



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס קדושים
Friday	7:36	6:50/7:46				9:23
Shabbos		7:30	6:15	7:15	9:00	9:23
Sunday		7:50	7:30		7:55	9:22

IMPORTANCE OF

The *Gemara* (*Yoma* 23a) states in R' Yochanan's name that if a *Talmid Chochom* does not take revenge or bear a grudge like a snake against one who wronged him, he is deemed not to be a *Talmid Chochom*. Does not the *Posuk* state: **לא תקום ולא תטור** ? The *Gemara* answers that the *Posuk* refers to financial matters, giving examples dealing with the refusal to lend tools. However in matters dealing with slights and lack of respect, the *Talmid Chochom* is urged to exact revenge. The *Sefas Emes* asks, we see in the *Gemara* (*Shabbos* 31a) how a man wagered he would be able to anger Hillel, and then to do so, interrupted Hillel's *Shabbos* preparations several times with inane questions. Hillel answered all his questions calmly and patiently. However, according to R' Yochanan's statement, should not Hillel have been less humble, and instead, treated his tormentor with displeasure ? The *Sefas Emes* answers that the *Gemara* (*Kidushin* 32a) records a *Machlokes* between Rav Chisda and Rav Yosef over whether a *Talmid Chochom* may forgive a lack of respect. Apparently, Hillel sided with the opinion that says he may, while R' Yochanan held that he may not, thus explaining why he is required to avenge or begrudge. However, are not revenge and begrudging very poor *Midos* for a *Talmid Chochom* to possess, in any case ? The *Gemara* (*Avodah Zarah* 31b) states that Aramean beer is permitted, despite the fact that it might have been left uncovered, and a snake might have spit its venom into it. The reason is because, even if that were true, the venom would have been offset by the bitterness of the hops, which eventually would have dissipated the venom entirely. Therefore, the *Torah Temimah* says, the *Gemara* is explicit - the *Talmid Chochom* is expected to avenge and begrudge like a **snake**, whose venom dissipates in time, which is what the *Talmid Chochom* is expected to do with his vengeance and grudges as well.

QUESTION OF THE WEEK:

Is one required to fulfill the mitzvah of הוּכַח תּוֹכִיחַ by seeking out those who need rebuke or only if he happens to see an *Aveirah* ?

ANSWER TO LAST WEEK:

(What mitzvah is a "*Segulah*" to improve one's memory ?)
Rashi (*Avodah Zara* 8a) states that if one seems to be forgetting his learning, he should be מְאָרִיךְ (stretch out with additional *Kavanah*) in the brocho of הוֹנֵן הַדַּעַת.

DIN'S CORNER:

One who is in the middle of *Shemona Esrei* when the *Shliach Tzibur* reaches *Kedusha* or *Kadish* should not interrupt with a response (יהא שמ'י רבא or קדוש קדוש) but should stop and listen carefully to the *Shliach Tzibur*'s recitation of those parts of the *Tefilah*. The *Shliach Tzibur* should therefore say them loud enough and **completely**, to be מוֹצִיא those people. (א"ח 104:78)

DID YOU KNOW THAT

The *Shulchan Aruch* (י"ד 268:10) rules that if a gentile claims that he/she converted properly in a certain *Beis Din*, they must prove the claim with witnesses. If however, they were not known to have been a gentile, and now they show up declaring that they were formerly non-Jews and then converted in a certain *Beis Din*, they are believed, because of the rule: הַפֶּה שֶׁאִסֵּר הוּא הַפֶּה שֶׁהִתִּיר – the mouth that created the *Issur* then created the *Heter*. The *Gemara* (*Pesachim* 3b) relates that a non-Jew boasted before R' Yehuda b. Beseira that he was sharing in the *Korban Pesach* each year, despite the clear *Issur* against it. R' Yehuda b. Beseira, who was not going to be in Yerushalayim for *Pesach*, managed to trick him into giving himself away the next time, and he was dealt with accordingly. The *Panim Yafos* derives from here that if not for R' Yehuda b. Beseira, no checking of this non-Jew's credentials would seem to have been required, suggesting that, as the *Shulchan Aruch* stated, if one presents himself as a Jew, he is believed, even if he says that he had been a gentile, and then converted. However, the *Gemara* (*Yevamos* 46b) states that if a gentile says "I am a *Ger*", we derive from: וְכִי יָגֵר אֶתְךָ גֵר that only a *Ger* who is "אתך" – established as a *Ger* to our satisfaction, is to be accepted as such, and *Rashi* adds, he must prove through witnesses that he converted in *Beis Din*. What happened to the rule of הַפֶּה שֶׁאִסֵּר הוּא הַפֶּה שֶׁהִתִּיר ? The *Gemara* (*Kesubos* 25b) states that if a *Kohen* claims that someone is his son, *Rebbi* says he is believed to permit the son to eat *Terumah*, but we will not allow the son to marry a Jewess without further proof, for fear he may be illegitimate. As such, the Jews who permitted the non-Jew to eat the *Korban Pesach* believed him to be a Jew (without proof) using הַפֶּה שֶׁאִסֵּר הוּא הַפֶּה שֶׁהִתִּיר for a purpose other than permitting marriage. However where one announces he is a *Ger*, our caution requires further proof before permitting him to marry.

A Lesson Can Be Learned From:

While the *Baal HaTanya* was incarcerated in St Petersburg, he would be taken occasionally to court, across a river, sometimes by boat. One evening, as they were crossing the river, the *Baal HaTanya* wanted to say *Kiddush Levanah*, and asked the guard to stop the boat for a few minutes. When the soldier refused, the *Baal HaTanya* threatened that if necessary, he could cause the ship to stop, himself. When the guard still refused, the *Baal HaTanya* stopped the boat. He then began to say *Kiddush Levanah* but stopped before saying the brocho, releasing the boat, which continued on its way. A moment later, the *Baal HaTanya* asked the guard again to stop the boat. This time the guard agreed, and the *Baal HaTanya* completed *Kiddush Levanah*. One of the *Lubavitcher Rebbes* explained that the *Baal HaTanya* felt one could not be יוֹצֵא a mitzvah performed through a miraculous act. He therefore stopped initially before the brocho, using the miracle to persuade the guard to stop the boat naturally, to give him the opportunity that he wanted.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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