



	Candles	Mincha	DafYomi	Shiur	יום כפורים שזק"ש Shachris
Friday	6:11	3:30			9:51
Shabbos		4:45	4:15		8:00
Sunday		6:15	6:45		9:52

## IMPORTANCE OF ....

The *Gemara* (*Pesachim* 13b) states that one may not offer a *Korban Todah* on *Erev Pesach*, because it includes *Chometz*. Since the normal time to eat a *Korban Todah* is a day and a night, the fact that one would not be able to eat it after the first 4 hours of the day would result in most of it becoming leftover and *Posul*. To avoid this, *Chazal* decreed that one should not bring such a *Korban*. The *Rema* (*או"ח* 51:9 and 604:2) writes that we do not say *מומר לתודה* on *Erev Pesach*, and also on *Erev Yom Kippur*, as no *Korban Todah* was brought *Erev Yom Kippur* since it could not be eaten *Yom Kippur* night (or during *Tosfos Yom Kippur*). Is there not a fundamental difference between *Erev Pesach*, where the *Korban* itself becomes *Posul* after 4 hours (and must be destroyed), which is certainly *מביא קדשים לבית הפסול*, and *Erev Yom Kippur*, where the *Korban* is fine, but we may not eat it? Are we making it *Posul*?! The *Gemara* (*Zevachim* 75b) says that if an animal designated to be a *Korban Shelamim* (edible for 2 days/1 night) was confused with one for an *Asham* (edible for 1 day/1 night) both may not be offered because to be *Machmir* and eat them like an *Asham* cuts down on the *Shelamim*'s time. Instead they must be left to graze and develop a blemish. The *Binyan Tzion* (59) asks: why not offer them *Erev Yom Kippur*, if that's not considered *מביא קדשים לבית הפסול*? He concludes that apparently any *Korban* that is not a daily obligation may not be offered then, as it is deemed *מביא קדשים לבית הפסול* because the eating time will be cut short. The *Mishna* (*Kerisus* 25a) states that Bava b. Buta donated an *Asham Talui* every day except the day after *Yom Kippur*. Every day? *Erev Yom Kippur* too? *Binyan Tzion* suggests that "every day" did not include *Shabbos* or *Yom Tov* either, so it meant only on those days that it was allowed. On Sunday or *Isru Chag* his *Korban* would atone for 2 days, so he wanted to bring one on the day after *Yom Kippur* as well, to which his colleagues replied, wait at least until you have a *ספק*.

## QUESTION OF THE WEEK:

Can one make a *Shliach* to do *Teshuvah* for him?

## ANSWER TO LAST WEEK:

(Why isn't asking a *Goy* to do *מלאכה* on *Shabbos* saving his life, and *מותר*?)

A *Goy* would only be *חייב מיתה* if he purposefully refrained from *מלאכה* for an entire day, with the intention of treating it as *Shabbos*. If he just happened not to do *מלאכה* one day, he would not be *חייב*. Therefore, it would not be necessary to facilitate a *מלאכה* for him, if his intention was not to be *שובת*.

## DIN'S CORNER:

If one wishes to observe 2 days of *Yom Kippur* because of a *Sfeika D'Yoma*, he may do so, but he must *daven* a weekday *davening* (adding *Piyutim* after *Shemona Esrei*) and wear *Tefillin*. Having done so once, one may have to do so every year, unless he seeks *התרה* from a 3-man *Beis Din*. If one observed two days and explicitly intended himself to be obligated only once, he need not seek *התרה*. (*MB* 624:16-17)

## DID YOU KNOW THAT ....

The *Gemara* (*Kerisus* 6b) states that every fast must include the participation of Jewish sinners. R' Shimon Chasida derives this from the inclusion of *Chelbenah*, an odorous spice, together with the sweet-smelling spices of the *Ketores*. Abaye derives it from the *Posuk*: *ואגדתו על ארץ יסדה* – Hashem's group is established on earth. The *Tur* (*או"ח* 619) states that for this reason we begin the *Kol Nidre* service with a "*Heter*" to *daven* together with *עבריינים* – sinners. The *MaHarsha* notes that even so, there must be an *עדה* – a *minyan* of 10 non-sinners present. The question is raised, must the ratio of the *Tzibur* mirror that of the *Chelbenah* versus the other spices, *i.e.*, must the number of non-sinners present be 10 times the number of sinners, as the *Chelbenah* was one of 11 spices? R' Ezriel Hildesheimer (*שו"ת* 1:6) suggests that this may depend on its derivation. R' Shimon Chasida who derives the sinner's participation from *Chelbenah* may require the equivalent ratio, whereas Abaye, who derives it from the *Achdus* of all Jews within Hashem's group, would not require any ratio. Yet, the *Chacham Tzvi* (38) was asked by a group of observant Jews if they could "break away" from a Shul populated by many sinners, where a *Cherem* had been declared against forming another Shul. The *Chacham Tzvi* opined that the *עבריינים* with whom one was permitted to *daven* were those who sinned occasionally, but did not include those who brazenly defied the *Torah* and divested themselves of its *mitzvos*. Particularly regarding those who are *Mechalel Shabbos* publicly, the *Chacham Tzvi* added that there is no greater *Chilul HaShem* than to call up such people to the *Torah* for an *Aliyah*, and anyone present to witness this who does not object will be answerable. As such, if a group wishes to leave and not be caught up in the travesty, *תבא עליהם ברכה*. However, since a *Psak Din* cannot be issued without hearing both sides, the *Chacham Tzvi* did not rule on the Shul/*Cherem* issue.

## A Lesson Can Be Learned From:

A certain Kehilla was very lax in the observance of several *mitzvos*, which caused the Rav to consistently admonish them. Some members did not like being criticized and made a comment that their Rav was certainly not like R' Levi of Berditchev, who was famous for always focusing on a person's positive behavior. The Rav pointed out that on *Yom Kippur*, the Kohen Gadol would not wear *Bigdei Zahav* (gold clothing) when entering the *Kodesh Kodashim*, to avoid "reminding" Hashem about the sin of the Eigel HaZahav. However, when the Kohen Gadol processed the *Korbanos* outside the *Kodesh Kodashim* on *Yom Kippur*, he did wear the *Bigdei Zahav*. Why would he do that, if it was a reminder to be avoided? The reason was that when the Kohen Gadol appeared alone before Hashem in the *Kodesh Kodashim*, his job was to awaken Hashem's mercy for Bnei Yisroel. Wearing a reminder of the Eigel is not a good idea. However, when busy with *Korbanos*, he wore the *Bigdei Zahav* in front of Bnei Yisroel to remind them of their sinful history, to awaken them to do *Teshuvah*. "I too *daven* everyday before Hashem to have mercy on my Kehillah, pointing out the positive things that you do. However, my role also includes helping the Kehillah to improve itself. To do so I must point out your failings, but only to you".

**P.S.** Anyone looking to accept a *mitzvah* upon themselves for the coming year might consider – Sholosh Seudos.

This issue is dedicated:

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

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