

| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ס |
|---------|---------|-----------|---------|-------|----------|------|
| Friday | 8:08 | 7:00 | | | | 9:20 |
| Shabbos | | 1:45/8:03 | 7:30 | | 9:00 | 9:21 |
| Sunday | | 8:18 | 8:40 | | 8:00 | 9:21 |



IMPORTANCE OF

The Gemara (Rosh HaShanah 3a) states that when the Posuk says: *וּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד* it refers to the *מֶלֶךְ עָרָד* hearing the news that Aharon had died and that the *עַנְיֵי הַכְּבוֹד* had left *Bnei Yisroel*, leaving them, in the eyes of *מֶלֶךְ עָרָד*, defenseless. Why was this important enough for the Posuk to interrupt the list of 42 travel stops, and repeat this incident, which had already been described in *Parshas Chukas* ? Certainly it could not be as central to the experience of *Bnei Yisroel* in the Midbar as, perhaps the earlier battle with Amalek had been, which is not mentioned here. However, *Rashi* explains in *Chukas* that after Aharon's death, the battle with *מֶלֶךְ עָרָד* caused *Bnei Yisroel* to retreat towards the *Yam Suf*, going back 7 stops from *הַר הָהָר* to *הַר הַחֵרֶב*, where they eulogized and mourned Aharon. The retreat is not mentioned among the 42 stops, nor is the reverse journey back to *הַר הָהָר*. As the Gemara (*Taanis* 9a) states, at Aharon's death, the *עַנְיֵי הַכְּבוֹד* left *Bnei Yisroel*, and later returned in the *Zechus* of Moshe. When did they return ? The Gemara does not say, nor does the Torah. The *יקרא דאורייתא* suggests that since all the official travels of *Bnei Yisroel* were done only *עַל פִּי ד'*, i.e. by movement of the *עַנְיֵי הַכְּבוֹד*, the retreat and the re-advance brought about by Aharon's death and the battle with *מֶלֶךְ עָרָד* were apparently done without the *עַנְיֵי הַכְּבוֹד*, which had disappeared. Therefore, the reappearance of the *עַנְיֵי הַכְּבוֹד* in the *Zechus* of Moshe represented the moment at which the official travels of the *Bnei Yisroel* resumed, continuing on from *הַר הָהָר*, based on the *עַנְיֵי הַכְּבוֹד*. Thus, the incident with *מֶלֶךְ עָרָד* was pivotal, in that it marked the point where *Bnei Yisroel's* official travels stopped, as they began wandering temporarily without benefit of the *עַנְיֵי הַכְּבוֹד*. It was only when *Bnei Yisroel* returned to *הַר הָהָר* and the *עַנְיֵי הַכְּבוֹד* were restored in the *Zechus* of Moshe that their official travel resumed.

QUESTION OF THE WEEK:

One has 2 of the same fruit before him (e.g. 2 apples), and he says (בדיעבד) *בורא פרי האדמה*. How would he be *יוצא* on only one ?

ANSWER TO LAST WEEK:

(When is a *Tashlumin* not said after leaving out *יעלה ויבא* on *Rosh Chodesh* ?) The *Mishna Berurah* (108:36) states that if one forgot *יעלה ויבא* during Friday *Mincha* of a one-day *Rosh Chodesh*, if he does not remember until dark, he does not say a *Tashlumin Shemona Esrei* Friday night because he will not say *יעלה ויבא* then in any case, which renders the 2nd *Shemona Esrei* a *נדבה*, and we do not *daven* a *תפלת נדבה* on *Shabbos*.

DIN'S CORNER:

From *Rosh Chodesh Av* until after *Tisha B'Av* one must decrease one's engagement in *Simcha* matters. However, if one has an opportunity to purchase or arrange something in the 9 days for a *Simcha* to be held after *Tisha B'Av*, and he can get it cheaper now, or he has the time now, which he won't have later, he may take advantage of the opportunity during the 9 days. (קף החיים) 551:21 citing *Ben Ish Chai*

DID YOU KNOW THAT

The Gemara (*Yevamos* 61a) states that according to R' Shimon, gentile graves do not generate *Tum'ah* onto people under its roof. The Gemara asks: why then did Moshe tell the soldiers returning from the war with Midian to purify themselves ? The Gemara answers that if one of the Jewish soldiers had died, his corpse might have generated such *Tum'ah*. Ravina suggests that even if a gentile corpse does not generate *טומאת אהל* (roof *Tum'ah*) it may still generate *Tum'ah* through physical contact (*טומאת מגע*), which presumably applied to every Jewish soldier who killed a Midianite. The *Tosafos Yeshanim* asks: since we generally follow the majority (*רוב*) why did the Gemara suggest that the *Tum'ah* may have come from a Jewish corpse ? Certainly, the majority of dead were from Midian, and as such, there should have been no question of *Tum'ah*. *HaDrash V'Halayun* suggests that perhaps R' Shimon holds like R' Meir, that *חיישן למיעוטה* – we must also take the minority into consideration, and acknowledge the possibility that perhaps *Tum'ah* was generated from a Jewish soldier who had been killed, even if most assumptions are based on *רוב*. As such, there are two possible conclusions to the Gemara: 1) If R' Shimon is *חיישן למיעוטה*, then the need for *Bnei Yisroel* to purify themselves is due to the possibility of a Jewish soldier having been killed, and there would be no need to distinguish (as Ravina does) between *טומאת אהל* and *טומאת מגע*. 2) If R' Shimon is not *חיישן למיעוטה* then we follow the *רוב* and even if a gentile does not convey *טומאת אהל*, he can still convey *טומאת מגע*, as Ravina stated. The *Mishna* states at the end of *Nazir*: "נזיר היה שמואל כדברי רבי נהוראי" – Shmuel was a *Nazir*, like the words of R' Nehorai. The word *כדברי* seems out of place - it should have said *דברי*. Why *כדברי* ? The *Doresh L'Tzion* asks, if Shmuel was a *Nazir*, how could he have killed Agag, and make himself *Tomay* ? However, if we are *חיישן למיעוטה*, as above, then a gentile does not convey *Tum'ah*, even through physical contact. Since R' Nehorai was another name for R' Meir, the *Mishna* was stating that we could accept Shmuel as having been a *Nazir*, only according to the opinion of R' Nehorai/Meir, who was known to be *חיישן למיעוטה*, because then a gentile would convey no *Tum'ah*.

A Lesson Can Be Learned From:

A Rav, before moving to Eretz Yisroel, gathered his Kehilah and advised them on many areas that required fixing. He quoted the Gemara's *Drasha* (*Shabbos* 10b) where Hashem told Moshe: *מתנה טובה יש לי* – I have a good gift, and its name is Shabbos. Why is Shabbos referred to as a gift? Isn't the Torah itself referred to as *מקח טוב* ? The Rav explained with a *משל* where a merchant sold a diamond, and the buyer, after paying for it, took the diamond and threw it into the sea. The seller, having received his money, was not upset, and certainly did not feel slighted. However, had the merchant given the diamond to the buyer as a gift, the buyer's act would have deeply wounded the gifter, and a gift recipient must always be sensitive to that. That is why Hashem refers to Shabbos as a gift, that must always be observed and appreciated. The Rav concluded: "As long as I was your Rav, and you didn't listen to me, I was not insulted, because I was being paid. The advice I am giving now is for free – a gift. If you ignore me again I will take it personally !"

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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