



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:11	5:21				9:31
Shabbos		1:45/5:11	4:45		9:00	9:31
Sunday		5:21	5:30		8:00	9:30

IMPORTANCE OF

The Gemara (*Sanhedrin* 7a) asks: What did Aharon "see" in the *Posuk*: אהרן ויבן מזבח לפניו ? R' Binyamin says he saw how *Bnei Yisroel* had killed Chur, and was afraid that they might kill him too, fulfilling the *Posuk*: אם יהרג במקדש ד' כהן ונביא, which can never be atoned for. Aharon decided it would be better to allow *Bnei Yisroel* to build an *Eigel*, which could be atoned for with *Teshuvah*. Although clearly Aharon's intentions and actions were לשם שמים, subsequent *Pesukim* in the *Torah* indicate how facilitating the *Eigel* was deemed a serious *Aveirah* for Aharon. The *Nefesh HaChaim* (1:21) states that any לשם שמים analysis which results in an *aveirah*, creating an עבירה לשמה, was only permitted before *Matan Torah*. After *Matan Torah*, we have no *Heter* to introduce our own assessments. Although there are occasions of עשה הוראת שעה by a *Navi*, such as when Eliyahu placed a *Korban* on a *Bamah* for the good of *Bnei Yisroel*, and Aharon too was a *Navi* acting in the interests of *Bnei Yisroel*, still, this *Heter* would not extend to *Avodah Zarah*, as the *Rambam* (יסודי התורה) 9:3) rules. Yet, the *Gemara* (*Nazir* 23b) states that an עבירה לשמה is as great as a מצוה שלא לשמה, implying that there is some element of *Heter* in it. The *Mishna* (*Megilah* 6b) states that if one read the *Megilah* in Adar, and then *Beis Din* decided to make a leap year, he should read it again in the second Adar. The *SheEris Yaakov* asks, wouldn't that render the *brocho* said over the *Megilah* the first time, a ברכה לבטלה ? How could *Chazal* have allowed such a development to occur ? Perhaps all leap year decisions should be made before the 14th of Adar. He cites the *Rav Poalim* (4:2) who ruled that a man who unwittingly wore *Tefillin* that were *Posul* and who recited *berachos* over them, which were seemingly *berachos* לבטלה, nevertheless receives *S'char* because if an עבירה לשמה is no worse than מצוה שלא לשמה, then an improperly performed *mitzvah* לשמה is certainly no worse, and as such, the *brocho* is not לבטלה, for *Tefillin* or *Megilah*.

QUESTION OF THE WEEK:

If the *Mezuzah* on one's house fell off on *Shabbos*, since he can't put it back up, what should he do ?

ANSWER TO LAST WEEK:

(When might one say *SheHakol* over a known ripe fruit ?)
The *Rema* (אור"ח 204:11) states that if one eats a fruit concoction that is not commonly eaten, for medicinal reasons, he recites a *SheHakol*. The *Mishna Berurah* notes that most *Poskim* disagree with this, as is also the opinion of *Igros Moshe* (אור"ח 1:82).

DIN'S CORNER:

One may spread rock salt on steps and walkways on *Shabbos* that have become dangerous from ice, to prevent slipping. One may also clean away snow from such areas even if the snow has already turned to ice. Breaking ice or accumulated snow is not deemed *Soser* (breaking down). If there is no *Eruv*, any snow removal should be done by a non-Jew, if there is a realistic fear that without it, injury will result (*Piskei Teshuvos* 338:13)

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 30a) derives from ושנתם לבניך that one should divide his years (ושלשתם) into 3 parts – one third he should study *Chumash*, one third *Mishna* and one third *Gemara*. The *Gemara* asks, how does a person know how long he will live, to effect such a division, and the *Gemara* answers that the days are to be divided. *Rashi* explains that the week should be divided - 2 days for *Chumash*, 2 for *Mishna* and 2 for *Gemara*. *Tosafos* notes that the *Gemara's* problem was not solved by the weekly solution, as one still doesn't know how long he will live. *Tosafos* suggests therefore, that each day must include all 3 subjects, and for that reason, one is to say the sections of קרבן תמיד and the *Beraisa* of R' Yishmael (i.e. *Korbanos*) each day before *Pesukei D'Zimrah*. (*Rabbeinu Tam* says all 3 are found in *Talmud Bavli*) The *RaN* understands the 3-way split as not necessarily even, since *Mishna* study takes longer than *Chumash*, and *Gemara* takes longer than both. The *Nehora D'Oraisa* distinguishes between *Tosafos* and the *RaN*, focusing on the two elements of the *mitzvah* of *Talmud Torah* – study and knowledge. According to *Tosafos*, one must be יוצא inclusion of the 3 subjects, and can do so by simply saying the 3 sections of *Korbanos* because one must be engaged in *Torah* study. According to the *RaN*, sufficient time must be devoted to each subject, in order to reach full knowledge of the *Torah*. This might also explain the *Midrash* (*Ki Sisa* 41:5) on the *Posuk*: ויתן אל משה ככלתו לדבר אתו, which derives from ככלתו that a *Talmid Chochom* must be fluent in the 24 *Seforim* (*Tanach*) just as a *Kallah* adorns herself with 24 ornaments. The number 24 might fluctuate, since no *Kallah* is strictly obligated to wear that amount of adornments. However, the *Midrash* (*Shir HaShirim* 4:11) comments on the *Posuk*: נרפת תטופנה שפחותיך כלה, that just as a *Kallah* adorns herself with 24 ornaments, and if one is missing the adornment is useless, so too must a *Talmid Chochom* be accustomed to the 24 *Seforim*, and if he is missing one, he is not a *Talmid Chochom*. The *mitzvah* of *Torah* study can be fulfilled with any number of the 24 *Seforim*; the *mitzvah* to know the *Torah* requires all 24, and is not fulfilled with less.

A Lesson Can Be Learned From:

R' Akiva Eiger received a letter with a *Sheilah* from a certain *Rav*. The letter began with a long and flowery set of titles and descriptions listing the greatness of R' Akiva Eiger – the *Gadol HaDor*. Usually, R' Akiva Eiger would be embarrassed by all the accolades and skip over them but this time, he read the letter to his students in its entirety, and even read the praises and titles at the beginning several times. His students were confused and asked R' Akiva Eiger why he had done so. He replied: "From this Rabbi's words, I see the greatness that I could have achieved and the praiseworthy titles that could have been mine. Unfortunately, I did not apply myself sufficiently. Should I not remind myself periodically of the task constantly before me ?"

P.S. Sholosh Seudos sponsored by the Miller family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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