



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:30	4:42				9:06
Shabbos		4:30	3:40	4:10	9:00	9:06
Sunday		4:41	5:15		7:30	9:07

### IMPORTANCE OF ....

The *Gemara* (*Berachos* 14a) states that R' Ami was asked regarding someone who was fasting: מהו שיטעום - is he permitted to taste food (to see if it needs seasoning - *Rashi*) ? The *Gemara* elaborates: Does a fast prohibit אכילה (eating), which does not include tasting; or is הנאה (benefit) from food prohibited, which does include tasting ? R' Ami replied: טועם ואין בכך כלום - he may taste, and there is no problem, implying that it is אכילה that is prohibited. Rabbeinu Chananel (*RACH*) notes that R' Ami's reply is only valid if one spits out the food afterwards, as tasting alone provides no הנאה. The question is raised: why did *RACH* comment on the lack of הנאה ? Didn't R' Ami conclude that tasting is permitted because it is not deemed אכילה ? In fact, why did *RACH* require spitting it out; if tasting is not אכילה then he wouldn't be swallowing anything forbidden ! The *Chavas Yair* (15) suggests that *RACH* took his opinion from the form of R' Ami's answer. *Rashi* notes that when Rivka was asked if she would go with Eliezer, she replied: "אלך" - I will go, with which she meant to say, even against your will. *Sifsei Chachomim* quotes the *Mizrachi* who derives this from the fact that Rivka could have simply replied "Yes" to their question. Here as well, R' Ami could have simply answered "Yes" to the question of מהו שיטעום. Instead, R' Ami said forcefully that he may taste and there is no problem, with which he meant to say there was no הנאה in tasting either. However, as *RACH* then points out, that would only be true if one spit it out after tasting.

### QUESTION OF THE WEEK:

If there are two groups and each will only eat from their own שחיטה, how could they both eat from the same meat ?

### ANSWER TO LAST WEEK:

(What is most effective for a *כפרה*: *Tzedaka*, fasting or *Torah* study ?)  
*Mishna Berurah* (571:4) states that one should rather increase his learning than fast. *Chasam Sofer* (*Devarim* 160) says if one can learn and doesn't, all the *Tzedaka* in the world won't help him. R' Shlomo Kluger (אורח - האלף לך שלמה) 358 explains that after doing *Teshuvah*, one's physical problems will be cured if first he cures his spiritual problems thru *Torah* study.

### DIN'S CORNER:

If one sees suspicious activity, a suspicious object or suspicious-looking people on *Shabbos* and there is reason to believe that there are criminals or terrorists in the area, it is permitted and in fact, a *mitzvah* to notify the police. However, he is not obligated to stand in the vicinity of a suspicious object all *Shabbos* in order to warn away passersby. (*Shemiras Shabbos K'Hilchaso* 41:37)

### DID YOU KNOW THAT ....

The *Gemara* (*Nazir* 11b) states that if a man tells his agent to go out and betroth a wife for him, without specifying whom or from where, and the agent does not report back later, the sender is forbidden to marry anyone, since we assume the agent fulfilled his mission, making every other woman in the world a possible relative of his betrothed. The *Kedushas Levi* uses this to explain why Besuel attempted to kill Eliezer who was sent on such a mission, as killing Eliezer would result in Yitzchok's being forbidden to marry. Consequently, as Yitzchak would die without heirs, all of Avraham's wealth would then go to his nephew Besuel. *Tosafos* asks, if we must be truly concerned that the agent fulfilled his mission, a man should be forbidden to marry anyone, as every woman might be one that an agent betrothed ! Even if an adult woman could state that she was never betrothed, a minor could never be sure that her father had not betrothed her. Therefore, *Tosafos* concludes that the *Torah* does not suspect every woman of being (related to his) betrothed; the *Gemara* is merely imposing a קנס, penalizing the sender for giving such dangerous and careless instructions. *Oneg Yom Tov* (180) supports this view with the following: The *Yerushalmi* (*Shabbos* 7:1) asks, if every woman is forbidden to a man who sent out such an agent, why do we permit a man who is lost in the wilderness to arbitrarily choose one day as *Shabbos*, working the other six as weekdays ? Shouldn't every day be treated as a *שפך Shabbos* !? The *Gemara* answers that a man whose agent disappeared could still marry a woman who later converted, but one lost in the wilderness must be able to save himself. Thus, if not for the possibility of a גיורת, he would be permitted to marry, proving that the *Torah* would allow it; only a קנס forbids it.

### A Lesson Can Be Learned From:

A *Tzadik* lived at the outskirts of a city, near the cemetery, and would always join the procession when funerals came by. A well-known philanthropist died and the "*Levaya*" paused briefly in front of the *Tzadik's* house, but the *Tzadik* did not come out. Adding to the *Chevra Kadisha's* bewilderment, the next day a *Levaya* of a simple Jew passed by and the *Tzadik* joined. The curious *Chevra* went to visit the simple Jew's widow, who complained bitterly about her deceased husband and how he was too busy caring for his old, invalid father, to treat her as she had expected. Next, they visited the widow of the philanthropist who could not stop praising her husband who had treated her royally, even while ignoring his own family. She explained how he pointedly urged everyone: אוקירו בנשייכו - treat your wives dearly, even at the expense of parents, as the *Torah* says: ... על כן יעזב איש את אביו. The *Chevra* now understood the *Tzadik's* motivating priorities.

**P.S.** *Sholosh Seudos* sponsored this week by the Polin family.