



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:03	6:50/8:13				9:11
Shabbos		7:55	6:45	7:45	9:00	9:10
Sunday		8:15	7:45		7:55	9:10

IMPORTANCE OF

The *Mishna* (*Menachos* 11:5) describes how the two stacks of *Lechem HaPanim* (6 breads in each pile) were placed side by side on the *Shulchan*, with a space of two *Tefachim* between stacks. This space was to allow air to flow between them, to prevent spoilage. Abba Shaul said that the two ladles of incense were also placed in that space. When the *Chachomim* questioned this, in light of the *Posuk* which says: ונתת על המערכת לבונה זכה (the incense should be placed on the stack), Abba Shaul replied that we see from: ועליו מטה מנשה, describing how Menashe was part of the *Degel* of Ephraim, that על can mean near - not necessarily on top. The *Tosfos Yom Tov* asks why Abba Shaul used this *Posuk* when there were *Pesukim* earlier that also illustrated this, such as ... ועליו מטה זכור regarding Yissachar and Shimon. He answers that when the *Posuk* begins with והחונים, the word עליו is necessary for the phrase (והחונים עליו) and as such, is not "free" to teach an alternative meaning. However, since regarding Menashe, the *Posuk* left out והחונים and said only ועליו, this makes it available for that lesson. *Tosafos* (*Bava Metzia* 124b) asks, if Eliyahu HaNavi was a *Kohen*, how was he able to resurrect the dead son of the Tzorfes woman without making himself טמא, as the *Posuk* says: ויתמדד על הילד (he stretched himself out over the boy)? *Tosafos* answers that Eliyahu knew he would be successful and therefore, it was a matter of *Pikuach Nefesh*. The *Radvaz* (6:2203) raises a question: if Eliyahu knew that his *Tefilos* would be successful, wouldn't that mean that there was no *Pikuach Nefesh*? Therefore, the *Radvaz* suggests that Eliyahu did in fact not make himself טמא, and that we derive from מטה מנשה ועליו מטה מנשה, and that we derive from מטה מנשה ועליו מטה מנשה, suggesting that Eliyahu merely stretched himself out near the boy, without actually touching him.

QUESTION OF THE WEEK:

In which *Posuk* from which *Parsha* do we find all the letters of the *Aleph-Beis*?

ANSWER TO LAST WEEK:

(Where would 2 foods combine and switch statuses of *Kashrus*?)

Meat, before being *kasher*ed with salt, may not be eaten. The salt, on the other hand, is perfectly kosher for eating. When one combines the meat with the *kashering* salt, a switch takes place. The meat now becomes kosher and the bloody salt - *Assur*.

DIN'S CORNER:

It is permitted to ask a merchant for food on *Shabbos* or *Yom Tov* and the recipient will be obligated to pay for it afterwards. This is to encourage merchants to be considerate and thereby ensure that recipients will not be deprived of *Oneg* or *Simcha*. We are not concerned that the merchant might be tempted to write down the charges. One's request for the necessary food should be phrased as "give me" rather than "lend me". (MB 525:2-3)

DID YOU KNOW THAT

The *Gemara* (*Succah* 31a) states that R' Yehudah permits the use of a dried-out *Lulav*, since the *Torah* requires *Hadar* only for the *Esrog*. The *Rabanan* disagree, using a *Hekeish* (comparison) to require that a *Lulav* be held to the same standard as an *Esrog*. *Rashi* comments on R' Yehudah's reluctance to use such a *Hekeish*, adding that we may not create a *Hekeish* ourselves, without having had it passed down to us, ultimately from Har Sinai. The only one of the 13 *Midos* which we may use creatively ourselves, is the *Kal V'Chomer*. However, the *Gemara* (*Pesachim* 6b) states that the rule of אין מוקדם ומאוחר בתורה (an ordered series of *Torah Pesukim* is not necessarily chronological) only applies to a study of two distinct topics. Within one topic, on the other hand, order is absolute. For if not, how could we ever apply the rule of כלל ופרט וכלל, if the פרט and/or the כלל might not be in the proper sequence. If, as *Rashi* indicates, even a *Hekeish* would require a *Halachah L'Moshe MiSinai* to be valid, wouldn't we need a *Kabalah* for every פרט וכלל etc., which would certainly eliminate the problem of sequence and order? It must be therefore, since the *Gemara* saw fit to stress that sequences are reliable only within one topic, that not all the 13 *Midos* need a *Kabalah* to operate. The *Har Tzvi* (א"ח 1:43) notes that we may derive from: וידבר ד' אל משה במדבר סיני ... לאמר that the entire *Torah* was given to Moshe on Har Sinai, including that which would later take place. As a result, it may be safe to say that every *Hekeish* or other derivation came from Har Sinai, since it was based on words in the *Torah* that were transmitted to Moshe at Har Sinai. Thus, *Rashi* did not mean that every *Hekeish* was based on receipt of a specific *Halacha L'Moshe MiSinai* pertaining to it; just that its *Pesukim* basis was given at Sinai.

A Lesson Can Be Learned From:

A man came to the *Kotzker Rebbe* with a tale of woe and need, seeking advice and a *brocho*. The *Rebbe* advised him to have special *Kavanah* when saying: אנה ד' during *Hallel*. The man prepared himself well for the task and on the following *Rosh Chodesh*, he davened with proper concentration, but his fortunes did not improve. He decided to go back to the *Rebbe* and complain. When he finished his story, the *Rebbe* asked him again if he was careful to especially concentrate on 'אנה ד' and he answered that he was. Then the *Rebbe* asked him which 'אנה ד' he was saying with emphasis. The man replied: "Why, 'אנה ד' הושיעה נא, and 'אנה ד' הצליחה נא, of course". The *Rebbe* shook his head and growled at the man. "No! That's not the 'אנה ד' that I was referring to! I meant that you should say 'אנה ד' כי אני עבדיך with special concentration. First you must become a true 'עבד ד'. Only then will you be deserving of Hashem's assistance."

P.S. Sholosh Seudos sponsored this week by the Polin family to honor the *Yahrtzeit* of Mrs. Polin's grandparents. Congratulations to all graduating seniors and honorees, including Rivkie Sternberg, Valedictorian at Touro College of Manhattan, Women's Division.

This issue is dedicated by the Sternberg family:

לע"נ הרב שמואל ב"ר גדליה יוסף

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