



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס	ש"ס
Friday	7:22	6:50/7:35					9:37
Shabbos		7:20	6:30	7:10	9:00		9:37
Sunday		7:30	8:30		8:00		9:38

IMPORTANCE OF

The Gemara (Megilah 16b) states that *Talmud Torah* is greater than saving lives. This is established by a diminution in the stature of Mordechai among the *Gedolim* which resulted from his concentration on politics to protect *Klal Yisroel* from danger. The *Bach* (י"ד 251) states that saving lives takes precedence when allocating *Tzedaka* funds. He distinguishes between "greater", which means simply that a *Talmid Chochom* is to be accorded more respect and to be given precedence in most matters by virtue of his *Torah*, over one who is involved in saving lives. However, when funds are to be allocated, nothing comes before *Hatzolas Nefashos*. Could this not pose a problem, since a *Talmid Chochom* (like Mordechai) may decide not to involve himself in *Hatzolas Nefashos*, so as to avoid his loss of *Kavod*? The extreme importance of *Hatzolas Nefashos*, such that we are *Mechalel Shabbos* over even a doubtful *Pikuach Nefesh* would seem to demand that this not be encouraged. The Gemara (*Sanhedrin* 32b) derives from צדק צדק תרדף that one must seek out the best Court available to adjudicate a case, and should go *אחר חכמים לשיבה* – after the *Chochom* to his *Yeshiva*. The Gemara lists a dozen such *Yeshivos*, such as R' Eliezer in Lod, R' Yochanan b. Zakai in Beror Chayil, Rabon Gamliel in Yavneh, R' Akiva in Bnei Brak. A similar phrase to *אחר חכמים לשיבה*, is also to be found in the Gemara (*Bava Basra* 120a) which states: *בישיבה הלך אחר חכמה* – favor wisdom (of *Torah*) when sitting. From here we may suggest that when faced with a *Hatzolas Nefashos* urgency, one must act on it, ignoring all else. However, only when one is "sitting", without a *Hatzolas Nefashos* demand, should he favor *Torah* study and devote himself to it.

QUESTION OF THE WEEK:

Where do we find a *Mekor* or an imperative to engage in "FrumSpeak"?

ANSWER TO LAST WEEK:

(Which *Pesukim* may be read without a *Minyan*?)

The *Rambam* (הל' תפלה 13:6) rules that the last 8 *Pesukim* of the *Torah* may be read in *Shul* without a *Minyan* since they were impliedly post-Moshe, even though we know the entire *Torah* was transmitted from *Hashem* to Moshe.

DIN'S CORNER:

A *Shliach Tzibur* is appropriate for appointment if he: 1) has no *aveiros*, 2) has a good reputation, even from his youth, 3) is humble, 4) is acceptable to the congregation, 5) is pleasant, 6) has a pleasing voice, and 7) regularly reads *TaNach*. In addition, he should wear long clothing (to cover his feet), he should be the first to enter *Shul* and the last to leave, and he should not be a fool, so that he can *daven* properly and intelligently regarding the *Tzibur's* needs. (*MB* 53:4)

DID YOU KNOW THAT

The Gemara (*Berachos* 6a) states that when three judges sit in judgment, the *Shechinah* is present, as derived from the *Posuk*: בקרב אלוקים ישפט. The Gemara also brings *Pesukim* to establish that the *Shechinah* is present when 2 people study *Torah* together, and even where one studies alone. The Gemara asks: if the *Shechinah* is present for 2, why do we need to derive its presence for 3? The Gemara answers that I might have assumed that judging a case is simply a matter of resolving a dispute and making peace, for which the *Shechinah* might not have appeared. The *Posuk* therefore tells me that every *Din Torah* is deemed to be *Torah* study. For this reason, the Gemara (*Sanhedrin* 7a) states that any judge who judges truthfully causes the *Shechinah* to appear. Since the *Shechinah* appears even for one person who studies *Torah*, a single judge's analysis and judgment also qualify. However, does not the *Mishna* (*Avos* 4:8) state that one should not judge by oneself, שאין דן יחידי אלא אחד – only Hashem may judge alone? *Igros Moshe* (י"ד 3:142) suggests that we may derive from: ועמדו שני האנשים אשר להם הריב לפני ד' that every time two disputants come to court, the *Shechinah* is present even before anything is said, simply by virtue of the *Mishpat*. Thus, the *Shechinah* arrives both because of *Torah* and because of the *Mishpat*. However, according to *Rashi*, the *Mishna* which says: שאין דן יחידי אלא אחד indicates the ethical impropriety of a single judge sitting by himself, whereas *Tosafos* suggests it is discouraged because of the increased possibility of a single judge making a mistake. As such, in front of one judge, although his decision is binding, the *Shechinah* might not be present by virtue of *Mishpat*, though it would still be present because of the *Torah*.

A Lesson Can Be Learned From:

The *Mezritcher Magid* would take a long time to *daven*, as he would concentrate on many of the special *Kavanos* taught by the *Ari HaKadosh*. Near *Mezritch* lived a scholar who also concentrated on the same *Kavanos* when he *davened*, but his *Tefilos* did not take as long. This man would travel to *Leipzig* each year to buy merchandise, which he would bring home and sell at a sufficient profit to support him for the whole year, while he studied. One year, he decided to travel through *Mezritch* and ask the *Magid* why his *Tefilos* took so long, when he himself was able to focus on the *Kavanos* in a shorter period of time. When he met the *Magid* and asked the question, the *Magid* asked what he did for a living, and the man described how he bought and sold merchandise for a profit. "How do you know if you make a profit?" the *Magid* asked. The man replied that he subtracted his costs and expenses from the income. "But why do you need to shlep to *Leipzig*? Stay at home and make the same calculation!" The man laughed. "Without actually obtaining the merchandise and selling it, such a calculation would be no more than scratches on paper". The *Magid* said: "*Kavanos* are like merchandise. If you don't actually possess them, inside your being, just saying or thinking about them is like scratches on paper. Absorbing them 3 times a day requires an investment of time".

P.S. A *Hartzlich Mazel Tov* to the *Stauber* family upon the engagement בש"ט of their daughter *Amalia*. *Sholosh Seudos* sponsored this week by the *Sheli* family.