



A Kehilas Prozdor Publication

(c) 1990-2019 Rabbi Leibie Sternberg

http://www.prozdor.com

(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: צו
Friday	6:52	7:02			סדק"ש 10:00
Shabbos		1:45/6:52	6:15	9:00	9:59
Sunday		7:02	7:20	8:00	9:58

משנכנס אדר מרבנים בשמחה

IMPORTANCE OF ...

The Gemara (Pesachim 58b) derives from: וערך עליה העולה that the first Korban of the day must always be the קרבן תמיד. The Mishna (Zevachim 89a) derives from another Posuk that the תמיד must always precede the קרבן מוסף because it is תדיר - brought more often (everyday) than the מוסף. Accordingly, the Shulchan Aruch (אור"ח 286:1) rules that Shacharis, which is based on the קרבן תמיד, must always precede Musaf. The Rema adds that if one davened Musaf before Shacharis he is still יוצא. The באר יצחק (20) was asked what one should do if he arrived in Shul just before Musaf. Should he daven Musaf with the Tzibur and then go back to daven Shacharis later, or should he forgo בציבור תפלה for Musaf and daven Shacharis first because it is תדיר? R' Yitzchak Elchanan ruled that he should daven Musaf with the Tzibur. Since one is obligated to seek a minyan up to 4 mil away, the obvious importance of the quality of the תפלה בציבור turns a "plain" mitzvah into a mitzvah that is מקודש ("extra" holy). Since the Rambam (תמידין 9:2) says that when one is asked to choose between a mitzvah that is תדיר and another that is מקודש he may choose whichever one he wants, his choice should lean towards תפלה בציבור. However, Igros Moshe (אור"ח 4:68) disagrees with the theory that performing a mitzvah (such as davening) with a הידור (such as with a Tzibur) turns it into a מקודש. Accordingly, R' Moshe ruled that one must forgo בציבור תפלה and daven Shacharis first because of תדיר. As proof, he cites the Tur (אור"ח 286) which states that if on Yom Kippur, Musaf had not been started yet and it's already time for Mincha, then Mincha should precede Musaf. Although in practice, the Rambam holds that a Tzibur should not do so, the Rosh himself would daven Musaf alone before Mincha time arrived, so as to comply with תדיר.

QUESTION OF THE WEEK:

When would someone omit the phrase ... ד' שפתי תפתח at the beginning of the Shacharis Shemona Esrei?

ANSWER TO LAST WEEK:

(Where would one repeat Maariv on night #1 and #3 but not #2?) The Shulchan Aruch (אור"ח 126:4) rules that if a Shliach Tzibur makes an error for which Shemona Esrei must normally be repeated (e.g. משיב הרוח etc.), he need not repeat it, as it would burden the congregation and he will correct it in Chazoras HaShatz. The Mishna Berurah adds that for Maariv, since there is no Chazoras HaShatz, he must repeat Shemona Esrei. The exception is Friday night, where he may rely on ברכת מעין שבע.

DIN'S CORNER:

Although Purim is a Yom Tov and day of rejoicing, in those areas where the custom is to work, one may work on Purim. It is also permitted to marry on Purim. If a miracle occurred to someone, and certainly if it happened to benefit all residents of the city, they may establish and obligate their successors to commemorate that day as a Purim, requiring a Seudah which would qualify as a Seudas Mitzvah. (Chayei Adam 155:35,41)

DID YOU KNOW THAT ...

The Shulchan Aruch (אור"ח 691:4) rules that the letter 'Vov' which begins the name Vyzasa (Haman's youngest son) must be longer than the other letters, based on the Gemara in Megilah (16b). The Magid Mishnah (הלכות מגילה 2:12) asks why the Rambam does not mention this Halachah, but offers no answer. Rashi (שמואל א' 15:3) explains that Shaul was told to kill all the animals of Amalek because the Amalekites were sorcerers, and when threatened, they were able to change their appearance to resemble animals. The Mishnah (כלים 17:13) states that dead fish do not become טמא (and are not מטמא) as a נבילה, except for the כלב הים (seahorse?) because when threatened, it runs for shore. As it thus identifies itself with land animals, its טומאה status is determined as a land animal. The Midrash states that Achashveirosh donned the clothing of the Kohen Gadol, expecting to receive thereby, priestly status and מתנות כהונה (priestly gifts). One such gift that Achashveirosh (erroneously) believed a Kohen was entitled to was מעשר בהמה (every 10th animal). Achashveirosh held that since when threatened, Amalekites changed into animal form, they had thereby assumed animal status. Therefore, he seized the tenth son of Haman, as a Kohen's due. Haman disagreed, grabbing hold of Vyzasa, and as the two of them shlepped at Vyzasa, his "Vov" stretched and became longer than the other letters. However, the Rambam rules that אין מוציאין מידו (once a Kohen grabs something that might be מתנות כהונה we let him keep it). As such, Haman was not allowed to shlep back Vyzasa and so, the Rambam did not mention the Halachah of the lengthened "Vov".

A Lesson Can Be Learned From:

A wealthy man had two sons, and in his will, he stated that one son should receive his most prized possession – a Sefer Torah written by Ezra HaSofer, and the other son should receive everything else, but he did not name which son should receive which. Upon his death, the two sons took the matter to a Din Torah, since both sons wanted the Sefer Torah. The Psak awarded the Sefer Torah to one son, who joyfully arranged a parade as he brought the Sefer to his Shul, where they planned to start using it that Shabbos. Along the route to the Shul lived a bitter disillusioned Jew who resented the pomp of the parade, and so he sneaked into the Shul very late Thursday night, opened the Aron HaKodesh, took out the "new" Sefer Torah, and changed an "Ayin" to an "Aleph" in the upcoming Parsha. On Shabbos, when the Baal Koray reached that word, he almost fainted at this mistake, and the new owner was equally distressed at the thought of his Sefer being Posul. That night, the owner dreamt that Ezra came to him and said: The Sefer is fixed, and the "Ayin"(eyeball) of the man who did this is in the Sefer as well. The next morning, the Sefer was opened, the Ayin had been restored and an eyeball was lying at that spot. When one of the early Meforshim heard this story, he noted that it explained why Esther told Achashveirosh that she would not have said anything if the decree was "merely" to enslave the Jews, rather than annihilate them. Who had said anything about slavery? However, Esther was saying that when Haman said: (יכתב לעבדם) he "said" it with an Ayin (יכתב לאבדם) to fool Achashveirosh into thinking that Haman only wanted to enslave them, when he really meant to kill them. Therefore, Esther made it clear to Achashveirosh that slavery was not what Haman intended.

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

This issue is dedicated:

לד"ר אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ר 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"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר