



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:08	5:20	8:15		
Shabbos		5:08	4:15	4:45	9:00
Sunday		5:25	5:40		7:30

IMPORTANCE OF

The Gemara (*Menachos* 29a) states that there were three things which Moshe Rabbeinu found difficult to grasp, until it was necessary for Hashem to display them with His finger. They were: 1) the assembly of the *Menorah*; 2) the appearance of a new moon; and 3) which שרצים (creeping animals) were pure and which were not. *Tosafos* asks, does not the Gemara (*Chulin* 42a) teach us that Hashem grasped each חיה (undomesticated animal) and held it up before Moshe, identifying which ones were to be eaten, and which were not? Why isn't this included as a fourth item in the list? *Tosafos* answers that only those where the *Torah* uses the word "זה" are listed. If so, *Tosafos* continues, perhaps מחצית השקל should be on the list, since the *Torah* states: זה יתנו, from which we learn that Hashem showed Moshe a coin of fire to illustrate the object of the mitzvah? *Tosafos* concludes that Moshe had no difficulty with the concept of a מחצית השקל, but merely had to be shown what Hashem had in mind. Alternatively, Moshe's uncertainty was focused on how such a small sum could serve as a כופר נפש for the *Bnei Yisroel*. The *Midrash Tanchuma* (11) states that Moshe had several sources in *TaNach* where various sums of money are mentioned as the value of a man, from 30 *Shekel*, all the way up to a *Kikar* (1500 *Shekel*). However, Hashem told him: זה יתנו, half a *Shekel*, not any of those other amounts. Why? Some *Meforshim* explain that although the *Torah* states that מלקות is defined as 40 lashes, *Chazal* established that only 39 be administered, so as to ensure that no one would ever feel he had completely "paid" for his sin. The missing last lash would always weigh on his mind, preventing additional sins. Here too, Moshe understood that no one would ever believe that half a *Shekel* could be a sufficient כופר נפש, but that somber realization could itself serve as a כפרה.

QUESTION OF THE WEEK:

On what document, requiring a witness' signature, would a non-Jew be eligible to sign as a witness?

ANSWER TO LAST WEEK:

(Who may eat on *Motzai Shabbos* without *Maariv* or saying *Havdalah*?)

The *Shulchan Aruch* (י"ד 341:2) states that one who becomes an אינן (suffers a pre-burial death in the family) on *Shabbos* may eat *Motzai Shabbos* without davening *Maariv* or saying *Havdalah*.

DIN'S CORNER:

Although it is recommended that one stand during חזרת הש"ץ in order to concentrate better (and avoid talking), a person may sit after the ש"ץ completes the *brocho* הקדוש. However, he must later rise and remain standing during the saying of מודים דרבנן since one may not bow when one is sitting. An officially appointed *Gabbai* has the right to determine if the *minhag* of the *Tzibur* is to stand for חזרת הש"ץ (5:11 יחזה דעת).

DID YOU KNOW THAT

The Gemara (*Sanhedrin* 72b) derives from the words אין לו דמים, where אין לו דמים is the plural of דם, that if one kills a burglar in self-defense, he is פטור, both if it happened on a weekday or on *Shabbos*. The Gemara explains that even though *Beis Din* may not execute criminals on *Shabbos*, a defending homeowner is still פטור. The *Rambam* (גיבה 9:7) rules accordingly, that one is פטור for killing such a burglar, adding, that anyone (not only the homeowner) has רשות to step in and do so, on a weekday or on *Shabbos*, since the *Posuk* says: אין לו דמים. The גרי"ז suggests that the upshot of this *Rambam* is significant in a case where it was possible to rebuff the burglar by wounding him, but one still killed him. One would not have had רשות to do so, but one might perhaps still be פטור. However, why does the *Rambam* apply the *Drasha* that includes *Shabbos* to the רשות-to-kill aspect, rather than to the פטור aspect, like the Gemara does? The Gemara (*Yuma* 86a) derives from this case of מחתרת that נפש פקוח (life-threatening danger) permits one to desecrate *Shabbos*. (If one may kill to save a life, one may certainly be מחלל שבת to save a life) However, this might only be where one has no alternate means of saving the life. Thus, if the life can be saved by wounding the burglar, one may not kill him on *Shabbos*. This is similar to the case of a גואל הדם, who is permitted to kill the רוצח if he wanders out of the עיר מקלט, but not on *Shabbos*, since the *Posuk* there says: אין לו דם instead of דמים. Therefore, the *Rambam* applied the *Heter* on *Shabbos* only to the רשות one has to defend with deadly force, because one may only do so if there is no alternative. However, unlike the suggestion of the גרי"ז, if one killed a burglar on *Shabbos* when he could have wounded him, the *Rambam* may not have held him to be פטור.

A Lesson Can Be Learned From:

Two "friendly" competitors planned to attend an estate sale together. However, as they prepared to leave, they were asked to complete a *minyán* for *Mincha*. One of the businessmen stayed long enough for the *Kaddish* before *Shemona Esrei* and then hurried after his friend, but by the time he got to the sale, all objects of value had been snatched up by his competitor, leaving him only a few worn items, which he purchased. When he opened a frayed pillow to extract the feathers, he discovered a jewel hidden inside. He immediately brought the jewel to a dealer and sold it for 50 *Zehuvim* (gold coins). Later, when he told his wife the story, she expressed distrust for the appraisal and insisted that he return the money to the dealer and get his jewel back. The man was uncomfortable reneging on the deal, but was equally uneasy about what to tell his wife. He decided to ask the *Ben Ish Chai* what to do. The *Rav* told him that the Gemara (*Bava Kamma* 91b) places a value of 10 *Zehuvim* on every mitzvah. Since he had answered אמן 5 times in the חצי קדיש, his reward was quite appropriately 5x10, or 50 *Zehuvim*. The man joyously informed his wife that the jewel's appraised value had been exact.

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

This issue is dedicated:
 לז"נ פערל ב"ר יצחק הלוי