



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:51	6:01				9:01
Shabbos		5:51	4:45	5:35	9:00	9:00
Sunday		6:05	6:30		7:55	8:59

## IMPORTANCE OF ....

The *Tur* (1 א"ח) rules that it is advisable to say *Parshios HaKorbanos* during *Shacharis* every morning, and after describing the *Korbanos Olah, Mincha, Shelamim* and *Asham*, one should say a little *Tefilah*, asking *Hashem* to accept the *Tefilah* as if one had actually offered such a *Korban*. However, after the *Korban Chatas*, one does not say such a *Tefilah*. The *Bais Yosef* asks, without such a *Tefilah*, why describe the *Korban Chatas* at all? The *Gemara* (*Shabbos* 31a) states that when one is brought to stand in final Heavenly judgement, he will be asked several questions, such as *קבעת עתים לתורה*, *נשאת ונתת באמונה*, *קבעת עתים לתורה*. The *Beis Efraim* (*Hakdamah*) points out that at that time, when each *mitzvah* performed is examined, included in the examination will be the *Torah* that one studied in order to know how to do the *mitzvah*. *Tosafos* (*Bava Basra* 17a) states that the performance of every *mitzvah* implies that one studied its rules. For if not, how would one have known what to do? Thus, if the *Torah* associated with each *mitzvah* was included when the *mitzvah* was examined, what is the meaning or even the necessity of *קבעת עתים לתורה*? Wasn't his *Torah* study already established? It must be that this refers to study in areas not leading readily to any practical application, such as the study of *Korbanos*, which we cannot perform today. Thus, since the initial stage of every *mitzvah* is to study its laws, it follows that wherever one cannot go further than that in practice, he is able to effect only a partial consequence. As such, even without the *Tefilah*, studying the laws and rules of a *Korban Chatas* automatically provide at least a partial *Kaparah*.

## QUESTION OF THE WEEK:

Two people, each randomly selected a fork at the same time, from the same mixture of silverware, on *Shabbos* and each placed it where it belonged. One did an *Issur* and the other did not. Why?

## ANSWER TO LAST WEEK:

(May one be *יטע* *Mishloach Manos* by giving to an irreligious Jew?)

*Chazal* expounded on the phrase: *ומשלוח מנות איש לרעהו*, that *Mishloach Manos* can only be fulfilled with someone who is deemed "רעהו" – one who fulfills *mitzvos*. Accordingly, the *Mor V'Ohalos* rules that one cannot fulfill the *mitzvah* with someone who is not רעהו. The *Orchos Chaim* however rules that it is valid, where the recipient is a *Tinok SheNishba*.

## DIN'S CORNER:

Although it is recommended that one stand during *Chazoras HaShatz* in order to concentrate better (and avoid talking), a person may sit after the *Baal Tefilah* completes the *brocho* of *הקל הקדוש*. However, he must later rise and remain standing during the saying of *מודים* since one may not bow when one is sitting. An officially appointed *Gabbai* has the right to determine if the *minhag* of the *Tzibur* is to stand for *Chazoras HaShatz*. (*Yechave Daas* 5:11)

## DID YOU KNOW THAT ....

The *Gemara* (*Chagigah* 25a) states that in Galil, the *Talmidei Chachomim* used to prepare their wine and oil with *Taharah*, being careful to maintain their purity in case the *Beis HaMikdash* should suddenly be rebuilt, requiring pure wine and oil for *Menachos*. The *Mishna LaMelech* (*Aveil* 1:3) says that in the days of the *Talmud*, the *Bnei Yisroel* were still in possession of some *Parah Adumah* ashes, with which to keep themselves *Tahor*. This explains how they were able to keep their wine and oil pure. The *Yerushalmi* (*Shabbos* 1:3) states that R' Chiya told Rav, "If you can't eat all year in a state of *Taharah*, at least do so for seven days in the year". The *Tur* (א"ח 603:1) says that his father (the *Rosh*) told him that these 7 days were the 7 days between *Rosh HaShanah* and *Yom Kippur*. Only "7" are listed because on *Rosh HaShanah* itself, everyone knew they must become *Tahor*, as R' Yitzchok said: *חייב אדם לטהר עצמו ברגל* (*Rosh HaShanah* 16b). However, the *Meforshim* note that the *Tur* (*ibid* 606) quotes the *Rosh* who disputes R' Saadya Gaon who says that one should immerse in the *Mikveh* on *Erev Yom Kippur*, and recite a *brocho*. The *Rosh* maintains that such immersion has no Talmudic source and that R' Yitzchok's *חייב אדם לטהר עצמו* statement refers to *Taharah* by applying the *Parah Adumah's* ashes, which we have none of today, and not to the *Mikveh*. Does this not contradict his *Rosh HaShanah* definition of *Taharah*? The *MaHaritz Chayes* suggests that the *Rosh* also holds *חייב אדם לטהר עצמו* refers to *Taharah* through the *Parah Adumah*. Therefore R' Chiya's instruction to Rav was that he should purify himself before *Rosh HaShanah* using the *Parah Adumah's* ashes, which existed during their time, as the *Mishna LaMelech* said, and remain *Tahor* all week. However, ashes did not exist during the time of R' Saadya Gaon. Therefore, he could not have meant such a *Taharah*, but suggested instead, immersion in the *Mikveh*. The *Rosh* took issue with this, maintaining that R' Yitzchok's obligation of *Taharah* refers only to the *Parah Adumah*, and not to the *Mikveh*.

## A Lesson Can Be Learned From:

A priest once pointed out the uncharacteristic behavior of Jews during the festival of Purim, to R. Yonasan Eibeshutz. Not only do they drink and frolic openly, but even the rule which says that Jewish holidays begin at night and continue into the next day seems to have been abrogated, since the Purim celebration continues on well into the following night! R. Yonasan replied: "It is just as surprising to me that although all of your holidays are celebrated wildly, starting by day and continuing into the night, you make an exception on December 25 (or January 6) where for some reason, you celebrate with solemnity, beginning on the night before. However, one explanation answers both incongruities. Purim commemorates events where a gentile was manipulated and the Jewish nation was saved. We therefore celebrate it in gentile fashion, with carousing, even into the following night. Your holiday, however, stems from the birth of a Jew. You therefore celebrate it with dignity, in Jewish fashion, beginning the night before".

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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