

י"ז מרחשון ה'תשע"ט

STAY IN YOUR LAYN**ואקחה פת לחם וסעדו לבכם אחר תעברו כי על כן עברתם על****עבדכם ויאמרו כן תעשה כאשר דברת¹**

I'm sure many of us can take a trip back a few years ago, and relive our מצוה בר as if it was yesterday. Among the great food, the amazing party, and having all of your friends being משמח with you, it is easily one of the most memorable days in a young בחור's life. However, as geshmak as the day may have been, it's not as common to remember the first time one *layned* from the תורה. Being a בעל קורא myself, I find it important to be מדייק in not only the pronunciations of each word, but on the *trop* as well. Although the *trop* isn't מעבד the קריאה, it is nonetheless a very important part. What I hope to accomplish now is to expound upon some of the הלכות and השקפות of the *trop*. This is not only relevant to those בעלי קריאה out there, but to each and every person, as this is an ענין of the general התורה קריאת of the צבור.

The reason I bring up *layning* is because the גמרא² learns out the פסוק of "ויקראו" ויקראו³ to refer to different facets of reading and learning תורה. The first phrase of "ויקראו בספר" is expounded to mean "מקרא", while the last phrase of "ויבינו במקרא" is said to mean the *trop*. A key component of "מקרא" is what the גמרא calls עיטור סופרים, translated as "the glorification of the scribes". The first example the גמרא gives of an עיטור סופרים is our פסוק, in which the seemingly extraneous word of "אחר" was written to "glorify the language".⁴

After discussing the beginning of the פסוק, we turn our discussion to the last part, talking about *trop*. The *trop* is there to separate the ideas into individual clauses to better our understanding of the פסוקים⁵. Expounding upon this idea, רבי יוחנן⁶ goes so far as to say that anyone who reads the תורה without *trop*⁷ is considered to have fulfilled the פסוק of "נתתי להם משפטים לא יחיו בהם".⁸ This means that since the tune helps him to remember his learning,⁹ not using the tune will cause him to forget his learning, leading to sin based off ignorance of הלכה. Based on this, אביי later in the גמרא questions why we penalize someone who has a bad voice. If he's not going to sing because it may be

1 בראשית י.ח.ה

2 נדרים לז:

3 נחמיה ח.ח.

4 תורה תמימה בראשית י.ח.ה ביאור יט, ר"ן נדרים לז:

5 מהרש"א נדרים לז:

6 מגילה לב.

7 רש"י שם ד"ה "נעימה"

8 Cf. יחזקאל כ.כ.ה.

9 תוספות מגילה לב. ד"ה "והשונה"

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harmful to others, why should he be considered a "sinner"? While a valid question, with a valid answer posed, according to רבי יוחנן, there is no question.¹⁰ In reality, according to the מהרש"א's understanding of רב יוחנן, it doesn't matter what type of voice you have, or if you know how to sing. The מהרש"א uses the phrase "ודאי טוב הוא לקרוא בנעימה", "it is nevertheless better to read with a tune". Having a lack of talent in the area of singing doesn't excuse you from remembering. The tune of the *layning* also makes it more beautiful objectively, and there's no reason to take away from the beauty of תורה.

However, according to אב"י, there is a חילוק to be made between objectivity and subjectivity. If your lack of talent precludes you from remembering your learning properly, then you should do what's best for you. It's your job to remember your learning, and no one else will do it for you. Everyone needs to find their individual חלק in תורה. This doesn't just apply to everyone's interests within תורה, but to everyone's relationship with תורה. While some people may remember better with a tune, others may remember after writing it over many times. As we grow older and find ourselves, we have to find out how we fit ourselves into the mold of the תורה, and how we fit the תורה into our lives. We should be זוכה to love the תורה, to cling to the תורה, and to find our portion in תורה. With that, we should be able to learn well, teach well, and lead תורה lives well; inspiring future generations and instilling within them a love of תורה and מצוות, leading them to infuse future generations with these same ideals, and keep the מסורה going. Through this, we should see countless חכמי תורה, גדולי תורה, and מרביצי תורה like never before.

¹⁰ מהרש"א שם