



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:37	5:47	8:30			9:13
Shabbos		1:45/5:37	5:00		9:00	9:12
Sunday		6:47	7:05		8:00	10:11

IMPORTANCE OF

The *Gemara* (*Gittin* 45b) excludes various people from being able to write the parchments for *Tefillin*, stating that only those obligated to wrap the *Tefillin* (around their arm) are eligible to write them. *Tosafos* quotes *Rabbeinu Tam* who therefore excludes women from making *Tzitzis* as well. If so, why are non-*Kohanim* permitted to make the *Bigdei Kehunah*, if they are not eligible to wear them? One possibility suggests that a non-*Kohen* man may make *Bigdei Kehunah* because he is of the same "type" (*i.e.* gender) as the *Kohanim* who wear them, whereas, since no women are obligated in *Tzitzis*, there is no basis to allow them to make *Tzitzis* for men. However, the *Pesikta Zutrassa* specifically derives from *בל חכמי לב* that women may also make the *Bigdei Kehunah*, despite being ineligible to wear them, against the opinion of *Rabbeinu Tam*. *HaDrash V'HaIyun* suggests that making *Tzitzis* is itself not a *mitzvah*, but only preparatory, so if women are not connected to the *mitzvah* itself, they have no role in its preparation. Making *Bigdei Kehuna*, on the other hand, is itself a *mitzvah*, and part of the group of *mitzvos* associated with building the *Mishkan* and the *Beis HaMikdash*, where the *Rambam* (*Beis HaBechirah* 1:12) states that women are also obligated to give of themselves and their money to assist in the effort, as derived from the *Posuk*: *וכל אשה חכמת לב בידיה טוו*. The *Meforshim* raise an issue regarding this obligation since the *Beis HaMikdash* may only be built by day, making it time-dependent, which should exempt women. The *Beis Yitzchok* (3 אר"ח) suggests that the women wove the curtains, which they were permitted to do at night as well. *HaDrash V'HaIyun* follows this with a novel approach, suggesting that where a *mitzvah* is generally time-dependent, but there are aspects of it which are not, then women may be obligated in the entire *mitzvah*, including the time-dependent aspects, because they must engage in it anyway. If they were obligated to weave curtains, they were obligated in it all.

QUESTION OF THE WEEK:

What part of *Shemona Esrei* must be repeated/fixated if one made a mistake in it during *Shacharis*, but not during *Mincha*?

ANSWER TO LAST WEEK:

(For which should one stand: *Chazoras HaShatz* or *Krias HaTorah*?)

The *Rema* (124:4 אר"ח) cites an opinion that one should stand for *Chazoras HaShatz*, and in (156:4 אר"ח) that *Machmirim* stand for *Krias HaTorah*. If one cannot stand for both, he should stand for *Chazoras HaShatz*, whose *חיוב* comes first, and since by listening it is as if one davened *Shemona Esrei* (see *MB*), he must stand.

DIN'S CORNER:

Once a poor person is living in a city for 30 days, he must be given enough flour to bake *matzos* for all *Pesach*. If he has not resided there yet for 30 days, he need not be given all the flour at once, but he has the right to daily support of 2 meals per weekday, and 3 meals on *Shabbos*. (*MB* 429:5)

DID YOU KNOW THAT

The *Gemara* (*Arachin* 31b) states that if 2 first-born lambs are born into one's flock in a leap year - one of them on the 15th day of Adar 1 and the other on the first day of Adar 2, then the latter will become one-year-old on Rosh Chodesh Adar of the next year (12 months later), while the former will become one-year-old on the 15th of Adar of the next year - 13 months later. Such first-born lambs must be offered/eaten within their first year, as the *Posuk* states: *תאכלנו שנה בשנה*. Why would such a disparity exist, requiring a year to extend out to 13 months? The *Ibn Ezra* notes on the words: *החודש הזה לכם* that the word *שנה* does not normally imply a collection of months. Instead, it refers to a cycle of 4 seasons, which repeats itself every 365 days - *שנה* which means to repeat. On the other hand, *חודש* refers to the 30 day lunar cycle, which renews itself (*חדש*) each month. The arrangement of 12 months within a solar year is thus fictitious, and is only an arbitrary division for convenience. The *Rambam* (*Kiddush HaChodesh* 1:1) derives from: *החודש הזה לכם ראש חדשים* that reference to "months" means lunar months, while reference to "years" means solar years, citing the *Posuk* *חודש האביב*. The combination of *חודש* and *אביב* - one referring to a lunar month and the other to a solar season, represents the mandate to keep the *חודש* of Nisan within the season of *אביב* by periodic additions of a second Adar. The Halachic method by which the lunar and solar are thus kept in synch, is according to the *Tashbetz* (2:250), the source of much scholarly praise from other nations of the world. As such, the one-year-old requirement established by *שנה בשנה* takes no notice of the number of lunar months that may exist within the solar year, but focuses instead on the calendar day within the year, as required by the words *שנה בשנה*.

A Lesson Can Be Learned From:

R' Yonasan Eibishutz was unfortunately challenged constantly by a priest who had the king's ear, and was forced to respond to theological arguments, which he fortunately had no problem rebutting. The frustrated priest, nonetheless, kept assuring the king that he was in fact correct, but that R' Yonasan was a skilled debater. He was confident that he could convince any other Jew of the validity of his position. The king instructed his servants to go out and bring in the first Jew they encountered. A few minutes later, they escorted Yankel, the local wagon driver, into the palace. With R' Yonasan watching from the corner, the priest began to promise Yankel that he would leave the palace a prosperous man, if only he would allow himself to have a little water poured over him, and would accept upon himself the religious sovereignty of the Trinity. Yankel, as soon as he understood what was being asked of him, began to repeat "No!". The priest then asked Yankel to explain why, hoping to best whatever theological arguments he came up with. Yankel was assured he could speak freely and he explained that it was because of the advice his father, also a wagon driver, gave him before he died. "My father said that if someone offered me a horse in exchange for mine, and asked me to give him some money besides, that I should consider the deal seriously. But if someone wished to give me a horse in exchange for nothing at all, and wished to pay me to boot, I should understand that there is something wrong with such a deal".

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

This issue is dedicated:

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

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