Zmanim for שבת
Wesley Hills, NY

הדלקת נרות	4:14 -
שקיעה	4:32 -
זק"ש מ"א	8:41 -
זק"ש גר"א	9:17 -
סוף זמן תפילה	10:05 -
שקיעה	4:32 -
צאת הכוכבים	5:16 -
צאת 72	5:34 -

מולד כסלו
Friday 3:26:15 AM
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Did You Know?

Yitzchak Avinu established Tefilas Mincha, afternoon prayer. In some places, most notably in Yeshivos, it has become customary that the Chazan does not repeat the Shemona Esrai of Mincha. The Shulchan Aruch (OC 232:1) says that if the hour is late and the Tzibbur realizes that they will not be able to finish Mincha - including Chazoras HaShatz - on time, the correct procedure is to daven a "short" Mincha. According to our custom, that means that the Chazan recites Shemona Esrai aloud until Kedusha, and the Tzibbur follows with their own silent Shemona Esrai after the Kedusha has been said in unison.

Normally, however, there is no justification for not repeating Shemona Esrai at Mincha. The Poskim are very critical of Shuls who have abandoned Chazoras HaShatz at Mincha, since it is a Takana (ordinance) of Chazal to repeat the silent Shemona Esrai for the benefit of those who cannot daven themselves. Even though the reason may not be so applicable today, the Takana is still in force, as is every Takana of our Sages even when the circumstances that caused the Takana to be issued have changed.

R' Yaakov Kamenetsky z"l explained that the original Takana of Chazoras Hashatz, which was made for the sake of the Amei H'aratzos, the illiterate people, was enacted only in Batei Knaisios, synagogues, where the Amei H'aratzos congregated. In the Batei Midrashos, where only Talmidei Chachomim davened, there was never such an ordinance. Yeshivos, therefore, which are the continuation of the Batei Medrash of yesteryear, need not be stringent about observing this Takana as it was never really intended for Torah scholars.

Source: Weekly Halacha by R' D. Neustadt

Thought of the week:

It is sad, considering that enthusiasm moves the world, that so few enthusiasts can be trusted to speak the truth.

"וָאֶשְׁאַל אֹתָהּ וָאֹמַר בַּת מִי אַתְּ וַתֹּאמֶר בַּת בְּתוּאֵל בֶּן נָחוֹר אֲשֶׁר יָלְדָה לּוֹ מִלְכָּה וָאָשִׂם הַנֶּזֶם עַל אַפָּהּ וְהַצְּמִידִים עַל יָדֶיהָ."

"Then I questioned her and said, 'Whose daughter are you?'
And she said, 'The daughter of Besuel, son of Nachor, whom Milkah bore to him.'
And [then] I placed the ring on her nose and the bracelets on her hands."

The Torah goes to great lengths to repeat the story as Eliezer told it. Chazal say that the simple speech of the servants of the Patriarchs is better than the deeds of their descendents, for while Eliezer's story is quoted verbatim, many of the happenings of later generations are not recorded.

There are many lessons to be learned from the way the Avos and Imahos conducted themselves, and this story is no different. While the story is recounted exactly as it happened, in this case, Eliezer made a change.

Rashi says that although he actually gave Rivka the jewelry immediately and only then asked who she was, in his retelling he switched the order. He did so because he knew that Besuel would otherwise claim that he could not have betrothed her without knowing her lineage and the gifts would belong to her father.

This was something Eliezer learned in the house of Avraham when HaShem changed the truth for the sake of peace. HaShem said that Sarah had mentioned her own advanced age, but did not mention that she spoke of Avraham's. Eliezer's statement was entirely true, but gave a different impression in terms of the order of his actions, and he did it for a purpose. This way, these were gifts given to a bride and she was betrothed to Yitzchak.

We see something else that is very important. While Eliezer gave a faithful recounting of his actions and conversations, he changed something else in this posuk. When he asked Rivka her lineage, she said, "I am the daughter of Besuel, son of Milkah, whom she bore to Nachor." She put Milkah first, before Nachor.

The Ohr HaChaim explains that doing so was an honor for her father because he was born to the primary wife, not to a concubine. Therefore, his mother's lineage was more important to mention first than his father's. In Eliezer's recounting, however, he changed the order of mention. It could not have been because Besuel might be upset that she mentioned Milkah before Nachor since, as we explained, this was something done for his honor. It may even have helped somewhat had Eliezer mentioned this concern of Rivka's for her father's honor.

Once Eliezer changed the truth a little, though, he also changed something he should not have, albeit unintentionally perhaps. This is an important lesson. When HaShem changed the truth, there was no danger that He might veer from it more than necessary. For us mortals, however, that is a very real danger. A little white lie can grow rapidly and it can become a slippery slope.

We must therefore be extremely careful to speak and convey the truth, for if we "bend" it, it may very well break on its own.

The Chazon Ish used to daven Mincha in the early afternoon at his home. Although there was a core group of regulars who davened at the minyan every day, it was often difficult to complete a minyan at that hour.

One day, to the great dismay of all the people waiting, it took a particularly long time to gather a minyan. When the tenth man finally arrived, it had gotten so late that one of the regulars told the Chazon Ish that he had previously made an appointment to meet someone in his house at precisely this time. The Chazon Ish replied, "For a man who cleaves to the attribute of Truth, there is no question as to what to do."

The man left to keep his appointment, and the group was again left without a tenth man.