



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:58	6:08				9:55
Shabbos		5:58	5:00	5:40	9:00	9:55
Sunday		6:09	6:20		7:30	9:55

IMPORTANCE OF

The Gemara (*Kesubos* 30a) quotes R' Yosef as saying that although without a *Beis HaMikdash* we cannot carry out the four **מיתות בית דין**, still the judgement of those **מיתות בית דין** does yet exist. One who would be **חייב סקילה** (stoning) will fall from a roof or be trampled; one who would be **חייב שריפה** (burning) would fall into a fire or be consumed by the venom of a snake bite etc... *Tosafos* asks: how are we then to understand why we see many sinners and idolaters dying peacefully in bed? *Tosafos* answers that *Hashem* might be lenient where the sinner has repented or has some **זכות** (merit) to his credit. R' Chaim Brisker explains that the *Rambam* (*Teshuvah* 3:2) states: All is measured by *Hashem's* insight alone, and He knows how to calculate merits against sins. There is a fundamental difference between punishment meted out by Heaven and that inflicted by man. A *Beis Din* possesses the power to convict and execute a sinner based only on his deed; they do not have the power to issue a ruling on the person *per se*, as to his righteousness or wickedness. For this reason, a person convicted by *Beis Din* cannot change his fate by doing *Teshuvah*, because his doom is determined by his deed. Punishment inflicted from **שמים** on the other hand, is based on the general wickedness of the person. Therefore, *Tosafos* explains, many sinners manage to survive because their sin can be neutralized by *Teshuvah* or a **זכות**. This is the meaning of the *Rambam's* statement, that only *Hashem* knows how to measure a **זכות** against a sin, for in **שמים**, an act of *Chilul Shabbos* may be nullified by the **זכות** of a simple *mitzvah*. As *Rashi* comments on the *Posuk*: **מייד איש אחיו אדרש**, where someone killed intentionally [but] without witnesses [and only *Hashem* knows], **אני אדרש** - *Hashem* will prosecute it.

QUESTION OF THE WEEK:

When would it be permitted to kill in order to prevent the embarrassment that leaving the victim alive would cause?

ANSWER TO LAST WEEK:

(How should one respond when hearing 2 *Berachos* simultaneously?)
The *Mishna Berurah* (61:28) states that one **אמן** would probably suffice for both, but **אמן ואמן** would be much better. In (124:25), the *Mishna Berurah* says that one should say **אמן** two consecutive times, but **אמן ואמן** is better.

DIN'S CORNER:

Older **ספרים** write that if one sees in a dream how a *Sefer Torah* or *Tefillin* burn, or he sees an image of *Yom Kippur* during *Neilah* or he sees either the beams of his house or his teeth falling down, he should fast a **תענית חלום**, even on *Shabbos*. However, **למעשה** he should not fast for this on *Shabbos*, unless he is unusually upset by it. (*MB* 288:15)

DID YOU KNOW THAT

The Gemara (*Shabbos* 153b) states that a traveler on the road as *Shabbos* begins, may give his wallet to a non-Jew over *Shabbos* to hold for him, or if there isn't one, he may place the wallet on his donkey, give it to a **שוטה** (fool) a **חרש** (deaf mute) or minor child. The Gemara then asks, what does one do when none of the above are present? R' Yitzchak answers, there was yet another method available, but the *Chachomim* did not wish it to be revealed. The Gemara elaborates: the method is carrying for a series of movements, each less than four *Amos*. Why did the *Chachomim* not wish it revealed? Because of a *Posuk* which characterizes concealing a matter as an expression of **כבוד** to *Hashem*. How so? Because of the risk that if people grew accustomed to carrying in stages of less than four *Amos*, they would eventually, albeit unintentionally, carry, in one movement, beyond a four *Amos*-mark. The *Midrash* describes how the world prior to the *Mabul* was filled with **חמס** (thievery); how a man would lay out his wares for sale, and each person would come by and steal less than a *Perutah's* value, thus preventing the victim from taking any one of them to court. *Hashem's* response was "Since you did not act properly, you will be dealt with similarly." If carrying less than four *Amos* in stages is permitted, even though it adds up collectively to much more than four *Amos*, why is taking less than a *Perutah* so improper as to warrant total annihilation by the *Mabul*? The **שם משמאל** explains that usually, a *Tzadik* is punished for the sins of his generation because he should have objected and rebuked the people for their behavior. As such, Noach should have been punished on behalf of everyone. However, since each person had only stolen less than a *Perutah*, Noach was not obligated to rebuke them for such an amount. Therefore Noach was not liable for their behavior and everyone deserved their own punishment, precisely because they had each only taken less than a *Perutah*.

A Lesson Can Be Learned From:

The Magid of Chernobyl was widely known for his magnanimity. It was said that no coin ever spent the night in his home - everything was disbursed to *Tzedaka* before the day was out. For this reason, it seemed very strange to the Magid's family and friends that he gradually stopped giving *Tzedaka*. It reached the point where one winter day, a poor widow was in the back of his house collecting scraps of wood with which to light a fire in her home, and when the Magid saw her, he rapped on the window, motioning to her to leave. Immediately after this incident, the Magid began once again to give *Tzedaka* as he had before. His family asked him what had caused this bizarre behavior and he explained to them that he had believed that he was giving *Tzedaka* because of how painful it was for him to look at others' misfortune. He wanted to get control and give *Tzedaka* because of the *mitzvah*.

P.S. *Sholosh Sedos* sponsored this week by the Weinstock family.