

תשס"ט



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: ויקרא ש"ש Shachris
Friday	6:58	6:15/7:08			9:55
Shabbos		1:45/6:58	6:00		9:54
Sunday		7:10		9:00	9:53

IMPORTANCE OF

The Gemara (Taanis 16a) lists the attributes recommended for one chosen to be *Shliach Tzibur* on a fast day – 1) he has children but cannot afford to support them; 2) he needs rain for his farm to produce; 3) his house(hold) is free of sin; 4) he led a respectable youth; 5) he is humble; 6) he is acceptable to the *Tzibur*; 7) he has a pleasant voice that sings sweetly; 8) he is proficient in *TaNACH*, *Midrashim* and the *Tefilos*. The *Shulchan Aruch* (א"ח 53:4) lists most of these attributes as necessary all year for a *Shliach Tzibur*, and the *Mishna Berurah* (53:13) adds several more. The *Meiri* (Teshuva 521) quotes the *Zohar* (VaYikra 17:2) who says that the *Posuk*: **אם הכהן המשיח יחטא לאשמת העם** refers to the *Kohen* who is serving in the *Beis HaMikdash*, but who is discovered to have sinned, and similarly, to a *Shliach Tzibur* who is found to have sinned – woe is to those who depend on him. The *Sheilas Yaavetz* (1:161) laments the practice of *Chazanim* taking money pledges on *Shabbos* for singing a [nice] *Mi SheBerach*, and notes that the use of inappropriate *Chazanim* is one of the major reasons for our continued *Galus*, since the insincere *Tefilos* of inappropriate *Chazanim* create division and indictment between us and *Shomayim*. The *Divrei Malkiel* (5:260) ruled that a *Shochet* who enrolled his son in a secular school rather than a *yeshiva* should be removed from his post as *Shochet*. Although he seems to observe the *Torah* and *mitzvos*, it is apparently out of habit, and not due to *Yiras Shomayim*. As such his *Shechitah* can no longer be trusted. *Yechaveh Daas* (1:52) says that a similar standard should apply to a *Shliach Tzibur*, at a minimum, and how he educates his children is a vital gauge of his *Yiras Shomayim*.

QUESTION OF THE WEEK:

What Halachic similarity is there between an ice cream cone and a cup of hot tea, aside from the fact that *SheHakol* is said over both ?

ANSWER TO LAST WEEK:

(When would use of a *Siddur* determine what one should *daven* ?)
Igros Moshe (א"ח 2:29) rules that when one who normally davens one *Nusach* (e.g. *Ashkenaz*) is the *Shliach Tzibur* in a minyan that davens another *Nusach*, he should *daven* the *Tzibur's Nusach* in his private *Shemona Esrei* also, so as to be **מסדר תפלתו** – accustom himself to what he is about to say in the *Chazoras HaShatz*. The *SheArim HaMetzuyananim B'Halacha* (א"ח 26:3) notes that today, since he / everyone davens from a *Siddur*, that is not necessary.

DIN'S CORNER:

If one finds himself mistakenly *davening* a weekday *Shemona Esrei* on *Yom Tov*, he should finish the *brocho* he is in, and then start **אתה בחרתנו**. If he already finished, as long as he said *Yaaleh V'Yavo* and mentioned the name of the *Yom Tov*, he needn't *daven* again. Similarly, if he neglected to mention the specific name of the *Yom Tov*, saying only: ... **את יי"ט הזה מקרא קודש**, he will still have been **יוצא**. (*Shulchan Aruch HaRav* א"ח 268)

DID YOU KNOW THAT

The *Yerushalmi* (*Chagigah* 1:1) asks: if someone is deaf in one ear, is he exempt from attending the *Hakhel* gathering ? The *Gemara* answers, the *Posuk* states: **ולבני אהרן תעשה כתנות**. The *Rabanan* understand **כתנות** (shirts in plural) to mean that each of Aharon's sons was to receive 2 shirts; R' Yosi held that each received only one shirt. In the same way, where the *Posuk* says that *Hakhel* was to take place in front of *Bnei Yisroel באזניהם* (with their ears), the *Rabanan* would require only those with 2 ears to attend, while R' Yosi would obligate everyone with (at least) one ear. The *Pri Chadash* (א"ח 694) asks why the *Gemara* (*Megilah* 7a) derives from **מתנות לאביונים** that one must give one gift to each of two poor people, instead of two gifts to each. As support, he brings the *Gemara* (*Yoma* 37a) which cites the *Posuk*: **ונתן אהרן על שני השעירים גורלות**, where the *Gemara* says that Aaron did not put 2 lots on each goat, because the *Posuk* concludes: **גורל אחד לד' וגורל אחד לעזאזל**. This implies that without a specific indication in the *Posuk*, both would have received 2 lots each. So too, **מתנות לאביונים** should require 2 gifts to each. He answers that if the *Posuk* had said **מתנות לאביונים**, the requirement would have been 2 gifts each. **מתנות לאביונים** implies a total of 2 gifts, to be divided among the **אביונים**. However, the *Gemara* (*Yoma* 26b) states that we derive from **וערכו עצים על האש** that each of 2 *Kohanim* carried one bundle of wood to the fire. According to the *Pri Chadash*, shouldn't **וערכו עצים** be equivalent to **לאביונים מתנות** and require 2 bundles each ? *Yabia Omer* (8:5) suggests that where the *Rabanan* require multiples, there always seems to be an extra word in the *Posuk*. Thus, **באזניהם** was not necessary when referring to **כל ישראל**, so 2 ears are needed. **כתנות**, **מתנות** and **עצים** are not extra, so only one each is sufficient.

A Lesson Can Be Learned From:

There was a Talmid Chochoh in the city of Dvinsk called R' Leib Batlan, who only left the *Beis HaMidrash* for *Shabbos*. His son was a successful builder who became wealthy from government contracts. After the son completed a major project for the army, officials arrived to inspect, and to everyone's surprise, Czar Nikolai happened to be passing by. Nikolai, no friend of the Jews, was a little disappointed to find that a Jew had been the builder of such a fine development, and so, as he passed one of the buildings, Nikolai remarked that one of the walls seemed not to be straight. The builder automatically responded "Impossible !" hearing it slip out before he could stop himself. As a result, Nikolai had him thrown immediately into prison. When R' Leib was informed, he remarked that his son would not remain there for long. The Czar and his entourage later left Dvinsk, but after a few miles, Nikolai sent back word to have the builder let out. An aide remarked that this was unusual for the Czar. Nikolai replied that several years before, he had thrown one of his generals into prison, over a triviality. 2 years later, when he visited the prison, he had the general freed, acknowledging that he had been imprisoned for nothing. "He had remained there for 2 years because I completely forgot about him", the Czar explained. "However, regarding this Jew, I just can't get his image out of my mind. I don't know why – he obviously has some merit, but I must free him to be free of him".

P.S. *Sholosh Seudos* sponsored by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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