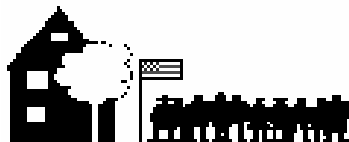


תשס"ח



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: כי תבא
Friday	6:40	6:50				9:45
Shabbos		6:35		5:45	5:25	9:00
Sunday		6:45		Selichos 12:45	8:30	9:46

לשנה טובה תכתבו ותחתמו

IMPORTANCE OF

The *Mishna* (*Makos* 17a) states that if one ate from the fruits of *Bikurim* קרא עליהם - עד שלא קרא עליהם *Bikurim*, he is liable for *Malkus*. *Rashi* defines קרא עליהם as referring to *ארמי אובד אבי*, and in *Sotah* (32a) ארמי אובד אבי is the "מקרא בכורים" that may only be recited in *Lashon HaKodesh*. The *Chinuch* (606) also identifies the *Bikurim* recitation as beginning with *ארמי אובד אבי*, and adds that afterwards, one should request from Hashem a continuous *brocho* for *Bnei Yisroel*, based on the *Posuk*: וברך את עמך... *השקיפה ממעון קדשך*. The *Rambam* (*Sefer HaMitzvos* 132) also concurs. However, from the order of the *Pesukim* it is apparent that *השקיפה* is listed as part of the *Viduy Maaser Sheni* – not in *Parshas Bikurim*. Furthermore, the *Mishna* (*Bikurim* 3:6), in describing the *Bikurim* process, explicitly states that the *Bikurim* bearer, while holding the basket on his shoulder, shall begin to recite from the words: הגדתי היום לה', and R' Yehudah says that when he gets to *ארמי אובד אבי*, he may take the basket off his shoulder. Why do the *Rishonim* seem to ignore this *Mishna*? The *Kli Yakar* notes that the theme of 'הגדתי היום לה' is one of *Viduy* – admission that our agricultural bounty is not due to our *Tzidkus*, but rather due to Hashem's promise. R' Yehuda Gershuni suggests that this indicates there are two aspects to the "Parsha" of *Bikurim*. The first is that of *Viduy*, which begins with 'הגדתי היום לה' and may be said in any language, and which concludes with *השקיפה ממעון קדשך*, just as the *Viduy Maaser Sheni* does. The second is that of *מקרא בכורים* which begins when the *Bikurim* bearer reaches *ארמי אובד אבי*, from which point forward he must recite only in *Lashon HaKodesh*, as the *Gemara* (*Sotah ibid*) derives from וענית ואמרת. As such it is clear that the *Rishonim* were speaking of the *מקרא בכורים* while the *Mishna* was detailing the process, which also included *Viduy* before and after.

QUESTION OF THE WEEK:

When is it better to sell something to someone who already has it, than to one who has none?

ANSWER TO LAST WEEK:

(When may a Jewish father not make a *Pidyan HaBen*, but the boy must?)

The *Beis Yitzchok* (אה"ע 1:29:5) says that if a pregnant gentile woman converts and then gives birth to a פטר רחם firstborn, the boy requires a *Pidyan HaBen*, but his biological father is not his father, even if he also converts, so he cannot do it.

DIN'S CORNER:

The best time to say *Selichos* is just before *עלות השחר*. The first *Selichos* should be said a little earlier, so as to bear out the tie in with phrases like: בעמדם בלילות and בזעקתם בעוד ליל. However, saying *Selichos* before midnight should be discouraged, as it is a time of דין when one should not say the *מדות*. If one is sitting in Shul before midnight and the *Tzibur* begins to say *Selichos*, he may join in to say *Viduy*, except for *Motzai Shabbos*, since *Kedushas Shabbos* lasts until *Chatzos*. (*Birkei Yosef* 581:1-2)

DID YOU KNOW THAT

The *Yerushalmi* (*Sotah* 7:4) asks what is the meaning of the *Posuk*: ארור אשר לא יקים את דברי התורה הזאת (cursed is he who does not "stand up" this *Torah*). Is there a *Torah* that falls (which would require standing-up)? R' Shimon b. Eliakim says this refers to one who did not properly place the *Sefer Torah* in the *Aron*, causing it to fall out when the *Aron* is opened. The *Chida* (1:12) was asked if the entire *Tzibur* must fast if they witness a *Sefer Torah* falling to the ground. He replied, before asking if the *Tzibur* must fast, ask if the one who dropped it must fast, since fasting under such circumstances is not mentioned in *Shas* and early *Poskim*. Yet, the accepted *minhag* seems to favor fasting over, for example, giving *Tzedakah*, without any definitive proof. The *Toras Yekusiel* (1:49) suggests a *Remez* from *Moshe Rabbeinu*, who took the first *Luchos* and broke them on the ground, as a result of which we fast every year on that day – 17 Tamuz. However, the *Yemay Yosef* (9) notes that a *Talmid Chochom* should not fast on *Asarah B'Teves*, *Taanis Esther* and *Tzom Gedalaya* since to do so will weaken him and detract from his learning. A *Melamed* of small children is even more obligated to preserve strength and attention for the benefit of his students. Such people would certainly not be permitted to fast after witnessing a dropped *Sefer Torah*. One could argue that a *Melamed* should not even be allowed to rise earlier in order to say *Selichos*. However, the *Salmas Chaim* (88) permits it, as an assumed condition of employment. In fact, the *Birkei Yosef* (581) states that during the month of Elul, it is better to exchange a little *Torah* time for additional *Tefilah* time. Still, if as a result, a *Talmid Chochom* finds his study ability to be impaired, he shouldn't rise early every day, but only a few of the days in order not to separate himself so obviously from the *Tzibur*.

A Lesson Can Be Learned From:

When the Chacham Tzvi was still a bochur learning in Yeshiva, he boarded with a family by the name of Rothschild, the grandfather of the Rothschild brothers who would someday be wealthy and famous. Because of the Chacham Tzvi's erratic schedule, arriving home from the Beis HaMidrash at all times of the night, the members of the Rothschild family began pressuring their father to throw the Chacham Tzvi out of the house, but he did not listen to them. However, one day, when Mr. Rothschild had a number of business problems on his mind, he lost patience and said a few sharp words to the Chacham Tzvi. Realizing immediately what he had done, the host apologized and asked the bochur sincerely to forgive his words. An hour later, a delegation came to ask the Chacham Tzvi to be the Rav in their city. The agreement was completed and the Chacham Tzvi left the next day. On his way out, he said to his host that had he not said anything, he would have been Zocheh that his sons and descendants would be great Talmidei Chachomim. "Now however, they will only be wealthy".

P.S. A Hartzlich Mazel Tov to the Zelcer family upon the upcoming Chasunah of their son Adam. May they be Zoche to Yiddishe Nachas from all their children. Sholosh Seudos sponsored by the Sheli family.

This issue is dedicated:

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

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