



	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 הוכח תוכיח 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 מאריך (stretch out with additional Kavanah) in the brocho of חונן הדעת.

**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 מוציא 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: הפה שאסר הוא הפה שהתיר - 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: וכי יגור אתך גר 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 הפה שאסר הוא הפה שהתיר ? The Gemara (Kesubos 25b) states that if a Kohen claims that someone is his son, Rabbi 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 הפה שאסר הוא הפה שהתיר 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 יוצא 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

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