



Friday	6:39	6:49			9:45
Shabbos	8:07	2:00/6:45	5:30	9:00	9:46
Sunday		6:45	6:00	9:00	9:46

IMPORTANCE OF

The *Rosh* (*Pesachim* 10:13) asks: according to those who held that *וימת משה* took place on *Shabbos*, how could the *Midrash* say that on the day that Moshe died, he wrote thirteen *Sifrei Torah*? (The *Rosh* himself held that Moshe was *niftar* on *Erev Shabbos*) The *Asarah Maamaros* notes *Rashi's* (2nd) commentary on how Moshe could have written the words: "*וימת משה*", stating R' Meir's opinion that Moshe wrote them with tears, explaining that one who writes with juice or other non-ink liquids on *Shabbos*, is *Potur*. However, the *Yaavetz* asks that if Moshe's writing with tears would not violate *Shabbos*, perhaps it is not deemed "writing" for the purpose of creating a *Sefer Torah*? He therefore suggests that the tears turned miraculously into ink. However, would it not still have been *Posul*, since it was invalid at the time of writing? The *Har Tzvi* (אר"ח 1:65) ruled in a case where a mistake was found in a *Sefer Torah* (during the week) and the *Baal Kriah* took out his quill, fixed the letter, and continued reading, before the ink had dried. The *Chelkas Mechokek* (אהע"ז 124) says that one should not give a *Get* while the ink is wet, because it is not yet in a state that will last. So should the *Din* be on *Shabbos*, where one is not *חייב* until the ink has dried, and so it would be regarding a *Sefer Torah*, where one should not read from it until it is completely dry. Therefore, just as a *Sefer Torah* is initially not valid (while the ink is wet) but then becomes valid eventually on its own when the ink dries, so too was it initially invalid (when Moshe wrote the words with tears), but it became valid later, when they turned into ink, as the *Yaavetz* suggested.

QUESTION OF THE WEEK:

Why, if we hold the *Esrog* upside down until after the *berachos* are said (for *עובר לעשייתן*), do we hold the *Lulav* right side up?

ANSWER TO LAST WEEK:

(Why is the *Chazan's Viduy* in *Shemona Esrei*, while the *Tzibur's* is after?)

See *Mikrai Kodesh* (*Yom Kippur* 46:2) who brings *Tosafos'* opinion that the individual says *Viduy* after *Shemona Esrei* so as not to make a *Hefsek*; the *Chazan* includes it for those who must be *יוצא* with his *Shemona Esrei*, so that they would recognize that it's included in the *Shemona Esrei*, and pay attention.

DIN'S CORNER:

When the first night of *Succos* falls on Friday night, those who would normally say *Maaravis* (special *Yotzros*-like *Piyutim*) during *Maariv* should not say them, for fear that since one is not accustomed to them, he may light a candle to read them. Instead, they should be said the following night. The same applies to *Shmini Atzeres* and the 7th day of *Pesach*, if they should fall on Friday night. However if the first day of *Pesach* falls on *Shabbos*, one does not say its *Maaravis* on the second night, choosing instead to say *Piyutim* associated with *Sefirah*. (MB 642:1)

DID YOU KNOW THAT

The *Mishna* (*Moed Katan* 18b) states that a loan document may not be written on *Chol HaMoed* unless the scribe has nothing to eat. In such a case, we allow him to provide this service to earn money for food. The *Shulchan Aruch* (י"ד 380:2) rules that an *Avel* (mourner) may not work during *Shiva*, unless he has nothing to eat. Then, he may (e.g.) write, under the same guidelines as used for *Chol HaMoed*. However, the *Mechaber* adds, *Chazal* have issued a curse upon the *Avel's* neighbors who could allow his finances to deteriorate to such a level. Why is there not such a curse threatening the neighbors of one who must work on *Chol HaMoed*? The *Divrei Malkiel* (28:21) cites the *Gemara* (*Shabbos* 152a) where a man died without anyone to mourn him, and R' Yehudah took 10 men to sit *Shiva* for him. Thus, providing proper respect for the deceased is important enough to also force an *Avel's* neighbors to support him, where the alternative would require the *Avel* to forgo *Shiva*, in order to work. There is no such imperative with regard to *Chol HaMoed*. However, the *Sdei Chemed* (*Chol HaMoed* 13) wonders why the imperative of conducting *Chol HaMoed* with *Simcha* (rejoicing) is not sufficient, especially according to those opinions who hold that working on *Chol HaMoed* is forbidden *Mid'Oraisa* while *Aveilus* is only practiced *D'Rabanan*. He suggests therefore that the difference is as follows: *Aveilus* generally comes upon a person somewhat suddenly, giving him no chance to prepare. As such, the neighbors have an obligation to help the *Avel* in this unexpected hour of need. With regard to *Chol HaMoed* however, since everyone, even a poor scribe sees it coming well in advance and can prepare somewhat, it would not be fair to place such a burden on his neighbors.

A Lesson Can Be Learned From:

As a young man, R' Yitzchok HaKohen Kook became the *Rav* in *Boisk*. While there, he was able to learn between fifty and sixty *blatt* of *Gemara* each day. However, the position in *Boisk* was difficult, for the Jews there had begun to assimilate. *Rav Kook* concentrated on trying to understand what makes a Jew leave his heritage, in order to be able to bring them back. The Jews of *Boisk* had fallen so far that their sole remaining connection to religion was attending services once a year, on *Yom Kippur*. On that one day, *Rav Kook* knew it was his one chance to reach them so he would speak about the sanctity of a Jew's *Neshama*. Once, a few days after *Yom Kippur*, a member of *Rav Kook's* *Kehilla* said to *Rav Kook's* brother: "Is your brother trying to keep us away on *Yom Kippur* also?" Upon hearing this, *Rav Kook* was overjoyed. "Finally, I see a sign that my words have had an effect. If this man listened and it still bothers him, it seems he can't stop thinking about what I said." A few days later the same man came to *Rav Kook* with a question about how to make his kitchen kosher.

P.S. All are invited to the *Sternberg Sukkah* on *Motzai Shabbos* – 2nd night of *Yom Tov*, for a *Simchas Beis HaShoeva*.