



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:59	7:00			9:12
Shabbos		1:45/7:54	7:15	9:00	9:11
Sunday		8:09	7:30	8:00	9:11

IMPORTANCE OF

The *Midrash* expands upon the *mitzvah* to send certain people out of the camp of the *Bnei Yisroel* (וישלחו מן המחנה), deriving from *צרוע* and *טמא מת* respectively, that those who commit the sins of *זרה* and *עבודה זרה* are also to be "kicked out". Accordingly, the *Gemara* in *Sotah* (3a) quotes R' Meir who *darshens* from the *Posuk*: ועבר עליו רוח קנאה (a jealous spirit will pass over him) that if one commits a sin privately, *Hashem* will make it known publicly. One wonders why this just and equitable arrangement does not seem to apply today. Instead of sinners and purveyors of immorality being hounded and denigrated, it is often the *Tzadik* and *שומרי תורה ומצוות* who are maligned and blamed for all worldly ills, while the guilty run free. The *Mishna* (*Sotah* 47a) says that although the *Torah* requires a woman suspected of adultery to drink of the *מי המרים* (bitter water), at some point adultery had become so rampant that the *נס* of *מי המרים* was no longer effective and the ritual was discontinued. The *Yerushalmi* (*Sotah* 9:9) explains that the purpose of the *מי המרים* was to set off the guilty as an example among the innocent of the nation. When so many had themselves become guilty, there was no one left to impress. The *Ramban* adds, there is no other *משפט* in the *Torah* that depends on a *נס*, showing how important it was to *Hashem* that the *Bnei Yisroel* remain pure and insulated from the decadence of other nations. Nevertheless, despite *Hashem's* interest in publicizing punishment of the guilty and reward to an innocent woman, the sins of the nation as a whole caused *Hashem* to exercise *הסתר פנים* (hiding Himself) thus ending the use of *מי המרים*. *Hashem* told Eliyahu (מלכים 1:17:3) - ונסתרת - hide yourself while I stop the rain and dew. When Eliyahu later appeared before the king, Achav told him עוכר ישראל האתה accusing him of destroying the land and people. Thus, it is a result of *הסתר פנים* that the innocent are accused and blamed while the guilty run free.

QUESTION OF THE WEEK:

If there are 18 Jews in Shul after *Mincha* – half want to hear a *Shiur*, and half want to daven *Maariv*. Who wins ?

ANSWER TO LAST WEEK:

(Why is *Shevuos* called זמן מתן תורתנו instead of זמן מתן תורה ?) Although there is only one *Torah*, which would have justified the expression זמן מתן תורה, The *Daas Moshe* suggests that each member of *Klal Yisroel* receives his portion of the *Torah* according to the effort he puts in, and his natural talents. As such, *Shevuos* celebrates each person's individual *Torah* achievements.

DIN'S CORNER:

The *Taz* (אור"ח 101:1) states that one may raise his voice in *Shemonah Esrei*, if he needs to do so for *Kavanah*, and he would not be suspected of being *מקטוני אמונה*. The *Dibros Ariel* (*Sotah* 43) suggests that if many raised their voice, those who did not would be suspected of *aveiros* which they wished to keep quiet, listing them during *סלח לנו*. As such, everyone should *daven* quietly.

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 35a) states that a man and woman are equally liable to be punished for their sins, as derived from the *Posuk*: איש או אשה כי יעשו מכל חטאת האדם, a *Posuk* dealing with one who steals, swears falsely that he did not steal, and then admits that he did. He must pay a surcharge of 20% over what he stole and offer a *Korban Asham*. The *Panim Yafos* suggests that the *Torah* wished to teach this equivalence here, to distinguish from the *Gemara* (*ibid* 24a) which discusses the 20% surcharge imposed on one who redeems his own *Maaser Sheni*. If one does so, preferring to take its monetary equivalent to Yerushalayim instead of the crops themselves, the *Posuk* obligates a man to add the surcharge, but not a woman. Therefore, the *Torah* specifically listed איש או אשה in the above *Posuk*, to obligate both. The *Chasam Sofer* notes that the theft admission is phrased in the plural (והתודו) whereas the *Korban* obligation is singular (והשיב). He cites *Tosafos* (*Bava Metzia* 104a) which states that a husband must pay for the *Korban* obligations of his wife only where the obligation is involuntary, such as after she gave birth, or completed her days of impurity or *Nezirus*, or sinned inadvertently. However, where she incurred a debt or vowed to offer a *Korban* without being obligated, the husband need not provide the funds, for fear that she might be angry at him, seeking merely to squander his money. As such, if a wife were to incur suspicion that she stole, come to *Beis Din* and swear that she didn't steal (truthfully), when she later "confesses", the husband should not have to pay her debt, as it may have all been a ruse to cost him money. However, since the confession here also obligates a *Korban Asham*, we would not suspect a woman of causing an illegal *Korban Asham* to be brought, which the *Kohen* would sinfully but unknowingly consume. Therefore, the *Torah* phrases the confession in the plural (והתודו), as it applies to both men and women. But the *Korban* obligation is singular (והשיב), because it will always be the husband who pays.

A Lesson Can Be Learned From:

The wife of a Bobover Chosid once came to the Bobover Rebbe, R' Ben Zion Halberstam ZT"L, to complain about her husband. Apparently, he was a chain smoker, and no amount of nagging or doctors' warnings had any effect on him. She was understandably concerned for his health. The *Rebbe* asked her how he managed at night. She replied that he placed a chair next to his bed with cigars and matches. As soon as he woke up, his hand reached out immediately for a cigar. And what happens on *Shabbos*? he asked. On *Shabbos*, she explained, he also wakes up, reaching for the chair. However, when he sees that the chair is not there, he is reminded that it's *Shabbos* and he goes back to sleep. The *Rebbe* advised her to prepare a chair with cigars and matches on Friday. She should also place a *Sefer* on the chair, to permit it to be moved on *Shabbos*. As soon as her husband goes to sleep, she should place the chair next to his bed, and have someone stand nearby to keep an eye on it. When her husband awakens, he will of course stretch out his hand toward the cigars. The person watching should yell out "Shabbos! Shabbos!" at him. The wife followed the *Rebbe's* plan and the cry of "Shabbos!" remained indelibly on her husband's mind whenever he reached for a cigar. Eventually, he quit smoking altogether.

P.S. *Sholosh Seudos* sponsored this week by the Sternberg family.

This issue is dedicated:

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