



	Candles	Mincha	DafYomi	Shiur	ראש השנה ש"ש Shachris	זק"ש 9:47
Friday	6:29	6:40				9:47
Shabbos	7:58	6:40	5:50		8:30	9:48
Sunday		6:40	5:50		8:30	9:48

IMPORTANCE OF

The Mishna (*Rosh HaShanah* 33b) states that everyone must daven their own *Shemona Esrei*, but R' Gamliel says that the *Shliach Tzibur* is מוציא the *Tzibur* with his *Shemona Esrei*. The *Gemara* adds that although everyone agrees that the *Shliach Tzibur* is מוציא those who are not בקי (proficient) at davening, R' Gamliel holds that he can be מוציא the בקי as well. The *Rif* cites a *Yerushalmi* wherein Rav Huna says in R' Yochanan's name that the *Halacha* follows R' Gamliel regarding the *berachos* associated with the *Tekios Shofar – Malchios, Zichronos, and Shofaros*, but the one looking to be יוצא must listen carefully [to the *Shliach Tzibur*] from the beginning until the end. The *Ran* elaborates, concluding that although everyone must daven their own *Musaf*, they must still listen to the whole *Musaf* of the *Shliach Tzibur*, not just the three *Tekios berachos*. However, the *Korban Nesanel* (84:7) disagrees, stating his own personal practice of having the proper *Kavanah* when davening his own *Musaf*, thereby obviating the need for him to be יוצא through listening carefully to the *Shliach Tzibur*. According to the *Ran*, since one must listen carefully to the *Shliach Tzibur's* rendition, it should be required for the *Shliach Tzibur* not to begin his *Chazoras HaShatz* until everyone finished their own *Shemona Esrei* so that all will be able to hear the whole thing. The *Teshuvos HaGeonim* (689:87) criticizes the practice of the *Tzibur* saying אשמנו בגדנו on *Yom Kippur* together with the *Shliach Tzibur*, since they drown him out. If they must do so, then the *Shliach Tzibur* should repeat אשמנו בגדנו after the *Tzibur* finishes.

QUESTION OF THE WEEK:

Two *Bar Chiyuva* brothers study *Chumash* together but only one of them is fulfilling the *mitzvah* of: והגית בו יומם ולילה. Why ?

ANSWER TO LAST WEEK:

(Does the *Bas Kol* of who will marry whom ring for non-Jews ?)
It appears from a number of sources that *Hashem's* hand is involved in non-Jewish "*Shidduchim*". However, the *Ben Yehoyada* (*Moed Katan* 18b) asks: Why does the *Bas Kol* also call out: שדה פלונית לפלוני – The XYZ field [will go] to Ploni ? Why doesn't the *Bas Kol* say: So-and-so's field will go to Ploni ? Because So-and-so might be a non-Jew, whom the *Bas Kol* does not wish to mention. The same is probably true for פלוני בת פלוני also.

DIN'S CORNER:

On *Rosh HaShanah*, after one has completed *Tashlich* and it is not yet time to daven *Maariv*, one must be extremely careful not to sit idly, and one should certainly not sit down and shmooze, since the conversation will inevitably lead to frivolity and *Leshon HoRa*. Instead, one should say *Tehilim* or learn. Studying the *Mishnayos* of *Seder Kodashim* is considered to be an effective *Segulah* to protect one during *Din*. (*Mateh Ephraim* 599:1)

DID YOU KNOW THAT

The *Gemara* (*Beitzah* 15b) states that R' Eliezer was once sitting in the *Beis HaMidrash* on *Yom Tov*, teaching *Hilchos Yom Tov*. Slowly, various groups rose up and left, going home to eat the *Yom Tov* meal. R' Eliezer criticized each group as it left for giving priority to the *mitzvah* of a *Seudas Yom Tov* over *Torah*. When the last group hesitated, R' Eliezer eased their concern, urging them to go home and enjoy the *Yom Tov* meal. The *Gemara* explains how R' Eliezer holds that *Yom Tov* should be devoted either (preferably) totally to *Hashem* or totally to oneself. (R' Yehoshua holds it should be split - חציו לשם וחציו לכם) However, as *Tosafos* points out, why then did R' Eliezer urge them later to enjoy the *Yom Tov* meal ? The *Sefer Moad* (10) suggests that according to R' Eliezer, *Yom Tov* is כולו לשם for as long as it takes to do the *Avodah* of the day. After that, it becomes לכם and a *Seudah* should be eaten. In this way, *Rosh HaShanah* can be a יום תרועה (day of weeping – *Targum*) as well as a מקרא קודש which requires a festive meal. This also explains why the *Pri Megadim* (א"ח 418:2) says that although it may be forbidden to fast on *Rosh Chodesh*, it is permitted on *Rosh HaShanah* because it is a יום תרועה. Why does this title permit a fast ? Because as long as one has not completed his duties under יום תרועה, he has no obligation of מקרא קודש. If he continues to daven etc.. all day, he will have fasted, quite legally. When *Rosh HaShanah* falls on *Shabbos*, to fast is the subject of a *Machlokes*. It could very well depend on whether *Shabbos* can still be described as a יום תרועה if no *Shofar* is sounded on *Shabbos*. The *MaHarshal* would hold it is not a יום תרועה, thus forbidding fasting, while the *Rema*, who permits necessary fasts on *Shabbos* (e.g. תענית חלום) would hold אימת הדין makes it a יום תרועה.

A Lesson Can Be Learned From:

A *Rebbe* in *Bnei Brak* was giving a *Drasha* to a large number of his *Chasidim* on the subject of learning *Torah*. As he elaborated on the value and necessity of establishing a schedule for study, he remarked that without constant study, a Jew's life is not a life. "Learning *Torah* is the Benzene (fuel) of life " the *Rebbe* said with passion. One of the young men in attendance approached the *Rebbe* afterwards and said that he appreciated the *Rebbe's* words "But what can I do ? I have not been blessed, not with a בן (son in Hebrew), nor with a זין (son in Yiddish)!" The *Rebbe* recognized the pain of the young man and what he wanted, and blessed him (successfully) that he should be זוכה to a child in the coming year. Although it seems to be nothing more than a word game, the effectiveness of *Tefilos* and *Berachos* that are made on such a basis have their root in something like the *Simanim* of *Rosh HaShanah*, where we eat for example, carrots, which are called Merrin in Yiddish, to be מרמו on its accompanying זכרוננו where Merrin in Yiddish equates to ירבו in Hebrew. Somehow, the *Shaarei Tefilah* seem to recognize and are affected by such *Remazim*.

P.S. לשנה טובה תכתבו ותחתמו.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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