



| | 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 '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 בִעַן אֶרְאֶה 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 Shavuos 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 Shavuos 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)

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) "Pintlich" (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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