



Candles	Mincha	DafYomi	Shiur	Shachris
Friday 6:38	4:00			9:46
Shabbos	5:00			8:00 9:46
Sunday	6:45	8:00		8:00 9:46

ש"ס	Shachris	Shiur
9:46		
9:46	8:00	
9:46	8:00	

א גמר חתימה טובה

**IMPORTANCE OF ...**

The *Yerushalmi* (*Shabbos* 1:2) states that since R' Shimon b. Yochi and his colleagues are engaged constantly in *Torah* study, they are exempt from interrupting, even for *Krias Shema*. Does not R' Shimon concede that one must interrupt to build a *Succah* or prepare a *Lulav*? Is not the purpose of the *Torah* to perform its *mitzvos*, and if one studies without such intent, it is better if he had not been born? The *Yerushalmi* answers that according to R' Shimon, both *Krias Shema* and *Torah* study are acts of reciting, and one cannot preempt the other. [Other *mitzvos*, however (with few exceptions), cannot be pushed aside by *Torah* study.] Why does the *Yerushalmi* use the *mitzvos* of *Succah* and *Lulav* as examples? The *Rambam* (*ברכות* 11:2) distinguishes between *mitzvos* which one must perform, like *Tefillin*, *Succah*, *Lulav* and *Shofar*, and those which are permissive, like *Mezuzah* and *Maakeh*. Later (11:8) the *Rambam* adds that one would recite a *brocho* over the "making" (i.e. building) of the *mitzvah*, unless there is a further performance required afterwards. Perhaps, although it is certainly possible for one to arrange a *Shliach* to build one's *Succah*, if one does not engage in the building himself, he is guilty of studying without intent to perform the *mitzvah*, something even R' Shimon did not want to risk. The *Rema* (*או"ח* 625:1) begins *Hilchos Succah* by quoting the *MaHaril* who says it is a *mitzvah* "לתקן הסוכה" – to construct the *Succah* immediately after *Yom Kippur*, and the *Be'er Heitev* says this means to build it entirely. The *MaHaril* himself says that his Rebbi, the *MaHaram* did not wish to hear any *Divrei Torah* which would interrupt his construction of the *Succah*. Even R' Shimon, who criticized those who plow at plowing time and plant at planting time, would not have criticized those who engage in obligatory *mitzvos* at the proper time. *Dibros Moshe* (*Kidushin* n.4) asks why one must stop studying to rise when a *Talmid Chocho*m appears. Why don't we say *העוסק במצוה פטור מן המצוה*? *Mishneh Halachos* (13:172) points out that *Torah* study *per se* does not exempt one from performing *mitzvos*. Only one who is *אומנתו תורתו* must treat *Torah* study like a job, and not interrupt.

**DID YOU KNOW THAT ...**

The *Gemara* (*Shabbos* 119a) discusses the special quality of *Shabbos* food, and then expounds on the words: *לקדוש ד' מכוּבד* as referring to *Yom Kippur*, which one may not honor with food and drink. Instead, one is to honor it with a clean garment, which is a partial basis for wearing white garments on *Yom Kippur*. The *MaHarshag* (2:110) derives from here that since *Yom Kippur* is deemed a *Yom Tov* which would have required food and drink, if not for the *Torah's* 5 afflictions, it must be treated like *Yom Tov*, which means that one may not afflict oneself on *Yom Kippur* any more than the *Torah* required. Thus, if one goes barefoot when he could be wearing shoes that are *Mutar*, not only is that not a proper *Chumra* or a *מדת חסידות*, but it is prohibited as a *ביזיון יו"ט*. In this, the *MaHarshag* argues with the *Panim Meiros* (2:28) who rules that on *Yom Kippur*, one may not wear a shoe-like foot covering, even non-leather, if he cannot feel the harshness of the earth in it, and whoever is *Machmir* in afflictions - *תבא עליו ברכה*. The *Gemara* (*ibid* 115a) states that when *Yom Kippur* falls on *Shabbos*, it is permitted after [the time of] *Mincha* to trim vegetables and open pomegranates in preparation for the end of the fast - *מפני עגמת נפש* (for emotional distress). *Rashi* explains that one is hungriest towards the end of the fast and preparing food at that time will intensify the affliction of the fast. Thus, it seems that one may self-inflict additional torment in keeping with *ועניתם את נפשתיכם*. But other *Rishonim* (the *Ramban*, *Rashba*, *Baal HaMaor*) understand the *עגמת נפש* differently. They see the *Heter* to prepare food on *Shabbos-Yom Kippur* for after the fast as a way to minimize the *עגמת נפש* one would suffer **after** *Yom Kippur*, if forced to begin food preparation at that time. The *Be'er Moshe* (2:52) suggests that the *Panim Meiros* held like *Rashi*, while the *MaHarshag* held like the other *Rishonim*. Is there a *mitzvah* of *שמחה* at all on *Yom Kippur*? Although usually *שמחה* requires food, the fact that *Yom Kippur* is *Mafsik* (interrupts) *Shiva* (ל"ע) suggests that *שמחה* is a factor (see *Gilyonei HaShas* 19a). However *B'Tzeil HaChochma* (5:152) cites several *Poskim* who indicate that there is no *שמחה* applicable to *Yom Kippur*. Nevertheless, to additionally afflict oneself openly would not be in keeping with *כבוד יו"ט*, and should be avoided.

**QUESTION OF THE WEEK:**

How would one perform the *mitzvah* of *Lulav* & *Esrog* properly, and then later lose that *mitzvah* afterwards?

**ANSWER TO LAST WEEK:**

(May a *Gemach* turn away a borrower who pays badly?) *Daas Zekainim MiBaalei HaTosfos* quotes R' Yehudah HaChasid on *כסף תלחה* **אם** that sometimes, lending money is a matter of choice (**אם**), such as where the borrower doesn't pay well.

**DIN'S CORNER:**

If one knows that any *Musar* or words of rebuke that he gives to those who are entirely non-observant will fall upon deaf ears, he should not rebuke them regarding *Chilul Shabbos* etc., unless he sees that they are developing an interest and asking about *Issur V'Heter*. He should then give *Tochachah*. (*Kinyan Torah* 5:58)

**A Lesson Can Be Learned From:**

When the Chasam Sofer reached an age where he found it difficult to deliver a *Shiur* in his Yeshiva, he asked that his son R' Avrohom Shmuel Binyomin (the future Ksav Sofer) be appointed in his place. As he was still very young, there were some *Talmidim* who were skeptical of his ability to fill his father's shoes. However, after his first *Shiur*, it was apparent to all that he was truly his father's son and many hurried in to tell the Chasam Sofer and give him some *Nachas*. As tears glistened in the Chasam Sofer's eyes he said: "Did you think that I merited to have such a son for nothing? From the moment he was born, there was not a single *Tefilah* where I did not shed tears for his *Hatzlacha* in *Torah*".

**P.S.** Please accept my sincere apologies for anything I may have said or written this year that was disturbing, and please be *מוחל* me.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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