



	Candles	Mincha	DafYomi	Shiur	פרשת: חוקת ש"ס זק"ש Shachris
Friday	8:14	6:45/7:45			9:11
Shabbos		8:09	7:00	7:55	9:00 9:11
Sunday		8:25	9:00		7:45 9:12

## IMPORTANCE OF ....

The *Gemara* (*Nidah* 61a) derives that Moshe feared Og from the fact that Hashem told him "אל תירא" – do not be afraid. The *Gemara* asks why Moshe feared Og, and had not feared Sichon, his equally powerful brother. The *Gemara* answers that Moshe was afraid of Og's merit for having informed Avrohom that Lot had been captured. However, the *Meforshim* point out that Og had an ulterior motive in doing so, hoping that Avrohom would be killed in the rescue attempt, so that he could marry Sarah. As such, it is questionable how such a "Zechus" would be helpful to Og. Also, the *Yalkut* (764) expounds on אשרי אדם מפחד תמיד that Moshe, like all *Tzadikim*, was constantly in fear that his (*i.e.* *Bnei Yisroel*'s) sins would endanger them. If so, the question rises again – why was Moshe not equally afraid of Sichon? The *Yalkut* also derives from ויפנו ויעלו that the battle with Sichon took place in *Elul* and the battle with Og took place in *Tishrei*, after *Succos*. Why is this important? The *Gemara* (*Kidushin* 81a) quotes Avin as saying: סקבא דשתא ריגלא – the worst time of the year is *Yom Tov*. *Rashi* and other *Rishonim* explain that this is because people dress attractively, have idle time on their hands, and congregate frequently on *Yom Tov*, leading often to improper behavior. To remedy this, the *Rambam* (*Hilchos Yom Tov* 6:21) rules that the heads of every community must appoint watchmen to move about during *Yom Tov* and prevent such improper congregating. The *Tur* (*א"ר* 429) states that to atone for this, the fasts of *BaHaB* were instituted on Monday-Thursday-Monday after *Yom Tov*. As such, the *Binyan Ariel* suggests that Moshe did not fear Sichon, whose battle took place during *Elul*, when *Bnei Yisroel* were hopefully engaged in *Teshuvah*. However, Og's battle took place after *Succos*, when Moshe was afraid that the behavior of *Bnei Yisroel* over *Yom Tov* would leave them endangered. As such, Moshe expressed fear, and needed a direct assurance from Hashem that he needn't be afraid.

## QUESTION OF THE WEEK:

Where might two people share the same pastry, one reciting a *Mezonos* over it, and the other a *SheHakol*?

## ANSWER TO LAST WEEK:

(When is *Ashrei* said in *Maariv*?)

The *Rema* (*א"ר* 108:2) states that if one did not *daven Mincha* and is going to *daven* two *Shemona Esreis* for *Maariv*, he should say the *Ashrei* of *Mincha* between the two *Shemona Esreis*.

## DIN'S CORNER:

The hired *Shliach Tzibur* is to be paid from communal funds. Such funds are to be collected from the community as follows: 50% should be assessed according to the individual's financial situation, wealthy people giving more than poor people. The other 50% should be collected as a head-tax, per person. For *Yomim Noraim*, it can be 100% based on finances. (*MB* 53:70)

## DID YOU KNOW THAT ....

The *Gemara* (*Yevamos* 36b) states that a newborn infant who does not survive for 30 days cannot be deemed viable to release its mother from *Chalitzah*. Therefore, if a pregnant widow gave birth and assumed that she therefore would not require *Yibum* or *Chalitzah* from her brother-in-law, and then remarried, she may require *Chalitzah* if her newborn infant died within its first thirty days. The *Gemara* states that if she remarried to a *Yisroel*, she must undergo *Chalitzah* immediately in order to continue her remarriage; if she remarried to a *Kohen*, she need not undergo *Chalitzah*, since the *Chalitzah* itself would bar her remarriage to the *Kohen*. As such, we choose to be lenient and assume that the child had been viable, albeit for a short time. The *Rambam* (*Yibum* 2:21) rules that if subsequently, that *Kohen* should die, the woman would be required to undergo the *Chalitzah* that she was relieved of earlier. In *Mishne Halachos* (13:112) the question was raised regarding forbidden food that was permitted for *Shabbos* use. Could such food be used on *Motzai Shabbos*? From the ruling about *Chalitzah*, it would seem that a temporary *Heter* due to special circumstances would be lifted when those circumstances changed. As such, the food should also revert to its original *Issur* after *Shabbos*. However, the *Gemara* (*Menachos* 76b) comments on the *Posuk*: והשקה את העדה ואת בעירם that from here we see (since Hashem was concerned with the animals) that the *Torah* seeks to preserve Jewish money. If so, once food was permitted on *Shabbos*, would it not violate the preservation rule to make it *Assur*? Clearly, the preservation rule is not absolute. The *Gemara* (*Bava Metzia* 30a) relieves an old man of the obligation to pick up a found object and work at returning it, as such an activity is not befitting. Why do we not still obligate him, in order to preserve Jewish money? It must be that the preservation rule requires an additional persuasive reason. Since the *Zakein* is exempt, there is no other reason to obligate him. So too, if on *Motzai Shabbos* there existed another reason to permit the food (such as *Hefsed Merubah* – a great loss), a *Heter* would remain. However, without a reason, preservation is not sufficient.

## A Lesson Can Be Learned From:

R Noson Tzvi Finkel, the Alter of Slobodka, once had two bochurim studying in his Yeshiva. Both had very good heads but only one had the seriousness and discipline to apply himself. He spent all his time studying hard, improving his *Midos* and growing in *Yiras Shomayim*. His friend, on the other hand, wasted his time with frivolous pursuits and in the company of similar friends. The Alter spent time trying to be *Mekarev* this bochur, whereas he spent no time at all with the studious one. When the studious bochur lost a parent רח"ל and was sitting *Shiva*, the Alter came to be *Menachem*. The bochur could not keep his bitterness inside, and asked the Alter why he was ignored, while his friend received so much attention. The Alter explained to him that as a studious bochur, he obviously "fed" his *Yetzer Tov* with *Torah*, *mitzvos* and *Yiras Shomayim*. What could he want from the Alter, if not to feed his *Yetzer HoRa* with the Alter's praise? The Alter did not wish to be used this way. His friend was busy feeding his *Yetzer HoRa* daily. He came to the Alter to feed his *Yetzer Tov* which was certainly worthwhile.

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

This issue is dedicated:

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

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