



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	8:00	6:45/8:00				9:25
Shabbos		7:55	7:00	7:45	9:00	9:25
Sunday		8:10	9:00		8:00	9:26

פרשת: ואתחנן

IMPORTANCE OF

The Gemara (Taanis 30a) states in the name of R' Yehuda that on Tisha B'Av one is not permitted to study Torah, but may read Sefer Iyov, Kinot or "דברים הרעים בירמיה" – unpleasant passages in Sefer Yirmiyahu. The Hagaos Maimonios (תענית 5:11) adds that if in the course of reading the דברים הרעים בירמיה one comes upon a Posuk of נחמה (comfort) he must skip it. One who reads such Pesukim – "עבירה היא בידור". If so, how is it that we read on Tisha B'Av morning, as the Krias HaTorah for the day, the Parsha of בני תוליד בנים, which although containing several "unpleasant" Pesukim, is far outweighed by the pleasant ones? The Mishna (Avos 4:19) states in the name of R' Shimon b. Elazar that one should not attempt to appease one's friend while he is angry and one should not try to comfort him while his dead is lying before him. The Yalkut (שלח 743) states that when Bnei Yisroel went into Galus, the Malachim tried to comfort Hashem. However Hashem said (ישעיה 22:4) אל תאיצו לנחמני – do not insist on comforting me. R' Shimon Schwab ZT"l (מעין בית השואבה) opines that use of the word תאיצו suggests that to attempt נחמה while one's dead is lying before him falls into the category of עד אנה ינאצוני where the comforter is אן זה אלא מנאץ – one who both angers and disgraces with his attempted comfort. As such, Chazal instituted that the Kriah include Pesukim of נחמה so that Klal Yisroel, before whom the Churban is lying like a מת, should experience further feelings of anger, disgrace and sorrow. However for the individual, apparently Chazal did not make such a Takanah.

QUESTION OF THE WEEK:

When could one be Mafsik in the middle of saying the Posuk of Shema Yisroel as part of the Krias Shema (e.g. of Maariv), to answer Kadish (with more than a Minyan answering) ?

ANSWER TO LAST WEEK:

(When would Mincha Krias HaTorah on a Taanis be without Haftorah?)
It once happened that when Taanis Esther fell on a Thursday, a Shul had less than 10 people for Shacharis. Later, a minyan was present for Mincha, but not enough were fasting. As such, they lained during Mincha, but instead of ויחל, they lained until שני of the weekly Parsha, as a makeup for the morning, without Haftorah.

DIN'S CORNER:

One who reads the inscription on a Matzeivah (gravestone), even silently, will have difficulty grasping and retaining his learning, if the inscription letters protrude from the stone, but not if they are carved into the stone. This applies only after the Matzeivah is set in its place. One may listen to and think about Torah that he hears while in a bathroom from someone speaking outside. However, one may not read a Sefer himself, even silently while in a bathroom, and may certainly not think about what he himself has read, while there. (B'Tzeil HaChochmah 5:20)

DID YOU KNOW THAT

The Mishna (Chulin 42a) lists 18 physical defects that render an animal a Treifah (fatally torn), including such things as a punctured brain, punctured heart or punctured esophagus. Tosafos notes that there was no need for the Mishna to mention where these organs were entirely removed, as such would certainly be included. Although the Rambam (שחיטה 6:20) concurs, the Kesef Mishna (ibid 10:9) points out that when the Rambam listed all 70 defects, he left out those where the organ was missing because if the animal could not survive without it for even a short time, it would render the animal a Neveilah - not a Treifah. If so, what would be the status of a man undergoing heart surgery, where the heart is removed temporarily, and the patient is left connected to life-support? Is he considered a Neveilah, and if so, would his wife be married to him during, and after the operation? The Meshech Chochmah seeks to prove from שובו לכם לאהליכם that a גר is like a new-born. Otherwise, how could Bnei Yisroel have been permitted after Matan Torah to return to their wives who, in many cases were previously related to them, and as such, forbidden in marriage. It must be only because they were all "newly-born". The Tzitz Eliezer (16:24) notes the fact that at Matan Torah, יצאו נשמתם – all of Bnei Yisroel expired when they heard Hashem, and were then revived with dew. Yet, after such a temporary death, שובו לכם לאהליכם indicates that they were not required to remarry their wives. Thus, even if removal of the heart might render one technically a Neveilah (dead), the temporary nature of a removal under surgery, where it will be returned at the end in a (hopefully) healthier condition, would not effect any change in the patient's marital status. At most, it might render him a Treifah, but at best, the life-support might itself be deemed a substitute heart.

A Lesson Can Be Learned From:

Before R' Simcha Bunim of Pshischa became a Rebbe, he was a merchant, with a store. As a favor, he had allowed a friend to deposit some "gray market" merchandise with him for a short time because the authorities had an eye on the friend. One day, R' Simcha Bunim's wife came running and fearfully told him that the police were about to enter their store in search of such merchandise. She asked him to quickly come up with an idea so that they could avoid being arrested over something like this. R' Simcha Bunim said okay, he would go into the next room for a while. Relying on his expected help, his wife went back to the store and stood there as the police completed their search, finding nothing. She then returned to R' Simcha Bunim, whom she found in that room, concentrating on a difficult Tosafos. Suddenly he sat up and said "Baruch HaShem – it is correct". His wife asked him what he was doing and R' Simcha Bunim said: "Dovid HaMelech wrote (Tehilim 119:95): לי קוו רשעים לאבדני עדותך אתבונן – the wicked hope to destroy me [and] I will understand your laws. Baruch Hashem, because of the threat, I was able to finally understand this difficult Tosafos".

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

This issue is dedicated by the Weiss family:

לז"נ ירחמיאל ב"ר נחום זעלין

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