



Friday	6:25	6:35						
Shabbos		6:25	5:25	6:10	9:00		9:48	
Sunday		6:35	7:15		7:30		9:49	

IMPORTANCE OF ...

The Gemara (Taanis 11a) derives from the words: **צדיק וישר הוא** that at the time of one's death, all one's deeds are listed before him and he is asked to sign his name and acknowledge that he was judged correctly. The Rambam (תשובה 2:3) rules that when one does *Teshuvah*, he must list all the deeds for which he is repenting - **וצריך שיפרוט את החטא**. This seems to be based, (*Kesef Mishna*) on the opinion of R' Yehudah b. Besaira (*Yuma* 86b) who required detail in *Vidui*. However, when describing the *Vidui* of *Yom Kippur*, the Rambam requires only that one say the words: **אבל אנהנו חטאנו**, and one need not list the individual deeds. Why? The Mishna (*Sanhedrin* 43b) states that when someone was about to be executed thru stoning, he would be instructed to say *Vidui* when he was twenty feet from the stoning spot. This is derived from Achan, who after violating Yehoshua's command to forgo all the spoils of Yericho, was encouraged to confess before execution. However, does not the Mishna (*Yuma* 85b) clearly state that death and *Yom Kippur* atone, but only if accompanied by *Teshuvah*? Since *Vidui* is a necessary element of *Teshuvah*, certainly one about to die would say *Vidui*. Why was the proof from Achan necessary? The Mishna (*Sanhedrin* 43b) states later that if one did not know how to say *Vidui*, he should say: "Let my death atone for my sins". The Rambam (*ibid*) also says that one does not atone thru death or *Malkus* (lashes) without *Vidui*. In **קובץ נהוראי** (1:142), *Vidui* is explained as an integral element of **כפרה** and is required separately before bringing a *Korban Chatas*, before death, or before any other **כפרה** activity, even without *Teshuvah*. As such, a **כפרה**-oriented *Vidui* is different in *Nusach* and purpose than is the *Vidui* which is part of *Teshuvah*. Since *Yom Kippur* is itself a **מכפר**, its *Vidui* does not require detail, even if the *Vidui* of *Teshuvah* does.

QUESTION OF THE WEEK:

When might one be required to say *SheHechianu* over the *Lulav* & *Esrog* on the 2nd day of *Succos*, after fulfilling the mitzvah with *SheHechianu* over a *Hadar* on the 1st day?

ANSWER TO LAST WEEK:

(Must one who eats separate portions on *Yom Kippur* say a *brocho* on each?)
 No. As brought down in *Piskei Teshuvah* (3:279), *davening* between eatings is not a *Hefsek*. According to the author of *Daas Torah* (Rav Schwadron of Brezhan), when an **איסור אכילה** forces the wait, that is not *per se* the **היסח הדעת** to require more *berachos*.

DIN'S CORNER:

One who makes *Kiddush* on *Succos* and eats a small amount of pastry (the size of a **כביצה**) to fulfill **קידוש במקום סעודה**, is **מחוייב** to say the *brocho* of **לישב בסוכה** over it. The same **שיעור** should apply every other time during *Yom Tov* or *Chol HaMoed* but to be safe, one should have in mind during the *brocho* to sit a while after eating, and then to do so. (*Shaarei Teshuvah* 639:5)

DID YOU KNOW THAT ...

The Gemara (*Succah* 31a) relates that an elderly woman came before Rav Nachman on *Succos* and claimed that the *Reish Galusa* and all the Rabbonim with him were sitting in a *Succah* built from wood stolen from her by the *Reish Galusa's* servants. She demanded return of the wood but Rav Nachman ignored her. When she persisted, Rav Nachman ruled that she was not entitled to the wood but rather to the value of the wood. This was based on the rule of **תקנת מריש** which exempts a thief from being forced to dismantle a building in order to return a stolen beam built into it. Instead, to encourage him and make it easier for him to do *Teshuvah*, he need only pay for it. The *Moadim U'Zmanim* (6:63) records that the *Maskilim*, headed by Graetz the historian, used this incident to disparage *Chazal*, accusing them of insensitivity, favoritism and worse. R' Shlomo Zalman Pines undertook to rebut their claims by explaining Rav Nachman's behavior. The *Rashba* states that the **תקנת מריש** would only apply in this case where a claimant (the woman) demanded her wood **during Succos**. As such, the *Takanah* established that she could only receive money. However, if she made her claim **after Succos**, since the need for the wood no longer existed, the *Takanah* would not apply and she could then have the wood returned to her, as she wished. Therefore, Rav Nachman initially ignored her claim, hoping she would go away and come back after *Succos* when she would be able to get what she wanted. However, as she persisted, Rav Nachman had no choice but to judge her case immediately, awarding her only money.

A Lesson Can Be Learned From:

The Dubner Magid once visited a wealthy man, seeking a donation for an important matter of **פדיון שבויים** (redeeming a prisoner). When the wealthy miser refused to give him anything, the Magid told him that there was a good chance that he would now merit a share in *Olam HaBa*. When asked to explain, the Magid said: "There was once a wealthy man, like you, who demanded that all his money be put into his casket when he died. When he arrived in Heaven, his deeds were examined and they found that he had not given any *Tzedaka*. He explained to them that he was never sure if those who begged him for money were honestly poor. He therefore planned to disburse his wealth from Heaven, where he could see who was authentic. The Heavenly Court had never heard such a line before but they agreed that if they could find 2 others who had done the same thing, they would be willing to accept the excuse and award him a share in *Olam HaBa*. Unfortunately, searching through history, the only one they could find was Korach, who had also died together with all of his wealth. However, when you come before them, you will be the third, and the Heavenly Court will be sure then to award you a prominent portion in *Olam HaBa*, as you will deserve".

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family. All are invited to a *Simchas Beis HaShoeva* in the Sternberg Succah, Tuesday night.