



	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה שוק"ש Shachris
Friday	5:27	5:37	8:30		9:21
Shabbos		5:27	4:55		9:20
Sunday		5:40			8:00 9:20

IMPORTANCE OF

The *Gemara* (*Shabbos* 122b) states that the *Torah* permits the removal of a closet door from its socket on *Shabbos*, but not the reinsertion. As a door is considered to be a "utensil" (כלי), the rationale behind this ruling would seem to depend on whether the prohibitions of building and dismantling on *Shabbos* apply to utensils. Rava concludes that they do not, but reinserting the door would run afoul of the prohibition against *מכה בפטיש* – striking the final blow in a process. The question was raised in *אז נדברו* (7:28) if we derive all prohibited acts on *Shabbos* from the fact that they were performed as part of the *Mishkan's* functionality, why do we not also derive prohibitions against the building or disassembling of utensils on *Shabbos*, since such utensils as the *Aron*, *Menorah* and *Shulchan* were assembled regularly in the *Mishkan*? The *Eglei Tal* (*Pesicha* 15) asks why the act of squeezing oil out of olives on *Shabbos* is only a form of a *שד* derivative called *מפרק*. After all, didn't they need oil for the *Korban Mincha*? Squeezing should then be an *Av Melachah*, and in fact, this is the opinion of *Rav Hai Gaon*. However most of the *Rishonim* disagree, limiting the derivation of *Melachos* from the *Mishkan* to those acts associated with the physical *Mishkan* itself, and not including activities associated with any *Korbanos*. The *Gemara* (*Shabbos* 49b) states regarding some of the 39 *Melachos*: *הם זרעו ואתם לא תזרעו הם קצרו ואתם לא תקצרו* – they planted [for the *Mishkan*] you should not plant [on *Shabbos*]; they reaped, you should not reap. *Rashi* explains that the planting and reaping were to provide dyes for the wool and skins. Did they not need bread for the *Korban Todah* and the *Lechem HaPanim*, which would require planting and reaping? Yet, such an objective is not mentioned at all regarding these 2 *Melachos*. The same would presumably hold true regarding acts associated not with the *Mishkan* per se, but with the כלים of the *Mishkan*, and as such, *בנין וסתירה בכלים* on *Shabbos* remains un-prohibited by the *Torah*.

QUESTION OF THE WEEK:

Why, when someone drinks wine or spirits, is there an exchange of "L'Chaim" and a reply of "L'Chaim Tovim U-L'Shalom"?

ANSWER TO LAST WEEK:

(What place is appropriate for some to *daven*, but not others?)

The *Shulchan Aruch* (א"ח 90:5) rules that one should not *daven* in an open area, like a field, as one only experiences *אימת המלך* in an enclosed area. The *Kaf HaChaim* (*ibid* 28) states that if one had been miraculously saved from danger in that open area, he/she may *daven* there, despite its being a מקום פרוץ.

DIN'S CORNER:

When one says *Birchas HaMazon* over a cup of wine, he should receive the cup with two hands, from someone else who hands it to him with 2 hands. He then transfers it to the right hand, and once he starts *bentching*, he should be careful not to allow his left hand to touch the cup. (see *Piskei Teshuvos* 183:9)

DID YOU KNOW THAT

The *Mishna* (*Menachos* 99b) describes how eight *Kohanim* were required to complete the weekly *Lechem HaPanim* process – two *Kohanim* to remove the twelve loaves, two to remove the two spoons of incense; two *Kohanim* to bring in the new loaves, and two to bring in the new spoons. According to the *Chachomim*, as each outgoing object was removed, an incoming one slid into its place, to fulfill the *Torah's* statement: *לחם הפנים לפני תמיד* – the *Lechem HaPanim* was to be before Hashem continuously. R' Yosi disagrees, interpreting *תמיד* in a daily sense, requiring only that there be *Lechem HaPanim* on the *Shulchan* every day and night. However this did not mean that the weekly replacement be so carefully choreographed. As long as the existing loaves were removed sometime on *Shabbos*, and the new loaves were placed on the *Shulchan* that same day, the requirements of *תמיד* were fulfilled. The *Gemara* (*Megilah* 21a) states that the general rule: *דבר שמצותו ביום כשר כל היום* (any *mitzvah* to be performed by day may be fulfilled all day) includes *ביכין וסילוק ביכין* – arranging of the [incense] spoons and removal of the spoons, in accordance with the opinion of R' Yosi, who says that the *Kohanim* may remove the old ones in the morning, and arrange the new ones in the late afternoon, as long as the *Shulchan* is not left empty overnight. The *Meforshim* question why the practical implementation of this rule necessarily points only to R' Yosi's opinion. Even according to the *Chachomim*, the removal and arranging of the loaves and spoons could be properly done anytime throughout the day, as long as they were both done together. Possibly, one could suggest that the *Gemara's* language: *סידור ביכין וסילוק ביכין* points to R' Yosi, since the *Gemara* could have said: *סילוק וסידור ביכין* (or better *סידור וסילוק ביכין*) which would have supported the removal/arranging combination envisioned by the *Chachomim*. Instead, the *Gemara* lists them as separate activities, placing first the arranging of the spoons, and then removal of the spoons, which is out of order, to imply the lack of concurrence, which only works according to R' Yosi.

A Lesson Can Be Learned From:

A pauper came to R' Shmelke of Nikelsburg early one morning for *Tzedakah*, but R' Shmelke had nothing to give him. When he opened a drawer he found his wife's wedding ring which he joyfully handed over. Later, when his wife discovered what he had done, she complained to him that it was a very valuable ring, whereupon R' Shmelke quickly ran after the *Shnorer* - not to get it back but to tell him that it was valuable and that he shouldn't let himself be fooled into selling it away too cheap. The following *Shabbos*, when R' Shmelke gave a *Drasha*, he recounted this story to the *Tzibur*, adding that this illustrates what *Chazal* meant in the *Gemara* (*Shabbos* 10b) which says that Hashem told Moshe that He has a "Matanah Tovah" (a good gift) in His house, and *Shabbos* is its name, which He wished to give to *Bnei Yisroel* – *לך והודיעם* – (go tell them). Hashem meant for Moshe to tell *Bnei Yisroel* what a fine and valuable gift is *Shabbos*, and that they should be careful not to "sell" the whole day away for some whiskey and a piece of *Kugel*.

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

This issue is dedicated:

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

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