



	Candles	Mincha	DafYomi	Shiur	Shachris	סוק"ש
Friday	8:06	6:45/8:00				9:21
Shabbos		8:00	7:10	8:00	9:00	9:22
Sunday		8:20	9:00		8:00	9:22

IMPORTANCE OF

The *Gemara* (*Bava Kamma* 38b) states in the name of R' Yochanan, that Hashem is careful to reward everyone, even for something such as speaking with refinement. This is derived from Lot's daughters, the older of which named her son Moav, to publicize his incestuous origin, while the younger daughter named her son Ben Ami (Amon), so as to disguise his origin. Hashem commanded **אל תצר את מואב** - that the nation of Moav not be attacked, but allowed *Bnei Yisroel* to levy taxes upon them. With regard to Amon, even the levy of taxes was prohibited, thus proving that Amon was rewarded for its ancestress' use of refined speech. The *Toras Nesanel* asks how proof could be derived from here that speech had something to do with it. Perhaps Moav was treated more harshly than Amon because Moav had committed two sins – the incitement of Bilaam against *Bnei Yisroel*, and failure to provide food and water to *Bnei Yisroel* in the *Midbar*, while Amon was treated better because they were only guilty of failure to provide food and water. The *SMAg* (113) holds that Amon and Moav are grouped together in the *Posuk* which describes how they may not marry into *Bnei Yisroel* - because they committed the two sins (above). However, the *SMAg* holds that the Bilaam reason applies only to Moav while the failure to provide food applies only to Amon. If R' Yochanan held like the *SMAg*, the *Toras Nesanel's* suggestion could not apply, and the proof offered by R' Yochanan would be valid. On the *Posuk*: **כי ראתה גוים באור מקדשה** (*Eichah* 1:10), *Rashi* comments that this refers to Moav and Amon. The *Tal Torah* says that this is a reference to Amon and Moav who converted. Even after converting, the *Posuk* continues: **אשר צוית לא יבואו בקהל לך** - Hashem commanded that they may still not marry Jewesses, and even the appearance of Amoni and Moavi converts in the *Beis HaMikdash* was also lamentable by Yirmiyah.

QUESTION OF THE WEEK:

When would there be *Krias HaTorah* during *Mincha* on a fast day, but the *Haftorah* would not be said ?

ANSWER TO LAST WEEK:

(When must one eat something because some forbidden food is present ?)

The *Pischei Teshuvah* (116:10) cites the *Solot Mנחה* (76:8) who, quoting the *Tורת האשם*, holds that to be *Machmir* and not eat something that *Chazal* permitted, such as where the *Issur* was **בטל בשמים**, or involved use of a *Kli Shenit*, is deemed *Apikorsus*.

DIN'S CORNER:

Generally, removal of the left shoe first is an expression of *Kavod* to the right foot. As such, the right foot would be more "honored" to fulfill the *mitzvah* of shoe removal first for *Yom Kippur* before the left. However, for *Tisha B'Av*, shoe removal is for *Aveilus*, which is not a matter of *Kavod*, and as such, when changing shoes, the left shoe should be removed first. **אורח משפט** (א"ר 25)

DID YOU KNOW THAT

The *Gemara* (*Taanis* 20a) states that there were three people for whom **נקדמה חמה** – the sun stayed in the east (קדם), delaying the sunset. One was Nakdimon, for whom sunset was delayed to enable him to repay a loan of water cisterns; one was Yehoshua, for whom the sunset was delayed in Givon to allow *Bnei Yisroel* to fully defeat the Amori; and one was Moshe, for whom the sunset was also apparently delayed during *Bnei Yisroel's* wars, as a *Gezerah Shavah* derives from the word "אחל" written with regard to Yehoshua, and "אחל תת פחדך" in the *Posuk* stated by Moshe. The *Gemara* also notes that Nakdimon's name was really Buni, but he was called Nakdimon **שנקדרה חמה** – because the sun pierced the clouds on his behalf. The *Bach* points out that the words **נקדמה** and **נקדרה**, as used in the *Gemara*, should be switched. It seems more likely that Nakdimon's name was formed using **נקדמה**, which has more connecting letters, than does **נקדרה**. It also seems more appropriate that the word **נקדרה** be used to illustrate how the sunsets were delayed, since the delay manifested itself as **נקדרה** – the sun piercing through the overcast. The *Afarkasta D'Anyah* (2:95) suggests that the word **נקדמה** is in reality a contraction of the words **נקדרה חמה**. However, if so, why would the *Gemara* say "נקדמה חמה" if the word **נקדמה** already "included" the word **חמה** ? We must therefore conclude that **נקדרה** is the more appropriate word for both purposes. The *Gemara* (*Pesachim* 94b) states that the Jewish scholars and gentile scholars argued over the sun's nighttime movement, and *Rebbi* opined that the gentile position seemed more reasonable than the Jewish one. The *Afarkasta D'Anyah* (*ibid*) cites a perspective that explains how the difference between whether the sun was **נקדמה** or **נקדרה** is dependent upon the *Machlokes* between the scholars. According to the gentiles, the sun can move constantly backwards (against rotation), allowing it to remain where it had been earlier (קודם) as the word **נקדמה** indicates. The Jewish scholars held **נקדרה** to be more appropriate, perhaps to allow its night heat to penetrate, even where its light is obscured.

A Lesson Can Be Learned From:

When R' Yisroel Salanter began his Musar movement, he encountered resistance from many people, including Gedolim. The Rav of Kovno, R' Leibele Kovner, was one of R' Yisroel's opponents, and when R' Leibele made a Bris for a newborn son, he did not "notify" R' Yisroel. As a result, R' Yisroel was in a quandary – If he went to the Seudah anyway, it could be *Gezel* (theft); If he does not attend, then tongues will begin wagging and a significant *Chilul HaShem* could be the result. Suddenly, R' Yisroel stood up and told his assistant that he was going, based on a *TaZ* in *Hilchos Pesach* (429:1) which states that a Rav is *Meshubad* - to his constituent's needs (so that if they borrow an animal from him, it is **שאלה בנעלים** and they are *Potur* for **אונס**). This includes the need to maintain peace and avoid a *Chilul HaShem*. When R' Yisroel arrived, he was shown the proper *Kavod* and discovered that a messenger had been sent to notify him, but had somehow neglected to fulfill his mission.

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

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