



| | Candles | Mincha | DafYomi | Shiur | Shacharis |
|---------|---------|--------|---------|-------|-----------|
| Friday | 4:27 | 4:39 | 7:30 | 7:30 | |
| Shabbos | | 4:27 | 3:45 | 4:10 | 9:00 |
| Sunday | | 4:43 | | | 7:30 |

IMPORTANCE OF

The Gemara (Kidushin 71a) derives from זה שמי לעלם וזה זכרי that Hashem's name is to be written with a *Yud* and a *Heh*, but pronounced using *Aleph* and *Daled* (A-Do-noy). The Gemara (Nedarim 37b) quotes R' Yitzchok who says that the way words in the Torah (such as ארץ & שמים) are pronounced, the way some words (e.g. אחר in several places) are decorated, and the designation of which words are read (קרי) differently than written (כתיב) follow rules transmitted as הלכה למשה מסיני. Igras Moshe (אור"ח 4:24) asks, belief in the authenticity of every letter in the Torah is a crucial element of our אמונה. How could rules dealing with the writing of those letters be dependent on oral traditions? He answers that the pronunciation rules for ארץ & שמים only deal with whether the form of the word changes at the end of a Posuk, (Eretz to Aretz), which R' Yitzchok attributed to הלכה למשה מסיני. Decoration rules suggest that extra words are used occasionally, to beautify the Torah's phrases. The examples using the word אחר were instances where conversations being held with people who did/could not know Leshon HaKodesh (such as Pharaoh, Lavan, Balak etc....) were translated into Leshon HaKodesh by Hashem, who then instructed Moshe (הלכה למשה) how to transcribe them. The קרי / כתיב rules defined by הלכה למשה מסיני deal with the question of whether one must "read" the כתיב while pronouncing the קרי, as Tosafos holds, or whether in the case of Hashem's name, as the Posuk says: זה שמי לעלם וזה זכרי לדור דור, we see that Hashem has 2 names, one for writing and another one for "remembering" or speaking, to be said פה בעל, as Rabbeinu Hillel holds. The הלכה למשה מסיני thus confirms that one must "read" it, but pronounce it differently, according to the קרי.

QUESTION OF THE WEEK:

When would one say ברכות התורה in the morning *davening* but only say the *brocho* of תורה בדברי תורה and והערב נא, leaving out אשר בחר בנו?

ANSWER TO LAST WEEK:

(Why do we say הטוב המטיב over a better wine but not over better food?)
Tosafos (Berachos 59b) explains that only wine has the dual qualities of משמח וסועד - brings joy and is filling. Also, the *brocho* was established in gratitude for the preservation of those who died at Betar, and the non-decomposition of their bodies took place in a vineyard.

DIN'S CORNER:

One may use money designated for *Maaser Kesafim* to supply his sons and daughters with necessities after they get married (such as rent and furniture), particularly if they will be learning in *Kollel*. One may also use such money to support his unmarried children over the age of 6. It is best if one states up front that he intends to use his *Maaser* money this way. (יחזקאל 3:76)

DID YOU KNOW THAT

The Magen Avraham (אור"ח 496:7) cites the *Radvaz* who says that if one moves from *Eretz Yisroel* with his wife and family, his intentions are deemed to be "אין דעתן לחזור" - without intent to return. The *Panim Yafos* suggests that this may be based on the *Posuk*: ואלה שמות בני ישראל הבאים ... איש וביתו באו, which implies that although the brothers had visited earlier to purchase grain, this time was permanent, as it was איש וביתו. However, *Chazal* derive from their words to Pharaoh: לגור בארץ באנו, that even now they intended only to remain temporarily (שלא ירדו להשתקע). The *Pri Chadash* (אור"ח 468) therefore distinguishes between one who moves with his family in order to improve his financial situation (אין דעתן לחזור) versus one who must leave to escape an epidemic (or famine), where he is deemed to be דעתן לחזור, as was the case with בני יעקב. As such, their intentions were still only לגור and not להשתקע. However, after telling Pharaoh that they came לגור, why did they then say ישבו נא עבדיך בארץ גשן, using the word ישבו which denotes ישיבה - a permanent form of dwelling? The *Panim Masbiros* cites a *Posuk* in *Yehoshua* (11:16) which says that Yehoshua conquered *inter alia* ארץ הגשן כל ארץ והגב ואת כל - all of the Negev and the entire land of Goshen. The *Radak* quotes the *Midrash* which defines this as the Goshen in Egypt, which was (somehow) included in *Eretz Yisroel*. As such, בני יעקב were correct in stating to Pharaoh that they had only come to Egypt לגור because of the famine, but if they had to remain even after the famine had ended, they must be allowed to live in Goshen, which was considered *Eretz Yisroel*.

A Lesson Can Be Learned From:

R' Ezra Attia was told that two young men in his area had been quarreling. R' Ezra, looking to make peace, approached one of them and asked why. The young man replied that he had been insulted by the other. R' Ezra told him that he now had an opportunity to fulfill the *mitzvah* in the Torah of והלכת בדרכיו - to emulate Hashem's ways by being forgiving. The young man asked R' Ezra why he should be so forgiving, since the insult had been so outrageous. R' Ezra replied: "Let me tell you a small story about a Rav who was not shown proper respect. He asked the *Ribono Shel Olam* to rectify the situation for him, and soon enough, a matter came to light which brought much כבוד to the Rav. However, shortly thereafter, the Rav suddenly died. Are you also looking to rectify the disrespect you were shown? Be grateful for it and live a long life!" The young man sighed, but with a groan he added: "But after all I did for him, and then he goes and insults me like that ...". R' Ezra was about to interrupt with more *Musar* when he stopped, and then said: "Forgive me my son, and forget all that I said to you. If he was a כופה בטוב then all my arguments are not applicable."

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family. *Mazel Tov* to the Petlin family *et al* upon the birth of a daughter. Welcome to Berel and Shari Sorscher upon their arrival in the neighborhood.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי