



IMPORTANCE OF

The *Gemara* (*Yevamos* 102b) states that the man who would withdraw some of the ½ *Shekel* money from its special room in the *Beis HaMikdash* (to purchase *Korbanos*) was not permitted to wear a garment with a hem, or socks, to avoid suspicion of having hidden some *Shekels* on him in those places. Shoes were certainly not permitted, as shoes could not be worn anywhere in the *Azarah*. *Rashi* cites a *Posuk*: **מִי בִקֵּשׁ זֹאת מִדְּכֶם רְמוֹס חֲצָרִי** (ישעי' 1:12) as a source for this. The *Meforshim* ask why *Rashi* did not cite instead a *Posuk* in the *Torah* - של נעליך מעל רגליך - which is used by the *Gemara* (*Berachos* 62b) to prohibit disrespect for the *Har HaBayis* by such acts as spitting, wearing shoes or using it as a shortcut. Some suggest that של נעליך be limited to permissive, voluntary entry, as Moshe had approached the burning bush out of curiosity at the time. However, if one seeks to enter the *Azarah* for a *mitzvah*, perhaps he should be allowed to wear shoes, just as the *Gemara* also forbids one to use the *Har HaBayis* as a shortcut, but if he entered to *daven*, he may now depart any way he chooses. So too, although one should not wear shoes on the *Har HaBayis*, if he entered for a *mitzvah*, perhaps he should be allowed to keep his shoes on. However, the analogy is not accurate, since the *Issur* against shoes is *LeChatchila* - before entering, and applies to both non-*mitzvah* and *mitzvah* entries. Using the *Har HaBayis* as a shortcut after entering for a *mitzvah* is not the same, since he entered entirely with permission. It could be that של נעליך cannot be used as a general source because of its context - Hashem's presence. It might not necessarily extend to "lesser" situations such as the *Beis HaMikdash* or the *Har HaBayis* where the *Shechinah* may not have been present. Even the *Gemara* (*Berachos* 62b) only uses של נעליך to eliminate disrespectful activities - not to teach respect and appreciation of what is sacred. For that, the *Posuk*: **מִי בִקֵּשׁ זֹאת מִדְּכֶם** is needed.

QUESTION OF THE WEEK:

What is the difference between מזמור לדוד and מזמור לדוד ?

ANSWER TO LAST WEEK:

(Why do Jews *Shokol* ?)

The *Zohar* (*Bamidbar* p. 403) states that we see from the *Posuk*: **דָּ נֵר ד' נִשְׁמַת אִדָּם** that a Jewish *Neshamah* comes from a divine candle. Since a candle flickers, constantly moving while being nourished with oxygen, so too does a Jew's *Neshamah*, while being nourished with *Torah* and *Tefilah*.

DIN'S CORNER:

It is the *minhag* to knead dough in one's home in an amount sufficient to require that a portion of the dough be separated to fulfill the *mitzvah* of *Challah*, in order to bake *Challos* for *Shabbos* and *Yom Tov*. As this is an act of *Kavod* for *Shabbos* and *Yom Tov*, one should not change the custom. (*Rema* אור"ח 242:1) Those women who instead, purchase *Challos* from the baker, are lessening the *Kavod* of *Shabbos*. (*Biur Halacha*)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 34a) states that one who is asked to be *Shliach Tzibur* should initially refuse, implying that he does not consider himself worthy, and when asked a second time, should begin to stir, and when asked a third time should rise and go to the *Amud*. *Shulchan Aruch* (אור"ח 53:16) rules accordingly, adding that if the one asking is an **אדם גדול** (a great man), then the one being asked should not refuse at all. If so, how did Moshe refuse to accept Hashem's appointment as emissary to *Klal Yisroel* 3 times (לא איש דברים אנכי; והן לא יאמינו לי; מי אנכי כי אלך), and then continue to refuse the appointment, saying: **שלח נא ביד תשלח**? A situation arises occasionally where a parent offers some food to a child, and the child wants the parent to eat it, for the parent's good. May the child refuse to accept the food from the parent? The *Torah LiShmah* (275) ruled that the child may refuse initially, but if offered a second time, must accept. The *Midrash* offers an explanation for **מי אנכי**, suggesting that Moshe was asking Hashem what will become of His promise to Avrohom Avinu that **ונס את נוי אשר יעבודו** [דן אנכי] - how will Hashem fulfill the part of **אנכי** and redeem *Bnei Yisroel* from their bondage Himself, if He is trying to appoint Moshe to go "in His place"? As such, saying **מי אנכי** is akin to a child refusing food, wanting the parent to eat it, which is permitted. The *Ohr HaChaim HaKadosh* explains **והן לא יאמינו לי** as Moshe pointing out that *Bnei Yisroel* are obligated not to believe him, since a *Navi* must be brave, wise, rich and humble. As Yisro's shepherd, Moshe would hardly qualify as wealthy. *Rashi* points out that both statements: **שלח נא ביד תשלח** and **לא איש דברים אנכי** were attempts by Moshe to honor Aharon by getting him appointed instead. Thus, Moshe did not refuse out of any sense of unworthiness, but rather because he felt Hashem or Aharon were better candidates.

A Lesson Can Be Learned From:

Before R' Simcha Bunim of Pshischa became a Rebbe, he was a merchant, with a store. As a favor, he had allowed someone to deposit some "gray market" merchandise with him for a short time because the authorities had an eye on him. One day, R' Simcha Bunim's wife came running and fearfully told him that the police were about to enter their store in search of such merchandise. She asked him to quickly come up with an idea so that they could avoid being arrested over something like this. R' Simcha Bunim said okay, he would go into the next room for a while. Relying on his expected help, his wife went back to the store and stood there as the police completed their search, finding nothing. She then returned to R' Simcha Bunim, whom she found in that room, concentrating on a difficult *Tosafos*. Suddenly he sat up and said "Baruch HaShem - it is correct". His wife asked him what he was doing and R' Simcha Bunim said: "Dovid HaMelech wrote (*Tehilim* 119:95): **לִי קוֹר רָשָׁעִים לֵאבֹדֵי עֲדוֹתֶיךָ אֲתַבּוֹן** [and] I will understand your laws. Baruch Hashem, because of the threat, I was able to finally understand this difficult *Tosafos*".

P.S. Sholosh Seudos sponsored by the Redlich family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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