



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: ואתחנן	סזק"ש
Friday	7:52	6:45/7:35					9:28
Shabbos		7:50	6:30	7:30	9:00		9:28
Sunday		8:00	7:30		8:00		9:29

IMPORTANCE OF

The Gemara (Gittin 88a) states that Eretz Yisroel was not destroyed until seven generations of idolatrous kings ruled over it. The Gemara mentions their names and cites as its source, the Posuk: **כי תוליד בנים ובני בנים ונושתתם בארץ והשתתם** which makes reference to 7 generations ($1 = \text{כי תוליד}$; $2 = \text{בנים}$; $2 = \text{ובני}$; and $2 = \text{בנים}$) and idolatry, which is followed in the next Posuk by: **כי אבד תאבדון מהר** - that afterwards you will be lost from the land quickly. Ulla comments that **אבד תאבדון** really implied total destruction of the Jewish people. If **ונושתתם** had been fulfilled ($852 = \text{Gematria}$), which means that the Jews would have remained 852 years in Eretz Yisroel, then **אבד תאבדון מהר** would have been fulfilled and the Jews would have been totally destroyed. Therefore, Hashem had them sent into Golus two years earlier, so the 852 years would not be reached. Rav Acha then adds that if **אבד תאבדון מהר** means 852 years, then the concept of **מהרה** (quickly) to Hashem equals 852 years. What practical significance might this have? The Sefer Ktaneh suggests that it becomes Halachically significant where someone makes a vow that he will do something **במהרה**. Since we see from the Posuk: **כי אלף שנים בעיניך כיום אתמול** is the equivalent of 1000 years, if 852 years is considered quick, then the ratio for our purposes would mean that up to 85% of the day, one is still acting **במהרה**.

QUESTION OF THE WEEK:

Which mitzvah that Reuven does for Shimon, if done in the best way possible, will necessitate that Shimon also do it for Reuven, but won't require that, if the mitzvah is not done in the best way?

ANSWER TO LAST WEEK:

(Where may one do a mitzvah only if others will join with him?)

The Sefer Chofei Chaim (Lashon HoRa 2:3) states that if Lashon HoRa was spoken regarding someone, **באפי תלתא** - in front of 3 people, then if one of those 3 repeats it, he has not been **עובר** Lashon HoRa. Once 3 people know of it, it will spread from them and become common knowledge. However (ibid 2:5), if (even one of) the 3 people before whom the Lashon HoRa was spoken are G-d fearing and careful to avoid speaking Lashon HoRa, then it is not deemed to become public knowledge, since they will not reveal it. As such, it is **אסור** to speak of it further.

DIN'S CORNER:

If an animal falls from a height of 10 Tefachim or into a hole of a depth of 10 Tefachim, it is presumed to have injured itself internally and is deemed a Treifah. If however, the animal rises and walks normally at least 4 Amos it is Kosher, even if it falls down after the 4 Amos and can't rise again. The 10 Tefachim are measured from the animal's underbelly. Thus, if it is standing, the hole need only be 6 Tefachim deep. (Chochmas Adam 26:1-4)

DID YOU KNOW THAT

The Magen Avraham (153:43) states that although the Halacha restricts **תשמישי קדושה** (silver Sifrei Torah ornaments) from any other use, they still remain the property of their owner. The Shulchan Aruch (259:7) rules that if someone saves something that was lost at sea or about to be devoured by a lion etc., he may keep it, even if the owner claims it and insists that he never despaired of retrieving it. The Rema recommends that the savior still return it to the owner, in fulfillment of the Posuk: **לפנים משורת הדין** which obligates one to act beyond the letter of the law. As such, all spoils recovered from the Holocaust should be returned to their rightful owners or their heirs. What about the **תשמישי קדושה**? Certain Sefer Torah crowns were brought to Eretz Yisroel after the war and were placed atop the Keiver of Dovid HaMelech. A man from Haifa recognized one as having belonged to his father, and claimed it. The Gemara (Yevamos 66b) relates that a woman brought her husband an expensive cloak in her dowry and when he died, his children spread it over him. Rava ruled that it could no longer be used for anything else, as the deceased had "acquired" it as a shroud. Did Dovid HaMelech acquire the crown? The (1:57) held that the crowns were not part of a Matzeiva or related to the **מת**, if indeed Dovid or any **מת** was buried there. In fact, it was **אסור** to use Sifrei Torah crowns for such a purpose and they should all be removed. However, once a crown is designated for Sefer Torah use, the owner's "ownership", even according to the Magen Avraham, is limited to **טובת הנאה** - the right to choose which Shul may use it. Such a right may not be sufficient to trigger an act of **לפנים משורת הדין**, particularly since **טובת הנאה** rights cannot be inherited. Thus, the man from Haifa could not recover the crown.

A Lesson Can Be Learned From:

A husband and wife, both with exemplary Midos and fine character, could not get along. Their arguing seemed to begin for no reason and accomplished nothing. The wife finally woke up to the idea that it might be productive to check her Kesubah. To her total amazement, she found that her name in the Kesubah was "Rivkah", instead of Sarah (which was her real name). Thinking back, she vaguely remembered that when she went to the printer to have invitations printed up, the printer commented on the fact that she and her mother-in-law-to-be both had the same name - Sarah, and the Rav would not be willing to be Mesader Kidushin in such a situation. So, she decided to start calling herself Rivkah, in spite of the fact that all her friends and family continued to call her Sarah. When her Kesubah was being filled in, she made sure to tell the Rav that her name was Rivkah, and as a result, all this time, they had been living together with a Kesubah that was Posul. When the Rav heard about this, he commented that Chazal say: Anyone who is not expert in the detailed laws of Gittin and Kidushin - **אל יהי לו עסק עמהם** - should not have any dealings with such matters. Perhaps this warning should be extended to exclude such people from engaging in a related business, such as printing invitations.

P.S. Sholosh Seudos sponsored this week by the Polin family.