



	Candles	Mincha	DafYomi	Shiur	פרשת: ואתחנן ש"ש Shachris
Friday	7:56	6:45/8:06			9:27
Shabbos		1:45/7:50	7:00	7:45	9:00 9:27
Sunday		8:00			8:00 9:28

IMPORTANCE OF

The Gemara (Bava Kamma 54b) states that R' Chanina asked R' Chiya why the first set of Luchos (in Parshas Yisro) does not have the word טוב while the second set (in VaEschanan) does. Rashi explains that this is a reference to the phrase: למען ייטב לך listed as a reward for כבד את אביך ואת אמך. R' Chiya replied that he wasn't even sure if טוב was in the second Luchos. Eventually, the explanation emerged that טוב was omitted in the first Luchos because the first Luchos were going to be broken, and breaking Luchos with טוב might be an omen that טוב would be taken away from Klal Yisroel. Many ask what R' Chiya meant by saying he wasn't sure if טוב was even in the second Luchos. [Tosafos (Bava Basra 113a) suggests that not everyone was so well-versed in the Pesukim.] The Toras Chaim asks (and doesn't answer) if breaking Luchos could take away טוב, could it not also take אריכת ימים? Both sets of Luchos state clearly: למען יאריכון ימך! The Gemara (Kidushin 40) lists mitzvos that one enjoys the fruit of in עולם הזה while retaining the principal for עולם הבא. One of those mitzvos is Kibud Av V'Eim. Rashi explains that למען יאריכון ימך refers to עולם הזה while למען ייטב לך refers to עולם הבא. Thus, even if the Luchos were broken, the reward of אריכת ימים could not be taken away, as it refers to eternal life in עולם הבא. The טוב however, could be interrupted, as it pertains to עולם הזה. Yet, according to R' Yaakov who says: שכן מצוה בהאי עלמא ליכא - there can be no reward for mitzvos in עולם הזה, both rewards - למען יאריכון ימך and למען ייטב לך must refer to עולם הבא. If so, why would טוב be taken away any more than אריכת ימים? The Aruch LaNer suggests that the word "טוב" refers to absolute good (עולם שכולו טוב) while לך is subjective, circumstantial and requires that one use his earthly gifts properly. If not, they can be taken away. R' Chiya's remark reflected his uncertainty over whether למען ייטב לך referred to עולם הזה where the reward was earthly and subject to misuse, or to עולם הבא (according to R' Yaakov) where the טוב was absolute. He therefore said: who knows if it even says טוב?

QUESTION OF THE WEEK:

If one comes up with a Chidush on his own, and later discovers it was written somewhere, may he still claim it as his own?

ANSWER TO LAST WEEK:

(May one "steal" back money that was stolen from him?)
The Rishonim are concerned with Mar'is Ayin, and fear he may take an object worth more than was stolen from him. However, if the amount is exact, and he can take it in money, he may. (See Shoel U'Maishiv 3:371)

DIN'S CORNER:

Since the Beis HaMikdash burned throughout the 10th of Av, the minhag is to observe all the nine-days restrictions until noon of the 10th. When the 10th is Friday, one may wash, launder and cut hair on Thursday night, but only if done L'Kavod Shabbos. (Shemiras Shabbos K'Hilchaso 42:5:16 quoting RSZA)

DID YOU KNOW THAT

The Gemara (Megilah 32a) states that if one reads [Chumash] in an unpleasant way, or studies [Mishna] without singing, it appears as if he considers the Torah's laws to be bad or difficult to live with. Tosafos explains that since Mishna was studied by heart, singing helped to remember. The Gemara (Arachin 11a) states that Leviim singing was essential to the validity of a Korban. The Baal HaTurim notes that the Gematriya of ואתחנן equals that of the word שירה to indicate that a Tefilah surrounded by song is more easily accepted. The Magen Avrohom (או"ח 124:14) states that a Nigun is a part of the Tefilah to which it is sung, but if a Chazan stretches it out too long, it becomes a Hefsek. The Minchas Yitzchok (7:9) distinguishes between a Nigun at the end of a brocho, which is considered part of the brocho, versus singing in the middle where one may not normally be Mafsik. Here it would be considered a Hefsek. However the Shevet HaLevi (או"ח 5:16) disagrees, deriving from the words of the Magen Avrohom that even in the middle of a brocho, when the Nigun is applied to the words, not only is it not a Hefsek, but the words and Nigun join to enhance the praise of Shomayim. It is only where the Nigun no longer retains a connection to the brocho, such as where the Chazan stretches it out too long, or where the Nigun is sung with other words, that it becomes a Hefsek. The Sefer Kcavi (או"ח 1:2) offers a parallel to the Halachos of Birchas HaMotzi (או"ח 167) where the rule is that one who says Hamotzi and then asks for the salt has not been Mafsik, because the salt request was necessary to the meal. Tefilah is an expression of עבודה שבלב. Adding a Nigun to the Tefilah enhances Kavanah and further enriches that expression, which makes the Nigun become an integral element of the Tefilah itself. When the Nigun no longer enhances Kavanah, it has gone on too long, and it becomes a Hefsek.

A Lesson Can Be Learned From:

A Shalom Zachor took place in the city of Vilna, at which a number of Talmidei Chachomim were present, most notably, R' Chaim Oizer Grodzenski. As expected, the conversation quickly became a lively Torah discussion on a wide range of topics. One Talmid Chochom, upon hearing a Svara (theory) proposed by R' Chaim Oizer, stated that proof to support that Svara was to be found in the words of Tosafos on a certain Daf in Masseches Zevachim. R' Chaim Oizer replied that there was no such Tosafos on that page in Zevachim. The Talmid Chochom insisted that there was and R' Chaim Oizer repeated his objection. The Talmid Chochom rose from the table and headed towards the Seforim, to retrieve a Gemara Zevachim, and prove his point. R' Chaim Oizer stopped him on the way, and quietly asked him: "And what about being מלבין פני חברו ברבים?" The Talmid Chochom understood that R' Chaim Oizer did not wish to be embarrassed, and so he sat down, and the discussion ended. A few minutes later, after the Talmid Chochom left, someone looked up the Gemara and discovered that R' Chaim Oizer had been correct. R' Chaim Oizer commented that had the Gemara and Tosafos been examined earlier, one or the other of them would have been embarrassed. Most important had been the need to avoid embarrassment to a Talmid Chochom, which was his goal.

P.S. Sholosh Seudos sponsored by the Werberger & Tyberg families

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