



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:29	5:39	8:30			9:20
Shabbos		5:29	5:00	5:20	9:00	9:19
Sunday		5:35	6:30		8:00	9:18

## IMPORTANCE OF ....

The *Mishna* (*Succah* 51a) states that on the second night of *Succos*, the *Kohanim* and *Leviim* went down to the *Ezras Nashim* and made a *Tikun Gadol*. The *Gemara* explains that they would build a balcony where the women would sit during the *Simchas Beis HaShoevah*, so as to minimize interaction leading to frivolity if the men and women would be in the same area. If so, every time the *Torah* required all *Bnei Yisroel* to gather *בהקהל*, such as the day after *Yom Kippur* (*Parshas VaYakhel*), or in the beginning of *Parshas Kedoshim*, or for *Hakhel* after *Shemita*, the same concern should have required similar arrangements. In fact, the *Ramban* (*ויקהל משה*) clearly describes how both men and women were to gather together, as they all donated to the *Mishkan*. The *Mishna Halachos* (14:24) suggests that where the *Shechinah* is already present, such as in the *Midbar* and in the first *Beis HaMikdash*, the *Yetzer HoRa* has no control, as is indicated by the *Posuk*: *ויבואו האנשים על הנשים* (see *Rashi*). The *Tzitz Eliezer* (13:79) points out that the *Torah* described various ornaments, *חח ונזם וטבעת וכומז*, worn and used by women, which were donated and which were used prominently in the building of the *Mishkan* and its *Keilim*. The *Kior* was constructed from the mirrors of women. Yet, there was no concern that such knowledge might lead to distraction or *Hirhur*. Accordingly, the *Tzitz Eliezer* ruled in favor of a woman who had donated a cover ("Mantel") for a *Sefer Torah*, with her own name embroidered on it. The *Shul* felt it was inappropriate to display her name this way. But the *Tzitz Eliezer* saw no question of propriety, but rather one of right – the right of any donor to see his/her name publicized. There is no evidence to support the theory that the sight of a woman's name embroidered on the *Mantel* could lead to *Hirhur*.

## QUESTION OF THE WEEK:

How might one *daven Shemona Esrei* differently on a day when *Tachanun* is not said ?

## ANSWER TO LAST WEEK:

(When would kosher wine become *Yayin Nesech* with no contact ?)

The *Tur* (י"ד 268) cites the *BaHaG* who says that since a *Ger* who renounces his conversion and no longer observes the *Torah* has the status of a *Mumar* (apostate), his wine is *Yayin Nesech*. The *Prisha* notes that the wine of every *Mumar* is *Nesech*. The *Chidush* here is that kosher wine owned by the *Ger* before he "renounced" also becomes *Nesech*, automatically. (*Taz* disagrees)

## DIN'S CORNER:

If for some unavoidable reason (*אוונס*) a *Tzibur* did not perform *Krias HaTorah* on a Monday or Thursday morning, they may not make up for it during *Mincha* on Monday (or Thursday) afternoon, unless: 1) Someone has *Yahrtzeit* that day, and he did not receive an *Aliyah* the previous *Shabbos*; 2) a boy became *Bar Mitzvah* that very day. If *Krias HaTorah* was missed *באוונס* on *Rosh Chodesh* morning, one may (without obligation) make it up at *Mincha*. (*B'Tzeil HaChochmah* 4:17)

## DID YOU KNOW THAT ....

The *Gemara* (*Succah* 9a) distinguishes between the requirement that *Tzitzis* threads be woven *לשמה* (specifically to be used for *Tzitzis*), while the walls and construction of a *Succah* need not be prepared *לשמה*. Since the *Posuk* says: *גדילים תעשה לך* (make fringes for yourself), we derive *לך לשם חובה* - that the *Tzitzis* must be made to fulfill the *mitzvah*. The *Gemara* asks, does not the *Torah* also say: *חג הסוכות תעשה לך*, which should also be expounded - *לך לשם חובה*, that the *Succah* be made to fulfill the *mitzvah* ? The *Gemara* answers that *חג הסוכות תעשה לך* is needed to teach something else, namely that one may not use a stolen *Succah*. Apparently, without the word *לך* being part of an "extra" *Posuk* (i.e. one that is not already used to teach something else), we cannot derive an obligation that something be made *לשמה*. As such, since the *Pesukim* dealing with the material used in the *Mishkan* never said *לך תכלת תעשה* or *לך ארגמן תעשה* but merely reported that: *וכל איש אשר נמצא אתו תכלת וארגמן ... הביאו* - whoever happened to have some blue or purple thread ... brought it [in], we may conclude that the thread used for the *Mishkan* and its *Keilim* did not have to be woven *לשמה*. However, the *Panim Yafos* citing the *Gemara* (*Menachos* 42b) points out that the process of dyeing the wool must be done *לשמה*, a requirement stated with regard to the *Kohen's* coat - *כליל תכלת*, and applied to *Tzitzis* etc.. as well. As such, the *Panim Yafos* characterizes the *Posuk* *וכל איש אשר נמצא אתו תכלת וארגמן* differently, suggesting that as a rule, donations to the *Mishkan* were brought in without having first sanctified them, so as to avoid any problem of usage (מעילה) on the way. The exception was the dyed wool, which had already been sanctified at the time of dyeing. Therefore, anyone with such blue or purple wool had no choice but to bring it in.

## A Lesson Can Be Learned From:

R' Yehoshua Heshel Levine was a Talmid of R' Eliyahu Kalisher, Av Beis Din in Kalish. There was much antagonism between R' Eliyahu and the Chasidim in Kalish, and one rash Chosid had the Chutzpah to throw a dead chicken through R' Eliyahu's window, with an attached tag which read: *לכלב תשליכון אותו*. A short time later, this Chosid lost his mind, and began wandering around, claiming to be the king of Poland. R' Yehoshua Heshel took an interest in this Chosid's condition, suggesting to him how to confirm his "royalty". That very day, there was to be a military parade in Kalish, to be attended by many important ministers. Surely he, the "king" should attend, and the honor shown to him would prove he was king. The Chosid listened and showed up at the parade just as one of the top generals did, mistaking the fuss to be for himself. Later, R' Yehoshua Heshel pointed out that the general's arrival defeated his proof, and suggested that he return. This time, when the soldiers began to honor him, he should proclaim loudly that they stop. When the Chosid did as suggested, one soldier took him aside and gave him a beating. Thinking that the Chosid finally realized the truth, R' Yehoshua Heshel was surprised to hear the Chosid explain that he was beaten only because *מלך שמחל על כבודו אין כבודו מחול* - a king may not waive royal respect. Since he had done so, he deserved to be beaten.

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

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