



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:40	5:52				9:11
Shabbos		5:40	4:30	5:20	9:00	9:10
Sunday		5:50	6:15		7:30	9:09

IMPORTANCE OF

The Gemara (*Berachos* 32b) states that the original חסידים (pious ones) would wait an hour before *davening*, spend an hour *davening* and wait another hour after *davening*. The Gemara asks: if they spend 9 hours a day involved with תפילה, how will they preserve their *Torah*; how will they earn a livelihood? The Gemara answers: since they are חסידים, their *Torah* is preserved for them and their labor is blessed. The *Meforshim* ask, does not the Gemara (*Pesachim* 64b) state: אין סומכין על הנס - one may not depend on a miracle? How then could the חסידים take away so much time from *Torah* study, relying that they would retain their *Torah* miraculously? Rav Papa asked Abaye why the earlier generations merited to benefit from miracles, while their generation did not. Abaye explained that it was because the earlier generations were willing to be מוסר נפש. As such, the earlier generations were permitted to rely that a נס would preserve their *Torah*, since miracles regularly occurred to them. The Gemara (*Shekalim* 18a) describes how Shlomo HaMelech deposited 1,000 *Kikar* of gold in a furnace in order to produce 1 *Kikar* of pure gold for the *Beis HaMikdash*. Yet, Moshe was able to produce all the gold for an entire משכן with all its כלים from under 30 *Kikar* of donated gold. This miraculous nature of the נדבות to the משכן explains why the *Midrash* says that when Moshe saw he had material left over after the משכן was completed, he asked Hashem what to do with it and was told to build a משכן לעדות, which some *Meforshim* define as a *Beis HaMidrash*. Why was it necessary to build it from leftover נדבות? So that the *Torah* studied there would benefit from the miraculous nature of the נדבות המשכן and thus be preserved.

QUESTION OF THE WEEK:

What food would a person not be permitted to eat alone, but he would be permitted to eat it with someone else?

ANSWER TO LAST WEEK:

(When must one keep his feet within 1/2 an *Amah* apart?)

The *Mishna Berurah* (301:3) explains that one's foot is (on average) 1/2 *Amah* in length. Since one may not take a step larger than an *Amah* on *Shabbos*, he must always keep his feet within 1/2 *Amah* of each other.

DIN'S CORNER:

It is recommended that one fast on a day upon which tragedy befell our ancestors. These days are listed in the *Shulchan Aruch* (580:2). There is a *Machlokes* over how those who are accustomed to fast on one of them - the 7th of Adar (Moshe Rabbeinu's *Yahrzeit*), should do so in a leap year. *Yechave Daas* (1:83) rules that Moshe could not have been נפטר in Adar I, and therefore, one fasts in Adar II.

DID YOU KNOW THAT

The Gemara (*Yevamos* 16a) says that the *Chachomim* wished to verify if R' Dosa had ruled to permit *Yibum* (levirate marriage) with a צרת הבת (the co-wife of a *Yavam's* daughter) to his other brothers. R' Yehoshua said he would ask him. The *Chachomim* advised him to take R' Elazar b. Azaryah and R' Akiva along. When they arrived, R' Dosa (at R' Yehoshua's urging) asked first R' Elazar to sit, commenting on how he knew R' Elazar's father, and then asked R' Akiva to sit, commenting on how R' Akiva's fame had spread all over the world. The תורה לשמה (499) derives from here that in matters of honor, such as priority in receiving an *Aliyah* or in signing a document, the senior or greater *Talmid Chochom* must defer to one with greater *Yichus* (lineage), since we see that R' Elazar b. Azaryah, who traced his ancestry back to Ezra, was shown precedence over R' Akiva, who was by far his senior and a greater *Talmid Chochom*. However, the Gemara (*Berachos* 27b) describes how R' Gamliel was removed from his position as *Nasi* and when the *Chachomim* were considering candidates to replace him, R' Akiva's name came up earlier, before they finally considered and settled on R' Elazar b. Azaryah. Should not R' Elazar have been considered first? The answer is that the position of *Nasi* was not simply a position of honor but also required scholastic expertise. As such, the position had to be given to the greatest scholar available which is why R' Akiva was considered first. Throughout the planning and construction of the משכן, Betzalel's name, that of his father, grandfather and tribe are always mentioned first, followed by the names of Ahaliav, his father and tribe (but not his grandfather). R' Shimon Schwab ZT"L notes that Betzalel, descending from Chur and Yehudah, had greater *Yichus* than Ahaliav's tribe, Dan, which was the המצוות (last in camp formation). Though both were equally inexperienced architects, Betzalel is always named first.

A Lesson Can Be Learned From:

The *Beis HaLevi* was not fond of rich "Gevirim". When a woman came over to him at a public gathering with a troubling dream that her son became "Meshuga" (crazy), he told her not to worry; it simply meant he would become a *Gevir*. One of the *Gevirim* who overheard this, asked the *Beis HaLevi* why the Gemara (*Eruvin* 86a) says that Rebbi was מכבד rich people. The *Beis HaLevi* explained that if a poor man acts proud or stands up to a *Gevir*, he will be hounded. However, a *Gevir* can do what he wishes to the poor, without consequence. Rebbi states in the *Mishna* (*Bava Kamma* 87a) that a deaf mute, a fool and a minor are פטור if they injure others, while one who injures them is חייב. Why didn't Rebbi also mention a *Gevir*, who apparently gets away with the same thing? Because רבי מכבד עשירים, showing respect to *Gevirim* by not including them with the חרש שוטה וקטן.

P.S. *Sholosh Seudos* sponsored this week by the Schmerhold family.