



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:24	5:34	8:30			9:23
Shabbos		5:24	4:45		9:00	9:23
Sunday		5:34	6:00		8:00	9:22

IMPORTANCE OF

The *Gemara* (*Yoma* 75a) derives from: **הביאו אליו נדבה בבקר בבקר** that just as the *Bnei Yisroel* collected the *Mon* every morning, they also collected precious stones and pearls together with the *Mon* every morning. If so, why does *Rashi* say that the *Nesiim* donated the gems for the *Choshen* because everything had been donated already? Clearly, "everything" had not been, as the precious stones for the *Choshen* were still missing. But why had they not been donated from the precious stones everyone received every morning? Weren't **לאפוד ולחושן** also part of the original requirements listed? The *Gemara* (*ibid*) suggests an alternate meaning for: **והנשיאים הביאו את אבני מלואים** whereby **והנשיאים** means clouds, which carried in the precious stones, and which were delivered by the **נשיאים** – tribal heads. The *GRIZ* in *Parshas Terumah* states that there were 2 aspects to the *Mishkan* donations: 1) the voluntary **נדבת לב** of *Bnei Yisroel*; and 2) the obligation to sanctify the donations on behalf of the *Tzibur*, derived from **ויקחו**. As such, the precious stones may very well have been donated by *Bnei Yisroel* generally, or brought in after being transported by the clouds. The contribution of the *Nesiim* was to temporarily reclaim them and sanctify them on behalf of the *Tzibur* before having them placed in the *Choshen*. Although they provided a necessary function, *Chazal* have traditionally been critical of the *Nesiim* (written **והנשיאים** as a sign of disapproval) for not having been more proactive in donating. The *Gemara* (*Pesachim* 64b) states that the process of *Korban Pesach* was divided into 3 groups of 30 men each. The third (last) group was referred to as the lazy group. If the *Halacha* states that there must be three groups, inevitably one will be last. Still, just as the *Gemara* (*Kidushin* 82b) states: the world must have both perfumers and tanners – fortunate is he who is a perfumer, so too, 3 groups must exist for *Korban Pesach* – unfortunate are those who are in the 3rd group, as they will always be called lazy.

QUESTION OF THE WEEK:

Where do we encourage a *Kohen* to interact with a non-Jew even if doing so will make him *Tomay*?

ANSWER TO LAST WEEK:

(Why do we need a *Posuk* to "Pater" **ספק נפשות** - may we execute **מספק** !?)
Kovetz Shiurim answers that without a *Posuk*, a **ספק נפשות** would only be **פטור** by default, not **בדן**. The **נפקא מינה** would be where an ox might have killed a man, and we tie its fate to its owner's (כמיתת הבעלים כך מיתת השור). Without a *Posuk*, we would spare the owner **מספק**, but not the ox. With it, we can spare them both.

DIN'S CORNER:

When one enters a doctor's office or hospital to be healed, one should say the following *Tefilah* in order to focus one's **בטחון** in *Hashem*: **יהי"ר ... שיהא עסק זה לי לרפואה כי רופא חנם אתה**. After completing the treatment, one should say **ברוך רופא חולים** without **שם ומלכות**. When one sneezes and is wished **אסותא**, he should respond with **ברוך תהי' לישועתך קויתי ה'** and **ברוך תהי' (MB 230:6-7)**.

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 34a) states that women are not obligated in time-bound *mitzvos* such as *Succah*, *Lulav*, *Shofar*, *Tzitzis* and *Tefillin*, but are obligated in non-time-bound *mitzvos* such as *Mezuzah*, *Maakeh*, *Hashovas Aveidah* and *Shiluach HaKen*. *Tosafos* notes that [most of] these non-time-bound *mitzvos*, aside from their **עשה**, also have an associated **לאו**, and women are obligated in every **לאו** whether time-bound or not. As such, it seems strange that the *Beraisa* would use these examples to illustrate how women are obligated in non-time-bound *mitzvos*, as one could assume that the obligation is connected to the **לאו**! *Tosafos* answers that the **לאו** is not always applicable. For example, if a woman picked up a lost item or took the mother bird with full intent to perform the *mitzvah*, she has already avoided the **לאו** or **לא תקח האם** or **לא תוכל להתעלם** of the **לאו** *עשה* to complete the *mitzvah*, and since it is not time-bound, the *Beraisa* says she is obligated to do so. *Tosafos* then quotes *HoRav* R' Yosef from *Eretz Yisroel* who asks the following: The *Mishna* (*Shabbos* 24b) forbids one on *Yom Tov* to burn *Terumah* oil that became *Tomay*, because although it is a *mitzvah* to burn such desanctified *Terumah*, the *mitzvah* cannot override *Yom Tov*, which has both an **עשה** (**שבת שבתון**) and a **לאו** (**לא תעשה כל מלאכה**). R' Yosef asks, since women are not obligated in the **עשה** of *Yom Tov* (it's time-bound), they are left only with the **לאו**. Should not the *mitzvah* of burning *Tomay Terumah* override that **לאו**, allowing women to burn *Tomay Terumah* on *Yom Tov*? He answers that a **לאו** which accompanies an **עשה** is stronger than other **לאוין**, even if under the circumstances the **עשה** is not applicable. Such a **לאו** cannot be overridden by an **עשה**. Thus, the **לאו** of *Yom Tov* is sufficient by itself to prohibit women from burning *Tomay Terumah* on *Yom Tov*. The *Makri Dardaki* suggests that this may explain why the *Pesukim* dealing with the establishment of the *Mishkan* focus separately on women in several places. Building the *Mishkan* was prohibited on *Shabbos* because *Shabbos* has an **עשה** and a **לאו**. But since women are not obligated in the **עשה** of *Shabbos*, perhaps they should be permitted to continue building the *Mishkan* on *Shabbos* too, because **עשה דוחה לא תעשה**. For this reason, the *Pesukim* cite women separately (**איש ואשה אל יעשו**) because the **לאו** of *Shabbos* is stronger, prohibiting them as well.

A Lesson Can Be Learned From:

The Gorlitzer Rav (son of the Divrei Chaim) helped a certain poor man in several areas, giving him money and whatever other forms of assistance he required. After a while, the poor man was able to make a living and eventually, he became a successful businessman. Together with his wealth, however, he quickly lost his gratitude and appreciation, becoming tightfisted and impatient. Even the Gorlitzer suffered at his hand. Once, after yet another unfortunate meeting with the newly affluent businessman, the Gorlitzer was heard to have said how *Chazal* stated in *Pirkei Avos*: **קנה לך חבר** (acquire for yourself a friend) to which people added "Pay for a friend, because an enemy you can get for free". "However it seems that in my case", the Gorlitzer added, "it was necessary for me to spend good money on acquiring an enemy!"

P.S. Sholosh Seudos sponsored by the Davidson family L'ilui Nishmas R' Mordechai Zev b. Moshe Yaakov.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use