



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:14	7:24				9:40
Shabbos		1:45/7:14	6:45		9:00	9:40
Sunday		7:24	7:45		8:00	9:39

## IMPORTANCE OF ...

The *Gemara* in *Yoma* (19b) states that the *Kohen Gadol* was required to swear before doing the *Avodah* on *Yom Kippur* that he would not follow the procedure espoused by the *Tzadokim* which was to place the *Ketores* on the fire prior to entering the *Kodesh Kodashim*. Since the *Posuk* says 'ד' **ונתן את הקטורת על האש לפני ד'**, *Chazal* derive that the *Ketores* be prepared in the *Kodesh Kodashim* - "before ד'", whereas the *Tzadokim* derive from the words "כִּי בַעַן אֲרֵאָהָה עַל הַכַּפֶּרֶת" that the cloud of *Ketores* smoke must already exist when the *Kohen Gadol* enters. The *Sefas Emes* asks, what purpose will the oath serve? If a *Tzadoki* believes he is doing the *mitzvah* the way the *Torah* wants it, he will have no compunction about swearing (falsely) that he will do it differently, since an oath that contravenes the *Torah* is automatically void! (A *Tzadoki Kohen Gadol* did once successfully process the *Ketores* his way, for which he died ignominiously.) A similar question is asked regarding the *Tzadokim's* belief that *Shavuot* was supposed to always fall on Sunday (ממחרת השבת השביעית) to the extent that they hired false witnesses (for money) in an attempt to arrange *Rosh Chodesh Nisan* according to that theory. The *Moadim U'Zmanim* (4:291) explains the motivation behind their zeal as a desire to undermine the influence of *Chazal*, by pointing out how the *Torah* really wanted *Pesach* to always fall on *Shabbos*, and *Shavuot* to always fall on Sunday, which would give everyone a two-day holiday and allow the women to cook only once, rather than inconvenience them with a disruption and the need to cook twice. They argued that *Chazal* purposefully made things more inconvenient than was required. As such, the *Tzadokim* had an agenda, and may not have truly believed that the *mitzvah* must only be done their way - certainly not to the extent that they would swear falsely.

## QUESTION OF THE WEEK:

Which 2 brothers, born legitimately to the same parents, are called up for an *Aliyah* using different father's names?

## ANSWER TO LAST WEEK:

(Why do we not include *Yom Tov* in the daily *Tefilah* of *Korbanos*?)

The *Kol Bo* states that there is no need to mention the *Korbanos* of *Yom Tov* in the daily *Tefilah* section of *Korbanos* because on *Yom Tov*, we will be reading it during *Krias HaTorah*, which we do not do daily for the *Tomid* or on *Shabbos* for its *Musaf*. (He holds we shouldn't say ר"ח either - see *Rivevos Ephraim* 1:40).

## DIN'S CORNER:

There is an *Issur* to smell *Chometz*, even if it belongs to a *Goy*. Even those who hold that a *Goy's* *Chometz* is not **אסור בהנאה**, especially where the *Chometz's* normal use is as food and not to be smelled, nevertheless, for fear that smelling may lead to eating, all would agree that it is prohibited. Smelling warm bread would cause further complication as it might require a **ברכה**. (See *Sdei Chemed* 'א' ומצה: א')

## DID YOU KNOW THAT ...

The *Shulchan Aruch* (או"ח 568:1) rules that if one mistakenly ate on a fast day, he must still continue to fast the rest of the day. In fact, the *Rashba* (*Kidushin* 21b) states that if a **חולה שיש בו סכנה** (a dangerously ill person) eats on *Yom Kippur* and then recovers, he must complete the fast. Why then are we so lax with regard to the *Erev Pesach Taanis Bechorim*, that once a *Bechor* participates in a *Siyum* he need no longer fast the rest of the day? The *Eretz Tzvi* suggests that there are two aspects to every standard **תענית** - the fact that one must fast, and the prohibition against eating as a form of **עינוי** (affliction). Even if one ate, and thereby could not complete the obligation to fast, the prohibition against eating still continues all day. However, since the purpose of *Taanis Bechorim* is to publicize the **נס** of how we were spared from **מכת בכורות**, there is no included prohibition *per se* against eating. Therefore, once one has eaten legally and can no longer complete the *Taanis*, there is no other reason to refrain from eating. However, *Mikra'ai Kodesh* derives from the *Tur* that the *Taanis Bechorim* is to commemorate the fact that the *Bechorim* in Egypt probably fasted when told by Moshe that the Egyptian first-born would die that night, and that they should stay indoors. As such, this fast is similar to *Taanis Esther*, where the Jews also probably fasted in order to garner **רחמים** at a dangerous time, and on *Taanis Esther* one must certainly complete the fast! He therefore concludes that wherever a *Taanis* is instituted as a *minhag* subject to legal exceptions, once a **סעודת מצוה** has intruded, the *minhag* no longer applies. In this way, *Taanis Bechorim* differs from *Taanis Esther* in that the *minhag* established in the first place for *Taanis Bechorim* included the suggested use of a **סעודת מצוה**.

## A Lesson Can Be Learned From:

A *Shadchan*, wishing to suggest a *Shidduch* between a young man and the daughter of a Rabbinic family, praised the boy's qualities to the young lady's father. The *Shadchan* described the boy in Yiddish as possessing four major attributes: He was 1) "*GeShikt*" (meaning "sent [from Heaven]" - usually used to denote a talented person); 2) "*Tichtig*" (a handy person); 3) a "*Mentsch*" (fine and mature person); and 4) "*Pinklich*" (a punctual person). The young lady's father was hesitant about accepting the suggestion as no mention was made about the young man's education and *Torah* knowledge. However, the *Shadchan* persisted, constantly urging the father to at least allow a meeting and judge his qualities for himself. Finally, the father told the *Shadchan* that he would agree to the meeting only if the *Shadchan* found a *Posuk* in the *Torah* that was a source or **רמז** to the boy's qualities. The *Shadchan* immediately contacted the famous *Badchan* - R' Chaim Mendel Mermelstein *A"H* and asked him for help. R' Chaim Mendel thought a moment and then said: "These qualities are to be found in the *Posuk*: **ושלח ביד איש עתי** - where **ושלח** suggests he will be "sent"; **ביד** - in the "hand[y]" of; **איש** - a *mentsch*; **עתי** - a timely one." The *Shidduch* was favorably arranged.

**P.S.** Sholosh Seudos will not be eaten in Shul this week.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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