



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Thu	7:51	8:01	11:30P	12:15A		9:15
Fri	7:51	8:01	7:30		4:55	9:15
Shabbos		7:45	7:15		9:00	9:14

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 19a) quotes Rava in saying that one should always learn Torah even though he will forget what he learned and even if he doesn't understand what he is learning, as is derived from a *Posuk*: גרסה נפשי לתאבה. *Rashi* explains that he doesn't understand because his *Rebbi* couldn't explain it to him. However, the *Etz Yosef* quotes the *GRA* who explains the *Gemara's* words: אע"ג דלא ידע מאי קאמר as meaning he doesn't understand because there seems to be an apparent contradiction from somewhere else. The *Shulchan Aruch* (או"ח 50:1) states that *Chazal* instituted the inclusion of the *Mishnayos* and the *Beraisa* of R' Yishmael following *Parshas HaTamid* in the daily *Tefilah* so that one would merit thereby to study *Mikra*, *Mishna* and *Gemara* each day. In fact, the *SheLaH* advises that when one says איזהו מקומן or במה מדליקין, פיטום הקטורת he should do so in the sing-song customarily used for studying *Mishna*. The *Mishna Berurah* cites the *Magen Avraham's* opinion that although with regard to *Tefilah*, *Hashem* accepts one's *Kavanah* even where one does not understand the words he is saying, yet, when it comes to study, one gains nothing and fulfills no *mitzvah* unless he understands what he is saying when reading these selections. The *Shulchan Aruch HaRav* (תלמוד תורה 2:12-13) distinguishes between *Mikra* and *Mishna*. With regard to *Mikra*, if one merely says the words without understanding even the simple meaning, he still fulfills the *mitzvah* of ולמדתם, for after all, an *Am HaAretz* also says *Birchos HaTorah* everyday, even if he won't understand any *Pesukim* that he will be saying. However, if he does not understand what he says in *Torah SheB'al Peh* (*Mishna*) he has not studied. Still, the *SA-Rav* concludes, one should attempt to study, even if he will not understand, because someday in the future (לעתיד לבא), he will understand all that he tried to learn in עולם הזה.

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 46b) records a *Machlokes* over whether a non-Jew who is undergoing conversion and has already been circumcised may be טובל (immerse) on *Shabbos* to complete the conversion. R' Yehudah (who holds either circumcision or immersion is required) says he may, while R' Yosi (who requires both) says he may not, because on *Shabbos*, תקוני גברא ("fixing" a man) is forbidden. However, the *Rambam* (איסורי ביאה 13:6) rules that a convert may not be טובל on *Shabbos* or *Yom Tov* or even at night, because the טבילה must be done in front of a *Beis Din*, and *Beis Din* does not convene on *Shabbos*, *Yom Tov* or at night. The *Rambam* differs with the *Gemara* over the implication of the word משפט, from which the *Gemara* derives that conversion requires a *Beis Din* of three. The *Rambam* holds that this means טבילה must be done before a *Beis Din* of three, whereas the *Gemara's* use would require *Beis Din's* approval of his קבלת המצוות. The *Meforshim* ask, how can תקוני גברא be a problem? Is the non-Jew already bound by *Halacha* prior to his completing the conversion? The *Divrei Meir* cites the *Midrash* (לך לך 9) which states that one may purchase a non-Jewish slave or property in *Eretz Yisroel* on *Shabbos*, since these are acts intended to bring them under the *Shechina's* dominion (e.g. *Yericho* was captured on *Shabbos*). Thus, according to this *Midrash*, if we may purchase a slave on *Shabbos* because in so doing, he will become obligated in *mitzvos*, how much more so may we complete a non-Jew's conversion with טבילה (i.e. fixing him) where he has done everything else and clearly wishes to accept the *Torah*. In such a case, the Rabbinic prohibition should apparently not apply. However, the *Gemara* held that this is a *Heter* restricted to conquering *Eretz Yisroel*, and not applicable to unrelated conversions. Therefore the Rabbinic שבות would remain in effect.

QUESTION OF THE WEEK:

Where would a *Sefer Torah* with four significant (i.e. enough to make *Posul*) mistakes still be usable, but not with five mistakes?

ANSWER TO LAST WEEK:

(May one lend money to a *Baal Teshuvah* on condition that he keep the *Torah*?) The *Teshuvos V'Hanhagos* (2:416) cites the *Ritva* who permits one to lend money on condition that the borrower return something he stole, since the borrower was obligated to do so anyway. Since the potential *Baal Teshuvah* is also obligated to keep the *Torah* anyway, adding this condition is not *Ribis*.

DIN'S CORNER:

One should daven *Maariv* at the beginning of *Shevuos* a little later – at *Tzeis HaCochavim*, to complete *Sefirah* in full. The *Ari Z"L* assures all who stay up all night to study a full and damage-free year. (*Mishna Berurah* 494:1)

A Lesson Can Be Learned From:

A *Rosh Yeshiva* was once at a *Simcha* with his students and in the course of conversation, mentioned that the *Masmid* in the *yeshiva* prevents the wealthy merchant in *Vienna* from falling prey to *Shmad* (apostasy). When the students asked how this could be, he replied: "The *Masmid* learns *Torah* 20 hours a day while the average students study 14 hours. Those who recently left the *Yeshiva* to go to work study 3 hours and the merchants of *Minsk* study one hour daily. The merchants of *Warsaw* daven 3 times a day, the merchants of *Moscow* keep *Shabbos*, the merchants of *London* eat kosher and the wealthy merchant in *Vienna* resists pressure to leave *Judaism*. However, if the *Masmid* should start to study less than 20 hours, the other students will also study less. This in turn will result in a general reduction in the *Avodas Hashem* regularly practiced by all Jews. As a result, the wealthy merchant will be unprotected and will become *CH"V* a *Meshumad*!"

P.S. Sholosh Seudos sponsored this week by the Gottheil family. All are invited to the Sternberg home for *Kiddush*, 1st day *Yom Tov*, 12:30P.