



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: דברים סז"ש
Friday	7:59	6:50/7:45				9:25
Shabbos		7:55	7:00	7:45	9:00	9:26
Sunday		8:10	9:00		8:00	9:26

IMPORTANCE OF

The Gemara (*Sanhedrin* 8a) states that a judicial case involving one *perutah* should be as important to a judge as one involving 100 *maneh*. This is derived from the *Posuk*: **כקטן כגדול תשמעון**. The Gemara explains that this means a judge must adjudicate all cases in the order they were presented, and may not push ahead a more expensive or important case. The *Bais Yosef* (15 ח"מ) cites the Gemara (*Shevuos* 30a) which relates that R' Yosef sent a message to R' Nachman stating that their colleague Ulla had a *Din Torah* before R' Nachman. What was R' Yosef's intention? Certainly not to favor Ulla, but rather to give his case precedence. *Tosafos* answers the obvious question by stating that precedence should be given to Ulla's case only if it came before R' Nachman together with a second case. In choosing which of two should go first, Ulla's should, because he was a *Talmid Chochom*. *Tosafos* also suggests that perhaps the *mitzvah* of giving *Kavod* to the Torah overrides **כקטן כגדול תשמעון**. A similar situation is cited in *Kesubos* (105b) where R' Anan disqualified himself in a case, and sent it to R' Nachman, who thought that one of the litigants was a relative of R' Anan. R' Nachman pushed the "relative's" case ahead of another one, which greatly discouraged the relative's opponent. The *Ritva* comments that when a case with a *Talmid Chochom* is pushed forward, the *Talmid Chochom's* opponent doesn't mind getting done earlier, and he knows what he faces when disputing a *Talmid Chochom*. In the case of R' Anan's "relative", however, it could only be pushed ahead if the other case hadn't started yet. The *Rema* (15 ח"מ) states that a *Talmid Chochom* is to be pushed ahead so as to allow him to get back to his learning. The *Hafla'ah* asks why the *Rema* introduced this theory – isn't *Kavod HaTorah* enough? The *Hafla'ah* answers that a *Talmid Chochom* could be *Mochel* on his *Kavod*, which would allow **כקטן כגדול תשמעון** to remain paramount. However, the theory of returning to his learning deters him from being *Mochel*, leaving *Kavod HaTorah* as paramount.

QUESTION OF THE WEEK:

When would adding *Milchig* to *Fleishig* make it *Pareve*?

ANSWER TO LAST WEEK:

(2 people standing for *Shacharis*; only 1 is *Yotzay Krias Shema*. Why?)

The *Shulchan Aruch* (63:2 א"ח) states that if one is *Machmir* to stand for *Krias Shema* during *Shacharis*, he is a sinner, as he apparently holds like *Beis Shammai*. The *Oneg Yom Tov* (9 א"ח) rules that as such, he is not **יניצא** *Krias Shema*. If he stood for a different reason or had been standing, then he would be **יניצא**.

DIN'S CORNER:

It is a *mitzvah* to taste all food cooked for *Shabbos*, on *Erev Shabbos*, to ascertain if it tastes good, and needs no adjustment. On *Erev Shabbos Chazon* (in the nine days) one should not swallow what he tastes (if meaty) but should spit it out after tasting it. (*Shemiras Shabbos K'Hilchaso* 42:61)

DID YOU KNOW THAT

The Gemara (*Chulin* 60b) states that there are many verses in the Torah that would seem to be trivial and worthy of being "burned" out of the Torah. One of these is in the *Posuk* which says that: **צידינים יקראו לחרמון שירון והאמורי יקראו לו שניר** – the Tzidonim called Chermion - Siryon, and the Emori called it Senir. Resh Lakish explains that Siryon and Senir were bona fide names of mountains in *Eretz Yisroel*, and that the Tzidonim called the mountain of Chermion by the name Siryon, while Emori referred to Chermion as Senir. He adds that every nation built itself a large city and named it after one of the mountains in *Eretz Yisroel*, to show how dear even the mountains of *Eretz Yisroel* were to them. The *Mishna Halachos* (13:127) derives from here that just as the use of *Eretz Yisroel* mountain names indicates the affection of other nations toward *Eretz Yisroel* and their desire to associate with *Eretz Yisroel*, equally true is the reverse. The use of names and equipment "borrowed" from the other nations suggests an improper attachment and desire to emulate or associate with them. So, for example, calling a fund-raiser event by the name "Chinese" auction or using chopsticks to eat (kosher) food with Oriental names creates an avenue that may draw one away from *Kedusha*. *Rashi* comments on the *Posuk*: **עמים הר יקראו** that when gentile nations arrive to do business with *Zevulun*, they will be curious to learn more about the Jewish nation and will visit *Yerushalayim*. There, they will see how *Bnei Yisroel* all worship one G-d and eat one food, while the way of the gentiles is that the god of one is not the god of another, and the food eaten by one is not that eaten by another. As a result, they will be drawn to our way and convert.

A Lesson Can Be Learned From:

The *Beis Yaakov* building in *Brisk* was located in a non-religious neighborhood. Some parents were loath to send their daughters into such an environment and asked the *Brisker Rav* why it had to be there. The *Rav* would reply that a non-religious family living nearby had decided to send their daughter to the school, because of the convenience. The girl enjoyed her studies and flourished. One Friday, the parents told her that they had to go away for the weekend, and that she should open the store on Saturday and conduct business. The girl was in a dilemma, since she didn't want to violate *Shabbos*, nor disobey her parents. She decided to open the store, but try her best not to sell anything. A customer walked in and requested a 50 cent item. She told him it now cost \$100. He roared with disbelief, but offered her \$10. She insisted on \$100. The customer left, but returned later to offer \$20. She did not accept it. This went on all day until *Motzai Shabbos*, he walked in with \$100, and they transacted the purchase. She thanked *Hashem* for helping her, and when she told her parents the whole story, they became so impressed with the merit of her dedication to *Shabbos* and *mitzvos*, that they decided to become observant. "For this alone it is worthwhile to locate the *Beis Yaakov* in such a neighborhood".

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי