

תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:42	6:52			8:00	9:45
Shabbos	7:48	6:42	6:00		8:30	9:45
Sunday		6:42	6:00		8:30	9:46

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 7b) states that one must always arrange *Tefilah* to first praise Hashem (שבחו של מקום) before making personal requests (ואח"כ תפלה). The saying of ברכו first, before *Shemona Esrei*, and even the order of *Shemona Esrei* itself illustrate the precedence of praising Hashem, before getting into the detailed requests in *Shemona Esrei*. The *Gemara* (*Sofrim* 10:7) states that *Chazal* instructed the *Chazanim* to say certain *Tefilos*, including a repetition of *Borchu*, בן גאולה לתפילה (after גאל ישראל, before *Shemona Esrei*). Others say that these were to be said after *Shemona Esrei*, rather than just before. What reason could the first *Tanna* have had to discard סמיכת גאולה לתפילה to add these *Tefilos* in ? The *B'Tzeil HaChochma* (4:112) suggests that the first *Tanna* held that *Borchu* was שבחו של מקום which must come before *Shemona Esrei*. As such, it overrode the mandate of גאולה לתפילה. However, the other *Tannaim* did not wish to sacrifice סמיכת גאולה לתפילה, and so they moved *Borchu* to after *Shemona Esrei*, noting that there is still some merit in saying praises after *Shemona Esrei*. See the *Shulchan Aruch* (אור"ח 52:1) and (אור"ח 236:3) where one may skip to reach *Shemona Esrei* with the *Tzibur*, and say what he skipped afterwards. The same basic concept should apply to *Selichos* as well. One who comes late to *Selichos* should join the *Tzibur* wherever they are up to, and if he can, he should go back later and say all the *Selichos* that he skipped. The *סליחות המפורש* notes that during the time of the *Rishonim*, the main part of *Selichos* was the *Pesukim* from *TaNach* (שומע תפילה עדיך) which should be said slowly. If one comes late and wishes to join the *Tzibur* where they are up to, he should first say *Ashrei* and שומע תפילה עדיך, and then jump to where the *Tzibur* is holding. Since there is value in the *Selichos* themselves as well, one should say them later, after the *Tzibur* finishes.

QUESTION OF THE WEEK:

When might a *Katan* receive *Maftir* on *Shabbos Shuvah* ?

ANSWER TO LAST WEEK:

(When might והאלוקים ניסה be read on the 1st day of *Rosh HaShana* ?)

The *Chasam Sofer* (אור"ח 169) describes a situation where the *Baal Kriah* mistakenly finished the first day's *Kriah* on the 4th *Aliyah*. The Rav instructed him to read 3 *Pesukim* of והאלוקים ניסה for the 5th *Aliyah*. When someone pointed out that what is usually done is to go back and repeat a few *Pesukim*, he explained how that is done when the next *Pesukim* are unrelated to the day. But since the *Akeidah* is mentioned in *davening* both days, it is appropriate.

DIN'S CORNER:

Any *Taanis* where the sun does not set before the fast is broken, is not deemed to be a fast. The setting sun is determined by where one is at the moment. Thus, when traveling west, such as from Uman to the United States on *Tzom Gedalya*, one should have to keep fasting until nightfall in the U.S. which is an extra 7-10 hours. (*Igros Moshe* 3:96)

DID YOU KNOW THAT

The *Mishna* (*Rosh HaShana* 29b) states that when *Rosh HaShana* fell on *Shabbos*, the *Shofar* would be blown "במקדש" but not elsewhere. This was due to a Rabbinic enactment, to prevent carrying of a *Shofar* in the *Reshus HaRabim*. *Rashi* understands במקדש to mean [only] in the *Beis HaMikdash*, excluding everywhere else, even *Yerushalayim*, whereas the *Rambam* understands במקדש to include *Yerushalayim*. The *Mishna* continues, that after the *Churban*, R' Yochanan b. Zakai decreed that the *Shofar* may be blown [on *Shabbos*] wherever there was a *Beis Din*. *Rashi* appears to understand *Beis Din* to mean only the *Sanhedrin* of 71, or a *Beis Din* of 23 judges. The *Rambam* held that the *Dayanim* must have original *Semicha*, and the *RiF* held that the presence of any *Beis Din* was sufficient to permit *Shofar* on *Shabbos*. In the year 5632, the *Aruch LaNer* cited the *Gemara* (*ibid* 16b) which states that any year in which the *Shofar* is not sounded at the beginning (on *Rosh HaShana*), there will be sounds of sorrow at the end of the year. He announced that those years in which *Rosh HaShana* fell on *Shabbos* were traditionally either very good or very bad. For example both *Churbanos* took place in such a year, and the *Bnei Yisroel* entered *Eretz Yisroel* in such a year. He therefore urged the Jews of *Altuna* to exert themselves in doing *Teshuvah*, to influence the year's direction. At the same time, R' Akiva Yosef Shlesinger was campaigning in *Yerushalayim* for support of the *RiF's Psak*, in order to institute *Shofar-blowing* on *Shabbos* in *Yerushalayim*. He was unsuccessful in convincing the Rav of *Yerushalayim*, R' Meir Auerbach to even consider it, so he waited a few years, and then re-presented his idea to the next Rav – R' Shmuel Salant (who was not against it), and to R' Yehoshua Leib Diskin. At least R' Yehoshua Leib convened a meeting to discuss it, concluding however, that they did not have a Halachic "Beis Din". 20 years later, he won total support from the *Aderes*, and arrangements were made to blow 30 blasts after *Mincha*. However, other prominent *Rabonim* (e.g. R' Yosef Chaim Sonnenfeld) were against it, so to avoid *Machlokes*, R' Akiva Yosef withdrew.

A Lesson Can Be Learned From:

A bochur came to a Rav with a difficult question. His parents had divorced, and his mother, out of bitterness and frustration had gone to court where she secured a judgment requiring the father to pay her a large sum of money each month. The bochur had been looking forward to a *Seder* on *Pesach* at the home of his *Rosh HaYeshiva*. However, his father had asked him to please get a waiter job in a hotel over *Pesach* and give him the earnings, with which he could pay the alimony and avoid prison. What should he do ? The Rav replied that he should do as his father said. "When a parent davens for a child's *Hatzlachah*, there is no more powerful aid, as it comes straight from the heart. This is why the *Posuk* says: למען יאריכון ימיו instead of יאריכו, since it is really the parents whose *Tefilos* will bring about אריכות ימים for the son. Do as your father asked. He will daven for your *Hatzlachah*, and you will merit many opportunities for many kinds of *Sedarim*".

P.S. לשנה טובה תכתבו ותחתמו

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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