



	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש
Friday	5:13	5:23	8:00			9:30
Shabbos		5:13	4:30	5:05	9:00	9:30
Sunday		5:30	9:00		8:00	9:29

IMPORTANCE OF

The *Midrash (Shemos Rabba 32:6)* derives from the words of the *Posuk: הנה אנכי שולח מלאך* that for every *mitzvah* that a person fulfills, Hashem creates a *Malach* to safeguard him. Similarly, the *Mishna (Avos 4:11)* states that for every *mitzvah*, one gains an advocate, and for every *aveirah*, an accuser is created. However, the *Gemara (Sotah 21a)* distinguishes between a *mitzvah*, which is compared to a lamp, and *Torah*, which is compared to light (*נר מצוה ותורה אור*), stating that an *aveirah* is able to extinguish (*i.e.* cancel) a previously performed *mitzvah*, while an *aveirah* cannot cancel out the *Zechus* of prior *Torah* study. As such, the *Beis Yisroel* suggests that this may be used to explain the words: *ומלאכים יחפזון* in the prayer of *Unesaneh Tokef*, said on *Rosh HaShanah* and *Yom Kippur*. For after all, why would *Malachaim* tremble on *Yom HaDin* – they are not judged. However, if *aveiros* cancel out *mitzvos*, as the *Gemara* states, then a review of the *mitzvos* and *aveiros* of *Bnei Yisroel* will cause the demise of *Malachim* that were created as a result of *mitzvos*, but are now being cancelled by the *aveiros*. The *Malachim's* existence is thereby threatened, causing them to tremble. Similarly, the *Posuk* says: *כי ילך מלאכי לפניך* - where Hashem says that "His" *Malach* will go forth in front of *Bnei Yisroel* to bring them to *Eretz Yisroel*. Why *מלאכי* ? Aren't all *Malachim* from Hashem ? However, the *Beis Yisroel* points out that there is a difference between those *Malachim* created by Hashem during the six days of Creation, which are eternal, and those *Malachim* created by the *mitzvos* of *Bnei Yisroel*, whose longevity and existence is not guaranteed. Therefore Hashem says that His *Malach* will unconditionally bring *Bnei Yisroel* into *Eretz Yisroel*, avoiding the risk that a *mitzvah*-based *Malach* might be designated, but then disappear due to an *aveirah*.

DID YOU KNOW THAT

The *Gemara (Kidushin 21b)* states that we derive two things from the words of the *Posuk: ועבדו לעולם* – 1) that a *Nirtza* (who volunteers to continue working as a servant beyond 6 years) remains an *Eved* only for his original master (and not the heirs); and 2) the word *לעולם* means *לעולמו של יובל* – that "forever" ends when *Yovel* arrives. The *Rashbam* on this *Posuk* states that according to the *Pshat* (lit. meaning), *לעולם* means all his life, as it does in the *Posuk (Shmuel I 1:22): וישב שם עד עולם*. What purpose could the *Rashbam* have in telling us this *Pshat*, if the *Gemara* specifically explains it otherwise ? The *Gemara (Arachin 29a)* states that the laws of *עבד עברי* and the laws of a *שדה אחרוזה* (ancestral field which automatically returns to the seller at *Yovel*) operate only when the law of *Yovel* operates. The *Gemara (ibid 32b)* describes how *Yovel* ceases to operate when we would no longer have each *Shevet* residing in its proper place. Thus, when the tribes of Reuven, Gad and half of Menashe were exiled, *Yovel* stopped. As such, any ancestral fields which would have normally been returned to their original owner at *Yovel*, would remain with the purchaser, since there was no *Yovel* to effect its automatic return. The *Meshech Chochmah* wonders what effect the cessation of *Yovel* would have with regard to an *Eved Ivri*. Would we say that the laws of *Eved Ivri* would cease at the suspension of *Yovel*, and the *Eved* would no longer be a servant; or perhaps the purpose of *Yovel* is only to free the *Eved Ivri*, and since it longer operates, the *Eved* (within his 6 years) or the *Nirtza*, cannot go free. The *Meshech Chochmah* concludes that since the *Posuk* says: *ועבדו לעולם* which, according to *Pshat* means for a lifetime, we must assume that the *Eved* would remain a servant for his lifetime and that of his master, which may also be what the *Rashbam* was saying.

QUESTION OF THE WEEK:

Which dishes may be used to eat from, but only if they are not clean ?

ANSWER TO LAST WEEK:

(Why do we say *Mikra* twice and *Targum* once ?)

The *Baal Rokeach* says that the source of this distinction is the fact that Hashem told Moshe to prepare *Bnei Yisroel* for *Matan Torah: היום ומחר* – for two days. Moshe added on a third day, on his own. As such, 2 days = *Mikra* twice, adding *Targum* once.

DIN'S CORNER:

If the *Tzibur* neglected to read *Parshas Shekalim* on the *Shabbos* that precedes *Rosh Chodesh Adar*, they may not "make it up" by reading it on the following *Shabbos*, although, if the same thing happened on the *Shabbos* designated for *Parshas Parah*, they would be permitted to make it up by reading it on the following *Shabbos*. (*L'Dovid Emes 9:7 – Chida*)

A Lesson Can Be Learned From:

When R' Elyahu of Vilna was young and just becoming known as a Gaon, some *Talmidei Chachomim* were jealous over his notoriety. One skeptic remarked to the Dubner Magid that he failed to see the Gaon's greatness, arguing that all scholars were capable and worthy. The Dubner Magid replied that the greatness of the Gaon was that he always had precisely the right answer for every question. "For example, there is a rule in *Chazal* that wherever a limit is placed on a period of time, such as where the *Mishna* states that the *Megilah* may be read from the 11th of Adar through the 15th, the phrase *'לא פחות ולא יותר'* (not less and not more) is used. Yet, the *Mishna* in *Shabbos (19:5)* also designates a period during which an infant might be circumcised - from its 8th day through its 12th day. What reason would you imagine that *Mishna* might have, to leave out *Chazal's* phrase of *'לא פחות ולא יותר'* ?" The *Talmid Chochom* thought a moment and then launched into a long and windy *Pilpul*, distinguishing between the two *Mishnayos* using very tenuous arguments and conclusions. With a satisfied smile, he asked the Dubner Magid if the Vilna Gaon could give a better answer. The Magid replied "The Gaon would have simply answered that the *Mishna* in *Shabbos* does use the phrase *'לא פחות ולא יותר'* !".

P.S. Sholosh Seudos sponsored this week by the Schoenfeld family.