



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:55	6:07				8:58
Shabbos		5:55	4:55	5:35	9:00	8:57
Sunday		6:07	6:35		7:30	8:56

IMPORTANCE OF

The *Gemara* (*Yevamos* 48b) quotes R' Chanania that converts suffer because of the sins they committed against the 7 Noachide laws as a gentile. R' Yosi argues that upon conversion they are as newly born, and will not be punished for their past. Rather, they suffer because they are not knowledgeable in all the details of *mitzvos*. Others suggest it is because they waited until now to finally convert, as we derive from *ספר רות* where Ruth is praised (*ישלם ד' פעלך*) for having hurried to convert. Would not R' Yosi's argument dispute this opinion as well, holding them guiltless for their past? However, as the *Gemara* organized the opinions in this order, with R' Yosi following R' Chanania instead of at the end, apparently, the later opinion would seem to be applicable, even according to R' Yosi. As such, one must wonder at the fact that R' Akiva began studying *Torah* at age 40; R' Elazar b. Hyrcanus at age 28. Why aren't they blamed for having "wasted" many years? The *Divrei Yoel* suggests that the answer is in the *Gemara*. Why was Ruth deserving of praise for her eagerness - she had been married 10 years before finally converting?! It must be that for 10 years, the *Halacha* did not yet distinguish between Amoni (a man) and Amonis (a woman). Had she tried to convert earlier, she would not have qualified. As soon as the *Halacha* was established, she immediately converted. So too, had R' Akiva and R' Elazar begun studying *Torah* earlier, they would not have been on the intellectual level to achieve the greatness that they eventually reached. For this reason, the *Midrash* says that when Moshe ascended to heaven and found *Hashem* quoting R' Elazar with regard to *Para Adumah* and following R' Akiva's opinions regarding crowns for the letters of the *Torah*, Moshe was in awe of their greatness. Wasn't Moshe taught everything that anyone would ever be *מודש* in *Torah*? Yes. However, Moshe was still in awe of those who had the intellectual capacity to derive them.

QUESTION OF THE WEEK:

Why doesn't חזרת הש"ץ include אלוקי נצור?

ANSWER TO LAST WEEK:

(Where would 10 women be considered a *Tzibur*?)

In *Mikraei Kodesh* (35) it states that the *brocho*: הרב את ריבנו, which requires 10 (a *Tzibur*), may be said if there are only 10 women present, as the goal is simply פרסומי ניסא - publicity.

DIN'S CORNER:

When faced with a choice of being מקרב a secular Jew, raised without *Torah*, versus a Jew from an observant home who has strayed, one should concentrate efforts where the chances of success are better, but lean towards rescuing the straying Jew if his/her parents are still living, as it would fulfill an additional חסד to them. (*Teshuvos V'Hanhagos* 3:480)

DID YOU KNOW THAT

The *Gemara* (*Zevachim* 90b) derives that if one must bring a *טאת* and a *קרבן עולה*, the *טאת* must be brought first. If so, why does the *Shulchan Aruch* (או"ח 1:5) state that it is good for one to say as part of *Shacharis*, the *Parsha* of *עולה*, of *מנחה*, *טאת* and only afterwards, is *טאת* mentioned? The *Magen Avraham* answers that the *Gemara* (*ibid* 7b) explains why a *טאת* goes first with a parable of one who intercedes with a king on behalf of a friend. Once the intercessor is successful in gaining the king's pardon, the friend must send a gift to the king. This characterizes the *עולה* as a gift, delivered after the *טאת* achieves atonement. *Tosafos* adds that the *עולה* is considered a gift, even though it can also serve to provide a *כפרה* for having neglected to perform a *מצות עשה*. However, since the *טאת* which goes first, automatically covers *מצוות עשה* as well, the *עולה* remains a gift. The *Tur* states that today, under *ונשלמה פרים שפתינו*, when one says *Korbanos* at the beginning of *Shacharis*, he should not say the "יהי רצון" that follows the *Parsha* of *טאת* since he may not have been obligated with a *טאת*. Yet, he may still say the *Parsha* itself as simply *כקורא בתורה*. Therefore, if one knows that he has sinned and is (or would be) obligated to bring a *טאת*, he should say the *Parsha* of *טאת* first during *Shacharis*. As the *טאת* would provide him with a *כפרה* for *מצוות עשה* as well, he would say the *Parsha* of *עולה* afterwards as a *דורון* (gift). However, if one does not know that he committed a *טאת*-quality sin, he should say the *Parsha* of *עולה* first. Since the *Gemara* (*ibid*) states that no one can escape the transgression of a *מצות עשה* today, the relevance and frequency of *עולה* is greater, warranting that it be read first.

A Lesson Can Be Learned From:

Some Talmidim of the Chasam Sofer once asked him where the *שיעור* (requisite measure) of drinking on Purim had originated. After all, to reach a point where one would be so intoxicated as to be unable to distinguish between *ברוך מרדכי* and *ארור המן* suggests a very abundant amount of liquor. The Chasam Sofer explained to them that originally, after Haman was hung and Mordechai was promoted, the Megillah says that many Persians converted out of fear that the Jews were becoming a powerful force in the Empire. The Chachomim, looking to preserve the purity and *יחוס* of the nation, were faced with a problem. There was also suspicion that many of these conversions were done out of desperation, and at the first opportunity, these "new" Jews would revert back to their gentile allegiances. The Chachomim therefore instituted a *חוב* for everyone to drink until they became drunk. At that point their true feelings would come out. If they internally maintained *ברוך מרדכי* and *ארור המן*, then their conversion had been authentic. Otherwise, it was not. As this custom seemed to fit the spirit of Purim, it was retained.

P.S. *Sholosh Seudos* sponsored this week by the Kagan family.

This issue is dedicated by Rabbi Shmuel Niman:

לד"ר אביו - יעקב יחיאל ב"ר ישראל נחום ז"ל - נפטר כ' אדר

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