

תשס"ז



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

Candles	Mincha	DafYomi
Friday 6:24	6:34	
Shabbos 6:10	5:15	
Sunday 6:30	8:30	

פרשת: האיניו - שובה

Ladies Shachris	Drasha
9:49	9:49
9:00	9:49
7:45	9:49

IMPORTANCE OF

The Gemara (Taanis 16a) lists the following attributes to be sought in a Shliach Tzibur for fast-day Tefilos: He should 1) have small children but no money; 2) work in the field but his house is empty; 3) have had a respectable youth; 4) be humble; 5) be acceptable to the Tzibur; 6) have a sweet and pleasant voice; 7) be expert in Tanach, Midrash & Halachos; and 8) be fluent in the Tefilos. The Gemara asks: isn't "no money" the same as "house is empty" ? The Gemara answers that "house is empty" means that his house is empty of sin, which the Rambam (Taaniot 4:4) understands to mean that the members of his household are not sinners. The Gevuras Ari asks, does it make sense for the Gemara to first insist on the integrity of the members of the Shliach Tzibur's household, and then to require that the Shliach Tzibur himself have a good reputation ? The Afarkasta D'Anyah (2:10) cites the Gemara (Succah 56b) which describes how the Mishmar of Bilgah was penalized after Bilgah's daughter Miriam married a Greek and made heretical statements about the Avodah. Abaye said that penalizing the whole Mishmar was justified, because she was only repeating what she heard from her parents. As such, it would be instructive to check the integrity of a Shliach Tzibur's children first, in order to know what the father is like presently, before investigating his younger days. The Be'er Heitev (53:6) quotes MaHaram Mintz who says that the Shliach Tzibur's clothing must be completely clean without a stain. The Navi says that Yehoshua Kohan Gadol's clothing were filthy because his sons had married women inappropriate to the Kehunah. The Posuk: וינאץ מכעס בניו ובנותיו is a Remez to rejection based on sinful children. Although ideally one should not select a Shliach Tzibur with such children, still, if he has been in place for several years and is otherwise suitable, if his children have now strayed רח"ל, he need not be dismissed.

DID YOU KNOW THAT

R' Akiva Eiger (Teshuvos 24) states that a minyan was once convened in the room of a very sick man on Yom Kippur, and he permitted the sick man, who had eaten upon medical direction, to receive an Aliyah, because the Krias HaTorah on Yom Kippur morning was based on קדושת היום, like every Shabbos or Yom Tov. However, when they wished to give the sick man an Aliyah again at Mincha, R' Akiva Eiger was unsure whether the Mincha Kriah was based on the same קדושת היום like every Shabbos, or whether it was based on the תענית, like every fast day when ויחל is read. If based on the Taanis, then perhaps only one who is fasting may get an Aliyah. One might ask, if the Mincha Kriah is like that of every fast, why isn't ויחל read, followed by the Haftorah of דרשו ? Even on Tisha B'Av, when the morning Kriah is based on קדושת היום, still, the Mincha Kriah is ויחל. On the other hand, if the Mincha Kriah is based on קדושת היום, then the berachos following the Haftorah should include the brocho of יום הכפורים הזה, and include על התורה ועל העבודה, which they don't. The Shu"t שואלך ודורשך (3:25) suggests that the basis of the Mincha Kriah is Teshuvah, which is the common theme evident in that which is read - Parshas Arayos and Maftir Yonah, as the Mishna Berurah (622:7) explains. Support for this appears in the Rambam (תפלה 12:21) where the Kriah for Mincha on Yom Kippur is mentioned for the first time, distinct from both that of Shabbos and that of a Taanis, since they are all based on different reasons. The Rambam then later (ibid 13:11) describes how Parshas Arayos is read during Mincha because of its Teshuvah element, and this is the only explanation for choice of Kriah that the Rambam ever offers for any Kriah. As such, there should be no restriction on who receives an Aliyah during Mincha of Yom Kippur, since everyone, even one who eats, is obligated in the mitzvah of Teshuvah, and should be presumed to be engaged in it.

QUESTION OF THE WEEK:

Where would a person's name be used for a שבקדושה only if and because he did something wrong ?

ANSWER TO LAST WEEK:

(Why do we check our Tzitzis but not our Tefilin everyday ?)
The Magen Avraham (8:11) states that Tzitzis are moved around, banging into things, so their initial Chazakah can change. (Other Poskim disagree with this). The Taz says it is simply because it is easier to check Tzitzis, so we do.

DIN'S CORNER:

During Viduy, if one thinks of a specific sin that he/she committed, it is proper to mention it, placing it in the proper spot in אשמנו or על חטא according to its Aleph-Beis letter, since the Viduy is said quietly. If one weeps (as one should) one should apply the tears to one's forehead. (Mateh Ephraim 607:8)

A Lesson Can Be Learned From:

A Jew coming out of Shul after Musaf on Shabbos Shuva was approached by two other Mispallelim who told him that they were trying to get together a minyan to say Tehilim that afternoon in one of their homes. After hearing the details, the Jew declined to join them. Later that afternoon, when the Tehilim group was just about to begin, the Jew did show up at the appointed house, but before the group began to say Tehilim, he asked the host/organizer if he could say a few words. The Jew said to them that the time right now, when this Tehilim group was called for, was a few minutes before the Rav's Shabbos Shuva Drasha. Clearly, it was their intention to say the Tehilim instead of going to the Drasha. He wanted them to know a Pshat in the Posuk (Mishlei 28) מַסִּיר אָזְנוֹ מִשְׁמוֹעַ תּוֹרָה גַם תִּפְלֹתוֹ תוֹעֵבָה, that "מסיר אזנו" does not mean one must always go to a Shiur or Drasha instead of daven. But if there is an established Drasha that is a Minhag Yisrael, then by not going to it, one is "removing" his ear, and his Tefilos may end up worthless. With that, the Jew left for the Drasha.

P.S. If I have offended or disturbed anyone with the words of this publication during the past year, I sincerely apologize and ask that they be מוחל me. Sholosh Seudos sponsored this week by the Meckler family.