



	Candles	Mincha	DafYomi	Shiur	פרשת: בא	זק"ש
Friday	4:38	4:48	7:45			9:42
Shabbos		1:45/4:38	4:00			9:42
Sunday		4:48	5:10			8:00 9:42

## IMPORTANCE OF ....

The *Gemara* (*Megilah* 28a) states that R' Yehoshua was asked how he had merited long life, and he replied that he had never gazed at a wicked person. Though the *Gemara* ties this to a statement of R' Yochanan who said it is **אסור** to gaze at the face of a *Rasha*, the *Rishonim* and *Shulchan Aruch* seem to have bypassed this *Gemara*. The *Magen Avrohom* (אור"ח 225:20) makes the point that the *Gemara* did not mean to prohibit looking, but rather gazing, with concentration, just as gazing at a rainbow is prohibited, but even so, the lack of a clear **איסור** in the *Poskim* would seem to relegate this to a *Midas Chasidus*. Some *Meforshim* wish to "excuse" Moshe from having apparently looked at Pharaoh, as is implied by: **לא אוסיף עוד ראות פניך**, suggesting that Moshe had never actually gazed at him. The *Sefer Chasidim* (178) states: **שלשה פנים אסורים לראות** – 3 faces are forbidden to see, the face of *Avodah Zarah*, the face of a *Rasha* and the face of a woman. However, in situations of *Pikuach Nefesh*, one may look at all 3. **ע"ש** As such, though the word **לראות** (to see) was used instead of **להסתכל** (to gaze), Moshe would not have had a problem with Pharaoh as the situation was certainly one of *Pikuach Nefesh*. Would these restrictions apply equally to gazing at a picture of a *Rasha*? The *MaHarsham* (3:256) did not allow witnesses to identify a dead body by comparing it to a picture, because of slight differences between an actual 3-dimensional face and a 2-dimensional picture. Yet, the *Gemara* (*Shabbos* 149a) includes likenesses in the general prohibition of **אל תפנו אל האלילים**. The *להורות נתן* (10:24) rules that since the **איסור** to gaze at a *Rasha* is no more than a *Midas Chasidus* according to the *Poskim*, it should not extend to pictures, unless looking at the picture would be an act of respect or admiration.

## QUESTION OF THE WEEK:

Which adult Jewish male who is a **ירא שמים** may not be appointed as a *Shliach*, even to do a *mitzvah*?

## ANSWER TO LAST WEEK:

(Why is a *brocho* said before *Pidyon HaBen* but not before giving *Tzedaka*?)

The *Ketzos* (243:104) quotes the *Atzmos Yosef* who says that if one forces the *Kohen* to take the 5 *Selaim*, the *Pidyon* is invalid. Can one be certain that the *Kohen* is willing? In the *Sefer Doleh U'Mashkeh* (305), Rav Chaim Kanievsky is quoted as saying that the *Kohen* is sure to be willing. Even if a pauper might refuse *Tzedaka* out of embarrassment or **שונה מתנות יחי'י**, a *Kohen* would not refuse *Pidyon* for these reasons, as this is his *S'char* from Hashem. Also see *Rashba* (1:18).

## DIN'S CORNER:

One must be careful not to allow bread to touch meat for fear that something of the meat may stick to the bread, and one might forget and eat the bread with milk/cheese. The same concern applies to bread touching cheese. If they did touch, one must scrape away the bread at that spot, but if it was only the bread crust that was touched, it is sufficient to wash off the area of the crust. (*Pischei Teshuvah* י"ד 91:3:4)

## DID YOU KNOW THAT ....

The *Gemara* (*Kesubos* 85b) states that if a man announced before his death that all his property should go to Toviah, and then 2 people named Toviah showed up, if one is a *Talmid Chochom*, he takes precedence over the other, even if the other is a relative or neighbor of the deceased, as we assume the deceased wished to receive the special *S'char* earned for benefiting a *Talmid Chochom*. The *Gemara* asks, what if (both or neither is a *Talmid Chochom*, but) one is a relative and the other is a neighbor - who takes precedence? The *Gemara* answers, that the neighbor takes precedence, because of the *Posuk*: **טוב שכן קרוב מאח רחוק** – a close neighbor is better than a distant relative. The *Rosh* explains that "neighbor" is more a reflection of their relationship and interaction than of the proximity of their residences, and refers to one who is close to him, even if not a physical neighbor. However, the *Tosefta* (*Pesachim* 8:11) lists differences between the first *Pesach* in Egypt, and *Pesach* for later generations. The first difference is **ולקח הוא ושכנו הקרוב אל ביתו** where the *Bnei Yisroel* in Egypt were instructed to partner with their neighbor to ensure that the whole *Korban Pesach* would be eaten. Later generations would not be so instructed. R' Shimon disagrees, and insists that this requirement was obligatory later as well, so that a Jew would not set his local neighbor aside in order to partner with a friend, citing **טוב שכן קרוב מאח רחוק** as the goal. Thus, the definition of **שכן קרוב** according to the *Tosefta* would seem to be at odds with the *Rosh's* expanded understanding. The simple resolution to this might point to the words - **אל ביתו** as instructive, whereby **שכניו** could very well mean what the *Rosh* says it does. However, for *Korban Pesach*, perhaps the *Torah* wanted to insist that one stay close to home and his neighbors, and not seek to turn it into a social opportunity with friends.

## A Lesson Can Be Learned From:

A wealthy woman in the United States expressed a desire to donate a large sum of money to a Yeshiva in Eretz Yisroel that would bear her name. Someone suggested that she give the money to a Yeshiva in Kfar Saba where Rav Aharon Leib Steinman was Rosh HaYeshiva. When she next visited Eretz Yisroel she saw the Yeshiva and agreed to give the large sum of money, on condition that she receive a *brocho* from the Chazon Ish. When she was brought to the Chazon Ish, he asked her how she came to have so much money, and she explained that she had been saving up her whole life for this purpose, remembering how her father used to say that this was a very important *mitzvah*. The Chazon Ish advised her not to donate her entire savings – only a third, and keep 2/3 for her own expenses when she grew old. Also, she should insist that the portion of the Yeshiva building that she will finance be recorded in her name. Then, he gave her a *brocho*. The man who had brought her to the Chazon Ish came back later to ask what was behind the *Gadol's* advice. The Chazon Ish explained that the *brocho* she sought would only be effective if she actually gave a donation. He sensed that it would not be easy to get her to give so much, and even had doubts about the 1/3. If her name was on the Yeshiva, she might feel that she still had the money somehow. In the end, the woman became indecisive about what to do, and ended up returning to the States without giving anything.

**P.S.** Sholosh Seudos sponsored by the Sternberg family.

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