



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:32	5:42				9:18
Shabbos		5:32	4:30	5:15	9:00	9:17
Sunday		5:45	6:15		7:30	9:16

IMPORTANCE OF

The Gemara (Berachos 20b) states that the מלאכי השרת asked Hashem: "Since it says in your Torah ... אשר לא ישא פנים (that Hashem shows no favoritism), how then can you show Bnei Yisroel extra favor, as the Posuk says: ישא ד' פניו אליך?" Hashem replied that He could not deprive them of His special favor, since the Torah requires that one say Birchas HaMazon only after eating enough to be satiated. Yet, the Bnei Yisroel are extra-strict and are careful to say Birchas HaMazon even after eating as little as a כזית (an olive-size) or a כביצה (an egg-size) of bread. Thus, by giving a little extra to the mitzvah, we become deserving of Hashem's נשיאת פנים. However, in the mitzvah of Machatzis HaShekel, since the Torah states that one may not give more than 1/2 of a Shekel to the Beis HaMikdash as their combined donation, or one person gave a full Shekel and received 1/2 a Shekel back in change, they would be required to donate an additional coin called a Kalbon to הקדש. The Kalbon was the commission they would have had to pay a money-changer if they had gone to him at first to change the Shekel into 2 half-Shekels. The Belzer Rebbe (R' Yehoshua) explains that in this way, it was possible for the Bnei Yisroel to fulfill the mitzvah of Machatzis HaShekel with a little extra - by always tendering a full Shekel and paying the additional Kalbon. A special פיוט said during the Musaf of Parshas Shekalim includes: ושקל אשה בבית נכון ונשא - and I will raise a Shekel in a proper and exalted house. Why a Shekel? it should be 1/2 a Shekel! However these words follow a previous verse: אור פניך עלינו אדון נשא (נסה), asking Hashem to raise the light of his visage over us, viz., show us favor. Why may we ask for special favor? Because we gave a full Shekel.

QUESTION OF THE WEEK:

When would the front tip of one's foot be required to remain within 1/2 אמה of the back tip of his other foot?

ANSWER TO LAST WEEK:

(What may be done for pay, but not for free?)
In משב דבר (2:32), the Netziv ruled that according to Rashi & Rambam, one may not arrange a Shidduch between עוברי עבירה (sinners), unless it is his/her livelihood to do so.

DIN'S CORNER:

When the Sefer Torah is being put away after Krias HaTorah, the מגביה (person who lifted it from the Bimah), the גולל (person who rolled and tied it) and all those along the path taken to return it to the Aron HaKodesh must escort the Sefer until it reaches the area in front of the Aron. The Tzibur may not leave the Shul before the Sefer Torah is put away. (Shulchan Aruch א"ח 149:1)

DID YOU KNOW THAT

The Gemara (Bava Basra 172a) states that if there are two men in one city with the same name and father's name (e.g. יוסף בן שמעון) they are not permitted to make a claim against the other based on a שטר (document), since it wouldn't be clear who owes whom. If they wish to do business, the Gemara says "ישלשו", which means they must add a third generation (e.g. a grandfather's name) to identify them, such as יוסף בן שמעון בן יעקב. If even the grandfather's name is the same for both, they should add a סימן (sign) such as יוסף בן שמעון בן יעקב שהוא גוף (who is short) or לבן (who is fair-complexioned) etc.. If even this does not sufficiently distinguish them, they should write הכתר or ישראל. One might suggest that for this reason, the Torah describes the architect of the Mishkan as: בצלאל בן אורי בן חור למטה יהודה, since there may have been more than one בצלאל בן אורי among the Bnei Yisroel and perhaps they both had a grandfather named חור. However, even if this were so, why would the extended lineage be mentioned in ויקהל where Moshe presents Betzalel to the Bnei Yisroel? It might have been necessary when Hashem told Moshe whom to choose, in כי תשא, to distinguish him from other Betzalels. However, Moshe had now identified him and didn't need the extra description. The גרש כרמל notes that Rashi comments in ויקהל how Chur was the son of Miriam (and therefore the nephew of Moshe). As such, Bnei Yisroel could have suspected that Moshe only heard בצלאל בן אורי from Hashem and chose his nephew from the list of Betzalels. Therefore, the Posuk tells us that Moshe announced: ... ראו קרא ד' בשם בצלאל - that Hashem told him specifically whom to choose, using Chur and the tribe of Yehudah to describe him.

A Lesson Can Be Learned From:

R' Shneur Kotler, Rosh Yeshiva of Beis Medrash Govoha in Lakewood, was, as one can imagine, constantly swamped with wedding invitations from his Talmidim. Often he would have to be driven in from Lakewood to New York, several times a week to attend Chasunahs. One time, he told the bochur who was driving him that he had to return to Lakewood immediately after the Chupah. The bochur said he would be ready and was standing near the door as soon as the Chupah ended. R' Shneur came over to him and said he would be delayed a few minutes. The bochur watched as R' Shneur seemed to stand around, not doing very much, saying Mazel Tov to the Mechutanim and others, until after about 20 minutes he came to the bochur and said "Now we can go". The bochur was curious and asked R' Shneur why he had seemingly wasted 20 minutes if he had to get back to Lakewood in a hurry. R' Shneur replied: "I was not given a כיבוד at the Chupah. Had I left immediately, the Mechutanim might have felt that I was upset. How could I allow their Simchah to be disturbed? So I stayed and spoke to them a while."

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