



	Candles	Mincha	Daf Yomi	Shachris	פרשת: ואתחנן סדק"ש
Friday	7:51	7:00			9:29
Shabbos		1:45/7:46	7:15	9:00	9:29
Sunday		8:01	7:35	8:00	9:29

IMPORTANCE OF ...

The Gemara (Megilah 21a) states that although the Megilah may be read while seated, one must stand when reading the Torah, as the Posuk states: **וְאַתָּה פֹּה עִמּוֹד עִמּוֹד** - implying that Moshe was requested to stand "together" (כביכול) with Hashem, as He taught Moshe the Torah. The Gemara continues that from the time of Moshe until Raban Gamliel, no one learned Torah unless they were standing. To resolve two contradictory Pesukim: **וְאַשְׁכַּח בְּהַר** versus **וְאַנְכִי עִמְדַתִּי בְּהַר**, Rav states that when Moshe learned the Torah he was standing; when he reviewed it he could sit. The Turei Even asks, the Gemara (Eruvin 54b) describes how the Torah was taught - Moshe would teach Aharon, who would then sit on Moshe's right while Moshe then taught Aharon's sons, who would then sit on either side while Moshe taught the Zkeinim etc..., which resulted in Aharon learning everything 4 times, his sons 3 times etc... Why were they apparently permitted to sit while learning? The Ohel Yehoshua explains that from Moshe's having stood while on Har Sinai, we see that the obligation to stand applies only to *Kabolas HaTorah*. Any form of teaching something new takes on a status of transmittal and *Kabolas HaTorah*, thus requiring standing. However, review does not rise to that level. As such, Aharon stood when receiving his lesson the first time from Moshe, but was able to sit when hearing it again. This distinction would also seem to apply to the words of Chazal: **דְּבָרִים שֶׁבִּכְתָּב א"א רְשָׁאֵי לְאוֹמְרָם בַּעַל פֶּה**, restricting one from saying by heart, those things which are only to be read. This too might only be referring to having learned something new that was written, which, as it is a form of *Kabolas HaTorah*, must be transmitted and received in its original format - written. Once it is reviewed many times and becomes well-known, like *Krias Shema*, it then becomes permissible to say it by heart.

DID YOU KNOW THAT ...

The Gemara (Bava Basra 88a) states that if one is shopping for vegetables and picks out the ones he likes, once he decides to purchase them, he becomes obligated to take מעשר (tithes) from them. Even if he then decides not to purchase them after all, he must still separate מעשר and pay the seller for the מעשר. The Gemara asks: Can this be? A mere intent to purchase obligates מעשר? Rav Hoshiya replies that this only applies to a **ירא שמים** - a true G-d fearing man like Rav Safra, who fulfills **אמת בלבבו**. Rav Safra was once offered a price for something he was selling while he was saying *Shema*, and despite the buyer raising his offer several times without a response, Rav Safra agreed to sell it to him for the first price, since he had agreed to it in his mind at the outset. R' Chaim Palaggi (ביד חיים 57) cites an opinion which states that one may qualify to be called a **ירא שמים** and still not be obligated by his intentions. Only a **ירא שמים** like Rav Safra would be so obligated. However, *Rabbeinu Bachya* notes that although Yosef apparently intended to make peace with his brothers after Yaakov Avinu's פטירה, the Posuk never states clearly that he was מוחל them for having sold him. As a result, they died without receiving מחילה, leaving their guilt/punishment extant through time until the **עשרה הרוגי מלכות**. Thus, if one sins against his fellow man, even if the aggrieved party appears to have forgiven the sin, smiling to the sinner without reproach and shaking his hand with an apparently clear heart, as long as he does not clearly state that he is מוחל, the slight is not forgiven, the alleged intentions of his heart notwithstanding. The *Yalkut Shimoni* (821) *darshens* the words: **וַיִּתְעַבֵּר ד' בִּי**, suggesting that Moshe apologized to *Bnei Yisroel* for causing them discomfort in his constant attempt to teach them Torah and mitzvos, asking them to forgive him, to which they replied: **אֲדוֹנָנוּ רַבֵּינוּ מִחוּל לָךְ**.

QUESTION OF THE WEEK:

When would the *brocho* of **שֶׁחֵל נֵהִי בְּדַבְרוֹ** "work" when said over a non-food item that will not be eaten?

ANSWER TO LAST WEEK:

(Which 2 berachos can a man say only if he is a *Shliach Tzibur*?)
The two berachos that can only be said by a *Shliach Tzibur* are:
1) **עֲנֵנוּ** at the end of **בְּאִ"י הַעֲוֵנָה לַעֲמוֹ יִשְׂרָאֵל בַּעַת צָרָה** on a fast day, and 2) **וַתִּעַרְבַּר בְּאִ"י שְׂאוֹתֶיךָ לְבִדְךָ בִּירֵאָה נַעֲבֹד** at the end of *Yomim Tovim*, before *Birchas Kohanim*. Thus, if one is never a *Shliach Tzibur* on *Yom Tov* or a fast day, he will never say them.

DIN'S CORNER:

If for some unavoidable reason (אונס) a *Tzibur* did not perform *Krias HaTorah* on a Monday or Thursday morning, they may not make up for it during *Mincha* later that day, unless: 1) Someone has *Yahrzeit* for a parent that day, and he did not receive an *Aliyah* the previous *Shabbos*; 2) a boy became *Bar Mitzvah* that very day; or 3) On *Rosh Chodesh*. In all these instances, the אונס must be unplanned. Thus, a *Tzibur* cannot plan, as a matter of policy or custom, that whenever there won't be a *minyan* on *Rosh Chodesh* morning, they will *lain* at *Mincha*. (בצל החכמה 4:17)

A Lesson Can Be Learned From:

Rav Avrohom Jofen, Rosh HaYeshiva of the Novardok Yeshiva was at the Chasunah of his granddaughter. As expected, many great Rabbonim were in attendance and those who were called up to recite a *brocho* under the Chupah were from the most illustrious. Except for one Rabbi, whom no one knew, but who nevertheless was graced with the honor of a *brocho*, surprisingly "edging" out several others. As Rav Jofen had been involved in the careful arrangement of these Kibudim, many assumed that this unknown Rabbi was some secret Gadol that only Rav Jofen knew. However, the Rosh HaYeshiva refused to disclose his identity or even talk about it. Years later, after Rav Jofen's Petirah, his Rebbetzin cleared up the mystery. Several years before, Rav Jofen received an invitation to attend the wedding of this Rabbi's daughter. Rav Jofen did not know the Rabbi or the Chasan and so, he replied that he would not attend. The Rabbi called Rav Jofen and begged him to come, so Rav Jofen acquiesced. No transportation had been arranged so Rav Jofen and his Rebbetzin had to take 2 trains and a bus. Upon arriving, the Rabbi greeted Rav Jofen warmly but did not otherwise acknowledge him or honor him with a Kibud at the Chupah. Afterwards, the elderly couple returned home the same way they had come. The Rebbetzin concluded "Rav Jofen was a Musar'nik. He believed that a slap must be repaid with a kiss. Therefore, having been slighted by that Rabbi, he decided to invite him and grace him with an honor".

P.S. *Sholosh Seudos* is sponsored by the Werberger family.

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