



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	Daf Yomi	Shachris	פרשת: וילך	זק"ש
Friday	6:16	6:26				9:50
Shabbos		1:45/6:00	5:30	9:00		9:51
Sunday		6:26	6:50	8:00		9:51

אגמר חתימה טובה

IMPORTANCE OF

The *Sefer* asks why we don't say a *brocho* on *Yom Kippur* in the form of ... *וצונו לענות נפש* ... *אשר קדשנו* ... since affliction is definitely one of the *Taryag mitzvos* according to all the *Meforshim*. He gives two answers: 1) We don't say a *brocho* over a *mitzvah* that comes about through an *aveirah*. For example, if one steals and then returns what he stole, fulfilling the *mitzvah* of *והשיב את גזילה*, he would not say a *brocho*. Here too, since the *mitzvah* of *תענו את נפשתיכם* is meant to provide a *כפרה* for our sins, it is deemed a *mitzvah* that came about thru an *aveirah* and thus requires no *brocho*. 2) Since the obligation of *ענוי* on *Yom Kippur* lasts for over 24 hours and there is no guarantee that one will be able to fast etc.. until the end, one says no *brocho*. The *Sdei Chemed* finds difficulty with both of these reasons. With regard to the first, he asks: If one did not steal, he obviously has no *mitzvah* of *השבת גזילה*. However, even if one was careful to do no *aveirah* all year, he must still fast and afflict himself on *Yom Kippur*. Therefore, for such a person, the *mitzvah* does not come about through an *aveirah*. Why should he not say a *brocho*? Regarding the second reason, do we not say *ענונו* during *Mincha* on a fast day, because from *Mincha* until nightfall we are confident we will last? On *Yom Kippur*, let us also say a *brocho* over the *ענויים* during *Mincha* for the same reason. He therefore concludes that the reason we don't say a *brocho* over the *ענויים* is because *berachos* were established for *mitzvos* involving positive deeds, such as donning *Tefillin* or *Tzitzis*. No *brocho* was ever made for refraining from an action, as we can see from the fact that no *brocho* is associated with a *לא תעשה* prohibition. As such, since all the *ענויים* are passive, no *brocho* is said.

QUESTION OF THE WEEK:

If a child complains about a teacher, is it *Lashon HoRa* to accept what is said as true, if it affects the child's *Chinuch*?

ANSWER TO LAST WEEK:

(May one "unburden" oneself after being shamed or insulted?)
One may unburden oneself if it weighs heavily on him, but only once, to one person. Otherwise, he may only discuss what happened to him if his *Kavanah* is purely to: 1) remove any suspicion that what was said is true; 2) seek advice on how to deal with the complaints against him; or 3) engage someone to rebuke the disparager.

DIN'S CORNER:

Before *Yom Kippur*, one must seek forgiveness from anyone that he has hurt during the year, even if with words alone. One should approach the person he has hurt himself, unless the chances of forgiveness will be higher if an intermediary is used. If initially unsuccessful, one should approach the aggrieved party up to 3 times, accompanied by three witnesses, and each time with a different strategy. One should describe in detail what he is seeking forgiveness for, unless the aggrieved party will be embarrassed by it. (*MB* 606:2-3)

DID YOU KNOW THAT

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, *יטפפש 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 *יטפפש 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 so demanding of them, but rather they themselves, who, through their *Teshuvah*, established a finer level of sin (*כחוט השערה*), and are therefore, punishable for them, where others are not.

A Lesson Can Be Learned From:

When R' Shmelke moved to Nikolsberg, he was approached by a delegation asking that he assume the position of Rav. He replied that he would give them his answer on Motzai Shabbos. When the delegation returned on Motzai Shabbos for his answer, he said reluctantly "I guess it is better that I be the Rav" and he accepted. When pressed to explain his remark and why he waited until Motzai Shabbos, he said that initially, he was concerned over the fact that a Rav would be faced constantly with the challenge of treating everyone the same, and not favoring the wealthy and powerful people in the community. He thought he might be better off assuming the position of bathhouse attendant, who would not face such *Nisyonos*. However, when he "checked out" the bathhouse on Erev Shabbos, he saw how the attendant was scurrying around to service the wealthy patrons with special treatment and realized that no position was safe from this temptation. As such, he decided that he may as well assume the position of Rav and deal with the problem, since he could in any case not hide from it.

P.S. *Shalosh Seudos* sponsored this week by the Sternberg family. *Shabbos Shuva Drasha* will be held at that time.

This issue is dedicated:

ול"ג אבי מורי הרב אהרן זאב ב"ר שמואל ול"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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