



	Candles	Mincha	DafYomi	Shiur	פרשת: ואתחנן סוק"ש Shachris
Friday	7:31	6:50/7:41			9:35
Shabbos		7:25	6:30	7:15	9:35
Sunday		7:40	7:15	8:00	9:35

IMPORTANCE OF

The *Gemara* (*Bava Metzia* 23b) states that a *Talmid Chochom* is permitted to state untruths in three areas: 1) Whether he has mastered a certain *Masechta*; 2) concerning his private marital life; and 3) with regard to his hospitality experiences. *Rashi* explains that if he is asked whether he knows a certain *Masechta* he should say no, as an expression of humility. *Tosafos* asks, does not the *Gemara* (*Kidushin* 30a) derive from **לבוך ושנתם** that one's *Torah* knowledge should be sharp to the point where he can and should answer any question put to him, without hesitation? *Tosafos* answers that one must certainly reply to all requests for a *Psak* or teaching. However, where someone is simply testing the *Talmid Chochom*, he should deny the knowledge. *Sefer Chasidim* (126) states that it is well-known that one may also lie to preserve peace. However, one may only lie where the untruth concerns something that took place in the past, not the present. If so, isn't the *Talmid Chochom* denying his present knowledge, not only that of the past? The *Chida* suggests that since the purpose of the *Talmid Chochom's* denial is to practice humility, apparently the *Gemara* felt that humility was a stronger goal than peace in this regard, and one may lie even about the present for such a purpose. The *Rav Poalim* (ח"מ 3:1) notes that by saying he does not know the *Masechta*, the *Talmid Chochom* is not necessarily lying, since there are many levels of understanding. Thus, it will always be possible for him to enhance his knowledge of the *Masechta* and realize that until then, he didn't really know the *Masechta* as well as he should/could have. The same rationale is used to permit, according to Beis Hillel, the general description of every *Kallah* as **כלה נאה וחסודה**, since at some level, there will always be at least one praiseworthy thing to say about her

DID YOU KNOW THAT

The *Mishna* (*Zevachim* 80a) states that since the blood of some *Korbanos* are applied to the side of the *Mizbeyach* once, while the blood of other *Korbanos* are to be applied 4 times, a problem would arise if the two bloods were inadvertently mixed together. R' Eliezer says that the whole mixture should be applied 4 times while R' Yehoshua says it should be done once. R' Eliezer asks, if only one application is made, would that not violate **בל תגרע** (do not subtract)? R' Yehoshua counters: and if one made 4 applications, would that not violate **בל תוסיף** (do not add)? The *Chazon Yechezkel* (8:10) states that **בל תגרע** is not violated by someone who simply ignores a *mitzvah*, even one such as eating *matzoh* on Pesach. It is only transgressed where one attempts to change the *mitzvah* (by modifying it) or the *Torah* (by deleting it). To express this, the Torah stated the *Issur* of **בל תגרע** (as well as **לא תוסיף עליו ולא תגרע ממנו**) twice – once privately (**לא תוסיף על הדבר ... ולא תגרעו ממנו**) and once in plural (**לא תוסיף עליו ולא תגרעו ממנו**). The private *Issur* refers to modifying an existing *mitzvah* (to add or subtract elements) while the plural *Issur* is concerned with adding or subtracting whole *mitzvos*. This may be because one would only make an issue out of adding or subtracting a *mitzvah* when he has an audience (hence, plural). Privately, he would just do - or not do, as he pleases, without fanfare. The plurality is further relevant to the next *Posuk*: **עיניכם הוראות את אשר עשה ד' בבעל פעור**. What does Baal Peor have to do with **בל תגרע** and **בל תוסיף**? It is to teach us that even where one thought he would humiliate the *Avodah Zara* (which was the form of worship for Baal Peor), he would still transgress, and any attempted humiliation, however well-intentioned, would be forbidden as an attempt to add a new *mitzvah*, where there was none.

QUESTION OF THE WEEK:

Is changing one's name an appropriate strategy for a childless couple, as it is for one who is sick?

ANSWER TO LAST WEEK:

(What is different between shoe removal for *Yom Kippur* and *Tisha B'Av*?)

The **אורח משפט** (25 א"ח) opines that generally, removal of the left shoe first is an expression of *Kavod* to the right foot. As such, the right foot would be more "honored" to fulfill the *mitzvah* of shoe removal for *Yom Kippur* before the left. However, on *Tisha B'Av*, shoe removal is for *Aveilus*, which is not a matter of *Kavod*, and as such, the left shoe should be removed first.

DIN'S CORNER:

All adult males are obligated to hear the *Parsha* read from a kosher *Sefer Torah* every *Shabbos*. This Rabbinic *mitzvah* is not fulfilled if even one word is omitted and the *Baal Korey* should not read hurriedly, as this may cause him to swallow a word or letter. Although some *Poskim* include women in this obligation, the accepted custom is to exempt them. (*MB* 142:6)

A Lesson Can Be Learned From:

Two bochurim studying in the Slobodka yeshiva were taking a walk near the yeshiva one day when they were approached by an obviously wealthy man. He wished to know details about a certain bochur in the yeshiva, who had been suggested as a possible Shiduch for his daughter. The two bochurim knew the boy, and knew that his reputation in the yeshiva consisted of one positive attribute – he had a pleasant singing voice, and he wasted no opportunity to show it off. What should they tell this man? One of them spoke up, advising the man to speak with the Mashgiach, who was well acquainted with the bochur and his situation. He added only that he knew the bochur to have a pleasant singing voice. The man thanked them and went off to see the Mashgiach. A week or two later, the bochur became engaged to the man's daughter and eventually, he became a big supporter of Yeshivos. When the two bochurim had occasion to speak with the Mashgiach, they told him what they had done, but wondered what the Mashgiach had said. The Mashgiach explained to them that not everyone was, nor should be, measured by the same yardstick. He knew what the man was looking for and carefully described the bochur accordingly.

P.S. Sholosh Seudos is sponsored this week by the Sheli family.

This issue is dedicated:
לד"ר פערל ב"ר יצחק הלוי

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