



A Kehilas Prozdor Publication

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פרשת: האזינו - שובה

| | Candles | Mincha | DafYomi | Shiur | Shachris | סזק"ש |
|---------|---------|--------|---------|-------|----------|-------|
| Friday | 6:45 | 6:55 | | | | 9:44 |
| Shabbos | | 6:30 | 5:30 | 6:10 | 9:00 | 9:45 |
| Sunday | 6:41 | 3:00 | | | 8:00 | 9:45 |

IMPORTANCE OF

The *Midrash* on *Haazinu* asks if it is permitted to heal someone with an earache on *Shabbos*. The *Midrash* replies, **ספק נפשות** - all that is life threatening preempts the *Shabbos* and therefore, if the earache is dangerous, it can be healed on *Shabbos*. The *Rabanan* say, to prevent pain in one's ear or other limbs, one should lean one's ear to *Torah*. ע"כ. The *Toras Nesanel* asks how the advice of the *Rabanan* answers the question of what to do with the earache. The *Gemara* (*Avodah Zara* 28b) states that where ears have drooped down, one may raise them up on *Shabbos*. According to one opinion, it should be done with medicine (which only violates a Rabbinic decree), but not by physical hand, as doing so runs the risk of breaking the ear, which violates *Torah* law. Another opinion says the exact opposite - do it carefully by hand, minimizing the chances of a wound, rather than using medicine which is a definite Rabbinic transgression. Therefore, the *Rabanan's* advice was not simply a general preventative measure to stay healthy. Rather, the *Rabanan* are suggesting that by studying *Torah*, one will become aware that the *Halachah* prefers the definite Rabbinic sin to the possibility of a Scriptural one, albeit doubtful. Following such a view, will ultimately prevent pain in one's limbs, as the *Rabanan* said. The *Chasam Sofer* inspired the question of what might be the *Chiddush* (novelty) of the *Midrash*. Homiletically, as the end of *Yomim Noraim* approaches, one might find that one has an "earache" from hearing so many speakers talking about doing *Teshuvah*. However, if one has such an earache, the *Midrash* asks: should we heal it on this *Shabbos* by not speaking anymore about doing *Teshuvah*? To which the *Midrash* replies: It is a case of **סכנה** - danger. To stop talking about *Teshuvah* at this time would be life-threatening, and so it must not be done.

QUESTION OF THE WEEK:

If someone must eat on Yom Kippur under a doctor's order, may he serve as *Shlich* *Tzibur* or as a *Kohen* to *Duchen*?

ANSWER TO LAST WEEK:

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

The *Mishna Berurah* (685:8) states that a *mitzvah* which costs one money (such as buying an *Aliyah* during *Yomim Noraim*) is greater than if it comes his way for free.

DIN'S CORNER:

Children should be trained to fast partially on Yom Kippur from the age of 9 or 10, depending on their constitution. However, they must fast the whole day once they pass majority - 13 for boys and 12 for girls - regardless of their physical strength, as long as they are basically healthy. (א"ר 616:2)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 43b) records a *Machlokes* regarding the culpability of *Bnei Yisroel* for sins perpetrated by individuals. When *Bnei Yisroel* conquered Yericho, Yehoshua placed a ban on anyone who took some of the spoils. Achan disobeyed, causing Jewish soldiers to die in battle. According to R' Yehudah, once *Bnei Yisroel* crossed the Yarden into *Eretz Yisroel*, the entire nation was held liable for the hidden (unknown) sin of an individual. According to R' Nechemiah, Achan's wife and children knew what he had done, making it a known sin. The *Gemara* (*Shabbos* 54b) makes clear that one is only punished for the sin of another if he could have protested against the sin, and didn't. Why then would *Bnei Yisroel* be held liable for Achan's sin, when they were unaware of it and could not have protested? The *Shulchan Aruch* (א"ר 608:2) rules that where women eat and drink *Erev Yom Kippur* until the *שקיעה*, not realizing that one is required to add **תוס' יוה"כ** by beginning *Yom Kippur* a little earlier, they are not to be criticized, since **מוטב שיהיו שוגגין** - it's better that they do it unintentionally. What happened to the *mitzvah* of **הוכיח תוכיח** - to rebuke? The *Magen Avraham* explains that *תוכיח* only applies to a case where one is prepared to sin **ערבות**. However, for **שוגג**, only the bond of **ערבות** between Jews would obligate a protest. In **שוגג**, since the *mitzvah* of **תוכיח** would not apply, it would be, as the *Gemara* (*Yevamos* 65b) says, as great a *mitzvah* to say nothing where rebuke will not help, as it is to protest where it will help. The *Meiri* explains that the leaders of *Bnei Yisroel* would be liable for an individual's sin because they are required to constantly keep an eye on *Bnei Yisroel*, checking and examining their behavior. Since this is based on **ערבות**, a *Beis Din* would only be liable for things they were aware of, and could have protested. *MaHarsha* adds that as such, *Bnei Yisroel* should have been **פטור** for Achan's sin, as they were unaware of it. However, since the ban against taking spoils was made by *Bnei Yisroel*, they were bound to enforce it, making them **חייב** since they did not.

A Lesson Can Be Learned From:

A man came to the Rav with a life-and-death question. The Rav was in a hurry but the man began by describing the wonderful *Shabbos Shuva* *Drasha* the Rav had said previously. The Rav did not have patience to hear all the details, as he had to catch an 11:00 train. Finally, the man got around to the question. It seemed that a few years before, his daughter had given birth to a son, and he, the grandfather had been honored with being the *Sandek*. Before the *Bris* could get underway, however, the baby **ר"ל** passed away. Now, his daughter had given birth again to a son, and he wished to know if he could accept to be *Sandek*, or should they ask someone else. The Rav, grabbing his coat, said to ask another. The man asked what name to give the child. Running down the stairs, the Rav said "A name? Call him Binyomin, .. Gavriel .. Aryeh .. Z'ev .. Tzvi .." And so they did. The Rav missed his train, which later crashed. So it was life-and-death after all.

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