



IMPORTANCE OF

The Gemara (Arachin 6a) states that we do not accept donations or assistance from non-Jews to build the *Beis HaMikdash* because we fear the effect of their negative intentions. The *B'Tzeil HaChochmah* (3:41:4) writes that this would not apply to building a *Beis HaKnesses*, where the *Chachomim* were not as strict. Yet, it is certainly preferable to use only Jews and Jewish donations, as the *GRA* (in his preface to *Tikunei HaZohar*) states that if every facet of the *Beis HaKnesses'* building is done for the sake of *Kedushas Beis HaKnesses*, those who *daven* there may be assured that their thoughts will not wander during their *Tefilos*. The *Derech Moshe* (Day 5) describes how Hashem is able to repel all of the Satan's accusations against *Bnei Yisroel*, except one – the relative lack of decorum in the *Beis HaKnesses* versus the way gentiles (*LeHavdil*) behave when they worship. This is reflected in the *Posuk*: ילחם לכם ואתם תחרשו – Hashem will continue to fight for us if only we keep silent (תחרשו) in Shul. The *Mishna* (*Derech Eretz* 3) states that when R' Elazar ben Azariah was ill, his *Talmidim* came to visit and asked him how they could merit *Olam HaBa*. He told them to be careful in two areas: 1) "צאו והזהרו בכבוד חבריכם" (go out and be careful to respect your friends); and 2) "דעו לפני מי אתם עומדים להתפלל" (know before Whom you are standing to *daven*). The *Meforshim* explain the connection between these two pieces of advice, suggesting that צא (go out) teaches us that when people wish to show friendship and respect for each other, they should wait to go out (of the *Shul*) and show it there, not during *davening*.

QUESTION OF THE WEEK:

When would one be required to say a *brocho* because of the way he is sitting (i.e. but not if he was sitting a different way) ?

ANSWER TO LAST WEEK:

(When would we call up a non-Kohen for an *Aliyah* and not say אין כאן כהן?) The *Kitzur Shulchan Aruch* (23:10) rules that if a *Kohen* is in the middle of *Shema* or *Shemona Esrei* when the *Tzibur* begins *Krias HaTorah*, they need not wait for him to finish but a *Levi* or *Yisroel* should be called instead of him. However, since the *Kohen* is there, the words אין כאן כהן are not to be said.

DIN'S CORNER:

Once the sixth hour of the day has passed, there are certain activities which one may not begin, until after he has *davened Mincha*. These are: getting a haircut; entering a bathhouse to bathe or sweat; entering a tannery; entering a *Beis Din* for a case; sitting down to a meal, even a small one. Once the time for *Mincha* has arrived, one should not take an infant onto one's lap, for fear that his clothing will be soiled by the infant, creating the risk that changing clothing will cause him to miss the time to *daven Mincha*. (MB 232:5-11)

DID YOU KNOW THAT

The *Magen Avrohom* (א"ח 473:24) cites the opinion of the *MaHarib* who holds that the correct *Nusach* in the *Hagadah* is to say: כהא לחמא עניא rather than: הא לחמא עניא because although the matzah one points to at the *Seder* is not the matzah of *Mitzrayim*, still we find that the *Mon* put away for posterity in the jar was to provide: למען יראו את הלחם אשר האכלתי אתכם – so that you would see the bread that Hashem fed to you. Since the stored-away *Mon* was also not the exact bread that was fed (which was all eaten up), obviously a sample is equivalent. The *Magen Avraham* disagrees, since the stored-away *Mon* was in fact taken from the *Mon* given then by Hashem to be eaten, whereas the matzah we use at the *Seder* is recently baked. The *Chasam Sofer* (*Derashos* 2:261b) notes that the *Posuk* mentions במדבר בהוציא אתכם מארץ מצרים מארץ מצרים – He suggests that this is a *Remez* to the *Gemara* (*Kidushin* 38a) which establishes that for the first 30 days in the *Midbar*, the *Bnei Yisroel* ate cakes that they took with them from *Mitzrayim*, which also tasted like *Mon*. Thus, they enjoyed these *Mon*-like cakes בהוציא אתכם and then ate the real *Mon* במדבר. This may also illuminate *Rashi's* (16:32 לדרתיכם) reference to *Yirmiyahu* who showed *Bnei Yisroel* the container of *Mon*, suggesting that just as the *Dor HaMidbar* could be supported by Hashem's hand, so could they, and as such, they should learn more *Torah*. Did he mean that they should wait for *Mon* to fall from the sky ? The *Chasam Sofer* concludes that just as Hashem put a *brocho* into the cakes to taste like *Mon*, He could also put a *brocho* into their food to behave like *Mon*, where a small amount would expand after eaten. Thus, the symbol of the stored *Mon* reflected on all food, not just the *Mon*. As such, הא לחמא עניא also refers to all matzah and the *brocho* imbued in it by the *Kedusha* of the *Yom Tov*.

A Lesson Can Be Learned From:

In the home of R' Yisroel Abuchatzera (a.k.a. Baba Sali) many candles were kindled before Shabbos. R' Yisroel's position was similar to that of the *Chazon Ish*, who held that electricity should not be used in *Eretz Yisroel* over Shabbos. One Shabbos evening, just as the *Seudah* was about to commence, one of the many candles fell off the table and ignited the carpet it had fallen onto. As the carpet began to burn, everyone was afraid it would spread and eventually put the whole house in danger, so they began to evacuate. Only Baba Sali remained. He rose from his chair and walked over to the fire saying: "This far and no farther". The flame immediately died out and eventually disappeared. A *Rav* commented on this, making reference to a *Gemara* (*Shabbos* 119b) which says that fire has control over households, only when they are *Mechalelei Shabbos*, which was obviously not the situation here.

P.S. Mazel Tov and much Nachas to the Schmerhold family upon the birth of a daughter. Sholosh Seudos sponsored by the Gelb family.

This issue is dedicated by Yisroel Safrin and family:

In memory of R' Zisha Heschel זצ"ל

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