



	Candles	Mincha	DafYomi	Shiur	פרשת: שופטים	סזק"ש Shachris
Friday	7:28	6:45/7:38				9:35
Shabbos		1:45/7:23	6:45	7:15	9:00	9:36
Sunday		7:35			8:00	9:36

**IMPORTANCE OF ....**

The Gemara (Yevamos 90b) states that a Navi must be obeyed even if he instructs us to violate a Torah law, such as Eliyahu did at Mount Carmel, which is derived from: אלוי תשמעון. The Rambam (התורה יסודי 10:1) states that one who claims to be a Navi need not perform a miracle to be authenticated; he merely needs to predict the future, and we wait to see if it happens. If his entire prediction is true, he is to be believed, and we test him many times. If even a small part of a prediction does not come to pass, he is deemed a Navi Sheker. Earlier, the Rambam (ibid 7:7) stated that sometimes a wise and righteous man may be "sent" with a message of Nevuah and is able to perform a miracle. Even though there may be some "explanation" for the apparent miracle, we take it and him at face value, and אלוי תשמעון obligates us to obey him. The difference between these two validation methods is that predicting the future, in addition to authentication, is itself Nevuah, which is subject to the failing of ולא יבא ולא ידבר ולא יבא. As soon as one part of what he predicted does not occur, it becomes לא דברו ד. Since he could have been "lucky" with the first prediction, we continue to test him. However, a miracle, performed by a wise and virtuous person, even if we're not sure how supernatural it is, serves to strengthen the wise man's Chezkas Kashrus as someone who is suitable to be a Navi, and we are bidden to believe him the same way that the Torah obligates us to believe the testimony of two witnesses (see ibid). Igros Moshe (אר"ח 3:78) suggests that since the Torah does not make the command of אלוי תשמעון dependent on a Navi's performance of a miracle, it must be derived from: ... כמוני יקים לך where כמוני refers to Moshe, whose original credentials as a Navi were established by his performing miracles. Since the miracle is intended to bolster his Chezkas Kashrus, it should be necessary for the Navi to first be accepted, before he transmits instructions to transgress the Torah, even temporarily, as Eliyahu did.

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

The Gemara (Sanhedrin 3a) derives from בצדק תשפוט עמיתך that a single judge is Torah-qualified to adjudicate money matters, such as loan disputes. However, to avoid damage that a single judge might cause if he is ignorant of the relevant laws, Chazal decreed that all money matters be adjudicated before three judges, where it is assumed that at least one of them would be knowledgeable. Yet, the Chinuch (235) and the Rambam (Sefer HaMitzvos 177) derive from בצדק תשפוט עמיתך that anyone who knows the laws well is instructed to judge monetary disputes alone, and there does not even seem to be a requirement that he be ordained. The Poskim consider a case where one of two disputants makes a partial admission (מודה במקצת) in front of a single judge. The Torah mandates that a מודה במקצת must swear to verify his position. Is admission before a single judge deemed admission? The Ketzos (ח"מ 3:2) says that a Psak by a single judge is no more than a Psak that a Rav or Dayan would render on a question of Issur V'Heter (e.g. is something kosher, permitted etc..) Since such a Psak is in essence just a clarification of the Halacha which the Dayan is more familiar, it does not rise to the level of a דין in Beis Din to require swearing. The Nesivos disagrees, maintaining that if a single judge is qualified to adjudicate, he may hear claims, interrogate witnesses and direct oaths. Although one judge may not be deemed a Beis Din, still, the restriction against adjudicating at night derived from: בין דין ובין נגע לנגע (Nidah 50a) applies to him, raising his Psak to the level of a דין. R' Dovid Povarski ZTL brings additional proof from the Gemara (Rosh HaShanah 25b) which states that just as a single expert judge may adjudicate monetary disputes, so too should an expert be permitted to establish קידוש החודש by himself. The Gemara then brings a Posuk to establish that this cannot be. How could these be the same? קידוש החודש requires an official דין! It must be that a single judge's adjudication also rises to the level of a דין.

**QUESTION OF THE WEEK:**

Where do we find a mitzvah that one should not do if he has Kavanah לשם מצוה, but he may do it לשם מצוה?

**ANSWER TO LAST WEEK:**

(When could you call up 2 brothers for regular consecutive Aliyos?)  
The SHuT Emunas Shmuel (47) rules that where those who receive Aliyos are not called up by name, there is no problem with calling 2 brothers up to consecutive Aliyos, such as שביעי and ששי.

**DIN'S CORNER:**

Starting the first day of Elul, the Shofar is sounded every day (except Shabbos) after Shacharis, to wake one up to do Teshuvah. The minhag is to blow תשר"ת although some hold that 10 blasts should be sounded - תשר"ת תשר"ת to avoid confusion among those who may believe that only תשר"ת is the truly necessary blowing. Only a Tzibur should sound the Shofar, and may do so after Mincha, if missed at Shacharis. (Piskei Teshuvos 581:3)

**A Lesson Can Be Learned From:**

In the city of Berzhan, a young man had the effrontery to keep his store open on Shabbos. The MaHarsham, who was the Rav of the city, pleaded with him many times to stop, but to no avail. The young man had an elderly father, who was in reality not much better than the son, but at least the father was careful to keep up appearances as an observant Jew. The MaHarsham approached the father and asked him to help persuade his son to stop such a flagrant desecration of Shabbos. The father accompanied the Rav and the two of them restated their case before the son. When they had finished, the son agreed to close his store that Shabbos, in special recognition of the fact that his father had exerted himself to come and request it. "However", he added, "I do not appreciate the Rav or my father mixing into my business. From next week on, my store will remain open on Shabbos". The Rav replied: "Fine. Chazal say that if Bnei Yisroel had kept one [more] Shabbos, they would have been redeemed immediately. The value of observing even one Shabbos cannot be over-estimated. Regarding future Shabbosos, let the 'Rav' and 'father' in Shomayim mix in for them". On the following Friday afternoon, the police came and put a padlock on the store, for the owner's having defaulted on several loans.

**P.S.** Sholosh Seudos sponsored by the Sheli family. Siyum on ב"מ.

This issue is dedicated:

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

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