

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:23	6:45/7:33				9:33
Shabbos		1:45/7:18	6:15	7:10	9:00	9:32
Sunday		7:33	7:50		8:00	9:31



IMPORTANCE OF

The *Yerushalmi* (*Yoma* 8:45:7) asks: כיצד הוא מתודה – how does one confess? and answers: חטאתי ... וכשם שעשיתי אני עושה – I sinned ... and I won't do [again] as I did. The *Rambam* (*Teshuvah* 1:1) describes the elements of *Teshuvah* as comprising 3 parts: חרטה (regret) וידי (confession) and קבלה (undertaking not to sin again). The *Rambam* also includes the words of קבלה in his description of וידי, where the penitent says: ... ולעולם אני חוזר לדבר זה – I will never do it again. The *Rambam* (*ibid* 2:2) repeats the 3 elements, apparently based on the words of the *Yerushalmi*. The *Avodas HaMelech* points out how in the וידי that the *Kohen Gadol* says on *Yom Kippur* there are no words of קבלה. The *Rambam* (*Avodas Yom Kippur* 2:6) states that each time the *Torah* says: וכפר בעדו ובעד וכו' it is a reference to the *Kohen Gadol's* וידי, once for himself, once for the *Kohanim* and once for all of *Bnei Yisroel*, and the וידי that is said only contains חטאתי עויתי וכו' but nothing on the future. Of what use is a *Teshuvah* without קבלה? How is it better than saying אחטא ואשוב (I will sin and then repent) of which the *Gemara* (*Yoma* 85b) states that one who says so will be unable to do *Teshuvah*? The *Rambam* (*Teshuvah* 1:1) adds that if one damages or injures someone, even though he makes restitution, וידי – he will not achieve a *Kaparah* unless he fulfills וידי and קבלה. The *Rambam* (*ibid* 2:1) suggests that *Teshuvah* seeks to accomplish 2 things: 1) To remove the stigma of being labeled a רשע for having sinned; and 2) To obtain a *Kaparah* for one's sin. The *mitzvah* of *Teshuvah* is fulfilled with חרטה and וידי, which remove the name רשע, but to achieve a *Kaparah*, קבלה is necessary. As such, when a *Kaparah* can be achieved in another way, such as by bringing a *Korban*, or by *Yom Kippur* itself, no קבלה would be necessary. Therefore, the *Rambam* does not list קבלה as part of the וידי of *Yom Kippur*, since *Yom Kippur* itself provides *Kaparah*, as long as חרטה and וידי are performed.

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 74a) states that a man told Rabbah that the mayor of his city ordered him to kill someone (another Jew) and if he refused he himself would be killed. Did וחי בהם permit him to transgress לא תרצח? Rabbah said No, adding "How do you know that your blood is 'redder' than the other Jew's – maybe his blood is redder", meaning that וחי בהם permits *Torah* violations only because Hashem values life more than *mitzvos*. But here, one life will be lost either way, so וחי בהם does not value one life over the other. However, the *Gemara* (*Horios* 13a) lists a hierarchy when faced with the need to save someone from captivity, death etc., putting a *Kohen* before a *Levi*, a *Talmid Chochom* before an ignoramus etc... because one is more worthy (*i.e.* valuable) than the other. Would a *Talmid Chochom* thus be permitted to kill an ignoramus to save his own life? Is his blood "redder"? The *Talmidei Rabbeinu Yonah* (*Avodah Zarah* 28a) explain that the "redness" referred to is an indication of longer life and more time to perform *mitzvos*. One who is faced with a choice of kill or be killed can never judge if his longevity would be longer than the man he is ordered to kill, so he cannot take the other's life, and must do nothing. However, when faced with the option of saving someone, he is obligated by: לא תעמוד על דם רעך to do something, and the *Gemara* provides him with criteria of relative worthiness to measure with. The *Sefer Chasidim* (698) states that if a *Talmid Chochom* and an ignoramus are threatened with death, it is a *mitzvah* for the ignoramus to say: kill me and spare my friend, though he would not be obligated to do so. *Igros Moshe* (י"ד 2:174) disagrees, theorizing that if the *Talmid Chochom* was selected for execution, such was apparently בשמים and it is clear that in these circumstances, the ignoramus' blood is indeed "redder" than that of the *Talmid Chochom*. Thus, there is no *Heter* for anyone else to put himself in the *Talmid Chochom's* place, unless the threat itself is not certain.

QUESTION OF THE WEEK:

If one owned a pair of *Tefillin* from a famous *Sofer*, and lent them to someone from whom they were stolen, what must be paid?

ANSWER TO LAST WEEK:

(Which gentile adult male may convert even without *Kabolas HaMitzvos*?)

Teshuvos V'Hanhagos (4:233) discusses how according to R' Yehudah, since a blind person is *Potur* from all *mitzvos*, technically his *Geirus* may be with the intention to become a Jew, but without the obligation to observe *mitzvos*. *MiDerabanan*, even R' Yehudah would agree that he is obligated.

DIN'S CORNER:

If someone was killed, his relative(s), who might have been classified as a גואל הדם with authority to avenge the death when *Beis Din* ruled on capital matters, may not turn over the killer to the authorities for examination or trial. At the same time, there is no obligation on anyone to save or defend him. (*Chavas Yair* 146)

A Lesson Can Be Learned From:

The *Minchas Elazar* (Munkatcher Rebbe) was once travelling on a train, and a group of gentiles sat in the same compartment. When the group began to eat lunch, the *Minchas Elazar* watched as they hungrily consumed their non-kosher food. After a few moments, the *Minchas Elazar* went over to one of them and whispered to him: "Reb Yid, what you are eating is not kosher. It is a serious sin". The man ignored the Rebbe and continued to eat. The *Minchas Elazar* went back to him a few moments later, with the same result. It was only after the fifth approach that the man turned to the Rebbe and asked him: "Why do you think I am a Jew?" The *Minchas Elazar* replied that he could see from the delicate way in which he ate his bread – not tearing off a piece with his teeth, but rather breaking off smaller pieces and placing each in his mouth – that he had been raised in a Jewish home. The man admitted to the Rebbe that he was correct, and the Rebbe counseled him on how best to embark upon the path to *Teshuvah*. Years later, this man was active in the recovery of small Jewish children post-WW-II from the various refuges with whom their parents had hidden them and he used this very same indicator to identify the Jewish children.

P.S. Sholosh Seudos sponsored by the Schmerhold family.

This issue is dedicated:

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

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