



Friday	7:14	6:45/7:25			9:39
Shabbos		7:05	6:00	6:55	9:39
Sunday		7:20	7:00	8:00	9:39

Selichos מוע"ק 12:40AM

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 94b) states that Sancheriv's army was defeated by the oil of Chizkiahu, referring to the oil which burned to illuminate the *Shuls* and *Batei Midrash* throughout *Eretz Yisroel*. Chizkiahu was so successful in promoting *Torah* study that from one end of *Eretz Yisroel* to the other, there was not a single ignorant man, nor a boy or girl, man or woman that was not well-versed in the laws of *Tum'ah* and *Tahara*. The *MaHaril* (199) points out that as it would have been unlikely for such young children to have learned and absorbed all the complex laws of *Tum'ah* and *Taharah* at such a young age, it must be that they were well-versed in these laws only by watching and learning from their knowledgeable parents who conducted their homes with the highest standards of *Tahara*. The *Gemara* (*Chagigah* 3a) states R' Elazar b. Azaryah's view that children are brought to *Hakhel* to produce *S'char* for those who brought them (*i.e.* their parents). R' Elazar asks: **אם אנשים באים ללמוד** - if the fathers come to learn and the mothers to listen, why are the children brought? The *Divrei Yoel* notes that small children will be disruptive and would not understand the king. They would be better off having their parents explain what the king said, later. So the *Gemara* asks: why are they brought? However this question only applies **אם אנשים באים ללמוד** - if the fathers indeed came to learn. If however, the parents came for other reasons, then the children would not learn from them later what the king had said. As such, they would profit from being there, and at least absorbing some *Kedusha*. *Igros Moshe* (י"ד 2:104) explains that R' Yehoshua lavished praise on R' Elazar b. Azaryah's statement because if left up to a father's judgement, many children, whose parents believed to be below average intelligence, would not be given the opportunity of concentrated *Torah* study. Therefore R' Elazar establishes **שכר למביאיהן** which obligates a father to teach, even if (he believes) his child will not understand anything.

QUESTION OF THE WEEK:

Why are we so careful on *Shabbos* to avoid even *davening* for the recovery of a person who is ill (*שבת היא מלזעוק*), yet we can be *Mechalel Shabbos* in many ways for a sick person?

ANSWER TO LAST WEEK:

(Where do you lose *Olam HaBa* by saying a *Posuk* only in *Lashon Kodesh*?)

Shulchan Aruch (י"ד 179:8) rules that if one has a wound over which he mumbles some "spell", spits and then says a *Posuk* from the *Torah*, if in *Lashon HaKodesh*, he loses *Olam HaBa*.

DIN'S CORNER:

It is worthwhile to visit the graves of *Tzadikim* before *Rosh HaShanah* and daven to *Hashem* for mercy in their merit, as *Tefilos* are more readily accepted in a cemetery. One should circle the grave and give *Tzedaka* before *davening*. (MB 581:27)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 82b) discusses how, according to R' Yosi, *Terumah* is today a *Torah* obligation, deriving this from the *Posuk*: **אשר ירשו אבותיך וירשתה**, referring to *Eretz Yisroel* which was inherited by אבותיך (in the conquest of Yehoshua) and which will be/was conquered again by וירשתה (with the return of Ezra). Since the *Posuk* speaks only of two conquests, this means that the *Kedushah* of *Eretz Yisroel* ceased during the first *Golus*, requiring a resanctification by Ezra. However the *Kedusha* which was reinstated by Ezra did not cease, thus eliminating the need for a third conquest. As such, the continuing *Kedusha* makes *Terumah* Scriptural. *Tosafos* distinguishes between the *Kedusha* applied to *Yerushalayim* and the *Har HaBayis* (which never left from Yehoshua's time), versus the rest of *Eretz Yisroel* which was resanctified by Ezra, basing this distinction on: **אשר לוא חומה** which delegates *Kedusha* to cities that used to have walls, even if they no longer do. If so, should not the same distinction apply to **בתי ערי חומה** (houses in walled cities), which should also retain their original *Kedusha* (*i.e.* lepers must be ejected from them), based on **אשר לוא חומה**? (See *Arachin* 32b) Why does the *Rambam* (*שמיטה וויבל* 12:15) rule that they did not? The *Gemara* (*Kesubos* 45b) states that when a *סקילה* execution (such as for *Avodah Zarah* or adultery) takes place in a city where the majority are non-Jews, it must be administered at the entrance to *Beis Din*. *Tosafos* asks, isn't *Beis Din* generally within the city, whereas executions must take place **מחוץ לג' מחנות** - outside the walls of the city (to retain its *Kedusha*)? *Tosafos* answers that if the majority of residents are non-Jews, the city's walls lose their significance, and it is as if there are no walls. If so, one might argue that walled cities, even if they retained the *Kedusha* from Yehoshua's time, would lose it, when taken over by non-Jews. *Yerushalayim* however, always had the *Shechina* present.

A Lesson Can Be Learned From:

A New York State judge was once present in *Eretz Yisroel* when some thieves were being released after a prison sentence. The judge asked one of them if he felt confident that upon his release, he would no longer steal. The ex-thief was at first surprised at the unexpected question, but then he replied that after what he had experienced in prison, he felt certain that he would not steal again, except for maybe once. When the judge asked him what he meant, he explained that his Rebbi, R' Aryeh Levine did not own a watch. "Before I do Teshuvah, I must buy him a watch. If I can't find the money to buy one, I may have to steal again, but then no more". The judge, recognizing the effect R' Aryeh seemed to have on these prisoners, wanted to meet him and discover how R' Aryeh managed to influence them so. R' Aryeh told him that he worked on them, one mitzvah at a time. The first mitzvah was **אמת**. "Once they are prepared to say only the truth, even in uncomfortable situations, they can no longer steal, for if they were to be caught, they would have to admit it. This they do not want".

P.S. Sholosh Seudos sponsored this week by the Schmerhold family.