



	Candles	Mincha	DafYomi	Shiur	פרשת: שמות זק"ש Shachris
Friday	4:31	4:41	7:30		9:43
Shabbos		4:31	4:00	4:25	9:00 9:43
Sunday		4:45	9:00		7:45 9:43

## IMPORTANCE OF ....

The Gemara (*Berachos* 54b) states that four people must offer thanks to Hashem (in the form of a *Birchas Gomel*): travelers by sea, travelers through a wilderness, one who recovers from an illness and one who is released from prison (**בית האסורים**). The *Biur Halacha* (219:1) cites an opinion which says that the only prisoners that are obligated are those who were shackled with chains, as the *Posuk*: **אסירי עני וברזל** implies, but this is not brought anywhere as *Halachah*. In fact, the *Rosh* (*Pesachim* 10:30) notes the custom in France and Germany to bake the three *matzos* for the *Pesach Seder* from one עשרון (tenth of an *Ephah*) as a reminder of the *Lachmei Todah*, which was traditionally offered by those being released from prison. The *Meforshim* all agree that this is based on the position that when *Bnei Yisroel* left Egypt, they were obligated in *Birchas HaGomel*, even though they were not shackled in chains during their servitude. In fact, not only were they not shackled, they weren't even incarcerated, as the *Posuk* clearly says: **ויפץ העם בכל ארץ מצרים**, describing how they spread out all over Egypt in search of straw for bricks. Yet, the **שעבוד** was so oppressive as to constitute imprisonment, without any physical walls. The *B'Tzeil HaChochmah* (1:19) derived from here that those who survived the forced-labor work camps in Rumania, Transylvania and elsewhere during World War II, although technically they were not locked up, nevertheless, they would be obligated in *Birchas Gomel* no less than the freed residents of the other camps, who were surrounded by walls and barbed wire.

## QUESTION OF THE WEEK:

What place (*i.e.* location) is permitted and appropriate for some people to *daven* in, but not for others ?

## ANSWER TO LAST WEEK:

(How would improved Shul attendance Mon. & Thurs. affect *Halachah* ?)

The Gemara (*Gittin* 59b) states that a *Kohen* may not relinquish his right to the first *Aliyah* on *Shabbos* or *Yom Tov* when many people are in Shul, so as to avoid quarreling. However, on Monday or Thursday, since fewer people are in attendance, there is less chance of a quarrel, and therefore, a *Kohen* may give up his right. If Shul attendance should improve on Monday and Thursday to *Shabbos* levels, then the *Halacha* would be as it is for *Shabbos*. (See *Igros Moshe*, **אור"ח** 3:20)

## DIN'S CORNER:

If one received money intended for food and necessities, but instead spent it frivolously, if the condition was not specifically stated, the money need not be returned nor will any penalty incur for the misuse. Certainly where the donor is a parent giving money to the child, it is assumed by the parent that the child may spend some on "unapproved" things. Still, the child should ask the parent for *Mechilah* in such a case. (*Igros Moshe* **ח"מ** 1:88)

## DID YOU KNOW THAT ....

The Gemara (*Bava Basra* 133b) states that R' Yosi b. Yoezer donated a purse of gold coins to the *Beis HaMikdash*. R' Yosi's son found a jewel worth 13 purses of gold coins in a fish that he bought. When he offered to sell it to the treasurers of the *Beis HaMikdash*, they told him that they only had seven purses in the treasury. R' Yosi's son agreed to take the seven purses and donate the rest to the *Beis HaMikdash*. The treasurers wrote that R' Yosi donated one purse and his son donated six purses. The *Rashba* (1:581) derives from here that it was always proper to write down and publicize the names of those who donated to *Hekdesh*, so as to encourage others to do so as well. The *Midrash* (*Rus* 5:6) states that when one does a *mitzvah*, he should do it with a complete heart, for if Aharon had known that Hashem would write in the *Torah*: **וראך ושמה בלבו** (that Aharon would rejoice to see Moshe), Aharon would have gone out to greet Moshe with musical instruments. The *Pischei Teshuvah* (**י"ד** 249:3) cites a *P'sak* from the *Emunas Yisroel* (35) regarding a *Gabbai Tzedakah* who used a Shul's *Tzedakah* money to repair the Shul. Subsequently, a plaque was hung stating that the repairs were done at the instruction of the *Gabbai Tzedakah*. Years later, some members of the *Kehilah* objected to the plaque, arguing that the money wasn't his money and the work was not done by him. He admitted as much, but claimed he deserved credit for his time and effort. The *Emunas Yisroel* agreed with the *Kehilah*, stating that one has a right to "credit" only when he did something himself or financed it. A man once spearheaded an effort to build a new Shul on property that he donated for that purpose. As such, he was not satisfied to have a plaque put up in his honor, but rather he wished to have the Shul named for him. The *Chedvas Yaakov* (**ח"מ** 23) ruled that he was definitely deserving of a plaque, but to have the Shul named for him, would have required a pre-condition or prior agreement, of which there was none.

## A Lesson Can Be Learned From:

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened *Mincha* before the Chupah. The Chozeh's Shemona Esrei took an extraordinarily long time, which of course, piqued the curiosity of the Chasidim. Later, during the *Seudah*, the Chozeh explained to them that the Gemara (*Shabbos* 130a) states that there is no *Kesubah* (*i.e.* wedding) that does not involve some disagreement. The Gemara (*Sotah* 2a) also states that forty days before a child is conceived, the *Bas Kol* calls out: **בת פלוני לפלוני** – whose daughter will marry whom. At the same time, the *Bas Kol* also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the *Mechutanim* attempt to start the Chupah too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. "Since I sensed that the moment of my son's Chupah had not yet arrived, I prolonged my Shemona Esrei to take up the time, to avoid the need for *Machlokes*,

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