



| | Candles | Mincha | DafYomi | Shiur | Shachris | פרשת: אומר | סזק"ש |
|---------|---------|-----------|---------|-------|----------|------------|-------|
| Friday | 7:46 | 6:50/7:56 | | | | | 9:17 |
| Shabbos | | 7:40 | 6:30 | 7:15 | 9:00 | | 9:17 |
| Sunday | | 8:00 | 7:30 | | 7:30 | | 9:16 |

IMPORTANCE OF

The *Mishna* (*Chagigah* 3:8) states that after *Yom Tov*, the *Keilim* (vessels) in the *Beis HaMikdash* required *Tevilah* to make them *Tahor* once again, after having been touched during *Yom Tov* by the unlearned *עמי הארץ*. We derive from the *Posuk* *על שלחן הטהר* that the miraculous *Lechem HaPanim* on the *Shulchan* were displayed during *Yom Tov* but announcements were made that unlearned *Kohanim* not touch the *Shulchan*. This extra care was due to the fact that it had to remain in place constantly with the *Lechem HaPanim* on it, as required by: *לחם פנים לפני תמיד*, which left no opportunity for *Tevilah*. The *Divrei Shaul* asks, since the *Halacha* permits the old *Lechem HaPanim* to be removed in the morning, the new ones to be put in place later in the evening and such a procedure still qualifies as "תמיד", would there not be ample time during that day to immerse even the *Shulchan*? He answers as follows: The *Gemara* (*Menachos* 99b) states that if a man said *Krias Shema* in the morning and evening, he has fulfilled *לא ימוש התורה מפיק* (i.e. he is deemed to be constantly learning *Torah*), but it is forbidden to teach this *Halacha* to the *עמי הארץ* for fear that they will lose respect for *Talmidei Chachomim* who really learn *Torah* constantly. Therefore, it was necessary to warn the *Kohanim* *עמי הארץ* not to touch the *Shulchan* with the explanation that the requirement of "תמיד" precluded the opportunity to be *טובל* it. For if the *עמי הארץ* were to understand that *תמיד* could still be fulfilled by *Lechem HaPanim* on the *Shulchan* in the morning and then later at night, they would also derive that *הגית בו יומם ולילה* could be fulfilled with *Krias Shema* in the morning and again at night, which is a lesson the *Gemara* does not wish them to learn.

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 12b) states that although one may not read to the light of a candle on *Shabbos*, for fear one might tilt the candle to improve the light, still, schoolchildren may read to such light on *Shabbos*, because the fear of their teacher will restrain them from doing anything with the candle. The *Tur* (275 א"ח) cites the *Baal HaTerumos* who states that based on this exception, it is permitted to read from the *Machzor* on *Yom Kippur* night to the light of a candle, because the fear of *Yom Kippur* will restrain anyone from adjusting the candle. The *Brisker Rav* was asked: we know that on *Yom Kippur* of a *Yovel* year, the *Shofar* is to be sounded. The *Rabanan* enacted a *Gezerah* after the *Beis HaMikdash* was destroyed, limiting the use of a *Shofar* on *Shabbos* or *Yom Kippur* to those places where a *Beis Din* existed, confident that one would not carry the *Shofar* through the *Reshus HaRabim* in the vicinity of *Beis Din*. However, after *Beis Dins* were no longer active, and the *Shofar* could no longer be blown on *Shabbos* or *Yom Kippur*, why could it not still be sounded on *Yom Kippur* of *Yovel*, since the fear of *Yom Kippur* would deter one from carrying it, just as it prevents one from adjusting a candle? He answered (*Kunteres HaMoadim* 18) that the fear of *Yom Kippur* only helps to prevent tilting of the candle where we see that *Shemirah* (guarding) is effective, as the *Shulchan Aruch* (275:3 א"ח) clearly permits one to read if he arranges for someone to watch him and prevent him from tilting it. Fear of *Yom Kippur* can serve that *Shemirah* function. However, nowhere do we find the *Gezerah* against *Shofar* on *Shabbos* or *Yom Kippur* mitigated by the presence of a *Shomer*. As such, fear of *Yom Kippur* can also not provide that service.

QUESTION OF THE WEEK:

During those seasons when the *minhag* is to refrain from reciting a *SheHechianu*, if one picked up a new fruit without thinking and said *Borei Pri HaEtz*, what should he do then?

ANSWER TO LAST WEEK:

(Where would one repeat *Maariv* on night #1 and #3 but not #2?)
Shulchan Aruch (126:4 א"ח) rules that if a *Shliach Tzibur* makes an error for which *Shemona Esrei* must normally be repeated, he need not do so, as it would burden the congregation and he will correct it in *Chazoras HaShatz*. *Mishna Berurah* adds that for *Maariv*, since there is no *Chazoras HaShatz*, he must repeat. The exception is Friday night, where he may rely on *ברכת מעין שבע*.

DIN'S CORNER:

At the conclusion of a meal, one must leave pieces of bread on the table until after *bentsching* as an indication of what the *ברכת המזון* was for and in order to provide a conduit for more *berachos* to manifest themselves in the house. Either pieces or a complete loaf is sufficient, but if either one is already present on the table, the other should not be added to it. (*MB* 180:4-5)

A Lesson Can Be Learned From:

The *Ostrovitzer Rebbe*, R' Meir Yechiel HaLevi, was the son of a baker who specialized in bagels. R' Meir Yechiel had a son who at a young age already showed signs that he would follow in his father's footsteps. The leaders of *Ostrovitz* were so proud of the young boy that they prepared a *Ksav Rabonus* (a written job offer for the position of *Rav*) for him, stating that if he developed into as great a *Gaon* as his father, that he would be their choice as *Rav*, after 120 years (i.e. the passing of his father). When someone showed the *Rebbe* this document, he commented: "During *Selichos*, we say *מי שענה לאברהם הוא יענו*. Where do we get the *Chutzpah* to expect *Hashem* to answer us because He answered *Avrohom*? *Avrohom* was one of our greatest *Tzadikim*! It must be that to merit *Hashem's ישועה*, *Avrohom* had to be a great *Tzadik*, descending as he did, from *Terach*. We however, who descend from *Avrohom*, need not be such great *Tzadikim* to merit a *ישועה*. It is the same with my son. I had to work hard to reach this position, as my father was a simple baker. My son, on the other hand, is the son of the *Ostrovitzer Rebbe*! He need not be such a *Gaon* to merit this position".

P.S. Sholosh Seudos sponsored this week by the Sorscher family. There will be a *Siyum* on *Maseches Gittin* at that time.