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PLEASANT RIDGE NEWSLETTER

בס"ד

A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: האזינו - שובה

	Candles	Mincha	DafYomi	Ladies Shachris		סזק"ש
Friday	6:24	6:34		Drasha		9:49
Shabbos		6:10	5:15	4:00	9:00	9:49
Sunday		6:30	8:30		7:45	9:49

א גמר חתימה טובה

IMPORTANCE OF ....

The *Gemara* (*Taanis* 16a) lists the following attributes to be sought in a *Shliach Tzibur* for fast-day *Tefilos*: He should 1) have small children but no money; 2) work in the field but his house is empty; 3) have had a respectable youth; 4) be humble; 5) be acceptable to the *Tzibur*; 6) have a sweet and pleasant voice; 7) be expert in *Tanach*, *Midrash* & *Halachos*; and 8) be fluent in the *Tefilos*. The *Gemara* asks: isn't "no money" the same as "house is empty" ? The *Gemara* answers that "house is empty" means that his house is empty of sin, which the *Rambam* (*Taanios* 4:4) understands to mean that the members of his household are not sinners. The *Gevuras Ari* asks, does it make sense for the *Gemara* to first insist on the integrity of the members of the *Shliach Tzibur*'s household, and then to require that the *Shliach Tzibur* himself have a good reputation ? The *Afarkasta D'Anya* (2:10) cites the *Gemara* (*Succah* 56b) which describes how the *Mishmar* of Bilgah was penalized after Bilgah's daughter Miriam married a Greek and made heretical statements about the *Avodah*. Abaye said that penalizing the whole *Mishmar* was justified, because she was only repeating what she heard from her parents. As such, it would be instructive to check the integrity of a *Shliach Tzibur*'s children first, in order to know what the father is like presently, before investigating his younger days. The *Be'er Heitev* (53:6) quotes *MaHaram Mintz* who says that the *Shliach Tzibur*'s clothing must be completely clean without a stain. The *Navi* says that Yehoshua *Kohen Gadol*'s clothing were filthy because his sons had married women inappropriate to the *Kehunah*. The *Posuk*: **וירא ד' וינאץ מכעס בניו ובנותיו** is a *Remez* to rejection based on sinful children. Although ideally one should not select a *Shliach Tzibur* with such children, still, if he has been in place for several years and is otherwise suitable, if his children have now strayed **רח"ל**, he need not be dismissed.

DID YOU KNOW THAT ....

R' Akiva Eiger (*Teshuvos* 24) states that a *minyan* was once convened in the room of a very sick man on *Yom Kippur*, and he permitted the sick man, who had eaten upon medical direction, to receive an *Aliyah*, because the *Krias HaTorah* on *Yom Kippur* morning was based on **קדושת היום**, like every *Shabbos* or *Yom Tov*. However, when they wished to give the sick man an *Aliyah* again at *Mincha*, R' Akiva Eiger was unsure whether the *Mincha Kriah* was based on the same **קדושת היום** like every *Shabbos*, or whether it was based on the **תענית**, like every fast day when **ויחל** is read. If based on the *Taanis*, then perhaps only one who is fasting may get an *Aliyah*. One might ask, if the *Mincha Kriah* is like that of every fast, why isn't **ויחל** read, followed by the *Haftorah* of **דרשו** ? Even on *Tisha B'Av*, when the morning *Kriah* is based on **קדושת היום**, still, the *Mincha Kriah* is **ויחל**. On the other hand, if the *Mincha Kriah* is based on **קדושת היום**, then the *berachos* following the *Haftorah* should include the *brocho* of **על התורה ועל העבודה**, and include **יום הכפורים הזה**, which they don't. The *Shu"T* **שואלין ודורשין** (3:25) suggests that the basis of the *Mincha Kriah* is *Teshuvah*, which is the common theme evident in that which is read - *Parshas Arayos* and *Maftir Yonah*, as the *Mishna Berurah* (622:7) explains. Support for this appears in the *Rambam* (**תפלה** 12:21) where the *Kriah* for *Mincha* on *Yom Kippur* is mentioned for the first time, distinct from both that of *Shabbos* and that of a *Taanis*, since they are all based on different reasons. The *Rambam* then later (*ibid* 13:11) describes how *Parshas Arayos* is read during *Mincha* because of its *Teshuvah* element, and this is the only explanation for choice of *Kriah* that the *Rambam* ever offers for any *Kriah*. As such, there should be no restriction on who receives an *Aliyah* during *Mincha* of *Yom Kippur*, since everyone, even one who eats, is obligated in the *mitzvah* of *Teshuvah*, and should be presumed to be engaged in it.

QUESTION OF THE WEEK:

Where would a person's name be used for a **דבר שבקדושה only if** and because he did something wrong ?

ANSWER TO LAST WEEK:

(Why do we check our *Tzitzis* but not our *Tefilin* everyday ?)

The *Magen Avraham* (8:11) states that *Tzitzis* are moved around, banging into things, so their initial *Chazakah* can change. (Other *Poskim* disagree with this). The *Taz* says it is simply because it is easier to check *Tzitzis*, so we do.

DIN'S CORNER:

During *Viduy*, if one thinks of a specific sin that he/she committed, it is proper to mention it, placing it in the proper spot in **אשמנו** or **על חטא** according to its *Aleph-Beis* letter, since the *Viduy* is said quietly. If one weeps (as one should) one should apply the tears to one's forehead. (*Mateh Ephraim* 607:8)

A Lesson Can Be Learned From:

A Jew coming out of Shul after Musaf on Shabbos Shuva was approached by two other Mispallelim who told him that they were trying to get together a minyan to say Tehilim that afternoon in one of their homes. After hearing the details, the Jew declined to join them. Later that afternoon, when the Tehilim group was just about to begin, the Jew did show up at the appointed house, but before the group began to say Tehilim, he asked the host/organizer if he could say a few words. The Jew said to them that the time right now, when this Tehilim group was called for, was a few minutes before the Rav's Shabbos Shuva Drasha. Clearly, it was their intention to say the Tehilim instead of going to the Drasha. He wanted them to know a Pshat in the Posuk (Mishlei 28) **מסיר אזנו משמוע תורה גם תפלתו תועבה**, that "**מסיר אזנו**" does not mean one must always go to a Shiur or Drasha instead of daven. But if there is an established Drasha that is a Minhag Yisrael, then by not going to it, one is "removing" his ear, and his Tefilos may end up worthless. With that, the Jew left for the Drasha.

P.S. If I have offended or disturbed anyone with the words of this publication during the past year, I sincerely apologize and ask that they be **מוחל** me. Sholosh Seudos sponsored this week by the Meckler family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

Dedications ($18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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