



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	7:46	6:45/7:56			9:30
Shabbos		7:00	6:00		9:30
Sunday		7:30			8:00 9:31

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 26a) states that when an oppressive king demanded a percentage of all crops grown, including the *Shemita* year, R' Yannai announced that it was permitted to plant and cultivate fields in *Eretz Yisroel* during *Shemita*, to comply with the tax demand. The *MaHaRit* (2:52) asks why the Jews could not have paid money instead. Since one must spend all one's money to avoid transgressing a *לא תעשה*, why did R' Yannai so easily give such a blanket *Heter* to violate the *Shemita* laws? If the king didn't want money, one could suspect his motive as being *להעביר* - to cause Jews to transgress, which obligates one to sacrifice one's life, rather than to transgress. The *MaHaRit* answers, citing the *RaN*, that the king's interest is for the land to be worked, and not fall into disuse and desolation. The *Rambam* (*שמיטה ויובל* 1:11) states that when kings began to oppress the Jews and demand produce for their armies, it was permitted to plant during *Shemita* for that purpose. The same was true where a private person coerced another to work the land during *Shemita*. The *Maishiv Davar* (2:56) understands from the fact that both a king and a private oppressor are mentioned, that the *Heter* for a king was based, not on *Pikuach Nefesh*, which permits almost everything, but rather on *אימת המלך* - fear of the king. The *Rambam* derives this *Heter* from that which the *Magen Avrohom* (אור"ח 656:8) cites as proof that one may transgress a *לא תעשה* out of obedience to the king, namely the *Gemara* (*Gittin* 56a) where R' Zecharyah b. Avkulas rejected the *Chachomim*'s suggestion to permit Bar Kamtza's blemished animal to be offered as a *Korban*. R' Zecharyah's reason was to avoid the consequence of people remembering that a blemished animal was offered without remembering why. However, before this *Gezerah*, we see that the *Chachomim* were prepared to permit a *לא תעשה* due to *אימת המלך*. For the same reason, the *Rambam* ruled to permit field labor on *Shemita*, when required by *אימת המלך*.

QUESTION OF THE WEEK:

If a *Kohen* and a non-*Kohen* are *Niftar* at the same time, should the *Kohen's Levaya* take place first?

ANSWER TO LAST WEEK:

(Which utensil can only be used with *Pareve* food?)

The *Shevet HaKehasi* (1:225) rules that if one forgets whether a certain *כלי* was used with meat or dairy, he must *kasher* it with the *הגעלה* (purging) and then he may re-designate it as meat or dairy. If he does not purge it, he may only use it with *Pareve*.

DIN'S CORNER:

When *Tisha B'Av* falls on Sunday, *Sholosh Seudos* may be eaten until shortly before the *Shekiyah*, but one should continue to sit on a regular chair. *Tisha B'Av* shoes should be brought to *Shul* before *Shabbos* and be changed into after *Borchu*, or, one may say ...' *ברוך המבדיל וכי'...* at home after *Shabbos*, dress for *Tisha B'Av*, and then go to *Shul* for *Maariv*. (*Piskei Teshuvos* 553:1)

DID YOU KNOW THAT

The *Gemara* (*Taanis* 20a) states that the sun "stood still" for three people - Moshe, Yehoshua and Nakdimon b. Gurion. How do we know that it stood still for Moshe? From a *Gezerah Shaveh* between the word *אחל* (*גדלך*) stated regarding Yehoshua's greatness, when he caused both the sun and moon to remain still, and the same word in the *Posuk*: *אחל תת פחדך*, where Hashem would begin to put fear of Moshe upon the other nations. Just as Yehoshua caused it to stand still while fighting Emori, so too did Moshe while fighting Sichon/Og. The *Poskim* consider whether the time during the suspension of the sunset was deemed day or night. The *Gemara* (*Chagigah* 12a) states that 10 things were created on the first day, one of which was *ומדת לילה* - the length of day and night. *Rashi* explains that the two may vary but always add up to 24 hours. As such, even in the far north, where daylight may last weeks or months, as can darkness, the cycle of 24 hours per day does not change. Although the sun was given dominion over the day, its light does not affect the aspect of time associated with a day. For this reason, the *Mor U'Ketzia* (אור"ח 344) ruled that one deals with *Shabbos* in such places the same way one deals with it if lost in the wilderness - count six days, and the seventh is *Shabbos*. However, regarding the sun of Yehoshua and Moshe, would the few extra hours of sunlight be deemed day, as if it were a long summer day, or night, despite the light? The *Panim Yafos* points out that there was no need for Yehoshua to cause the moon to stand still, since all that was needed was the sun not to set. From here he derives, that the sun and moon did not actually depart from their regular schedules, but rather the earth stopped spinning on its axis, causing a delay in nature's movement. As such, it was not so much that the sun and moon stood still, as it was that time stood still, which arguably could mean that the extra time was neither day nor night.

A Lesson Can Be Learned From:

R' Yitzchok Elchonon Spektor was a supporter and benefactor of the Chovevei Tzion movement, despite the efforts of Yaakov Lipshitz who constantly pointed out the general lack of Torah observance practiced by the group. R' Yitzchok Elchonon responded by noting that the *Mizbeyach* in the Beis HaMikdash, which atoned for the sins of Bnei Yisroel, had the various bloods of all different *Korbanos* mixed together on it, such as that of a *Korban Olah*, brought by a *Tzadik לך*, as well as a *Chatas* brought by a sinner, etc... The *Mizbeyach* was made of stone, uneven and unpolished, as the *Posuk* says: *לא תבנה אתהרן גזית*, and thus, it was able to absorb all the different *Korbanos* bloods inside its cracks and holes. "I have never been to *Eretz Yisroel*", R' Yitzchok Elchonon continued, "but from those who have been there I have heard that it is a land of hills and valleys, lush and fertile in some places, hard and stony in others. Yet, it is called: *ארץ טובה וקדושה*, since it is a small land made up of such different parts, all of which are good and holy. So it is with our nation, which was promised this land by Hashem, and is also made up of many different parts, some of which are closer to the Torah while others are not. But all belong and are connected to it".

P.S. *Sholosh Seudos* will not be eaten *ברבים* this week. *Maariv* on *Motzai Shabbos* will be at 9:02.

This issue is dedicated:

לד"ר אנשיל ב"ר אברהם יעקב

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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