



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:28	5:38				9:21
Shabbos		5:28	4:15	5:15	9:00	9:20
Sunday		5:40	6:15		7:55	9:19

IMPORTANCE OF ...

The *Midrash Tanchuma* (11) states that when Moshe heard that the *Bnei Yisroel* were going to donate money as **כופר נפשו** (to atone and redeem oneself), he assumed it would be a significant amount. R' Yochanan held that it should be derived from the lying husband (**מוציא שם רע**) who was obligated to pay 100 pieces of silver, since the *Bnei Yisroel* transgressed **שם רע** by describing the *Eigel* as - **אלה אלוקיך ישראל**. Resh Lakish held it should be derived from the rapist, who paid 50 pieces of silver and R' Yosi b. Simon held it should be derived from the ox who killed a slave, where its owner must pay 30 *Shekalim*. Yet, *Hashem* pointed to the half *Shekel* and said "זה יתנו" - this is what they should give. Why was it not as Moshe imagined? The *Gemara* (*Berachos* 7a) states that one moment of self-discipline in one's heart is better than many lashes, because it is his own feelings of contrition that will bring about a change in his behavior. The *Divrei Yechezkel* says that this explains why the *Torah* stated: **ארבעים ינו**, defining *Malkus* as 40 lashes when in fact one receives only (a maximum of) 39. The impulses of regret and penitence serve a function as the 40th lash. The *Divrei Yoel* says that it is the same with regard to the **מרוצית השקל** and its function as **כופר נפשו**. Although Moshe felt that a substantial amount was warranted to effect a proper *Kaparah*, still *Hashem* required only 1/2 of a *Shekel* to evoke sentiments of humility and inadequacy. They knew that the donation was hardly sufficient to properly atone for them, and so they must improve their behavior.

QUESTION OF THE WEEK:

Under what circumstances would someone say *Yaaleh V'Yavo* in *Shemona Esrei* on *Rosh Chodesh*, and be required to repeat the *Shemona Esrei*, yet, if he did not say *Yaaleh V'Yavo*, he would not have to repeat *Shemona Esrei* ?

ANSWER TO LAST WEEK:

(Which letter is only found in *Musaf* ?)
The letter **ף** is not found in the regular *Shemona Esrei* because it is commonly found in the names of **מלאכי חבלה** (destroying angels) such as **אף, זעף, קצף, שצף, ננף, אגף, רשף**, and it is only found in *Musaf* because of the need to state **את מוסף יום**. (*Sefer Chasidim* 1154) For this reason, many are accustomed to say in *Musaf* (on *Rosh Chodesh*) **קף לכל צרותינו** instead of **סוף וקף**.

DIN'S CORNER:

One is obligated to object and warn against the commission of an *Aveirah* where to do so will not put one in danger. If the sinner knows he is sinning, even if he will not heed the warning, one must still warn him. If he is unaware that it is an *Aveirah* he should be told, but if it is clear he will not listen to the warning, it is better not to warn him, allowing him to remain a *Shogeg*. However, if the *Aveirah* is explicitly stated in the *Torah*, one must still object, even knowing that it will be futile. (*MB* 608:5-7)

DID YOU KNOW THAT ...

The *Gemara* (*Zevachim* 116b) states that *Ifra Hurmiz* (a gentile) sent an animal to be offered as a *Korban*. Rava instructed Rav Safra to offer it up on a *Bamah* (private altar), using new (unused) wood, since R' Elazar b. Shamua holds that just as the *Mizbeyach* cannot have been used for any other purpose, so too its firewood should never have been used for another purpose. Accordingly, the *Rema* (*אור"ח* 147:1) rules that one may not fashion a cover for the *Bimah* where the *Sefer Torah* will be read (or other *Tashmishei Kedusha*) from articles that had previously been used for other purposes. However, the *Chavos Yair* (161) was asked by a woman who had vowed during an illness to donate her apron to be used in the *Beis HaKnesses*, if it was preferable that her apron be used to cover the *Bimah*, or be used as a *Mantel* (cover) for the *Sefer Torah* itself. Bearing in mind that one should not make *Tashmishei Kedusha* from previously-used articles, the *Chavos Yair* was prepared to say that it would be worse to use it as a *Mantel*, which is so *Davuk* (connected) constantly to the *Sefer Torah*. However, since using it as a *Mantel* would require that the apron be taken apart and reassembled, the irreversible change "purifies" it, making it a better choice than a *Bimah* cover, which presumably would not require a change. As proof, the *Chavos Yair* notes that Moshe (at first) rejected the mirrors donated to the *Mishkan* by the women, even though he had no objection when they donated the **כומז** (a gold ornament worn privately). This is because to make use of this ornament required a physical change to the **כומז**, which would have to be melted down and reformed. The mirrors on the other hand, were going to be used as is. The lack of a change was what disturbed Moshe about the mirrors, making it difficult to accept them in light of their earlier use.

A Lesson Can Be Learned From:

A man came to his Rebbe and described his problem. It seems that every night, when his wife would put their children to bed, she would say parts of the standard *Krias Shema* with them. When she got up to **המלאך הגואל**, she would say: **המלאך הגואל אותי מכל**, pause a beat or two, and then continue: **רע יברך את הנערים**. The man was very disturbed by the implication that his children would be "blessed" with **רע**, and try as he might, he could not get his wife to change. The Rebbe assured the man he had nothing to worry about. "You know of course that the *Gemara* (*Shabbos* 119b) states that every Friday night, two *Malochim* (angels) – one good, one bad, accompany each man to his home. If they find everything in proper readiness, the good *Maloch* blesses the home that it should continue this good way and the bad *Maloch* is forced to answer *Amein*. If the opposite is true, the bad *Maloch* wishes that the home should continue this bad way and the good *Maloch* must answer *Amein*. What your wife is saying is that even the bad *Maloch*, the **רע**, should also be forced to bless your children".

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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