



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:44	5:54				9:23
Shabbos		5:44	4:45	5:35	9:00	9:24
Sunday		5:50			8:00	9:24

IMPORTANCE OF

The *Mishna* (*Zevachim* 89a) states the general rule regarding precedence that **כל התדיר מחברו קודם את חברו** - the more frequent of two activities goes first. The *Radvaz* (י"ד - א"ח 8:61) used this rule when asked if **ויכולו** should precede *Hallel* (in *Maariv*) where *Pesach* fell on Friday night. Since **ויכולו** was said every Friday night, it was certainly more frequent than the one-time-a-year *Hallel*. However, upon further reflection, the *Radvaz* concluded that the struggle between **תדיר** and **אינו תדיר** only engaged when both activities were otherwise equal - both a *mitzvah* or both not a *mitzvah*. Since recitation of *Hallel* was a *mitzvah* (preceded by a *brocho* - לקרא את ההלל) it should be said before **ויכולו** which was only a *minhag*. As such, one must wonder why on *Simchas Torah*, the *Maftir* is read after *Bereshis*. Not only is *Maftir* more frequently read (every *Shabbos* and *Yom Tov*), but it is also part of the **חובת היום** - the regular obligatory *Kriah*. The reading of *Bereshis* on the other hand, is merely a *minhag*, and should therefore follow the *Maftir*. The *Elya Rabba* (א"ח 669:10) points out that from here we see how concerned we must be with avoiding **קיטרוג** - the accusations of the Satan, who would argue that *Bnei Yisroel* finished the *Torah*, and are not starting over, if we read the *Maftir* first, before beginning *Bereshis*. The *Beis Yisroel* suggests that this may also explain why the "ברשות" recited for the *Chasan Bereshis* contains the phrase: **מהר עמוד עמוד** - hurry and rise, rise, whereas the "ברשות" recited for the *Chasan Torah* does not. It is because we must begin the *Torah* with *Bereshis* as soon as possible, so we urge the *Chasan Bereshis* not to "waste" time. The *Chasan Torah* is under no such pressure.

QUESTION OF THE WEEK:

When would someone say *Kadish* after doing something improperly, but skip the *Kadish*, if it was done properly ?

ANSWER TO LAST WEEK:

(When may one repeat a rebuke to a sinner ?)

The *Shulchan Aruch HaRav* (א"ח 608:6) states that if one gave rebuke to another (such as during *Yomim Noraim*) and the sinner expressed anger towards him for it, he should never rebuke him again for that sin, based on **אל תוכח לץ**.

DIN'S CORNER:

If a *Tzibur* begins *Mincha* late in the day and there may not be sufficient time to complete both the silent *Amidah* and the *Chazoras HaShatz*, the *Shliach Tzibur* may begin *Chazoras HaShatz* immediately after *Kadish*, and continue thru *Kedusha* until after **אתה קדוש**. If the *Tzibur* fears it may not have sufficient time to begin and complete the *Amidah* at that point, they should begin their own *Shemona Esrei* with the *Shliach Tzibur*, saying each word together, but try to have at least one person available to answer **אמן** to the *Shliach Tzibur*'s 3 *berachos*. (MB 124:10)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 61a) cites a *Machlokes* between Rav and Shmuel over the meaning of the words: **ויבן ד' אלוקים את הצלע** - Hashem built the side. One holds that the "side" refers to a woman, and that Hashem fashioned Adam as a double person - one male and one female. The other held that the "side" referred to a tail, which presumably, Adam had. The *Gemara* (*Yevamos* 61b) derives from: **לא טוב היות האדם לבדו** that it is *Assur* for a man to remain without a wife. Is it also *Assur* for a woman to remain unmarried ? The answer may depend on the above *Machlokes*. If Hashem made Adam as two people, then the expression of **לא טוב היות האדם לבדו** would refer to **האדם**, which included the woman part. If **הצלע** means a tail, then unmarried women would not find themselves in a prohibitive situation, since women had not yet been created when **לא טוב היות האדם לבדו** was said. The *Gemara* (*Kidushin* 41a) states that a woman may appoint an agent to accept *Kidushin* (betrothal) for her, but it is a greater *mitzvah* when she accepts the *Kidushin* herself. What *mitzvah* is it that she is performing? The *Ra'N* says that although she is not obligated in the *mitzvah* of **פרו ורבו**, still she fulfills a *mitzvah* by assisting her husband in his obligation to procreate. Apparently, the *Ra'N* does not hold that the woman was bound by an obligation not to remain unmarried. Is "assisting" important enough that she do it herself ? The *Gemara* (*ibid* 70a) describes how R' Yehudah found R' Nachman building a *Maakeh* (fence around the roof) and criticized him for publicly engaging in physical labor, something a community leader is not permitted to do. R' Nachman responded that he was only making a small piece of a fence. The *RaDaL* explains that building a *Maakeh* was a *mitzvah* that even a *Talmid Chochom* or other important personage may engage in. Thus, we see that a *mitzvah* (*Maakeh*) whose purpose is to protect others from danger, is important enough to allow a *Talmid Chochom* to engage in it himself, rather than to appoint an agent. A woman also serves to protect her husband from sin, and in this, we also say that the *mitzvah* is important enough that she should accept the *Kidushin* herself.

A Lesson Can Be Learned From:

There was once a *Kol Koreh* (petition) circulating among the Rabonim of Monsey and Spring Valley, seeking Rabbinic signatures in favor of implementing a certain *Chumra*. R' Noson Horowitz ZTL, Rav of Beis Yisroel in Monsey declined to sign the petition. A few days later, Rav Horowitz received a phone call from the *Vishnitzer Rebbe*, who asked that they meet. R' Noson readily agreed and presented himself before the *Rebbe*, who asked him why he had not signed the petition. R' Noson replied: "*Vishnitzer Rebbe*, since you are a *Rebbe* with *Chasidim*, you can easily state your position regarding this *Chumra*, and your *Chasidim* will comply without objection. I am a Rav of *Baalei Batim*, and if I sign this petition, my *Baalei Batyim* will demand to know 'Voo Shtait' (where is it written). Since I cannot show them where it is written, I cannot sign the petition".

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

This issue is dedicated:

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

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