



A Kehilas Prozdor Publication

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	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:12	6:50/7:30			
Shabbos		8:02	6:45	7:35	9:00
Sunday		8:25	7:55		8:00

פרשת:בלק

IMPORTANCE OF

The *Mechilta* states that the Torah was (and could be) given only to the *אוכלי המן* - those from the generation of the *Midbar* who ate the Mon. The *Gemara* (*Yuma* 75b) states that the Mon was referred to as *לחם אברים* because it was absorbed into the limbs (*אברים*) of those who ate it, which, according to *Rashi* meant it produced no waste. As such, the *Chida* writes that eating the Mon acted as a safeguard against the *Avodah Zara* of Peor whose form of worship required the production of human waste. The *Gemara* (*ibid* 75a) also explains how the Mon would indicate whether a man was unfaithful to his wife (her portion of Mon would appear with her father's) or vice-versa, which also acted as a deterrent to *גילוי ערויות*. Unfortunately, as the *Posuk* says: *ויאכל העם וישתחוו*, it was by feeding the Jews other food that the women of Moav successfully lured the Jewish men into the worship of Peor, and then to *ערויות*. The *SHaCH* (*יד* 81:26) states that although a father is not obligated to prevent his small child from eating foods that are forbidden *מדרבנן*, he should do so anyway because such food will induce the development of a bad nature and cause the child harm when he ages. The *Yerushalmi* (*Chagigah* 2:1) says that one of the reasons that caused Elisha b. Abuya to become an *Apikores* was that his mother, while pregnant with him, smelled a passing aroma of food that was part of a sacrifice to *Avodah Zara*, and unable to control herself, she ate some. The *Tosefta* (*Negaim* 6:2) lists the various examples of Yerushalayim's unique *Halachic* status, such as the inapplicability of the laws of *עיר הנדחת* or *עגלה ערופה*. The *Bais Yisroel* explains that the laws of *סורר ומורה* also do not apply to Yerushalayim because most of the food consumed there was primarily *מעשר שני*. Such food would not be capable of driving a boy to do those things that would brand him a *סורר ומורה*.

QUESTION OF THE WEEK:

If a man becomes obligated in *mitzvos* upon his Bar-Mitzvah, why is he not obligated to get married immediately at that age in order to fulfill *פרו ורבו* ?

ANSWER TO LAST WEEK:

(Which *נשיא* was the grandfather of Yehoshua b. Nun ?)

Elishama b. Amihud, the *נשיא* of Ephraim. (See *Divrei HaYamim* 1:7:26)

DIN'S CORNER:

Although the walls of Yerushalayim were breached on the 9th of Tamuz during the first *Churban*, we are *נוהג* to fast on the 17th because the walls were breached then during the 2nd *Churban*, and we view the the 2nd *Churban* more severely. A *Chasan* must also fast if one of his "*Sheva Berachos*" days falls on the 17th of Tamuz, even though *אבלות* would wait, because his personal *שמחה* must defer to a public *תענית*. (See *Biur Halacha* אר"ח 549)

DID YOU KNOW THAT

The *Gemara* (*Nedarim* 32a) states that one who does not engage in the various forms of sorcery will be permitted to enter into an area that even the *מלאכי השרת* may not enter. This is derived from the *Posuk*: ... *כי לא נחש בעיקב ולא קסם בישראל*. The *Ra'N* explains that since he refrained from using sorcery to divine the future, *Hashem* will reveal to him things that even the angels do not know. The *Gemara* (*Sanhedrin* 67b) quotes Abaye in saying that the laws of sorcery resemble the laws of *Shabbos*. How so ? Some acts are punishable by stoning (actual magic); some are *פטור* but *אסור* (illusions); and some are permitted (Kabbalah). Even with regard to illusions, the *MaHarik* (76) would like to distinguish between an illusion of a natural phenomenon versus a supernatural one. Thus, as the *Mishna* stated, one who created the illusion of growing cucumbers has produced the perception of a natural phenomenon which would be permitted, whereas one who, as described in the *Gemara*, appears to have cut a camel into pieces, and upon ringing a bell, causes the camel to arise with no sign of blood, has constructed a supernatural illusion, which is prohibited and punished by *Malkus*. R' Moshe Feinstein (413) understood the prohibition in a supernatural case to be based on a suspicion that witchcraft was used. However he rejects this theory, citing a *Gemara* (*Sotah* 13a) which says that Naphtali was so swift that he ran between MeOras HaMachpela and Egypt at supernatural speed to produce the document establishing Yaakov's right of burial. Should Naphtali have been concerned that some might suspect sorcery ? Clearly, he was not.

A Lesson Can Be Learned From:

A man with a serious illness came to the Chazon Ish and reported that he had been to see a doctor who told him he needed surgery. Otherwise, if not treated, there was only a 5% chance of survival. Even after the surgery, only one in five generally survived. The Chazon Ish told him to wait a few days while he thought about it. A few days later, the Chazon Ish called him to say that he should not have the surgery. The man listened and gradually his condition improved. Several years later, the doctor was speaking at a medical conference, criticizing Rabonim who mix into medicine. He mentioned this episode as an exception that seemed to work out. Afterwards, another doctor approached him and said that he was missing the rest of the story. "After the Chazon Ish met your patient, he called me and asked about your reliability. I told him it wasn't a question of you, but rather that the tests and facts of the case required a specific diagnosis. He then asked how reliable the diagnosis was for this condition and I said it was 75% reliable. The Chazon Ish then concluded that without surgery there was a 5% survival rate; with the surgery the rate was raised to 20%; and if we disregard the diagnosis, the rate is 25%. Based on the *רוב*, the Chazon Ish correctly decided to ignore the whole thing !"

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

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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