



Friday	5:48	5:58			9:04
Shabbos		5:48	5:00		9:03
Sunday		6:05	7:00		9:02

משוכנס אדר מרבים בשמחה

IMPORTANCE OF

The *Mishna* (*Makos* 2a) states that where two witnesses testify that a man killed unintentionally and should be sentenced to *Galus*, if the witnesses are found to be lying (*זוממין*) they are not sent into *Galus* themselves, but instead, they receive *Malkus*. *Tosafos* asks how the witnesses could have brought about *Galus* – what if he claimed that he killed on purpose? A similar situation arises in the *Gemara* (*Bava Metzia* 3b) where two witnesses accuse someone of having eaten *Chailev* (forbidden fat) unintentionally, for which he must offer a *Korban*. The *Gemara* asks: what if he argues that he ate it on purpose? Since we derive from *אין הודע אליו* (his sin must become known to him – not through others) that witnesses cannot obligate him in a *Korban* if he rebuts them, so too, if he denies their accusation that he killed unintentionally, claiming to have done so on purpose, their testimony should be powerless to place him in *Galus*. The *MaHarSha* questions this comparison, pointing out that normally we would not believe someone who claims he sinned on purpose, because of the rule: *אין אדם משיים עצמו רשע*. It is only because a *Korban* is so improper where the *Chailev* was not eaten *B'Shogeg*, that he is believed, in order to prevent the possibility of an invalid *Korban*. However, there is no such “excuse” available with regard to killing someone. The *Kinyan Torah* suggests that a killer would also have a reason to claim “*Maizid*”, since the *Gemara* (*Makos* 10a) states that if the one who goes to *Galus* is a *Rebbi*, all his students should join him there. As such, a killer who does not want to be responsible for the *Galus* of all those students might therefore assert that he ate *במזיד*.

QUESTION OF THE WEEK:

Where is the study of certain parts of the *Torah* prohibited so that one will study other parts?

ANSWER TO LAST WEEK:

(Which occasional *brocho* depends on when one was born?)

The *Shulchan Aruch* (*א"ח* 218:4) rules that when one passes the place where a private miracle occurred to him, he should recite a *brocho*, and so should his children and descendants. The *Mishna Berurah* (16) cites *Eliyahu Rabba* who says that grandchildren only recite the *brocho* if their father was born after the miracle happened, as his birth makes them beneficiaries of the miracle.

DIN'S CORNER:

A mourner, even during *Shiva*, and certainly during the year, is obligated to fulfill the *mitzvos* of *Mishloach Manos* and *Matanos L'Evyonim*. According to the *Sefer Chasidim*, such *Mishloach Manos* should not include “*Simcha*” foods (e.g. wine) or foods that were prepared for a *Simcha*. One should not send *Mishloach Manos* to a mourner, since it is the equivalent of a greeting, but one may send to the mourner's spouse. (*MB* 696:18-20)

DID YOU KNOW THAT

The *Gemara* (*Gittin* 7a) relates that Mar Ukva suffered at the hands of a certain person. Mar Ukva asked R' Elazar if he was permitted to hand this man over to the authorities, in the hope that this would stop him. R' Elazar did not permit him to do so, recommending instead that Mar Ukva spend longer hours studying *Torah*, and the problem would resolve itself. Just as R' Elazar finished saying this, the authorities came and arrested Mar Ukva's adversary. The *Meiri* explains R' Elazar's reluctance to authorize a “*Mesirah*”, pointing out that to do so would make him or Mar Ukva a *Moser*. As such, even a confirmed *Moser* should not be handed over. However, the *Rema* (*ח"מ* 388:9) rules that a wicked person who plans to be a *Moser*, may be turned over, since a *Moser* may even be killed to prevent him from carrying out his *Mesirah*; he should certainly have to suffer a municipal arrest. The *Chasam Sofer* notes that when Yehoshua was sent out to fight with Amalek, Yehoshua felt that Amalek was only able to attack those who were ejected from the protection of the *Anan*, who were by definition sinners. As such, he did not want to fight Amalek over these *Reshaim*, but Moshe advised him that a leader in *Yisroel* must be concerned with all Jews, and should not allow any Jew, no matter how wicked, to fall into the hands of non-Jews. Thus, even though a *Moser* is a *Rodef*, making it permissible to kill him, that still does not permit one to hand over even such a Jew to the gentiles.

A Lesson Can Be Learned From:

A wealthy man came to R' Yitzchok Elchonon Spektor and told him how his son had been conscripted into the army and how the only way to get him out was to bribe a certain officer. On the one hand, he had the money and was ready to complete the “transaction”, but on the other hand, he had heard stories of bribes where the officer took the money and then accused the one who gave it to him, of bribery! What should he do? R' Yitzchok Elchonon replied that he knew of a well-connected “*Macher*” who knew the right “address” for the money. The wealthy man ran home, retrieved the money and gave it to R' Yitzchok Elchonon. A few weeks later, the wealthy family received word that the son had been released from the army. The wealthy man returned to share the good news with R' Yitzchok Elchonon, and asked the *Gadol* why he kept the identity of his *Macher* so secret. Many people could benefit from his assistance. R' Yitzchok Elchonon chuckled, and then said “I will tell you now who my *Macher* is. During the time that you were here telling me about your problems, in another room of my house sat a young orphaned girl, who could not get married for lack of a dowry. I took the money you gave me, and gave it to her. Immediately *berachos* for you began issuing from her lips, heartfelt and sincere. Is it possible to estimate the value and power of an orphan's prayers? Clearly, the *Torah* attaches significance to their well-being, so it stands to reason that one of their blessings should be powerful. And so it was.”

P.S. Sholosh Seudos sponsored this week by the Ciner family. Anyone wishing assistance in giving *Matanos L'Evyonim* on Purim may bring checks made out to *Gomlei Chesed*. All are invited to attend the *Vort* of Rivkie Sternberg & Akiva Steinman on Sunday, 2-6 PM, at the New York Country Club, 103 Brick Church Rd.

This issue is dedicated:

לז"נ 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

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use