



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:07	7:00				9:10
Shabbos		1:45/8:02	7:30		9:00	9:10
Sunday		8:17	8:40		8:00	9:10

**IMPORTANCE OF ....**

The Gemara (Shevuos 15b) derives that the building of the Beis HaMikdash was to take place only by day, as is indicated in the Posuk: **וביום הקים את המשכן**, and the Rambam (בית הבחירה 1:12) rules accordingly. Since the Rambam adds that both men and women are bound to perform this mitzvah, many Acharonim ask why the women are obligated, if it is so clearly **זמן גרמא** – only applicable by day. The Kehilos Yaakov (Shevuos 10:2) and others explain that only the actual construction (הקים) was restricted to the day, while preparations, material collection, weaving and assembly of parts took place at night as well. Not every man was capable of participating in actual construction, and neither were the women. The **מעשי למלך** suggests that the rule exempting women from mitzvos that are **זמן גרמא** applies to mitzvos that do not have a makeup period, such as *Succah, Lulav, Shofar* etc... where if one missed it in its proper time, there is no **תשלומין**. Thus, if one did not wear *Tefillin* or *Tzitzis* one day, he can certainly wear them the next day, but that is a different mitzvah. By the same token, the mitzvah of *Milah* is not **זמן גרמא** because if the *Bris* was not performed on the eighth day, it can be performed any day going forward, as a **תשלומין** of the eighth day. The fact that a *Bris Milah* may only be conducted by day does not make it **זמן גרמא** if the opportunity for **תשלומין** exists. For this reason, the Torah stated that a *Bris* should be done **כאשר צויה אותו אלוקים** upon which we *darshen* **אותו ולא אותה** to exclude women. If such a *drasha* was needed, clearly **זמן גרמא** did not apply. The same theory applies to a *Pidyon HaBen* as well, where if the *Pidyon* were not performed at the proper time, it must be done at the first opportunity, and everyday going forward is deemed a **תשלומין**. Thus, each day that the *Beis HaMikdash* is not completed creates an opportunity for the next day, as a **תשלומין** of the first day.

**QUESTION OF THE WEEK:**

If a woman completes the study of a *Sefer of Tanach*, or all of *Tanach*, should she make a regular *Siyum*, as a man would ?

**ANSWER TO LAST WEEK:**

(What food, **אסור** to eat, may be served to one who doesn't know it's **אסור** ?) The (24) **חקקי לב** ruled that food, such as *Pas Akum*, which is forbidden to be eaten because of a *Gezeirah* to prevent social interaction leading **ח"ו** to intermarriage, is not forbidden where the person eating the food has no knowledge of its source, since the circumstances do not fall within the *Gezeirah's* purpose. **ע"ש**

**DIN'S CORNER:**

One who is in the middle of *Shemona Esrei (Shacharis, Musaf or Mincha)* when the *Shliach Tzibur* begins *Chazoras HaShatz*, may not interrupt his *Shemona Esrei* in order to join with the *Tzibur* to say *Kedusha*, but he must stop, listen and hear the *Kedusha* from the *Shliach Tzibur* and have *Kavanah* to be **יוצא**. Therefore, it is proper for the *Shliach Tzibur* to say the **entire Kedusha** out loud, waiting for the *Tzibur* to finish each section of *Kedusha* before repeating it, so as to allow all those who need to be **יוצא** that way to hear the entire *Kedusha*. (*Igros Moshe* אור"ח 3:4)

**DID YOU KNOW THAT ....**

The *Shulchan Aruch* (אור"ח 90:9) states that one must strive to *daven* in a *Beis HaKnesses* with a *Tzibur*. The *Magen Avrohom* notes that one should do so rather than to *daven* in one's home with a *minyan*, because of **ברוב עם הדרת מלך**, and the *Knesses HaGedolah* adds that one should do so despite the fact that the *Tzibur* in Shul may contain many sinners. So important is it, that in a situation where an imprisoned Jew was granted release for one day of his choosing, and he did not know which day to choose – should it be *Purim* to hear *Megilah*, or perhaps *Rosh HaShanah* to hear *Shofar*, etc..., the *Radvaz* (1:13) ruled that he should choose the very next day so that he could *daven* ASAP with a *minyan* and prevent that *mitzvah* from becoming "stale". The *Shulchan Aruch* (אור"ח 60:1) lists **אהבה רבה / אהבת עולם** as the second of the *Birchos Krias Shema*, and the *Magen Avrohom* finds a *Remez* in that *brocho* to the 6 **זכירות** that the Torah commands us to remember. He answers the question of why a special *Kriah* on *Parshas Zachor* is made to remember Amalek, when no such special *Kriah* was arranged for the **זכור** of the *Eigel* and of what happened to Miriam, describing them as a disgrace to *Bnei Yisroel*. **ע"ש** The *Machatzis HaShekel* elaborates, explaining that although one could be **יוצא** the **זכירת עמלק** when the *Parshios* of **בשלח** or **כי תצא** are read, *Chazal* wanted it to be read before *Purim*; *Chazal* made no such *Takanah* for the **זכירות** of the *Eigel* or of Miriam, leaving us no opportunity to be **יוצא** those **זכירות** other than on the *Shabbos* when the *Parshios* of **כי תשא** (*Eigel*) and **בהעלתך** (Miriam) are read. As such, a question arose regarding a man who needed to schedule surgery which would require that he be hospitalized over *Shabbos* and miss *Krias HaTorah*. His options were to miss either *Parshas Naso* or *Parshas BeHaaloscha*. Initially, based on the *Radvaz* (above), it would seem that he should "grab" the *Kriah* on *Parshas Naso*, which comes first. However, perhaps the *Radvaz's* ruling only applies to *mitzvos* whose obligation is personal. Since *Krias HaTorah* is a *Tzibur* obligation, and remembering what happened to Miriam is personal, perhaps he should sacrifice *Parshas Naso* in order to be present for *BeHaaloscha*. (**עיין חשוקי חמד ע"ז כב.**)

**A Lesson Can Be Learned From:**

When R' Meir Shapiro founded the Yeshivas Chachmei Lublin, he was asked to explain how his yeshiva differed from the ones previously established in Lithuania. He replied that there were once two bochurim, a misnagid and a chasid, who were studying together. When they came upon the Gemara (Succah 28a) which described how when R' Yonasan ben Uziel would study Torah, a bird flying over him would be consumed in fire, they both became immersed in thought. The misnagid asked the chasid what he was thinking and the chasid replied "I was thinking how holy R' Yonasan was and how strong were his powers of concentration. What were you thinking ?" The misnagid replied, "I was thinking, if the bird belonged to someone, would R' Yonasan have to pay for it ?" R' Meir concluded, "My yeshiva differs from the Lithuanian yeshivos in the same way".

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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