



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו שזק"ש
Friday	4:55	5:05	8:00		9:39
Shabbos		1:45/4:55	4:15		9:38
Sunday		5:05	5:20		8:00 9:38

## IMPORTANCE OF ....

The Gemara (*Nedarim* 37b) states that one may not teach children new Torah subjects on Shabbos, as such study requires weighty focus. The RaN explains that one tends to eat more on Shabbos, which brings about drowsiness, hampering the child's ability to concentrate. R' Yaakov Emden (מור וקציעה 280) states that any Dvar Mitzvah which requires effort should not be performed on Shabbos as it would detract from Oneg Shabbos, for both children and adults. The Gemara (*Temurah* 14b) states that R' Yochanan and Reish Lakish were accustomed to study Aggadeta on Shabbos. The Machzik Brocho (290) suggests that the Gemara made a point of mentioning that they did this on Shabbos because, as the Gemara (*Taanis* 7a) states, R' Zeira studied Aggadeta when he was too ill to study Halacha, because Aggadeta does not require the same effort. For the same reason, the minhag on Shabbos between Pesach and Shevuos is to study Pirkei Avos, which also consists of similar, "low-effort" material. However, the Minchas Elazar (4:45) understands the caution against teaching children new subjects on Shabbos differently, pointing out that this Halacha is not stated in Hilchos Shabbos, but rather in Hilchos Melamdim (י"ד 245:14), suggesting that it is not based on issues of Oneg Shabbos, but rather on the difficulty of absorbing new material after the Shabbos meal. Accordingly, in the city of Constantinople there was a time when yeshivos were setup specifically for Shabbos morning, wherein Talmidei Chachomim would learn with effort before noon. The Gemara (*Shabbos* 119b) states that on or about Shabbos noon, R' Zeira would walk over to groups of Rabonim who were still discussing Torah subjects, and encourage them to go home for the Shabbos meal, saying that if they didn't, they would be Mechalel that aspect of Oneg Shabbos. However, after the Shabbos meal, if studying with effort provides one with Oneg Shabbos, there can be no Issur in it, especially if one rested a little before doing so.

## QUESTION OF THE WEEK:

When would one build a house on his own property, legally, with his own money, during the week, yet in so doing, transgress an איסור דאורייתא ?

## ANSWER TO LAST WEEK:

(If someone's name changed, must a new Kesubah be written ?)

The Minchas Yitzchok (10:132) rules that a new Kesubah must be written if a name was changed, or even added to. Though it may sometimes be permitted to correct a Kesubah, the names are not correctable.

## 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 a mitzvah to notify the police. However, after reporting it, he need not stand in the vicinity all Shabbos in order to warn away passersby. (*Shemiras Shabbos K'Hilchaso* 41:37)

## DID YOU KNOW THAT ....

The Gemara (*Bava Kamma* 54b) states that R' Chanina asked R' Chiya b. Abba why the Aseres HaDibros in Parshas Yisro does not have (a form of the word) טוב, but the Aseres HaDibros in Parshas VaEschanan does. R' Chiya replied: before asking me why it says טוב, ask me if it says טוב, because I'm not sure if it says it or not. Tosafos (*Bava Basra* 113a) notes that apparently there were Amoraim who occasionally were not expert in Pesukim, an observation which many Meforshim find surprising. The Gemara (*ibid* 8a) states that during a famine, Rabbi opened up warehouses of food and announced that those who were fluent in Mikra, Mishna, Gemara, Halacha and Hagadah may enter to obtain food, but not Amei HaAretz (the uneducated). The Gemara relates that Yonasan b. Amram approached Rabbi and asked for food, pretending to be an Am HaAretz. After Rabbi asked him if he knew Mikra, to which he replied in the negative, Rabbi asked if perhaps he had studied some Mishna. The RaShash notes that the Gemara indicates that someone could be fluent in Mishna or Gemara, but be lacking in Mikra. Some Meforshim suggest that בעלי מקרא means those who are expert in Mikra, knowing it by heart, and בעלי משנה would mean the same, regarding Mishna. As such, R' Chiya b. Abba could have meant that he did not remember the Posuk of Kibud Av exactly by heart, but would have to look it up to be sure if it said טוב, especially if we accept the premise that only תורה שבעל פה needs to be known by heart, but not תורה שבכתב. The תורה לשמה (י"ד 254) was asked regarding a Talmid Chochom with extensive mastery over Shas and Poskim, but whose knowledge of TaNach was poor because of a difficult youth. When he read over the weekly Parsha on Friday, he made many mistakes, as well as when reading Iyov on Tisha B'Av. Was he a Talmid Chochom ? Would one be guilty of ביוץ ת"ח by pointing out his flaw and calling him a "Boor" (בור) ? The Torah LiShmah grants him Talmid Chochom status but adds that the Gemara specifically refers to such a person as a Boor, since a Talmid Chochom must be fluent with all 24 כתבי קודש.

## A Lesson Can Be Learned From:

A Rabbi, looking to keep his congregation happy, hit upon a novel idea. He managed to find an extraordinary singer and convinced him to participate in the Shul's Tefilos. There was only one catch – the singer was a gentile. The Rabbi's plan was to have him assist and harmonize with the Jewish Chazan, but not wishing to do anything against Halacha, he sent the question to the [author of] VayeChi Yosef, the former Pupa Rav, asking that if the Rebbe forbids it, that he give a clear source for his ruling. The Rebbe cited the Mishna (*Menachos* 109a) which forbids an idolatrous Kohen from assisting in the Avodah. Since our Tefilos have taken the place of the Avodah, it stands to reason that the same restriction should apply. The Rebbe then wondered, why was this question sent to him ? His conclusion was that obviously something was lacking in his Tefilos, which allowed some alien (Yetzer HoRa) influence to mix in, and he would have to be extra-vigilant to ensure that his prayers remained pure.

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

This issue is dedicated:

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

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