



	Candles	Mincha	DafYomi	Shiur	פרשת: שלח ש"ש Shachris	9:11 9:12 9:12
Friday	8:15	6:50/7:45				
Shabbos		8:10	7:15	8:00	9:00	9:12
Sunday		8:25	9:10		7:45	9:12

IMPORTANCE OF

The *Yerushalmi* (*Shekalim* 6:1) states in the name of R' Yehuda b. Lakish that the *Bnei Yisroel* had two *Aronos* – one for the *Luchos HaBris* and one for the broken *Luchos*. This is derived from the *Posuk*: **וַאֲרוֹן בְּרִית ד' וּמִשָּׁה לֹא מִשּׁוּ מִקְרַב הַמַּחֲנֶה**, when another *Posuk* states: **וַאֲרוֹן בְּרִית ד' נִטַע לַפְּנִימָה**. Apparently, the *Aron* with the broken *Luchos* was permitted to travel outside the encampment, while the *Aron* with the *Luchos HaBris* could not leave. The *Shaar Hatzium* (א"ח 146:18) states that since one is not obligated to stand when a *Sefer Torah* is in "its place", it follows that one need not stand when the *Aron* is opened, since the *Sefer Torah* has not moved, and is still in "its place". Likewise, when it is lying open on the *Bimah*, there is also no obligation to stand, even when being read, although many are *Machmir* to stand. The *Shulchan Aruch* (א"ח 146:1) rules that when the *Sefer Torah* is open on the *Bimah*, it is forbidden for one to leave the room, even if one already heard *Krias HaTorah* and there is a *minyán* without him. However, **בין גברא לגברא** – between *Aliyos*, it is permitted to leave the room, but if one remains in the room, it is forbidden to speak, even to say *Divrei Torah*. The *Beis Yosef* says this is because one might continue the *Divrei Torah* even when the *Kriah* resumes. The *Bach* disagrees, and is only concerned that one not be loud and prevent others from hearing *Kriah*. *Igros Moshe* (א"ח 4:40:21) ruled that a Rav who used to *Darshan* during every second *Aliyah* **בין גברא לגברא** was wrong, even if his purpose was to explain the *Pesukim*, like a *Meturgeman* (translator) used to do. Still, in a Shul where the custom was for Bar Mitzvah boys to say a *Drasha* after their *Aliyah*, the *Yechaveh Daas* (5:17) permitted it, provided that the *Sefer Torah* was not simply covered, but closed. (He also advised, if possible, to be *Mevatel* this custom)

QUESTION OF THE WEEK:

When would the ability to *bentch* with *Zimun* depend on the layout in the room ?

ANSWER TO LAST WEEK:

(Why is a *brocho* said for *Maakeh* if it's only to prevent danger?)

The *Chazon Ish* (א"ח *Likutim* 18) proves that the *mitzvah* of *Maakeh* is not solely because of the potential danger, since we see that very small houses, as well as Shuls and *Batei Midrash* do not require a *Maakeh*. It is simply a *mitzvah*, like all *mitzvos*.

DIN'S CORNER:

It is a *mitzvah* to ask litigants when they arrive in *Beis Din*: do you wish a ruling (*Din*) or a compromise (*Pesharah*). If they choose a *Pesharah*, it is just as incumbent to create a fair compromise as the *Din* would have required, and compromises are better. A *Pesharah* may be made at any time up until the final verdict, but not after *Beis Din* has ruled. After the verdict, the parties may still agree to go to a 3rd party for a *Pesharah*, provided it is not arranged in the vicinity of the ruling *Beis Din*. (*Shulchan Aruch* א"ח 12:2)

DID YOU KNOW THAT

The *Mishna* (*Sanhedrin* 56a) states that where witnesses testify that someone blasphemed the name of Hashem, *Beis Din* interrogates the witnesses regarding the blasphemy, referring to Hashem with a *Kinui* – a pseudonym such as Yosi, rather than using one of Hashem's sacred names. However, before executing the blasphemer, *Beis Din* must hear the actual name that was used, from the witnesses. The courtroom is cleared, and witness #1 states what he heard. The other witness(es) may say "I also heard as he did". The *Yerushalmi* (*Sanhedrin* 7:8) asks, do we actually tell a witness to blaspheme? Instead, the *Yerushalmi* concludes that the witness simply says Hashem's name, and then he remarks that he heard the sinner curse "that name that I just mentioned". The *Rambam* does not cite the *Yerushalmi*, and the *Tosfos Yom Tov* (*Sanhedrin* 7:5) explains that just as we erase Hashem's name in water to process a *Sotah*, so too must we instruct the witness to say what he heard. The *Minchas Chinuch* (70) adds that if the witness who testified should subsequently be found to have lied, he would be liable as a *מגדף*, despite having been instructed by *Beis Din* to say it. In fact, if after the alleged blasphemer was executed the witnesses became *עדים זוממין*, although we cannot apply **כאשר זמם** to execute them (as it has already become **עשה**), nevertheless, the testifying witnesses would be executed, for having violated "ואת ד' הוא מגדף". However, the *Ra'N* suggests that the crime of *מגדף* requires full intention to effect a curse. As such, when the witness testifies, since he didn't "mean it" as such, he cannot be subsequently held accountable for it, and should be *Potur* from execution.

A Lesson Can Be Learned From:

Almost 250 years ago, a family living in the city of Frankfurt, Germany made a *Shiduch* for their son with a young lady from a nearby town, called Cleves. Immediately after the wedding, which took place in Mannheim, the young husband became agitated, and on Shabbos Sheva Berachos, he packed up his things, took his dowry and ran away to a nearby village. When he was found, he explained that a "deathly fear had overcome him". He continued to behave this way, planning to "escape" to England. The wife's family asked the Rav in Cleves to arrange a *Get* for their daughter, and after financial arrangements were settled, the *Get* was given. Soon after, when the husband's father heard about it, he grew incensed at the financial settlement and appealed to the Frankfurt Rabbis to annul the *Get* due to his son's obvious insanity. The Frankfurt Rabbonim issued a *Teshuvah* to invalidate the *Get*, and before long, all the Rabbonim of Europe were lined up on one or the other side of this question. The *Baal Hafla'ah*, R' Pinchas Horowitz also entered the fray, writing a long *Teshuvah* in support of the Cleves Rabbonim. However, before he could send it to them, a cat jumped onto his desk, overturning a bottle of ink onto the freshly written *Teshuvah*. R' Pinchas took this as a sign that he should not mix in. Years later, the prestigious city of Frankfurt was looking for a new Rav. One important qualification was that candidates not have sided with Cleves. When R' Pinchas applied, no record of his opinion was found, so he got the job.

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