



	Candles	Mincha	DafYomi	Ladies Drasha	Shachris	ש"ס זק"ש
Friday	7:14	7:24				9:41
Shabbos		7:00	5:45	4:00	9:00	9:40
Sunday		7:25	7:00		7:55	9:39

חג כשר ושמח

IMPORTANCE OF

The Gemara (Berachos 10a) states that a group of Amei HaAretz were distressing R' Meir, who then davened for their death. His wife Beruriah pointed out that he should rather daven for them to do Teshuvah, which he did, and they did. The Gemara (Avodah Zarah 26b) states that it used to be acceptable to send a Min, a Mumar or a Masor to their death without a trial, and even without a specific crime. The Chazon Ish (ד"ר 2:16) explains that this was in effect only when Hashem's Hashgacha was evident, such as when open miracles and Bas Kols were commonplace. Under such circumstances, eliminating the brazenly wicked benefited society. However today, society would benefit much more from acts of Kiruv. The GRA understands that the response to the wicked son in the Hagadah is phrased in the third person instead of directly (לי ולא לו) to teach us that one should not speak to the wicked. R' Yosef Ber Soloveitchik ZT"L says this is based on the Rambam (חמץ ומצה 7:2) which describes how a father is to teach his son about Yetzias Mitzrayim, if the son can't ask, if he is simple or wise. Leaving out what to say to a wicked son implies that (perhaps) he shouldn't be spoken to at all, which would seem to be at odds with the advice of the Chazon Ish. However the Beis HaLevi explains the position of the Rasha in the Hagadah, about whom it is said: ולפי שהוציא את עצמו מן הכלל, as follows: The Gemara (Gittin 56b) says that when Titus stuck a sword through the Paroches and blood flowed out, he thought he had killed "את עצמו" which meant Hashem. Thus, in Oros HaPesach the distinction is made between the Rasha, who removed Hashem totally from his consciousness and should not be spoken to, and an Am HaAretz or Tinok SheNishbah who still recognize Hashem, albeit not the Torah, but who should thus be offered Kiruv.

DID YOU KNOW THAT

The Rema (ד"ר 228:33) rules that if one takes an oath not to reveal something and subsequently, a Cherem is issued requiring him to reveal it, he must reveal it. The TaZ explains that it is as if he swore to nullify a mitzvah, which itself is null and void. Similarly, the Rema rules (ibid 239:7) that if one swore to his friend not to reveal something that would save that friend from loss, the oath is void, being characterized as nullifying a mitzvah. Still, the Rema recommends that one obtain a Hatarah (release) from the friend, before revealing the confidence, if possible. The Tzitz Eliezer (13:81) applied this to the question of a doctor who brings medical students to visit patients and discuss their illness. Did he not swear an oath not to reveal a patient's medical status ? It must be that his oath specifically excluded medical students, since their involvement is known and to be expected. However, would there not be an additional concern - that of the patient's potential embarrassment at being on display before all the medical students, particularly where the patient and students are of opposite genders ? The Raavad comments on the Yerushalmi which says that one may not pasken on a Nega unless he has had Shimush (actual experience) by watching his Rebbe, deriving this from the Posuk: להורות ביום הטמא, which requires that one show it to others. The Netziv elaborates in He'emek Davar, adding that the Kohen is expected to gather his students around when ruling on a Nega. However, since such a thing would be embarrassing to the patient, the Torah adds: זאת תורת הצרעת - only in the case of a Metzora is this permitted, since the Metzora's Leshon HoRa caused embarrassment to his victim in the first place. As such, the Tzitz Eliezer restricts doctors from bringing students to patients without obtaining the patient's prior consent.

QUESTION OF THE WEEK:

What mitzvah, done several times a day, can serve as a proactive "Segulah" to improve one's memory ?

ANSWER TO LAST WEEK:

(If 2 people have only one K'Zayis of Matzoh, who gets it ?)
The Shaarei Teshuva (482:1) holds that if they only have one K'Zayis, they should hold a Goral (lottery) to determine who eats it. The "loser" gets partial S'char since he facilitated the "winner's" fulfilling of the mitzvah by thus relinquishing his half.

DIN'S CORNER:

If one placed pieces of Chometz in specific places before doing Bedikas Chometz and later found one in a different place (raising the possibility that a child or mouse moved the original and this is another piece), if he still has an opportunity to say Bitul, he need not recheck the house. However, if he placed 9 and found 10, he must check everything again, even if he had made Bitul. (MB 439:12,18)

A Lesson Can Be Learned From:

R' Avrohom Yofen ZT"L was at a Sheva Berachos with the Satmar Rebbe ZT"L and was telling the Rebbe about the Midos of the original proponents of the Musar movement. To illustrate the unqualified Midah of Emes in R' Zundel of Salant, R' Avrohom told the Rebbe that in R' Zundel's later years in Yerushalayim, he received a letter from one of his Talmidim in Europe who asked that he daven for the Talmid's wife, who wasn't well. R' Zundel told his Shamash to prepare a return letter saying that he would indeed daven for her, and R' Zundel would sign it. When the Shamash showed the letter he had prepared, R' Zundel refused to sign it. The Shamash had written "and we will daven for her", but, as R' Zundel pointed out, "I am only one person". R' Avrohom added: "Although to say 'we' is more in line with Anivus, still, it wasn't true !" The Rebbe replied "Nu, from the Ramban we see what a lie that would be, especially in davening". For a long time R' Avrohom could not find such a Ramban, until he saw it in Parshas Bo (10:17) on the word: העתירו where Pharaoh always asked Moshe & Aharon to daven for him, but Moshe carefully said only he would. R' Avrohom marveled at the genius and breadth of knowledge that the Rebbe possessed.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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