



	Candles	Mincha	DafYomi	Shiur	ראש השנה ש"ש Shachris	טז"ק
Friday	6:29	6:40				9:47
Shabbos	7:58	6:40	5:50		8:30	9:48
Sunday		6:40	5:50		8:30	9:48

IMPORTANCE OF

The *Mishna (Rosh HaShanah 33b)* states that everyone must *daven* their own *Shemona Esrei*, but R' Gamliel says that the *Shliach Tzibur* is **מוציא** the *Tzibur* with his *Shemona Esrei*. The *Gemara* adds that although everyone agrees that the *Shliach Tzibur* is **מוציא** those who are not **בקי** (proficient) at *davening*, R' Gamliel holds that he can be **מוציא** the **בקי** as well. The *Rif* cites a *Yerushalmi* wherein Rav Huna says in R' Yochanan's name that the *Halacha* follows R' Gamliel regarding the *berachos* associated with the *Tekios Shofar – Malchios, Zichronos, and Shofaros*, but the one looking to be **יוצא** must listen carefully [to the *Shliach Tzibur*] from the beginning until the end. The *Ran* elaborates, concluding that although everyone must *daven* their own *Musaf*, they must still listen to the whole *Musaf* of the *Shliach Tzibur*, not just the three *Tekios berachos*. However, the *Korban Nesanel (84:7)* disagrees, stating his own personal practice of having the proper *Kavanah* when *davening* his own *Musaf*, thereby obviating the need for him to be **יוצא** through listening carefully to the *Shliach Tzibur*. According to the *Ran*, since one must listen carefully to the *Shliach Tzibur's* rendition, it should be required for the *Shliach Tzibur* not to begin his *Chazoras HaShatz* until everyone finished their own *Shemona Esrei* so that all will be able to hear the whole thing. The *Teshuvos HaGeonim (689:87)* criticizes the practice of the *Tzibur* saying **אשמנו בגדנו** on *Yom Kippur* together with the *Shliach Tzibur*, since they drown him out. If they must do so, then the *Shliach Tzibur* should repeat **אשמנו בגדנו** after the *Tzibur* finishes.

QUESTION OF THE WEEK:

Two *Bar Chiyuva* brothers study *Chumash* together but only one of them is fulfilling the *mitzvah* of: **והגית בו יומם ולילה**. Why?

ANSWER TO LAST WEEK:

(Does the *Bas Kol* of who will marry whom ring for non-Jews?)

It appears from a number of sources that *Hashem's* hand is involved in non-Jewish "*Shidduchim*". However, the *Ben Yehoyada (Moed Katan 18b)* asks: Why does the *Bas Kol* also call out: **שדה פלונית לפלוני** – The XYZ field [will go] to Ploni? Why doesn't the *Bas Kol* say: So-and-so's field will go to Ploni? Because So-and-so might be a non-Jew, whom the *Bas Kol* does not wish to mention. The same is probably true for **בת פלוני** also.

DIN'S CORNER:

On *Rosh HaShanah*, after one has completed *Tashlich* and it is not yet time to *daven Maariv*, one must be extremely careful not to sit idly, and one should certainly not sit down and shmooze, since the conversation will inevitably lead to frivolity and *Leshon HoRa*. Instead, one should say *Tehilim* or learn. Studying the *Mishnayos* of *Seder Kodashim* is considered to be an effective *Segulah* to protect one during *Din*. (*Mateh Ephraim 599:1*)

DID YOU KNOW THAT

The *Gemara (Beitzah 15b)* states that R' Eliezer was once sitting in the *Beis HaMidrash* on *Yom Tov*, teaching *Hilchos Yom Tov*. Slowly, various groups rose up and left, going home to eat the *Yom Tov* meal. R' Eliezer criticized each group as it left for giving priority to the *mitzvah* of a *Seudas Yom Tov* over *Torah*. When the last group hesitated, R' Eliezer eased their concern, urging them to go home and enjoy the *Yom Tov* meal. The *Gemara* explains how R' Eliezer holds that *Yom Tov* should be devoted either (preferably) totally to *Hashem* or totally to oneself. (R' Yehoshua holds it should be split - **לשם וחציו לכם**) However, as *Tosafos* points out, why then did R' Eliezer urge them later to enjoy the *Yom Tov* meal? The *Sefer Moad (10)* suggests that according to R' Eliezer, *Yom Tov* is **לשם כולו** for as long as it takes to do the *Avodah* of the day. After that, it becomes **לכם** and a *Seudah* should be eaten. In this way, *Rosh HaShanah* can be a **יום תרועה** (day of weeping – *Targum*) as well as a **מקרא קודש** which requires a festive meal. This also explains why the *Pri Megadim (א"ח 418:2)* says that although it may be forbidden to fast on *Rosh Chodesh*, it is permitted on *Rosh HaShanah* because it is a **יום תרועה**. Why does this title permit a fast? Because as long as one has not completed his duties under **יום תרועה**, he has no obligation of **מקרא קודש**. If he continues to *daven* etc.. all day, he will have fasted, quite legally. When *Rosh HaShanah* falls on *Shabbos*, to fast is the subject of a *Machlokes*. It could very well depend on whether *Shabbos* can still be described as a **יום תרועה** if no *Shofar* is sounded on *Shabbos*. The *MaHarshal* would hold it is not a **יום תרועה**, thus forbidding fasting, while the *Rema*, who permits necessary fasts on *Shabbos* (e.g. **תענית חלום**) would hold **אימת הדין** makes it a **יום תרועה**.

A Lesson Can Be Learned From:

A *Rebbe* in *Bnei Brak* was giving a *Drasha* to a large number of his *Chasidim* on the subject of learning *Torah*. As he elaborated on the value and necessity of establishing a schedule for study, he remarked that without constant study, a Jew's life is not a life. "Learning *Torah* is the Benzene (fuel) of life" the *Rebbe* said with passion. One of the young men in attendance approached the *Rebbe* afterwards and said that he appreciated the *Rebbe's* words "But what can I do? I have not been blessed, not with a **בן** (son in Hebrew), nor with a **זין** (son in Yiddish)!" The *Rebbe* recognized the pain of the young man and what he wanted, and blessed him (successfully) that he should be **זוכה** to a child in the coming year. Although it seems to be nothing more than a word game, the effectiveness of *Tefilos* and *Berachos* that are made on such a basis have their root in something like the *Simanim* of *Rosh HaShanah*, where we eat for example, carrots, which are called *Merrin* in Yiddish, to be **מרימ** on its accompanying **זכרוננו** where *Merrin* in Yiddish equates to **ירבו** in Hebrew. Somehow, the *Shaarei Tefilah* seem to recognize and are affected by such *Remazim*.

P.S. לשנה טובה תכתבו ותחתמו.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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