



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:23	6:30				9:49
Shabbos	7:51	6:30	5:30	6:10	8:00	9:49
Sunday		6:30	5:30	6:10	8:00	9:49

IMPORTANCE OF

The Gemara (Nedarim 22b) states that if the Bnei Yisroel had not sinned, they would have received only the five Chumashim and Sefer Yehoshua, which details the boundaries of Eretz Yisroel. Does not this implication - that the rest of the Torah is a form of punishment for Bnei Yisroel's sins, seem to dispute R' Chanania b. Akashya's statement in the Gemara (Makos 23b) that Hashem wished to be מזכה Bnei Yisroel, להם תורה ומצוות - therefore He increased for them, Torah and mitzvos ? The Gemara (Berachos 34b) states that in the place of Baalei Teshuvah, even Tzadikim are unable to stand, implying that Baalei Teshuvah are somehow on a higher level than Tzadikim, despite the Tzadik's obvious record. The Midrash Rabba (Vayikra 25) quotes Rav Huna that man is really חייב מיתה בידי שמים for every sin he commits. What should he do for a כפרה ? Rav Huna suggests that he do a little extra; if he was accustomed to learning one blatt, he should learn two; if he used to learn one Perek he should learn two; if he had committed many sins, he should perform many mitzvos accordingly. As such, it becomes apparent that the Baal Teshuvah is studying twice as much as the Tzadik and doing many more mitzvos to match his many sins, something the Tzadik presumably lacks. The Divrei Yoel points out that in this way, the Baal Teshuvah does reach a higher level than the Tzadik. Therefore, when the Gemara said that it was due to the Bnei Yisroel's sins that the additional Torah was given, it was to fulfill Rav Huna's requirement that "extra" Torah be studied to achieve a כפרה. Provision of this extra Torah is undeniably a זכות, as R' Chanania b. Akashya stated above (Makos 23b).

QUESTION OF THE WEEK:

What is preferable: to be the first one in your group/family to say Hatoras Nedarim or to "Shlog" Kaparos, or to be the last one ?

ANSWER TO LAST WEEK:

(May one make copies of a tape containing a Shiur or music ?)

The Teshuvos V'Hanagos (1:829) states that the overriding mitzvah of Talmud Torah permits, in the absence of objection from the Magid Shiur, the taping of a Shiur for non-commercial distribution, provided no one else has the exclusive rights to such taping. With regard to music, if one is positive that the singer does not mind the copying, one may make the copies.

DIN'S CORNER:

During the days of Selichos, both before and after Rosh HaShanah, one should fast the requisite 10 days, at least until after מנחה גדולה. One need not be מקבל the תענית during Mincha the day before and there is no laining of ריחל. An individual says ענו (skipping the words תעניתנו) but not the ש"ץ. (Mateh Ephraim 581:35)

DID YOU KNOW THAT

The Gemara (Megilah 23a) states that all Jews are eligible to be selected for an Aliyah, even a boy under the age of 13. Thus, we see that even someone who is not a בר חיובא can still receive an Aliyah. The Shvus Yaakov (1:40) derived from this that the resident of a כרך (fortified city) who finds himself in an עיר (smaller city) on the 14th of Adar when the עיר celebrates Purim, may nevertheless receive an Aliyah that day, even though he is not a בר חיובא himself as he will be celebrating Purim the next day, on the 15th, when he gets home. The reason is that it is within his power to decide later not to return home for the 15th, which would then obligate him on the 14th. The same would be true regarding one who is ill and knows he will not be able to fast the entire Tzom Gedalya. The Shulchan Aruch (אור"ח 566:6) states that one who is not fasting may not receive an Aliyah. Yet, R' Tzvi Pesach Frank says that this ill person may still receive an Aliyah during Shacharis, since he has the option to continue to fast all day, if he chooses to. R' Akiva Eiger (אור"ח 267:1) asks what the Halacha would be where someone who has not yet been מקבל שבת looks to be מוציא someone who has been מקבל שבת, with Kiddush. Do we say that he is not a בר חיובא and as such, his Kiddush is worthless; or do we say that since he could presumably be מקבל שבת at the moment of Kiddush, he and his act remain eligible ? Using the same concept, the Lechem HaPanim (in the Kitzur Shulchan Aruch) advises one who must blow Shofar in several places, to have in mind to fulfill his own הויב during his final blowing, so as to comply with those opinions that in matters התורה, מן התורה, once you have been יוצא, you cannot be מוציא others. Wouldn't that mean the person who wants to be מוציא others (and can't yet be יוצא himself) is not a בר חיובא ? The Turei Even (ראש השנה 29a) says he is still a בר חיובא because he could be יוצא anytime.

A Lesson Can Be Learned From:

The Baal Shem Tov once arrived in a village and asked to be shown to the local Beis HaMidrash. The villagers very proudly escorted him there but upon opening the door, the Baal Shem Tov stepped back and refused to go in. When asked what was wrong, he said that the Beis HaMidrash was so full of learning and davening that he could not enter. The villagers looked at each other and then asked him, isn't such a Beis HaMidrash a good thing, full of so much learning and davening ? The BESHT replied: "Normally, you would think so. However, the truth is that when one davens properly with Kavanah, and when one studies Torah with the appropriate attitude and for the right reason, those Tefilos and that learning go up to Shomayim where the Ribono Shel Olam keeps them and cherishes them. Nothing is left in the Beis HaMidrash. However, when the Tefilos and learning are not as they should be, they are left behind. This is the situation in your Beis HaMidrash. Therefore, I cannot enter."

P.S.

לשנה טובה תכתבו ותחתמו