



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:14	6:50/7:30			
Shabbos		8:04	6:50	7:35	9:00
Sunday		8:28	7:55		7:30

IMPORTANCE OF

The *Gemara* (*Sotah* 11a) derives that the mani-fold reward for a *mitzvah* is a much higher ratio than the punishment for an *aveirah* from Miriam, for whom *Bnei Yisroel* waited a week as compensation for her hour of watching Moshe. *Tosafos* asks: what about the punishment of **יום לשנה** meted out for the *Meraglim's* sin ? Isn't that ratio much higher ? The *MaHarit* (א"ח 2:8) answers that one should also ask, why does the *Torah* say "**יום לשנה**" - it should say "**שנה ליום**" to denote a year of wandering for each day of the *Meraglim's* trip. However, as *Rashi* elaborates in *Taanis* (30b), each year the *Bnei Yisroel* dug graves and lay in them on Erev Tisha B'Av. The next day, some would be found dead. This was the **יום לשנה**, the one day each year when the punishment for the *Meraglim* would take place. As such, the punishment was exactly 40 days, a 1:1 ratio. The *MaHarit* responded with a similar **חשבון** when asked to prescribe a period and manner of *Teshuvah* for a man who had spent a full year committing murder, another year in **גלוי עריות** and a 3rd year in worshipping **זרה עבודה**. Although murder and siring **ממזרים** are irreversible consequences, the *MaHarit* concluded that *Teshuvah* was still available to him, ruling that he undertake, for a period of 3 years (equal to the *aveiros*) to be in a constant state of atonement. This was to include the 3 elements of *Teshuvah* (resolution, remorse and humility), fasting, going into exile - each year in a different place where he was unknown, and complete separation from anything pleasurable, including *Torah* study. Additionally, the first year he was to visit the graves of his victims, the second year he was to wear uncomfortably coarse clothing and during the third year he was to walk around with a bowed head, to restrengthen **יראת שמים**.

QUESTION OF THE WEEK:

Where would we absolve a thief of the **חיוב** to make restitution for his thievery if he uses the stolen money for a **מצוה** ?

ANSWER TO LAST WEEK:

(Where would a witness' testimony only be accepted if he didn't testify ?)

The *Bais Yosef* (ח"מ 33:36) states that if a witness, attempting to testify, is disqualified as a relative, if he should subsequently sever the relationship, he may still not testify in that case. If he had not attempted previously, he would be allowed later.

DIN'S CORNER:

If one or even two (but not 3) of the four hanging **ציצית** threads on one side of the knots tears off, partially or completely, the **ציצית** are still valid, provided they were attached in the manner used today, whereby one carefully ensures that each string is divided on two sides of the knots. If one string from each side of the knot tears off, the **ציצית** are invalid because we fear they are from the same string. (MB 12)

DID YOU KNOW THAT

The *Ramban* comments on the words: **סר צלם מעליהם** that Yehoshua and Calev attempted to convince the *Bnei Yisroel* that they had nothing to fear from the inhabitants of *Eretz Yisroel* whose protection had been removed, and just as it is a known phenomenon that on the eve of Hoshana Rabba, those who are destined to die within the coming year have no shadow (**צל**), here too, the nations and giants inhabiting the land had similarly lost their shadows and were therefore going to die very soon. The *Rema* (א"ח 664:1) quotes *Rishonim* who say that one can tell from the moon-based shadow on the evening of Hoshana Rabba what will happen to someone or his relatives in the coming year but suggests that most are incapable of such a forecast and to attempt it will ruin one's **מזל**. Although the *Meraglim's* trip took place in the summer - from 29 Sivan until Tisha B'Av, *Pardes Yosef* notes that it is still possible to detect the (non-)shadow of death over people at times other than Hoshana Rabba. For example, the *Midrash* (**במדבר** 19:3) states that Shlomo HaMelech asked Pharaoh to send him artisans when building the *Beis HaMikdash*. Pharaoh gathered his astrologers together and determined which people would not live out the year and sent them to Shlomo, planning later to blame Shlomo for their deaths. However Shlomo was able to see with *Ruach HaKodesh* that they were destined to die that year and sent them back.

A Lesson Can Be Learned From:

A man had experienced a series of setbacks and he went to his Rav for help in understanding why *Hashem* had "done" this to him. The Rav told him a story about two men who sat down to a meal. One had 3 loaves of bread with him while the other had 2. A third man joined them and they all shared the 5 loaves equally. After the meal, the guest left 5 gold pieces with them and left. The 3-loaves owner claimed 3 gold coins as he had given of his 3 loaves. The 2-loaves owner argued that the guest had not been concerned with whose loaves he had eaten, only that they had shared with him. The money should be divided equally. They went to a **דיין** who ruled that the 3-loaves owner should receive 4 of the gold coins while the other receives only one. The strange *P'sak* spread quickly and many were outspoken in their criticism. The 2-loaves owner turned to the *Ibn Ezra* and wondered how such a judgement could be justified, where he received even less than the 3-loaves owner was willing to give him ! The *Ibn Ezra* chastised him for casting aspersions on such a simple and true *P'sak*, explaining: "All together you had 5 loaves, or 15 loaf-thirds. Since you all ate equally, each of you had 5 thirds. Now, you donated 2 loaves = 6 thirds. You ate 5, leaving over 1 for the guest. Your friend donated 3 loaves = 9 thirds. He ate 5, leaving over 4 thirds for the guest. Is not the *P'sak* correct ?" The Rav concluded, if it is so difficult to understand a human **חשבון**, how could we possibly question *Hashem's* **חשבון** ?

P.S. Sholosh Seudos sponsored this week by the Petlin family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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