



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	7:53	6:50/8:03				9:14
Shabbos		7:48	6:45	7:35	9:00	9:13
Sunday		8:10	8:45		7:45	9:13

IMPORTANCE OF

The *Gemara* (*Kesubos* 111b) quotes R' Elazar who says that *Amei HaAretz* - those who have not engaged in *Torah* [study] will not be revived with *Techias HaMeisim*, because only the light of *Torah* can revive. When R' Yochanan objected, R' Elazar added that *Amei HaAretz* could still merit *Techias HaMeisim* through חיים ... 'ואתם הדבקים בך', since they could be דבוק (connected) to Hashem by marrying their daughter off to a *Talmid Chochom*, helping a *Talmid Chochom* in business etc.. The *Beis HaLevi* (*הקדמה*) notes the *Gemara* (*Megilah* 26b) which says that *Tashmishi Mitzvah* - objects used to perform a *mitzvah*, may be discarded afterwards, since they retain no sanctity. *Tashmishi Kedusha* (e.g. *Torah* mantle) however must be put away (like *Sheimos*) since they always retain their sanctity. As such, the body of a *Talmid Chochom* has the status of *Tashmish D'Kedusha*, because of the *Torah* he learns, and it is this *Kedusha* which will revive him. An *Am HaAretz*, on the other hand, has the status of *Tashmish Mitzvah*, by virtue of the *mitzvos* he performs, and as such, would not retain any *Kedusha* to be revived with. If so, how does 'ואתם הדבקים בך' help him, without *Torah* study? The *Beis HaLevi* suggests that the *Gemara* (*Megilah* *ibid*) says that the curtain on the *Aron HaKodesh* would be a *Tashmish D'Tashmish D'Kedusha* (since it serves the *Aron*, which serves the *Sefer Torah*). Such an item does not retain *Kedusha*. Yet, the *Gemara* concludes, since on occasion the curtain is spread out and the *Torah* is read on it, the curtain, by virtue of its physical contact with the *Torah*, becomes a *Tashmish D'Kedusha*, which retains *Kedusha*. As such, the *Am HaAretz*, despite lacking in fulfillment of *בתורה עמלים בתורה* (no *Torah*) and regardless of his *mitzvos*, by being דבוק to the *Talmid Chochom*, may through that contact of דבוק, earn the status of *Tashmish D'Kedusha* and merit *Techias HaMeisim*.

QUESTION OF THE WEEK:

Which *aveirah* may one do in order to prevent another from doing the same *aveirah*?

ANSWER TO LAST WEEK:

(Who gets an *Aliyah*, says the *berachos* but may not read along?)

The *Mishna Berurah* (66:26) states that if one is called up for an *Aliyah* while he is in the middle of *Krias Shema*, he should say the *Birchos HaTorah*, but not read with the *Baal Koray*, and certainly not interrupt to instruct the *Gabbai* on a *Mi SheBerach*.

DIN'S CORNER:

When one lives in an area where the *Shul* does not have a steady *minyán*, not only should one help by attending, but one should also exert oneself to work on assembling the *minyán*. If, as a result of being among the first 10, one receives *S'char* equivalent to that of all who come afterwards, one who works to gather them earns it even more. (*Mishna Berurah* 55:73)

DID YOU KNOW THAT

The *Gemara* (*Bava Metzia* 61b) cites a *Machlokes* regarding the return of illegally obtained *Ribis*. R' Elazar says the lender must return it to the borrower in fulfillment of *וחי אחיך עמך* while R' Yochanan says that the lender need not return *Ribis*, and the *Posuk*: *וחי אחיך עמך* is used to teach the rule about two people with a single flask of water, where R' Akiva says *חיך קודמין* - the owner of the flask may use all the water for himself, to ensure his own survival. The *Gemara* cites a *Baraisa* which says that if the lender dies and his children know that they have inherited *Ribis* money, they need not return it. Does this not imply that the lender himself was obligated to return it? The *Gemara* answers that with regard to *Ribis* money, neither the lender nor his children need return it. However, where the *Ribis* is not money, but rather some identifiable object, such as a cow or a *Talis*, the children are obligated to return it, to salvage their father's honor. *Igros Moshe* (ד"י 2:8) quotes an opinion that the *mitzvos* performed by a minor are treated like *אינו מצווה ועושה* - one who does a *mitzvah* he was not commanded to do. The *S'char* for such a *mitzvah* is less than for one who is obligated. As such, where minor children inherit *Ribis* from their father, the *Aputropess* (guardian) should not immediately return it, but should rather wait until the children have grown and can do so themselves, thus earning full *S'char*. R' Moshe takes issue with this suggestion, pointing out that if the guardian returned the *Ribis*, the minor children would receive no *S'char* at all, but would simply be relieved of the obligation. However, if the children wished to return it immediately and the guardian tried to delay them, such should not be allowed, since to deprive the borrower of his money for a long time in order for the children to achieve maturity and earn *S'char* is wrong, and will continue to generate disgrace for the father's honor the entire time.

A Lesson Can Be Learned From:

When R' Aharon Kotler ZT"L was Rosh Yeshiva in Kletzk, he came to America to collect. Late one Friday afternoon, R' Aharon found himself lost in a strange city. Hoping that there were Jews, he was directed to a house whose occupant welcomed R' Aharon warmly, but admitted that he did not keep kosher. Was there another Jew who kept kosher, R' Aharon asked. Yes, the man replied, but he doesn't practice *Hachnosas Orchim*. R' Aharon quickly ran to the 2nd house and knocked on the door. The owner appeared to be very pious but when R' Aharon asked to stay there for Shabbos, the man replied "I do not practice *Hachnosas Orchim*" and closed the door. After 2 more unsuccessful pleas, R' Aharon spoke harshly to him, criticizing him for lacking in respect for a Rosh Yeshiva. "Rosh Yeshiva?" the man said, "I will test you", and he asked R' Aharon 5 very difficult questions, which R' Aharon answered, and was allowed to stay. All through Shabbos they spoke in learning. After Shabbos, the man explained his policy to R' Aharon, as based on the Rambam's advice to one who must live among people with bad behavior - *ישב לבדו יחידי*, so he remains alone always.

P.S. Mazel Tov to the Schoenfeld / Norman families on the upcoming Chasunah. Sholosh Seudos sponsored this week by the Fuerst family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי