



	Candles	Mincha	DafYomi	Shiur	פרשת: אמור שוק"ש Shachris
Friday	7:48	6:50/7:58			9:16
Shabbos		7:40	6:30	7:20	9:00
Sunday		7:58	7:30		7:45

## IMPORTANCE OF ....

The *Gemara* (*Berachos* 35b) questions how the mandate to study *Torah* reconciles with the *Pesukim* dealing with agriculture. If *ואספת דגנך* implies that everyone must harvest a field, together with all the other labors that precede and follow it, when will they have time for *Torah* study? The *Gemara* answers that during a time when *Bnei Yisroel* do Hashem's will, their labor will be done by others, for them; when *Bnei Yisroel* do not do Hashem's will, not only will they have to do their own work, but they will have to do the work of others as well. The *Mayim Chaim* makes an interesting distinction based on this, pointing out that of the 5 places in the *Torah* where the concept of *Shabbos* is described, in only 3 of them is *Shabbos* referred to as *שבת שבתון*. In those three places (*Ki Sisa*, *VaYakhel* and *Emor*) the *Posuk* permits 6 days of labor using the word *תעשה* (or *יעשה*) with a *Tzairi* under the *ת*, which means "will be done". In the other two places – *Yisro* and *VaEschanan* (the *Aseres HaDibros*), *Shabbos* is not referred to as *שבת שבתון* and the *Posuk* speaks directly *ששת ימים תעבוד* - "you will work". The difference is that the two *Aseres HaDibros* are dealing with a time when *Bnei Yisroel* are not doing Hashem's will and as such, the *Posuk* tells them that they will work six days every week. The other three *Parshios* are speaking of a time when *Bnei Yisroel* are doing Hashem's will and therefore, the six days of work each week "will be done", but by others, on their behalf. As such, the *Bnei Yisroel* will experience a *Shabbos* of sorts all week long, since they themselves will do no labor. For this reason, *Shabbos* itself will have to be extra-special, thus warranting the title *שבת שבתון*.

## QUESTION OF THE WEEK:

When would someone be called up for an *Aliyah* and then remain standing next to the *Sefer Torah* for three *Aliyos*?

## ANSWER TO LAST WEEK:

(When should one not give *Tzedakah*?)

The *Gemara* (*Shekalim* 5:4) states that R' Chinana b. Papa was accused by evil demons of violating *Lo Sasig Gevul* when he would distribute *Tzedakah* at night, since the night "belongs to them". However, this would only apply when giving *Tzedakah* directly to a pauper. Putting money in a *Pushka* for later distribution would not be a problem.

## DIN'S CORNER:

On *Shabbos*, one may not fold a garment or tablecloth etc... on its original creases unless all of the following 5 conditions are present: 1) The folding must be necessary in order to use it that same day; 2) The article must be new and had never been washed; 3) It must be white; 4) There is no other such article available, even an inferior one; and 5) The article is folded by one person, alone, without placing it on a surface for assistance. (*Shemiras Shabbos K'Hilchaso* (1:15:44)

## DID YOU KNOW THAT ....

The *Gemara* (*Succah* 27a) states R' Eliezer's opinion that just as we derive from *ביום הראשון לכם ולקחתם* that one cannot fulfill the *mitzvah* of Lulav with another's Lulav, so too, one may not be *יוצא* the *mitzvah* of Succah with another's Succah. The *Gemara* (*ibid* 31a) relates that an elderly woman came before Rav Nachman on *Succos* and claimed that the *Reish Galusa* and all the Rabbonim with him were sitting in a Succah built with wood stolen from her by the *Reish Galusa's* servants. She demanded return of the wood but Rav Nachman ignored her. When she persisted, Rav Nachman ruled that she was not entitled to the wood but rather to the value of the wood. This was based on the rule of *תקנת מריש* which exempts a thief from being forced to dismantle a building in order to return a stolen beam built into it. Instead, to encourage him and make it easier for him to do *Teshuvah*, he need only pay for it. The *Moadim U'Zmanim* (6:63) records that the *Maskilim*, headed by Graetz the historian, used this incident to disparage *Chazal*, accusing them of insensitivity, favoritism and worse. R' Shlomo Zalman Pines undertook to rebut their claims by explaining Rav Nachman's behavior. The *Rashba* states that the *תקנת מריש* would only apply in this case where a claimant (the woman) demanded her wood **during** *Succos*. As such, the *Takanah* established that she could only receive money. However, if she made her claim **after** *Succos*, since the need for the wood no longer existed, the *Takanah* would not apply and she could then have the wood returned to her, as she wished. Therefore, Rav Nachman initially ignored her claim, hoping she would go away and come back after *Succos* when she would be able to get what she wanted. However, as she persisted, Rav Nachman had no choice but to judge her case immediately, awarding her only money.

## A Lesson Can Be Learned From:

When the Satmar Rebbe (R' Yoel Teitelbaum) came to Toronto in the 1950's, he received many visitors. Among them was the Taitcher Rav who told the Rebbe that he was busy trying to raise money to build a school for girls, and the Rebbe wished him *Hatzlacha*. When the Rebbe was prepared to leave Toronto, many people came to say goodbye on the last evening, and one of them was the Taitcher Rav. When the Rebbe saw him, he called him over and told him that he had a donation for the girls' school project, and that he should come by in the morning to pick it up. The next morning, the Taitcher Rav showed up and the Rebbe gave him a large envelope containing close to \$10,000. The Rebbe said: "I came to Toronto, also to collect money for a girls' school that I am building. This is all the money that I collected here. I am giving it to you because you will do with it what it was donated for. Toronto money should be used for a Toronto school. With Hashem's help I can collect the necessary money from other sources".

**P.S.** Sholosh Seudos sponsored by the Sternberg family. A Hartzlich Mazel Tov to the Greenfield family upon their daughter's engagement, and to the Grossman-Kin family upon their daughter's Chasunah.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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