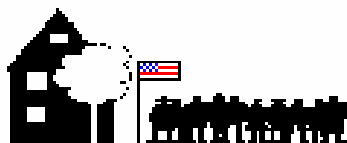


Friday	4:56	5:06			9:38
Shabbos		1:45/4:56	4:30	9:00	9:38
Sunday		5:06	5:30	8:00	9:37



IMPORTANCE OF

The *Tur* (ד"ר 252) states that the *mitzvah* of פדיון שבויים (freeing captives) takes precedence even over supporting the poor, and therefore, if money had been collected for any other *mitzvah*, it may be redirected to this purpose. The *BaCH* illustrates this with examples of money collected for a *Shul*, *Beis HaMidrash* or *Talmud Torah*, all of which which may be diverted to פדיון שבויים. R' Chaim Palaggi wonders if by "*Talmud Torah*", the *BaCH* meant funds designated to build a Yeshiva or to support those who taught and studied in it. Doesn't the *Gemara* (*Megilah*16b) state that *Talmud Torah* is greater than even saving lives, as we see from the demotion of Mordechai among the חכמים after he accepted a government post ? How can פדיון שבויים take precedence over *Torah* study ? The *MaHarShal* explains that whereas *Torah* study is a superior *mitzvah* and confers greater honor on a person, money must still be spent first on הצלת נפשות. The *Gemara* (*Shabbos* 119b) states that if any city does not have תינוקות של בית רבן (תשב"ר) - schoolchildren studying *Torah*, such a city will eventually be destroyed, giving such specialized study an additional element of הצלת נפשות. As such, R' Chaim Pilaggi (126 שו"ת חיים ביד) resolved the question of a would-be "Zevulun", who wished to support and share in the learning of a "Yissachar" but could not decide between an outstanding *Talmid Chochom* and a *Cheder Rabbi*. Although Mordechai could not have taught 22,000 students himself and must have followed Yisro's advice about delegation and hierarchy, still, the fact of his apparent demotion within the אנשי כנסת הגדולה for having given up even a portion of his previous teaching time proves that even the goal of positioning himself within the government to avert potential danger to *Klal Yisroel* did not excuse him from neglecting תינוקות של בית רבן.

QUESTION OF THE WEEK:

Since an *Eved Canaani* is obligated only in a woman's *mitzvos*, is he permitted to cut his beard with a razor ?

ANSWER TO LAST WEEK:

(May one claim a *Chidush* of his own, if previously published ?) The *Sdei Chemed* (*Peas HaSadeh, Maareches Alef, Kelalim* 143) cites the *Tiferes Ziv* (in the *Pesichah*) who brings proof from the *Gemara* (*Chulin* 78a) that one need not mention a previously published *Chidush*, if he himself thought of it on his own. It is customary however, to mention that "later" it was found, and to cite where.

DIN'S CORNER:

If one built a window in his house that opens up with a view onto a neighbor's property, the neighbor has a right to object and force closure of the window. If the neighbor assisted in construction of the window or indicated he had no objection or simply did not object for a *Chazakah* period, he may no longer object and the window may remain. In any case, the window owner never has the right to gaze down upon the neighbor's property thru the window. (*Rema* ח"מ 154:7)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 106a) states that when the *Torah* says וזכור את יום השבת לקדשו, it intends for us to sanctify the *Shabbos* בכניסתו (as it begins) with wine. However, *Chazal* determined that at the moment *Shabbos* begins, *Kiddush* over wine might not have been available, so instead, *Kabolas Shabbos* and *Maariv* would fulfill the לקדשו. (See *Pnei Yehoshua* in *Berachos* 33a) The *Gemara* (*Berachos* 27b) states that R' Yashia would daven the *Motzai Shabbos Maariv* while it was still *Shabbos*. Certainly, davening at that time did not permit *Melacha*, and no one could argue that such a *Tefilah* ended the *Kedusha* of *Shabbos*. Would the same be true with regard to davening *Kabolas Shabbos* and *Maariv* early on a Friday afternoon ? Would such *Tefilos* be able to usher in the *Kedusha* of *Shabbos* ? The *Taz* (א"ח 600:2) was presented with a question regarding a *Kehilah* that did not have a *Shofar* for *Rosh HaShanah* which fell on Thursday and Friday. The *Kehilah* had davened *Kabolas Shabbos* and *Maariv* before the *Shkiyah* late Friday afternoon, when someone showed up with a *Shofar*. The *Taz* ruled that the *Shofar* should be blown, and that the *Kabolas Shabbos* and *Maariv* be deemed to have been said בטעות - in error, similar to *Maariv* on a dark and overcast day which seems to be night, but which is later determined to have been day. So too, had the *Kehilah* known that a *Shofar* would be forthcoming, they would never have been *Mekabel Shabbos*, and it is therefore deemed to be in error. The *Torah LiShmah* (117) was asked regarding a homeowner who hired someone to do work for him on Friday, and when the worker finished, he demanded payment. The homeowner prepared the money but was distracted, and it was only after he davened *Kabolas Shabbos* and *Maariv* (early) that he remembered he hadn't paid. Since neglecting to pay on the day the work was completed transgresses a לאו, what can the homeowner do ? The *Torah LiShmah* ruled that he could have his *Kabolas Shabbos* nullified, since it can be deemed to have been a *Kabolas Shabbos* בטעות. He adds that if it is possible to find 3 men who have not yet been *Mekabel Shabbos*, he should ask them to be *Matir* his *Kabolas Shabbos*. He may then pay his worker, and daven *Kabolas Shabbos* and *Maariv* again.

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 ימים 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. *Sholosh Seudos* is sponsored by the Sternberg family.

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל
 ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי
 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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 ולע"ג פערל ב"ר יצחק הלוי לע"ג אברהם ב"ר יעקב חיים ולע"ג רבקה ב"ר מנחם מאיר