



	Candles	Mincha	DafYomi	Shiur	פרשת: פקודי ש"ש Shachris
Friday	5:36	5:46			9:15
Shabbos		5:36	4:15	5:20	9:00 9:14
Sunday		5:45	6:20		7:55 9:13

IMPORTANCE OF

The *Mishna* (*Menachos* 45b) quotes Shimon b. Nanes who holds that although *Bnei Yisroel* must offer two lambs on *Shevuos* together with two loaves of bread (*Shtei HaLechem*), if they only had the lambs, the offering was still valid. After all, when the *Bnei Yisroel* were in the *Midbar*, they offered lambs without bread, since their "bread" consisted only of *Mon*. However, *Tosafos* asks, did not the *Bnei Yisroel* prepare *Lechem HaPanim* while in the *Midbar*, as the *Posuk* says: **וְאֵת לֶחֶם הַפָּנִים ... וַיִּבְיֵאוּ ?** How was that done without real bread ? The *Chedvas Yaakov* answers that they were able to mix the *Mon* with water and form a dough, from which to prepare *Lechem HaPanim* and the ingredients for *Menachos*. However, they could not prepare the *Shtei HaLechem* this way, since the *Shtei HaLechem* was specifically required to be made from *Chometz*, something that could be made only from the 5 grains, but not from *Mon*. The *Imrei Emes* asks, how could the *Lechem HaPanim*, which was required to remain on the *Shulchan* all week, be made from *Mon*, which was not permitted to remain uneaten, even over one night ? He answers that although the *Mon* certainly could not remain from one day to the next, the *Mon* that fell on Friday was permitted to remain into *Shabbos*. The *Sefas Emes* (father of the *Imrei Emes*) raised the possibility that once the restriction on leaving *Mon* overnight was lifted (for *Shabbos*), perhaps it was permitted to remain uneaten, even beyond *Shabbos*. As such, the *Lechem HaPanim* could be made from Friday's *Mon*, and be left on the *Shulchan* all week without incurring the *Issur* of **לא תותירו ממנו עד בקר**.

QUESTION OF THE WEEK:

Where would a woman who was validly divorced from her husband, then married another man who died or divorced her, be permitted to remarry her first husband ?

ANSWER TO LAST WEEK:

(Where would the *Din* regarding *Yaaleh V'Yavo* be opposite of what's expected ?) The *Rema* (או"ח 108:9) rules that if one did not *daven Mincha* on *Erev Rosh Chodesh*, he must *daven* two *Shemona Esreis* for the next *Maariv*, on *Rosh Chodesh*. If he says *Yaaleh V'Yavo* in the second one, he must *daven* over; if he does not say *Yaaleh V'Yavo* in the second one, he need not *daven* over.

DIN'S CORNER:

On *Shabbos* it is permitted to give comfort to a mourner (*Nichum Aveilim*) and also to visit the sick (*Bikur Cholim*). Since it is forbidden to cry on *Shabbos*, one should not say the sort of thing one customarily says to one who is sick, or to one who is an *Aveil*, but rather phrase his comforting words and good wishes with a prefatory disclaimer, such as **שבת היא מלזעוק** (one may not cry out on *Shabbos*) or **שבת היא מלנחם** (one may not comfort on *Shabbos*) but recovery/comfort should come soon. (MB 287:2-3)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 48b) states that the gemstones used in the *Choshen* were to remain: **מוסבת משבצת זהב במלאתם** - surrounded by gold settings in their wholeness. Thus, the names of *Bnei Yisroel* could not be engraved in them, as this would leave them un-whole and incomplete. The *Gemara* explains that ink was placed on the stones and the *Shamir* was guided over them, pressing the ink into place without losing any of the gem. R' Yehoshua Leib Diskin asks why the *Torah* did not say the word **במלאתם** when describing the gemstones of the *Ephod*, earlier in the *Parsha*. He distinguishes between the two sets of gems as follows: The *Posuk* states: **והאבנים על שמות בני ישראל הנה** - the stones were to be over the names of *Bnei Yisroel*. Should not the *Posuk* have said the opposite - the names of *Bnei Yisroel* were to be on the stones ? It must be that the names of *Bnei Yisroel* were etched on the bottoms of the gems, spelled in reverse, such that when one looked at the front of the gem, one could see the name through the stone from the bottom, in the correct order of spelling. This is indicated by the description of the engraving as **פתוחי חותם** - like that of a signet ring, which generally has its letters in reverse. As such, the visible parts of the stones were in fact over the names, which were on the bottom. Since the *Ephod* settings were more flexible than the *Choshen*'s, if the *Torah* had said **במלאתם** earlier for the *Ephod* I would assume it meant that the etching of the names be done when all the stones are already set in place. The *Torah* therefore stated **במלאתם** only for the *Choshen*, whose deep settings would have made it impossible to etch names when already set. As such, the derivation from **במלאתם** must be to require completeness. The *Har Tzvi* (או"ח 1:143) says that if one were to write words backwards on *Shabbos* on paper, it would be deemed **כלאחר יד** - done in a backhanded, un-ordinary way, and not be **כתיבה**. However, if one did so on glass, since it could be read the right way from the other side, it would be called **כתיבה**.

A Lesson Can Be Learned From:

R' Meir of Lublin was collecting money to support his Yeshiva and visited a wealthy man one afternoon. Nothing R' Meir said was having any effect on the would-be donor. In fact, the man seemed to be complaining to R' Meir that he had been having a restful nap when he heard the knock on his door, and that he had thoughtfully risen immediately so that R' Meir would not have to waste any time waiting for him. "If that is the case", R' Meir pointed out, "you should give me double the amount I am asking for. You certainly know that after the brocho: **המעביר שינה מעיני ותנומה מעפעפי** the *Tzibur* does not answer *Amein*. It is only after the brocho is fully completed with the words: **הגומל חסדים טובים לעמו ישראל** that we answer *Amein*. Why ? Because we are not overly impressed or concerned with the fact that someone had been sleeping. However, once that person shows us that he is also a **גומל חסדים טובים** - one who does acts of kindness for *Bnei Yisroel*, we gladly say *Amein* to that, and only then over the fact that he had been sleeping, since he has now properly awakened to a *D'var Mitzvah*."

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ יהודה לייב ב"ר אברהם יום טוב הלוי

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