



	ראש השנה			סזק"ש		
	Shiur	Shachris	ש"ש	Shiur	Shachris	ש"ש
Candles						
Friday						9:42
Shabbos	6:45	8:30	9:42	6:45	8:30	9:42
Sunday				6:45	8:30	9:43

IMPORTANCE OF

The *Gemara* (*Yuma* 53a) states that when R' Elazar would leave R' Yochanan, he would walk backwards until R' Yochanan could no longer see him, and then R' Elazar would turn and leave. When R' Yochanan would leave, R' Elazar would stand bowed, until he could no longer see R' Yochanan. The *Shulchan Aruch* (*ד"ד* 244:9) rules that one must remain standing when one's *Rebbi* walks past until he is out of sight or until he sits in his seat. Similarly, one must remain standing when a *Sefer Torah* passes by, until its carrier is out of sight or until he stops at the place he was headed to. This is derived from a *Kal VaChomer* (*Kidushin* 33b) where if one must stand before he who learns *Torah*, he must certainly stand before the *Torah* itself! The *ShaCh* adds that if the *Torah's* carrier stops to rest and sits before reaching his destination, one must still remain standing as he hasn't reached "his place". By the same token, once he has reached his place, even if he remains standing with the *Sefer Torah*, one may sit. As such, it would appear that one is permitted to sit when the *Aron HaKodesh* is opened, since the *Sefer Torah* is in its place, and not moving. The *TaZ* (*ibid* 13) writes that the world's custom is to stand when the *Aron* is opened, out of respect, but that it is not a *חיוב*. *Igros Moshe* (*א"ח* 5:38) suggests that the *TaZ* could have declared it a *חיוב* from a *מנהג* perspective (like *bentsching* over a *כזית*), but was unwilling to do so because he felt that people were willing to stand voluntarily out of respect for the open *Aron*, but would not be willing to be obligated to stand, as a *חיוב*. Yet, not to stand would seem to be a serious departure from custom and therefore discouraged. If a congregation does not wish to stand at the many openings of the *Aron* throughout *Yomim Noraim*, they should make sure the *Aron* is opened less than 3 *Tefachim*, leaving it *halachically* closed under the rule of *לבוד*.

QUESTION OF THE WEEK:

When is it better to pay for something than to receive it for free ?

ANSWER TO LAST WEEK:

(Which is the only official *Birchas HaMitzvah* that is said after the *mitzvah* ?)

The *Rambam* (*Berachos* 11:7) states that the only *mitzvah* whose *brocho* is said after the act is the *brocho* made over the *Tevilah* of a convert, who cannot say *אשר קידשנו* until afterwards.

DIN'S CORNER:

It is widely known that one who sleeps on *Rosh HaShanah* causes his *Mazel* to fall asleep, as well. This also applies to getting up in the morning, so one should not stay in bed unawake past sunrise. However, when *Rosh HaShanah* falls on *Shabbos*, one should not rise and go to Shul until it is light, so as to avoid asking a *Goy* to light a candle for him (if it would be dark). (*Mateh Ephraim*)

DID YOU KNOW THAT

The *Mishna* (*Berachos* 2a) states that although the *Torah* allows the *mitzvah* of evening *Krias Shema* to be fulfilled all night until dawn (*עלות השחר*), the *Chachomim* required that it be completed before midnight, to ensure that it be said, and not inadvertently forgotten. *Rabbeinu Yonah* explains that according to these *Chachomim*, if one did not make the midnight deadline, there is no point in his saying it afterwards, for he will not be *יוצא*, even *בדיעבד*. How could this be, if the *Torah* permits it until dawn ? The answer is that the *Chachomim*, by virtue of their *Takanah*, may exempt one from a *mitzvah* or disqualify the *mitzvah* despite the fact that the *Torah* required it, if done so as a safeguard to prevent an *עבירה* or ensure a *mitzvah*. For example, if one was sitting in the *Succah* but the table he was eating from was in the house, the *Chachomim* were afraid that he might lean towards his table and end up eating in the house. *Tosafos* (*Succah* 3a) states that the *Chachomim* therefore declared that he could/would not fulfill the *mitzvah* of *Succah* in this manner at all, even though the *Torah* would have accepted it this way, since a Rabbinic unfitnes may totally disqualify even a Scriptural act. However, Rabbi Akiva Eiger (*חגיגה מערכה ח*) says that if one blew *Shofar* when *Rosh HaShanah* fell on *Shabbos*, he has fulfilled a *mitzvah* *מן התורה* and transgressed a prohibition *דרבנן*. Why is the *mitzvah* of *Shofar* still intact on *Shabbos* if the *Chachomim* prohibited it ? *שערי זיו* distinguishes between where the *Chachomim* legislated a method of fulfilling the *mitzvah* (eat in the *Succah* a certain way) versus where they simply enacted safety measures to cut down the risk of *עבירה* (don't carry the *Shofar* in the street on *Shabbos*). Where they defined a method for the *mitzvah* the definition controls even the Scriptural aspect of the *mitzvah* and may void it. However, the risk of carrying is a side issue, leaving the *חיוב* intact.

A Lesson Can Be Learned From:

Near the town of Hanipoli, the national army was engaged in maneuvers. When the war games were completed, the winning side demonstrated their jubilation by invading a local *Kretchmer* (inn/tavern) where they proceeded to drink up the entire stock while refusing to pay. When there was nothing left to drink, they became violent, breaking everything and beating everyone in their way. Someone quickly notified the *Rebbe*, R' Zishe who arrived and saw through the window what was happening. R' Zishe cried out the *brocho* *ובכן תן פחדך* 3 times with earnest *Kavanah*, and immediately, the soldiers felt an inexplicable fear, causing them to race out of the *Kretchmer* and run down the street, leaving behind whatever ill-gotten goods they had appropriated. Eventually, they "ran into" their officers, who made them return and pay for their drinks and the damage. Upon meeting R' Zishe and asking about his magic words, R' Zishe replied that every Jew can accomplish the same thing, on *Rosh HaShanah*, if he would only concentrate.