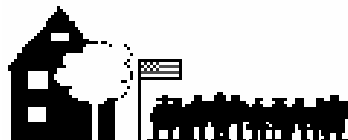


תש"ע



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(Monsey/Spring Valley Z'manim)

פרשת: כי תבא

	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	7:19	6:45/7:29				9:38
Shabbos		1:45/7:14	6:30	7:15	9:00	9:38
Sunday		7:25	8:00		8:00	9:38

לשנה טובה תכתבו

IMPORTANCE OF

The Gemara (Bava Metzia 114b) states that Rabba b. Avahu met Eliyahu HaNavi as he was standing in a cemetery of idolaters, and asked Eliyahu (who was a Kohen) how he could be standing in such a place. Eliyahu replied: Did you not learn Taharos, where R' Shimon b. Yochai establishes (from 'אתם קרויין אדם וכו') that idolaters do not convey Tum'ah? Rabba said that he could not even master the 4 Sidrei Mishnah – Moed, Nashim, Nezikin and Kodashim, which were relevant outside Eretz Yisroel and without a Beis HaMikdash. Rashi explains that Kodashim were still relevant, as the Gemara (Menachos 110a) states that Talmidei Chachomim who study laws of the Avodah are credited as if they had offered Korbanos in the Beis HaMikdash. The Mishnah (Zevachim 46b) lists 6 Kavanos that are required during the Avodah, but concludes that Beis Din, out of fear that one would have the wrong Kavanah, enacted that the Kohen have no Kavanah at all as he does the Avodah. The Lechem Mishnah (שופר 2:4) cites Rabbeinu Yonah's opinion (Berachos 12) that even if a mitzvah does not require Kavanah, that could only be the case where the mitzvah at least involves a physical act; where the mitzvah is performed thru speech, hearing or thought, Kavanah is always required. This would mean that despite the physical Avodah being valid where the Kohen had no Kavanah, today, where the Avodah is "fulfilled" via Torah study or Tefilah, Kavanah is crucial. For this reason the Shulchan Aruch (או"ח 101:1) rules that one must have Kavanah at least during the first brocho of Shemona Esrei. However the Rema acknowledges the possible futility of repeating it again without Kavanah. The Magid Mishna suggests that perhaps this is why Chazal instituted that one bow during the first 2 and last 2 berachos, so as to add a physical element to the Tefilah, and validate it without Kavanah. He finds a Remez to this in the Posuk: מצוד לעשות .. היום הזה ד' where the Midrash Tanchuma adds: בראו נשתחוה ונכרעה, followed by: ושמרת ועשית אותם בכל לבבך – and ושמרת ועשית אותם בכל לבבך refers to Tefilah.

QUESTION OF THE WEEK:

When would one not have to repeat Shemona Esrei on Shabbos after having said a weekday one, with no mention of Shabbos?

ANSWER TO LAST WEEK:

(When would one say Shemona Esrei first and then Shema?)
Shulchan Aruch (או"ח 89:8) states that if one must begin traveling early in the morning, since he will not be able to say Shemona Esrei on the road with Kavanah, he should say it before leaving (after עלות השחר) and then say Shema later, at the proper time.

DIN'S CORNER:

If one arrives to Selichos when the Tzibur is already in the middle, he should say אשרי, then הצדקה, לך ד' then as many of the Pesukim from שמע תפילה עדיך as possible (as they were all sourced in Ruach HaKodesh) before joining the Tzibur in the Selichah that they are up to. (Mekadesh Yisroel 40)

DID YOU KNOW THAT

The Gemara (Succah 26b) states that if one decides to take a nap during the day, he "may" remove his Tefillin, if he wants to. The Rishonim ask how one could sleep with his Tefillin on – isn't his lack of concentration on them during that time היסח הדעת, which is forbidden while wearing Tefillin? The Rosh (Hilchos Tefillin 21) answers that היסח הדעת only comes about thru laughter and frivolity. When one is working or even napping, though his focus is not on the Tefillin, he is not deemed to have been מסיח דעת from them unless he engages in שחוק וקלות ראש. The Shaagas Aryeh (39) asks, the Gemara (Shabbos 12a) states that one may walk out with Tefillin on Friday just before Shabbos, because he is sure to remember that he is wearing them (and not carry them on Shabbos) since one must constantly touch his Tefillin so as not to be מסיח דעת from them. However, since according to the Rosh, היסח הדעת is only laughter and frivolity, one could easily involve himself in work and forget he is wearing Tefillin. The Shaagas Aryeh answers that the constant touching of the Tefillin is intended to prevent one from engaging in היסח הדעת of frivolity. However, the Rambam (תפילין 4:13) states that one who is in pain or is otherwise unable to concentrate is Potur from Tefillin, since one may not be מסיח דעת when wearing them. Could one expect היסח הדעת to come from frivolity in this case? The Netziv (דבר משיב 1:6) suggests that even the Rosh's definition of היסח הדעת as based on שחוק וקלות ראש must also include עצבות (sadness) as well, since the Torah specifically forbids one to be sad: תחת אשר לא עבדת ... בשמחה ובטוב לבב. Since עצבות is forbidden, it is akin to קלות ראש as they are both examples of treating proper behavior lightly. As such, the Rosh would not consider sleeping or working as היסח הדעת, because the Rosh holds that the problem of היסח הדעת is that it is a בזיון for the Tefillin when someone engages in frivolity while wearing them. The Rambam and other Rishonim see the problem of a lack of concentration as simply a non-fulfillment of the mitzvah at that time. Thus, one may wear Tefillin in a state of היסח הדעת, but his distraction prevents him from fulfilling a mitzvah thereby.

A Lesson Can Be Learned From:

A pair of Mechutanim who were close to the Chazon Ish could not agree between themselves on a number of issues regarding the impending marriage of their children. They decided to present their claims and positions to the Chazon Ish, asking him to decide who should pay for the Chasunah, who should pay the young couple's rent, etc... The Chazon Ish sat quietly, as the Mechutanim continued raising issue after issue. When they seemed to have exhausted all areas of disagreement, they turned to the Chazon Ish who was sitting quietly and smiling. He turned to them and remarked that he had never seen such generous Mechutanim before. "It is well-known that when parents merit to marry off their children, and are faced with enormous expenses, special resources are made available from Shomayim to meet that need. I am impressed by how strongly each of you is working to shift the expenses in order to be מוכנה the other with that special שפע. Truly, I have never seen someone so unwilling to accept a guaranteed brocho!"

P.S. Sholosh Seudos sponsored by the Burman family to celebrate the birth of their grandson Yonatan Barak.

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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