



A Kehilas Prozdor Publication

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Friday

Candles

Mincha

DafYomi

Shiur

Shacharis

ש"ק

5:56

6:08

5:25

8:56

חג כשר ושמח Shabbos

5:45

4:45

9:00

8:55

Sunday

6:13

6:45

7:30

8:54

פרשת: צו - הגדול

IMPORTANCE OF

The Gemara (*Pesachim* 58b) derives from: וערך עליה העולה that the first *Korban* of the day must always be the קרבן תמיד. The *Mishna* (*Zevachim* 89a) derives from another *Posuk* that the תמיד must always precede the קרבן מוסף because it is תדיר - brought more often (everyday) than the מוסף. Accordingly, the *Shulchan Aruch* (או"ח 286:1) rules that *Shacharis*, which is based on the תמיד, must always precede *Musaf*. The *Rema* adds that if one *davened Musaf* before *Shacharis* he is still יוצא. The *Chofetz Chaim* (20) was asked what one should do if he arrived in *Shul* just before *Musaf*. Should he *daven Musaf* with the *Tzibur* and then go back to *Shacharis* later, or should he forgo *בציבור* תפלה for *Musaf* and *daven Shacharis* first because it is תדיר? R' Yitzchak Elchanan ruled that he should *daven Musaf* with the *Tzibur*. Since one is obligated to seek a *minyán* up to 4 *mil* away, the obvious importance of the quality of תפלה בציבור turns a "plain" *mitzvah* into a *mitzvah* that is מקודש ("extra" holy). Since the *Rambam* (תמידין 9:2) says that when one is asked to choose between a *mitzvah* that is תדיר and another that is מקודש he may choose whichever he wants, his choice should lean towards *בציבור* תפלה. However, *Igros Moshe* (או"ח 4:68) disagrees with the theory that performing a *mitzvah* (such as *davening*) with a *הידור* (such as with a *Tzibur*) turns it into a מקודש. Accordingly, R' Moshe ruled that one must forgo *בציבור* תפלה and *daven Shacharis* first because of תדיר. As proof, he cites the *Tur* (או"ח 286) which states that if on Yom Kippur, *Musaf* had not been started yet and it's already time for *Mincha*, then *Mincha* should precede *Musaf*. Although in practice, the *Rambam* holds that a *Tzibur* should not do so, the *Rosh* himself would *daven Musaf* alone before *Mincha* time arrived, so as to comply with תדיר.

QUESTION OF THE WEEK:

When would it be מותר to engage in a certain type of income-producing activity, but only if the income is spent for *Yom Tov*?

ANSWER TO LAST WEEK:

(When is שפתי תפתח ד' not said to begin the *Shacharis Shemona Esrei*?)

The *Mishna Berurah* (114:21) states that when one finished the *brocho* מוריד הגשם מחי' המתים without having properly said מוריד הטל, he must start *Shemona Esrei* over again, but need not begin from שפתי תפתח ד'.

DIN'S CORNER:

If one receives a visit on Pesach from a non-Jew who is carrying *Chometz* with him, he may allow the non-Jew to enter with the *Chometz* and he may allow him to eat the *Chometz* at his table, provided the Jew is not eating there at the same time, even if there is a separating tablecloth. Afterwards, he must clean away any crumbs and wash the table well, ensuring that the non-Jew took away any of the *Chometz* that was left. (MB 440:16-18)

DID YOU KNOW THAT

The Gemara (*Pesachim* 120b) states that according to R' Eliezer b. Azarya, one may only eat the *Korban Pesach* until midnight. R' Akiva disagrees, allowing it to be eaten all night. The *Mishna* (*Pesachim* 116a) lists the four "*Ma Nishtana*" questions, but leaves out the question regarding הסיבה (reclining). In order to explain why, the *Binyan Ariel* cites the *Mishna* (*Negaim* 13:9) which says that if one entered a building afflicted with a נגע, intending to eat something, מיטב ואוכל - he should recline and eat, because, as *Rashi* and the *Bartenura* explain, by reclining one eats faster and will be able to leave the building sooner. Therefore, the *Mishna* (*Pesachim* 116a) which lists the four questions to be asked by the son does not include a question regarding why we recline during the *Seder*, because the *Mishna* goes according to R' Eliezer. According to R' Eliezer, it's obvious why we are reclining - we must hurry in order to finish eating before midnight! However, our custom today follows the *Rambam* (קרבן פסח 8:15) who says that we may eat all night. Therefore, as there is no hurry, we rightly include a question regarding הסיבה, and introduce the reason of חירות to explain it.

A Lesson Can Be Learned From:

When R' Shimon Sofer assumed the position of Rav, Cracow was run by a committee of 7 powerful and well-connected aldermen (טובי העיר) who informed R' Shimon that he was responsible for Cracow's Halachic issues, and that he should leave the social and economic matters to them. R' Shimon, having trained under his father, the *Chasam Sofer*, could not allow such a lay group, several of whose members were not even *Shomer Shabbos* to control the city. During one of many heated controversies, R' Shimon found he had no recourse but to threaten one of the aldermen with *Cherem* (excommunication). Someone asked R' Shimon why he had to resort to such an ancient device as *Cherem*. As Cracow was a substantially observant community, why could not issues be put to a vote? Does not the *Torah* itself say: אחרי רבים להטות? R' Shimon replied: "Did you ever wonder why the רשע in the *Hagadah* has his teeth smitten? Do we ever find such a solution elsewhere? The answer is that the *Baal Hagadah* wishes to paint for us a picture of a Jewish community, which contains many traditional well-meaning Jews, and one רשע who seeks to destroy the *Torah's* institutions and influence. The majority may not side with him, but let's look at the majority. The best we have is the חכם who asks good questions, but obviously doesn't know very much; the תם is totally ignorant and the רשע just nods his head. They don't stand a chance against the wily and cunning רשע, so going after such a רוב does not apply. The only strategy is הקהה את שיניו - by any means possible!"

P.S. Sholosh Seudos sponsored this week by the Meckler family. A *Shabbos HaGadol Drasha* will be delivered בעזרת השם at that time, as will a *Drasha* for ladies, at 4:00 PM.

This issue is dedicated by the Elbaum family of Yerushalayim:

לז"ר חיים ארי' ב"ר ישראל הלוי - נפטר יט' ניסן - ג' חול המועד פסח

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As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

לז"נ פערל ב"ר יצחק הלוי