



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

יום הכפורים

	Candles	Mincha	Daf Yomi	Shachris	סוק"ש
Friday	6:23	4:00			9:49
Shabbos		5:00	4:30	8:00	9:49
Sunday		6:30	7:00	8:00	9:49

גמר חתימה טובה

IMPORTANCE OF

The Gemara (Succah 27b) states R' Eliezer's opinion that just as one must perform the mitzvah of Lulav with one's own Lulav, so too must he perform the mitzvah of Succah with his own Succah. The Chachomim distinguish between the two, based on the Posuk: *כל האזרה בישראל ישבו בסכת* which implies that all of Klal Yisroel can use the same Succah. The Gemara asks, how does R' Eliezer interpret this Posuk, and answers that the Posuk is used to obligate someone who converted on Chol HaMoed, or who became Bar Mitzvah on Chol HaMoed. Although they cannot fulfill a full 7-day mitzvah of Succah, they are still obligated in the few days remaining. The Meshech Chochmah says that from *כי כל הנפש* we derive the same thing for Yom Kippur. If one converted on Yom Kippur day, though he ate before converting and thus cannot fulfill מערב עד ערב, he must still fast the rest of the day. Although למעשה, if a boy turns 13 on Yom Kippur day he is obligated from the evening before, some Rishonim (see Tosafos ערכין 31a) hold that we measure time from moment to moment, which would mean that he becomes Bar Mitzvah at the moment corresponding to the moment of his birth. In fact, the Yeshuos Yaakov (הל' י"כ 608:1) states that according to these Rishonim, if that moment occurred in the middle of Yom Kippur day, there would in fact be no obligation to complete the fast from that moment on, because the Torah required מערב עד ערב which cannot be fulfilled, and as such, there is no point to a partial fast.

QUESTION OF THE WEEK:

When would someone be deserving of the title Apikores for fasting on Yom Kippur ?

ANSWER TO LAST WEEK:

(When does one not repeat Shemona Esrei after leaving out המלך הקדוש ?)
The Chayei Adam (תפילה 24:10) states that if one did not say המלך הקדוש during Maariv on the first night of Rosh HaShanah, he need not repeat the Shemona Esrei, just as one does not repeat it when forgetting to say Yaaleh V'Yavo during Maariv on Rosh Chodesh - אין מקדשין החודש בלילה, we do not declare the new month at night. Although most Poskim do not agree with this, the Beis HaLevi (1:42) says that if one mistakenly davened a weekday Shemona Esrei on that night, leaving out המלך הקדוש, he does not repeat Shemona Esrei. Also see Mishna Berurah (126:17).

DIN'S CORNER:

One should eat with joy on Motzai Yom Kippur as it is a bit of Yom Tov. (Rema 624:5) When Yom Kippur falls on Shabbos, the Poskim disagree on the question of eating a Seudas Melave Malka, if the purpose of eating at a Melave Malka is to extend the eating Oneg of Shabbos, which in this case did not exist. Nevertheless, on Shabbos there is an obligation of Oneg in other areas not prohibited by Yom Kippur, and as such, one should not afflict himself לחומרא in those areas. (Daas Torah 622)

DID YOU KNOW THAT

The Gemara (Yoma 67a) states that there were 10 huts between Yerushalayim and the cliff where the Azazel goat was pushed down, and at every hut, there were people offering the איש עתי food and drink, if he should need it. The Rambam (עבודת י"כ 1) states that the 15 Korbanos, the Ketores, candles and all Avodos of Yom Kippur had to be done by the Kohen Gadol only. Add to that, the 5 Tevilos, the ten times he underwent קידוש ידים ורגלים, the constant walking up the ramp to the Mizbeyach with animal parts after staying up the whole night before, his exhaustion would have likely demanded that he eat in order to continue. If the Kohen Gadol felt he was close to that point, should he stop and let the סוֹן take over the Avodah in order to continue fasting ? An immigrant without a Bris Milah once arrived in Eretz Yisroel on Erev Yom Kippur. If he were to undergo a Bris immediately, he would have to eat on Yom Kippur. Should the Bris be postponed until after Yom Kippur ? Rav Elyashiv ZTL ruled that the Bris should not be postponed, explaining that Yom Kippur did not have a dual ציווי of זכור and שמור which would require one to avoid anything from Wednesday on that might result in Chilul Shabbos. The Bris should be performed, and if he must eat the next day, so be it. The same would apply to the Kohen Gadol. He must do the Avodah on Yom Kippur, and if his health is threatened as a result, then the סכנת נפשות permits him to eat. One might ask, a number of Poskim hold that if the warm water prepared before Shabbos for post-Milah should spill before the Bris, rather than cook up more water on Shabbos, the Bris is postponed so as not to endanger the infant. Perhaps the Kohen Gadol should also refrain from the Avodah which could endanger his health. However, the difference is obvious – a Bris on Shabbos was never intended to cause Chilul Shabbos, whereas some suffering from hunger on Yom Kippur is the whole point.

A Lesson Can Be Learned From:

One Motzai Shabbos Shuvah a man arrived in Katamon and wished to give a Kvitel to R' Aharon of Belz regarding his wife who was scheduled to undergo complicated kidney surgery on Erev Yom Kippur. He was told that there were many hours to go until the Rebbe's Shabbos concluded and that in any case, the Rebbe did not accept Kvitlich on Motzai Shabbos. A helpful Chasid advised him to simply blurt out his wife's name and situation when the Rebbe emerged from his room and stood momentarily gazing at the Mezuzah. He also offered to submit the man's Kvitel for him at a later time. The man did as advised and was rewarded with an almost imperceptible nod from the Rebbe. When the Chasid appeared before the Rebbe on Erev Yom Kippur with both his own Kvitel and the other one, the Rebbe said he could only submit one. The Chasid thought a moment and decided to emulate the Kohen Gadol who sought a Kaporah for his own family, and then for Klal Yisroel. He placed the man's Kvitel in his vest pocket and promptly forgot about it for 3 months. When he later discovered it, he was deeply ashamed and feared the worst. Rushing to the Rebbe he simply presented the Kvitel and the Rebbe wished her a Refuah Shelaimah and many healthy years with her family. Several days later, the Chasid happened to be in the neighborhood of the man he had "helped" and inquired after his wife. He was told that the surgery had been postponed several times for no apparent reason, until just 2 days ago, when it had been a total success.

P.S. May Hashem grant everyone the wisdom to do what they must in order to be זוכה to a year of health, prosperity and Nachas.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרתני מלכה ב"ר יהודה לייבוש הלוי

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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ולז"נ פעל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים