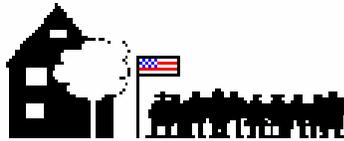


תש"ע



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(Monsey/Spring Valley Z'manim)

פרשת: צו-הגדול

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	6:57	7:07				9:56
Shabbos		6:57	6:00		9:00	9:55
Sunday		7:10	6:30		7:50	9:54

**IMPORTANCE OF ....**

The Gemara (Pesachim 116a) states that when the Mishna says that we are to be מתחיל בנגות ומסיים בשבח in the Hagadah, Rav says this refers to מתחילה עו"ז and Shmuel says it is עבדים היינו. Clearly, they agree that both pieces are to be said. They disagree over which should be said first, and we rule like Shmuel. However, the Gemara (Succah 56a) quotes an opinion of Rav that one recites the brocho of לישב בסוכה before שהיינו because it is חובת היום – unique to this festival, whereas שהיינו is common to all festivals. Thus, Rav holds that חובת היום preempts תדיר. If so, why does Rav “bypass” עבדים היינו, which clearly relates to the חובת היום of מצרים? The Gemara (Avodah Zara 7b) records a Machlokes relating to whether one should praise Hashem before making requests of Him, or do the opposite. R’ Simla’i is quoted, requiring praises first, which is what the structure of the Shemona Esrei (שבח בקשה הודאה) is based on. This structure would seem therefore, to be תדיר. Those who disagree, and require requests before praises point out that Moshe praised Hashem before requesting entry into Eretz Yisroel, which is what great people do. The praise of simple people would not be viewed the same, and it should come after the request. The mitzvah of סיפור יציאת מצרים is to relate its miraculous events but the purpose of the mitzvah, as stated in עבדים היינו is to show appreciation for Hashem’s having taken our fathers out of Egypt and saving us from bondage. As such, the goal and reason behind the חובת היום of סיפור יציאת מצרים begins with הודאה - not שבח, which is why Rav held that one should begin with מתחילה עו"ז and thank Hashem for having chosen us and for having been מקרב us so long ago, and where that חובת היום of הודאה preempts the תדיר structure starting with שבח manifest in the Shemona Esrei.

**QUESTION OF THE WEEK:**

To write a beautiful Sefer Torah is certainly praiseworthy. Is it also so, to write a beautiful Megilah from the חמש מגילות?

**ANSWER TO LAST WEEK:**

(Does בר מצרא apply to apartments above or below?)  
The Shulchan Aruch (ח"מ 175:27) rules that בר מצרא applies only where the two properties can be merged. Thus, if the ceiling can be breached to create one apartment, בר מצרא would apply; otherwise, it would not. The כסף הקדשים notes that a common stairwell between two non-adjacent apartments does not connect them for this purpose. Still it would be a חסד for a buyer to allow the non-adjacent neighbor a first opportunity. (cf עלינו לשבח 4:85)

**DIN'S CORNER:**

If one finds Chometz in his home during Pesach (ל"ט), if it is Chol HaMoed, he must destroy it immediately while reciting the brocho על ביעור חמץ. If it is Yom Tov, he must cover it, leave it until Chol HaMoed, and then destroy it with a brocho. If it became Chometz on Yom Tov, or if he did not make Bitul before Yom Tov, then, since it did not benefit from an earlier Bitul, one may treat the second day of Pesach as Chol HaMoed, and should not wait until Chol HaMoed to destroy it. (MB 446:8)

**DID YOU KNOW THAT ....**

The Midrash (Shir HaShirim) states that Rebbi was in the middle of a Drasha when he noticed his audience dozing off. To wake them up, he stated that a woman in Egypt gave birth to 600,000 in one group (meaning Moshe, who was the equivalent of all Klal Yisroel). The Midrash (Chayei Sarah) states that R’ Akiva found his audience dozing off and therefore stated that Esther merited to rule over 127 provinces because she was a descendant of Sarah, who lived 127 years. The Mishna (Yoma 1:6) states that on Yom Kippur eve, the Kohen Gadol would have to be kept awake all night, to preserve his purity. To keep him up, Talmidei Chachomim would Darshan to him from TaNach, specifically from Iyov, Ezra and Divrei HaYomim. The Tiferes Yisroel says that these three Seforim were chosen because those who are experienced in the art of public speaking know that there are three types of speech which grab and hold the audience’s interest: 1) Where the material is delivered as a study, using deductive reasoning; 2) Where the material offered appeals to the emotions; and 3) Where the material is presented by use of illustrative stories. The Kohen Gadol would find Sefer Iyov to be replete with philosophical theorizing about צדיק ורע לו; Sefer Ezra would be expected to engage his emotions when considering how much effort was put into rebuilding the Beis HaMikdash; and Divrei HaYomim would present historical anecdotes, battle stories and short biographies to keep the Kohen Gadol’s interest. This arrangement was necessary during the second Beis HaMikdash, where the Kohen Gadol tended to be a political appointee, and his dozing off would be symbolic of waning interest in the Avodah and general spiritual malaise. Some Meforshim suggest that the sequential properties of אחד מי יודע and the parable of חד גדיא, coming at the end of the Hagadah, were also intended to keep one up and involved, as they follow a long meal, four cups of wine and many hours of סיפור יציאת מצרים.

**A Lesson Can Be Learned From:**

A pious man purchased two quantities of silk, of very different qualities. He gave the more expensive silk to a tailor and instructed him to create a magnificent Kapote (coat) for Shabbos and Yom Tov, which he would be picking up at the end of the week. He presented the other quantity of cheaper silk to his wife, encouraging her to sew herself a dress with it. He picked up his Kapote before Shabbos and wore it to Shul that evening. Upon returning home, his wife saw the beautiful Kapote and the expensive silk it was made of, for the first time. Comparing it to her own, she expressed hurt and disappointment, and his attempts to explain himself were sorely inadequate. That night, he dreamt of a white piece of paper with the following two words on it: יגל and underneath it: אש. He was pleased with the יגל (rejoice) but the אש concerned him, so he went to his Rav. The Rav said that Shomayim is sending you disapproval for what you did. The יגל stands for לא ילבש גבר and the אש stands for שמלת אשה. The words are out of order because what you did was out of order. When Chazal said that one must honor his wife more than himself, they didn't require a man to go out and borrow or steal the means to give his wife what he could otherwise not afford for himself. But whatever he can do for himself, he must do more for her.

**P.S.** Sholosh Seudos should be eaten at home this week.

This issue is dedicated by the Blasbalg Family:

לז"נ עטיל פריידיה ב"ר אליעזר שלמה

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