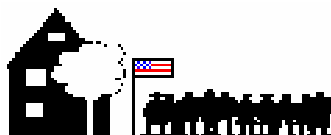


	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:18	4:28			9:13
Shabbos		1:45/4:18	3:45	9:00	9:14
Sunday		4:28	5:00	8:00	9:14



IMPORTANCE OF

The Gemara (Berachos 26b) derives from ויפגע במקום that Yaakov established Maariv, but the Gemara concludes (ibid 27b) that Maariv is a Reshus (voluntary) rather than a Chovah (obligation). Many explanations are offered to explain why it is a Reshus, but practically, we treat it as a Chovah. In similar fashion, the Shulchan Aruch (א"ח 90:9) states that: ישתדל אדם - a man should try to daven with a minyan, which implies that davening with a minyan is not an absolute Chovah, but rather a Reshus. Yet, the Gemara (Pesachim 46a) states that if one is traveling and wishes to stop for the night, he must ensure that he will be able to daven with a minyan and he must continue traveling up to 4 Mil to find a minyan, a rule which is codified in Shulchan Aruch (א"ח 90:16). Igros Moshe (א"ח 2:27) concludes from here that davening with a minyan is obligatory. However, the Rambam (Tefilah 8:1) uses somewhat "pareve" language, advising one to join with the Tzibur, stating that one should not daven by himself כל זמן שיכול להתפלל עם הציבור. The Mabit (איש האלוקים) states 3 reasons why one should daven with a minyan: 1) Certain Tefilos (Kadish, Kedusha etc..) may only be said with a minyan; 2) Tefilos are more effective in a group; and 3) an individual may find it difficult to have proper Kavanah, rendering his Tefilah worthless. But in a group, such a Tefilah could be accepted in the Zechus of the Rabim. An interesting analogy can be made from the following: The Rambam (Taanis 1:12) states that one should fast after a bad dream. The Lechem Mishna explains that the Rambam considers such a fast to be a Chovah, because fasting after a bad dream has the power to tear up a (negative) decree of 70 years. As such, since one is obligated to preserve one's health, one is obligated to fast after a bad dream in order to remove any potential negative decree. The same may be said regarding davening with a minyan, where the Zechus HaRabim has the power to bring an individual Tefilah without Kavanah to success.

QUESTION OF THE WEEK:

When would the Halacha not permit one to say the brocho of הטוב והמטיב on Shabbos ?

ANSWER TO LAST WEEK:

(Where do we find that a boy begins to put on Tefillin at 12 ?)
The Aruch HaShulchan (37:4) notes that there was a custom in some communities that an orphaned boy would start putting on Tefillin when he turned 12, to provide additional זכות for his departed parents, but no source for this custom was known, and all the Poskim were against it.

DIN'S CORNER:

A building in which Jews were על קידוש השם killed רח"ל, if their blood is on the walls, the walls should not be painted or the blood covered or removed in any other way, so as to remain a זכר to the Kiddush Hashem, and to incite Hashem's נקמה. It is not necessary to scrape it off for burial with those killed. (Sefer Chasidim 449)

DID YOU KNOW THAT

Rashi states that when Yaakov saw מלאכים from Eretz Yisroel coming to greet him, he named the spot מתנים. The Ramban asks, Yaakov was very far from Eretz Yisroel at this point, having still to travel through the lands of Amon, Moav and Edom, making it unlikely that מלאכים from Eretz Yisroel would have come out to greet him. The Chasam Sofer finds even more interesting, the fact that Yaakov later apologized to Yosef for having buried Rochel near בית לחם, and Rashi explains that he meant he was sorry for having left her outside Eretz Yisroel. What standard of division would leave בית לחם outside Eretz Yisroel and מתנים near it ? He answers that although Eretz Yisroel was to be ours, its קדושה would not be established until Yehoshua conquered it, and Ezra reclaimed it. It would therefore remain as חוץ לארץ until then, except for MeOras HaMachpelah and a certain part of Shechem, since Avrohom and Yaakov purchased them. If Yaakov had purchased the plot where he had buried Rochel, it too would have been sanctified with the קדושה of Eretz Yisroel even then, but he had not done so. Yet, since the lands of Amon, Moav and Edom (on the East Bank of the Jordan River) were promised to Avrohom's descendants, Yaakov merited to be greeted by מלאכים from Eretz Yisroel. The Tashbatz (2:198) states that Moshe, buried in the חלק of Reuven, is still not buried in Eretz Yisroel because of a fundamental difference between the West and East banks. After Yehoshua conquered Eretz Yisroel, both banks were infused with קדושת המצוות, obligating both banks equally in תרומות ומעשרות. However, קדושת השכינה was restricted to Eretz Yisroel proper, which only included the West bank. The Ramban held therefore, that מלאכים from Eretz Yisroel would not appear so far away in מתנים.

A Lesson Can Be Learned From:

As the 6th Knessia Gedolah held in Yerushalayim in 1980 convened, the irreligious Israeli newspapers expressed indignation that the Israeli president Yitzchak Navon had not been invited. When R' Shneur Kotler ZTL found himself sitting in a taxi whose driver could not stop talking about such an act of disrespect, R' Shneur felt compelled to respond. Admitting that he did not know exactly why the president had not been invited, R' Shneur tried to explain the technical problems that would have resulted if he had appeared. "You know how we respect our great Torah sages", he began, "and that your president is simply a political appointee. If he were to walk in during a session, you might expect everyone to stand up out of respect, but we would never let our 90-year-old Rabbonim stand up. But that would also not be right, and he might be insulted. So what else could be done ? If he were to arrive early, before the Rabbonim were there, he would be sitting in an empty hall, waiting a long time for the program to begin, which would certainly not be comfortable for him. It therefore made sense to avoid the problem entirely by not inviting him in the first place". The taxi driver remarked that he didn't believe for a moment that this was the reason for the non-invite, but he was very impressed that Gedolim actually thought this way.

P.S. Shalosh Seudos sponsored this week by the Zelman family.

This issue is dedicated:

ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה
 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
 ולע"ג יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"ג פערל ב"ר יצחק הלוי ולע"ג אברהם ב"ר יעקב חיים ולע"ג רבקה ב"ר מנחם מאיר