



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	5:35	5:45	8:30		9:15
Shabbos		5:35	5:00	9:00	9:14
Sunday		5:50		8:00	9:13

IMPORTANCE OF

The *Tosefta* (*Megilah* 2:10) states that rocks and beams that were originally chiseled for non-*Hekdesh* purposes may not later be used on the *Har HaBayis*. The *Rambam* (*Beit haBchira* 1:20) states that this includes rocks and beams prepared for a *Beis HaKnesses* which may then not be used for the *Har HaBayis*. This would imply that a *Beis HaKnesses* is considered *Hedyot* vis-à-vis the *Beis HaMikdash*, which means one must treat it not as an object of *Kedusha*, but rather with *Kavod* as a *mitzvah* object. However, the *Maasei LaMelech* (17) suggests the exact opposite, that the *Kedusha* of the *Beis HaKnesses* is greater, at least during the time of *Tefilah*, and for this reason, *Beis HaKnesses* stones and beams may not be used on the *Har HaBayis*. In any case, the *Rambam* states elsewhere (*Mei'ila* 8:4) that when building the *Beis HaMikdash*, one should not use rocks and beams that belong to *Hekdesh*, but rather plain *Hedyot* material, so as to avoid any potential problems created by risking inadvertent personal use of the material. Only once it is built, will it obtain *Kedusha* status. The *Ramban* and *Ohr HaChaim* derive from the *Pesukim* dealing with Aharon's *Bigdei Kehuna*: *ועשו בגדי קודש לאהרן אחיך*, that the garments must be fashioned *לשמה* (i.e. for Aharon, to serve in) but perhaps this is necessary only where the *Torah* says so explicitly. As no *Posuk* requires that a *Beis HaKnesses* be built *לשמה*, most *Poskim* assign it *Kedusha* only *MideRabonon*. The *Minchas Yitzchok* (7:8) goes further to distinguish that the *Ezras Noshim* has an even smaller level of *Kedusha*, compared to the main (men's) Shul within the *Beis HaKnesses*. As such, he was reluctant to permit the remodeling of the main Shul to add a gallery for women, where it would take up air space above the men and appropriate parts of windows that had always been part of the men's Shul, since it hadn't been built originally that way.

QUESTION OF THE WEEK:

On which day of Adar should one not make a *Chasunah* ?

ANSWER TO LAST WEEK:

(Why is there an exchange of *L'Chaim* & *L'Chaim Tovim U-L'Shalom* ?)

The *Likutei Pardes* says that *לחיים* is said when drinking because the first wine, drunk by Noach, brought about *קללה* (curse) in the world, so one wishes that this drink bring about life, and not anything negative. The *Chasam Sofer* notes that we are bidden always to respond with something more, but we should not respond with just *לחיים טובים* which in *Gematriya* equals *קללה*. Instead we add *ולשלום* to make it: *לחיים טובים ולשלום*.

DIN'S CORNER:

For purposes of *Matanos L'Evyonim*, one qualifies as a proper recipient if he does not have a regular income to support his usual household expenses, or his regular income does not cover those expenses, and he does not have assets to sell for that purpose. Also one who incurred overwhelming expenses, such as medical expenses, which he cannot pay. (see *Piskei Teshuvos* 694:2)

DID YOU KNOW THAT

The *Rambam* (*Milchim* 5:4) rules that if one does not fulfill the *mitzvah* of *החרם תחרים* to kill all members of the 7 Canaanite nations, he has transgressed *לא תחיה כל נשמה*. However, since Sancheriv mixed up the inhabitants of the entire region, their identity is unknown and he is *Potur*. In the next *Halacha*, the *Rambam* states that it is also a *mitzvah* to destroy Amalek, but here the *Rambam* does not mention the lack of identification caused by Sancheriv. The *GriZ* suggests that the term "Amalek" is not limited to the physical progeny of Eisav – Elifaz – Amalek, but extends even to those who are not descendants, if they rise up against *Klal Yisroel*. Yet, if an Amaleki should decide to "convert" from Amalek to another nation, it seems from the *Kesef Mishna* (*ibid* 6:4) that he would lose the Amaleki status. After all, when Shaul destroyed all of Amalek, sparing Agag as the last Amaleki, could Shaul have actually tracked down and killed every descendant of Amalek that might have moved away to a different country during the several hundred years since Amalek's post-*Yetzias Mitzrayim* attack ? It must be that membership in and identification with a nation is more dependent on joining and sharing ideology than on physical descendancy. The *Rambam* (*ibid* 10:8) rules that the descendants of Keturah were instructed to fulfill the *mitzvah* of *Bris Milah*, but because the descendants of Keturah became mixed in with the descendants of Yishmael, all descendants of Yishmael are now obligated. The *Shaagas Aryeh* (49) asks: what about Sancheriv's mix-up ? No one can be identified today as 100% Yishmael, so everyone should be *Potur*. However, if we define Yishmael as everyone who calls himself a Yishmaeli and identifies with Yishmaeli policies, then such a person becomes a Yishmaeli, and is obligated in *Bris Milah*.

A Lesson Can Be Learned From:

An elderly gentleman in Eretz Yisroel would regularly visit the bank every Thursday morning. On one such morning, he had the misfortune to be served by a young girl who was very immodestly dressed. It disturbed him to the extent that he felt compelled to reprimand her for her brazen lack of respect for the workplace and the customers who frequented the bank. The young lady did not take the criticism well and shot back that "you people think that you can impose your restrictions on everyone and tell us how to dress and how to behave". She informed him that if he didn't like the way she was dressed, he was free to wait for another teller. A week later, this bank clerk attended a wedding. Realizing that it was going to be a religious wedding, the words of the elderly customer came to mind, and she decided that she would wear a jacket over her "fancy" dress. When she got to the wedding, she did not regret her decision, but as the evening and the dancing wore on, she began to feel warm, and a little uncomfortable in the jacket. Resolving to stick to her decision, she opted to go outside for a breath of air rather than take off the jacket. While she was cooling off, the floor of the Versailles hall collapsed. Realizing that had she stayed inside she would have died, she looked up the elderly man's number and thanked him for saving her life.

P.S. Sholosh Seudos sponsored by the Miller & Tyberg families. Kiddush after davening sponsored by Yaakov Miller who has Yahrtzeit.

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

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