



	Candles	Mincha	DafYomi	Shiur	פרשת: ראה	סוק"ש Shachris
Friday	7:38	6:45/7:48				9:33
Shabbos		1:45/7:33	6:45	7:20	9:00	9:33
Sunday		7:45			8:00	9:34

**IMPORTANCE OF ....**

The Gemara (*Bava Metzia* 31a) lists a long series of double-word *mitzvos*, such as *השב תשיבם*; *שלח תשלח*; *השב תוכיח* etc..., where *Chazal* use the "extra" second word to include additional elements to the *mitzvah*. When the *Gemara* reaches *העניק תעניק*, the extra inclusion teaches that an exiting servant should be given severance gifts even if the household had not been blessed on his account. However, according to R' Elazar who disagrees, the extra word is explained as *דברה תורה כלשון בני אדם* – the *Torah* speaks in the language of people. The *Gemara* reaches the same conclusion with regard to financial assistance, where according to R' Shimon *העבט תעביטו* does **not** include one who already has money, leaving *העבט תעביטו* as an example of *דברה תורה כלשון בני אדם*. *Tosafos* remarks on the fact that the *Gemara* listed so many examples which were not "disposed of" this way, and even R' Shimon agreed with them. *Tosafos* explains that only regarding these two, is *דברה תורה כלשון בני אדם* implied by the *Posuk* – which says "די מחסורו" and *העניקה* and "אשר ברכך" regarding *העניקה* and *תעביטו*. What governs when the rule of: *דברה תורה כלשון בני אדם* is used? Cannot *Chazal*, who can derive so much from an extra letter, find a use for an extra word? The *Chamudei Tzvi* (4:18) suggests as follows: When people speak, they may repeat a word for one of two reasons: 1) to stress its importance; or 2) to be thorough, and eliminate exceptions. What people will **not** do is repeat a word to include something unrelated. Thus, where *Chazal* determine that something unrelated to the simple meaning of the word is warranted, they will say so clearly, as a derivation. Where, however, *Chazal* wish only to stress the importance of the *mitzvah*, such as *העניק תעניק*, or they wish to be comprehensive in a definition, such as *איש איש* (e.g. to include all men - even a gentile), then it is sufficient for *Chazal* to qualify the repetition as *דברה תורה כלשון בני אדם*.

**QUESTION OF THE WEEK:**

When would there be no problem calling up two adult full brothers for consecutive (non-*Maftir*) *Aliyos* on one *Sefer Torah* in the same *Parsha*, when there are many others to choose from?

**ANSWER TO LAST WEEK:**

(When would *ענו* be said in *נצור*?)

The *Shulchan Aruch* (288:6) rules that if one fasts on *Shabbos*, *ענו* should be said after completing *Shemona Esrei*, and the *Mishna Berurah* (22) states that this is before *יהי לרצון*.

**DIN'S CORNER:**

Liquids that were left uncovered overnight may not be consumed for fear that a snake may have deposited some venom in the liquid. Although snake venom may not be a realistic risk today, one should still always cover containers of liquid and of solids, by day as well as overnight, so as to avoid insects and rodents. "Infected" liquids are still usable for *Netilas Yadayim*, although it is best to be *Machmir*. (*Kaf HaChaim* י"ד 116:1)

**DID YOU KNOW THAT ....**

The *Rambam* (4:6 עכו"ם) rules that all *עיר הנדחת* inhabitants - men, women and children are to be executed if they all worshipped *Avodah Zara*. However, if it is only a majority that did, then only the women and children of worshippers are to be executed, even if they themselves did not worship. The *Gemara* (*Makos* 2a) states that if witnesses testified that a *Kohen's* mother had been previously divorced, and the witnesses are found to be *עדים זוממין*, we do not apply *כאשר זמם* to them because the consequence of their testimony would have made the *Kohen's* children *חללים*, and we cannot make the witnesses' children *חללים* because of the *Drasha* - *לו ולא זרעו*. We can also not apply *כאשר זמם* half-way (i.e. without making their children *חללים*), so the *עדים זוממין* receive lashes. [See *Tosafos* who asks that they be ineligible to testify in the first place, since *כאשר זמם* could not be applied] The *Minchas Chinuch* (464) asks: if the children of the worshipping inhabitants of an *עיר הנדחת* are also to be executed, then no witnesses can ever testify to an *עיר הנדחת*. To be eligible, witnesses must fear the punishment of *כאשר זמם*, should they decide to lie. Since their testimony would result in the death of children, but their own children could never be punished because of *לו ולא זרעו*, their testimony should not be accepted. Rav Moshe Bick *ZTL* suggests that the judgment of an *עיר הנדחת* comes in two phases. 1) Each alleged *Avodah Zara* worshipper is judged individually after being warned and witnessed, and is then incarcerated. At this point it is only he – not his wife or children, who is judged. 2) When all or most of the city are found guilty, then the judgment shifts to the *Beis Din* of 71 in *Yerushalayim*, who applies the label "עיר הנדחת", at which time, judgment of the guilty is extended to his family. Thus, at the time of actual testimony, *כאשר זמם* could potentially have been fulfilled.

**A Lesson Can Be Learned From:**

A Rebbe who frowned on extravagance saw his newly-married grandson wearing an expensive-looking belt, and asked its cost. The grandson said 15 rubles and the surprised Rebbe asked how much of a dowry he had received. When the grandson replied 2,000 rubles, the Rebbe thought for a moment and then asked what he was planning to do with the money. The grandson mentioned a trustworthy businessman with whom he planned to invest it. The Rebbe cautioned him several times that no investment was absolutely safe, except for *Tzedaka*. Once "invested" in *Tzedaka*, there is no way to lose it. (The Rebbe himself had given his whole "Nadin" to *Tzedaka*). The grandson did not heed the advice, and invested it with the businessman. A short while later, the businessman lost everything. When the grandson told the Rebbe about his loss, the Rebbe said to him: "When I was a young man, travelling to the Magid of *Mezritsch*, my friends and I got lost before finding an inn deep in the forest. The elderly innkeeper, a simple Jew, mentioned how he had been running this inn for 50 years. I asked him how he could forgo *Tefilah* B'Tzibur, *Kedusha*, *Borchu* etc... for so many years, and urged him to move to a city. 'What will provide me *Parnasah*?', he asked. I replied that if there are 100 families currently in the city, Hashem can surely provide for 101. When I mentioned that I was a follower of the Magid, he immediately packed up his belongings and stood ready to move - after 50 years! What *Emunah*! And you, I tell you over and over that I am concerned you will lose your money, and you don't listen?!"

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

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לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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