



Candles	Mincha	DafYomi	Ladies Drasha	Shachris	זק"ש
Friday 6:10	6:20				9:52
Shabbos	6:00	5:00	4:00	9:00	9:52
Sunday	6:20	8:15		7:30	9:52

א נמר חתימה טובה

**IMPORTANCE OF ....**

The Gemara (Yevamos 121b) states that the daughter of Nechunya survived a dangerous fall into one of the large water ditches that Nechunia had dug for the benefit of those coming to Yerushalayim for the *Shalosh Regalim*. R' Chanina b. Dosa had predicted correctly that she would not die from the very fruits of her father's labor. Yet, Nechunya's son eventually died from thirst. The Gemara explains that Hashem is [more] demanding from those who are near to Him, even to the level of *חוט השערה* – a misdeed the size of a hair. Why should the righteous be punished so severely, for things that everyone else is not punished for at all? The Gemara (Eruvin 13b) states that as a result of there being more *mitzvos* לא תעשה (365) than *mitzvos* עשה (248), it would have been better for a person not to be born. (The MaHarsha explains that there are far more chances to sin than to do a positive *mitzvah*.) Now that he is born, *יפשט במעשיו* – he should examine his deeds. As Resh Lakish states, if he does *תשובה מאהבה* all his sins will be converted to *mitzvos*. This is the meaning of *יפשט במעשיו*, to reach the point where it became worthwhile for him to have been born, by converting his sins. However, this only works for *Reshaim*, who have many sins. What of *Tzadikim*? The *Noam Elimelech* explains why *Tzadikim Gemurim* cannot stand where *Baalei-Teshuvah* stand (Berachos 34b), saying that both really refer to *Tzadikim Gemurim*. The *Baalei-Teshuvah* are those who are constantly dissatisfied with their behavior, finding the minutest fault with themselves, and constantly striving to improve. The *Divrei Yoel* suggests that these *Tzadikim/Baalei-Teshuvah* have thus “created” sins from these faults, providing themselves with sins to convert into *mitzvos*. As such, it is not Hashem who is demanding of them, but rather they themselves, who, through their *Teshuvah*, established a finer level of sin (*כחוט השערה*), and therefore, punishment.

**QUESTION OF THE WEEK:**

During the *עשילת*, when would someone end off *אתה קדוש* with *אתה קדוש* (not *המלך*) but not have to restart *Shemona Esrei*?

**ANSWER TO LAST WEEK:**

(What addition does a *Shliach Tzibur* achieve on *Yamim Noraim*?)  
The *Magen Avraham* (א"ח 591) states that although all year, a *Shliach Tzibur* can only be *Motzi* with *Shemona Esrei*, someone who cannot *daven* himself, during *Yamim Noraim* he could be *Motzi* even a *Baki* (expert) because of the unusual *Tefilos*. (ע"ש)

**DIN'S CORNER:**

One should be extra careful not to eat *Pas Akum* – bread baked by a non-Jew (even commercially) during *עשילת*. If there is no *Pas Yisrael* available to him within a four *Mil* radius, then he may eat commercially baked *Pas Akum* (i.e. *Pas Palter*), and certainly one may, if there is a shortage or famine. (MB 703:1)

**DID YOU KNOW THAT ....**

The Mishna (*Sanhedrin* 22a) states that no one except for a king may use a king's utensils, even after his death. For this reason, the trumpets that Moshe had made to summon *Bnei Yisroel* (as stated in the *Posuk* עשה לך שתי חצוצרות – make for *you* ...) were hidden away before his death. Where Moshe said: *הקהילו אלי*, *Rashi* notes that the gathering was done without trumpets, since Yehoshua as yet had no authority to use them, and on the day of Moshe's death, the rule of: *ואין שלטון ביום המות* (there is no dominion on the day of death) served to prevent his earlier royal rule from continuing to operate. The *Avnei Nezer* (י"ד 312) points out that from here, and from: *לא אוכל עוד לצאת ולבוא* (where *Rashi* explains that Moshe was divested of his wisdom) we see that when a successor ruler ascends the throne, he takes title to all the kingly power of his predecessor, which was lost on the day of his death. Therefore, if he inherits the throne from his father, he requires no anointing. This is not however, the way it is for a *Kohen Gadol*. The *Rambam* (סנהדרין 17:8-9) rules that if a *Kohen Gadol* sins and receives *Malkus* (lashes), he returns to his post and authority. However, a *Rosh Yeshiva* is not reinstated, and the *Kesef Mishna* suggests that a *Nasi* is also not (for having lost the awe and respect necessary for the position). The *Kohen Gadol's* unique status is based on a comparison between the *Kedusha* of Aharon and that of Hashem, which are both eternal. As such, the *Kohen Gadol* loses and relinquishes nothing upon his death, leaving no legacy of *Kedusha* for his son to inherit. For this reason, each *Kohen Gadol* requires his own anointing.

**A Lesson Can Be Learned From:**

While R' Yaakov Galinsky was incarcerated in a Siberian work camp, he noticed that another inmate who slept near him, would awaken in the middle of the night, look around to make sure no one was watching, and then pull out some clothing he had hidden away, and quickly get dressed. He would then produce a mirror, look at himself in it, and then quickly undress, put everything away, and go back to sleep. When R' Yaakov found an opportunity to ask the man what he was doing, the man denied it. But slowly, after repeated requests, he explained to R' Yaakov that he had been a general in the Polish army, with 1,000 men under his command. The Ukrainian guards had a special animosity towards the Polish, and so he was subjected to a regular dose of abuse and humiliation in the camp. As he felt his self-image start to slip as well, he resolved not to forget whom he once was ... and still was. He had managed to smuggle in his officer's clothing with him, as well as a mirror. He dressed up each night to remember how he looked as a general, and told himself while looking in the mirror that he still looked like the same man who once wore the uniform. This encouragement allowed him to tolerate what he must experience there, and ultimately, would help to assure his survival.

**P.S.** Sholosh Seudos is sponsored this week by the Sheli family. The *Shabbos Shuva Drasha* for men and *Siyum* on *Maseches Shabbos* will be held at that time.

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

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