



A Kehilas Prozdor Publication

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פרשת: ראה

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	7:28	6:50/7:30			
Shabbos		7:25	6:15	6:55	9:00
Sunday		7:39	7:10		8:00

IMPORTANCE OF

The *Gemara* (*Pesachim* 22b) states that Shimon Haamsoni expounded every "את" in the *Torah* (to include something) until reaching *אלוקיך תירא את ה'*, when he believed that nothing could be added to reverence of *Hashem*. R' Akiva later derived even from this *את* that one must also revere *תלמידי חכמים*. The *Panim Yafos* considers this a *Remez* (hint) to that which is stated in the *Gemara* (*Succah* 27b) that one is obligated to visit one's teacher on *Yom Tov*. Since the *Torah* says: *ולא יראה את פני ה' ריקם* - that one must visit the *Beis HaMikdash* on *Yom Tov*, bringing a *קרבן*, a similar *Drasha* (from *את פני ה'*) would establish that one must also visit one's *Rebbi* on *Yom Tov*. The *Meforshim* ask, why was R' Akiva able to expound where Shimon Haamsoni was not? And why did R' Akiva derive "לרבות תלמידי חכמים" (plural) from *את* when he should have derived "לרבות תלמיד חכם"? The *Divrei Mordechai* cites *Tosafos* (*Bava Kamma* 41b) who asks why the *Torah* had to state: *מפני שיבה תקום* to require one to revere a *Talmid Chochom* if it is so easily derivable from *אלוקיך את ה'*? *Tosafos* suggests that perhaps the derivation from *אלוקיך את ה'* refers exclusively to a specific *מופלג* - an extraordinary *Rav*. As such, Shimon Haamsoni may have ceased expounding because he was bothered by *Tosafos'* question and he concluded that a second *Drasha* was not required. However, R' Akiva held that although *מפני שיבה תקום* may have been sufficient to obligate the general populace to revere a *Talmid Chochom*, it did not obligate one *Talmid Chochom* to revere another. As R' Akiva lost 24,000 *Talmidim*, all of them *Talmidei Chachomim* who did not show proper *כבוד* to one another, he needed a special *Drasha* to require this. Therefore, the *Drasha* states: "לרבות תלמידי חכמים" as it was intended to obligate one *Talmid Chochom* to another.

QUESTION OF THE WEEK:

Why is *Tefilas HaDerech* only mentioned briefly in (א"ר 230:1) where it belongs, while detailed in (א"ר 110:4)?

ANSWER TO LAST WEEK:

(May one interrupt learning to say "Gezundheit" or "Asusa"?)

Prisha (א"ר 246:36) states that people interrupt learning often enough for lesser reasons, so they should say it. However, the *Taz* (א"ר 246:6) rules that the *Prisha's* reason will have harmful results. As people today are generally not always careful to wish "Asusa", the *Taz* correctly argues that one should keep silent.

DIN'S CORNER:

During the month of Elul, when one writes a letter to another, he must infer a wish that the recipient merit a *שנה טובה*. Since the *Shofar* is blown every morning after *Shacharis* and in some *Kehilos*, *סליחות* are said, the *בעל תוקע* & *בעל תפילה* should be worthy people, acceptable to the *ציבור*. (א"ר 581:7-10)

DID YOU KNOW THAT

The *Gemara* (*Chulin* 84a) derives from: *כי ירחיב ה'... גבלך* that one should only eat meat when he desires it very much, and not as a matter of course. Furthermore, one should only desire it when one has achieved some level of prosperity, as indicated by the words: *כי ירחיב* - when [Hashem] will broaden. R' Elazer b. Azarya illustrates this as follows: when one has a *מנה* (100 *zuz*) he may purchase a *ליטרא* (liter?) of vegetables for his stew; if he has 10 *מנה* he may buy a *ליטרא* of fish; if he has 50 *מנה* he may buy up to a *ליטרא* of meat and if has 100 *מנה* he may have his choice, every day. With less than 100 *מנה*, one may only indulge in the stew from *Shabbos* to *Shabbos*. A borrower once signed a note, promising to pay back the loan "*כי ירחיב את גבוליו*" - when his boundaries (*i.e.* his assets) will expand. When it was determined that he owned 50 *מנה*, the creditor(s) came forward and argued that according to the above *Gemara*, ownership of 50 *מנה* qualifies one to eat meat, thereby fulfilling the requirement of *כי ירחיב את גבוליו*. The *Noda BiYehuda* (מ"מ 2:14) ruled that as he was always loath to derive practical *Halacha* from *אגדה*, any application of *כי ירחיב* must of necessity depend on the particular time and place. One may achieve *כי ירחיב* in a small town, relative to other residents and the cost of living, long before one might achieve a similar status in a large city. In fact, according to the *Gemara*, one with 50 *מנה* is permitted to add meat to his stew only on *Shabbos*, which is hardly indicative of prosperity. To reach the level of *כי ירחיב* and eat meat at one's leisure would require 100 *מנה*. As such, the creditors' claim must be rejected.

A Lesson Can Be Learned From:

A man happened to spot R' Akiva Eiger walking down the street. He rushed over and greeted the Gaon, asking for a *brocho*. R' Akiva Eiger declined to give him one. The man persisted, citing the *Gemara* (*Megilah* 15a) which says: *אל תהי ברכת הדייט קלה בעיניך* - the blessing of a *Hedyot* (lit. a non-Kohen) should not be held to low esteem in one's eyes. As R' Akiva Eiger smiled, the man realized that he had just insulted the *Gadol HaDor*, calling him a *Hedyot*, which in common parlance was used to refer to one who acted in a lower-class manner. Turning red, the man hurriedly began to explain to R' Akiva Eiger that he had *Chas V'Shalom* not meant to imply such a thing. What he had meant to say was that the statement of *Chazal* could mean that although he himself was a *Hedyot*, he nevertheless hoped that R' Akiva Eiger would not hold him in such low esteem as to deprive him of a *brocho*. As the man stammered on with his explanation, R' Akiva Eiger placed a hand on his arm and softly interrupted: "*Reb Yid*, I would rather accept your unintentional insult and keep the true *P'shat* in *Chazal's* statements undisturbed than to allow even the suggestion of such a twisted explanation only to preserve my *כבוד*".

P.S. Sholosh Seudos sponsored this week by the Frank family. There will be a *Siyum* on *Maseches Eruvin* at that time.

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

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