and the day count redone to start the month from the "30th" - not the 31st. The Tzlach (Beitzah 6b) asks the obvious question: what if witnesses come after Yom Kippur or after the first day of Pesach ? If the month is recalculated, it turns out that everyone ate on the "real" Yom Kippur, or ate Chometz on the "real" Pesach, both of which are now known to have been a day earlier. The Minchas Chinuch (4:7) suggests that whatever is proper according to the current status is effective. It is only going forward that the new calculation changes things. Thus, if witnesses testified on the 12th of Tishrei that the month should have started a day earlier, Yom Kippur remains valid as observed, and only starting with Tishrei 12, will the new calculation be followed. This would mean that Tishrei 12 is converted into Tishrei 13, and that year, Tishrei will be missing the 12th. The same would apply to witnesses' arrival during Pesach. Since Beis Din's declaration caused Pesach to be observed when it was, there was no Issur against Chometz on what was called Erev Pesach at that time. However, if witnesses arrived during Pesach, for example on the 20th of Nisan, and testified about the moon, according to the Minchas Chinuch's theory, the 20th would be converted to the 21st, and Nisan would have to do without the 20th that year. This would be a problem, because it shortened Pesach by one day, and the Torah states: שבעת ימים מצות תאכלו - Pesach must be 7 days. Perhaps in this case, Pesach could be extended an extra day to equal שבעת ימים. However, the Torah specifically states that Pesach is to last only "עד יום האחד ועשרים לחודש בערב" - until the evening after the 21st of Nisan. If the 20th converts to the 21st, where will the 7th day come from ? The חבצלת השרון therefore concludes, that since the Torah gave us the specific ending date for Pesach, the witnesses' late testimony regarding the new moon would be received by Beis Din either before or after Pesach, but never during Pesach.

A Lesson Can Be Learned From:

R' Simcha Wasserman ZT"L was once looking to purchase a used car in Los Angeles. He went to check out one particular car, and asked the owner if he could take it for a test drive. "How do I know you're not going to steal it?" the man said. R' Simcha asked if he could use the telephone for a minute. He called the police and reported a stolen vehicle at that very address. The police arrived, confirmed that the car was indeed stolen, and arrested the man. "How did you know?" the police asked R' Simcha. "Simple," he said. "When I asked to take it for a test drive, he suspected that I'd steal it. Only a thief thinks that way".

P.S. A Hartzlich Mazel Tov to the Chaimowitz family upon the Bar Mitzvah of their son Levi, in Eretz Yisroel. May they enjoy much Yiddishe Nachas from him. Sholosh Seudos sponsored L'Kavod the Simcha.

This issue is dedicated by the Ganz family of London:

לע"נ ר' יצחק ב"ר גרשון הלוי

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