



	Candles	Mincha	DafYomi	Shiur	פרשת: דברים שוק"ש Shachris
Friday	8:03	7:00/8:00			9:23
Shabbos		8:00	6:55	7:50	9:00 9:24
Sunday		8:15	7:50		8:00 9:24

IMPORTANCE OF

The *Gemara* (*Taanis* 30a) states that whatever activities are prohibited to a mourner, are prohibited to everyone on Tisha B'Av, including the study of *Tanach*, *Mishna*, *Midrash*, *Gemara*, *Halacha* and *Agadah*, because they cause one's heart to rejoice, as seen in the *Posuk*: **פְּקוּדֵי ד' יִשְׂרָאֵל מִשְׂמְחִים לֵב**. An exception was made to allow the study of **דברים הרעים** – bad (*i.e.* sorrowful) topics, which presumably would be painful. However, the *Gemara* (*Moed Katan* 22b) states that if a *Talmid Chochom* dies, his *Beis HaMidrash* is closed; if a *Nasi* or Head of *Sanhedrin* dies, all *Batei Midrash* are closed. This would seem to forbid any studying at all, even of **דברים הרעים**. *Tosafos* (*ibid* 21a **ואסור**) quotes the *Ri* who said that *Rabbeinu Tam*, when he sat *Shiva* in his youth, did not study anything, even **דברים הרעים**. However, in his old age, he changed his mind and permitted **דברים הרעים** to be studied by mourners. The *Brisker Rav* notes that the *Shulchan Aruch* (*ibid* 554:4 **אור"ח**) permits those sections known as *Korbanos* (*e.g.* **איזהו מקומן**) to be said on Tisha B'Av, just as *Krias Shema* is said, and *Krias HaTorah* is read on Tisha B'Av, because they are part of the regular *Seder* of the *Tefilah*. As such, one could characterize the study of **דברים הרעים** also as part of the *Seder* of Tisha B'Av, which is the day designated to mourn **all** the **צרות** of *Bnei Yisroel* through the centuries. The **שואלן ודורשן** (2:15) offers proof that such study is appropriate from the *Shulchan Aruch* (*ibid* 12) which states that one who is going to greet his *Rebbi* may pass through water up to his neck, even on Tisha B'Av without concern. The *Pri Megadim* adds that this is because he may hear a *Dvar Torah* from his *Rebbi*. A *Dvar Torah* on Tisha B'Av? It must be that the *Rebbi* will tell him a *Dvar Torah* dealing with Tisha B'Av, which is part of the *Seder* of the day.

QUESTION OF THE WEEK:

When would someone be required to say the special *Mincha Tefilah* of **נחם** on Tisha B'Av during *Maariv* and *Shacharis*?

ANSWER TO LAST WEEK:

(If one knows he will miss a *Tefilah*, can he be *Mashlim* before?)

The *B'Tzeil HaChochmah* (1:7) rules that since the *Chiyuv* of the soon-to-be-missed *Tefilah* is not upon him yet, he cannot "pre-daven" it. Therefore, there is no way to be *Mashlim* that *Tefilah*, before or after.

DIN'S CORNER:

One may not greet a friend on Tisha B'Av nor send him a gift. If one is greeted by another, he should gently inform him of the *Issur* against greeting, and ask that he not be angry over his response. One should also not walk out during *Kinus* or walk around in a way that distracts from the *Aveilus*. For the same reason, one may also not work on Tisha B'Av evening or in the morning until *Chatzos*, if the task will require concentration for more than a few moments. (*MB* 544)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 58b) states that if/when one sees Jewish graves, one says the *brocho*: **אשר יצר אתכם בדין** which recites the facts that Hashem created and supported the deceased during his life, brought him to death, and will in the future bring him back to life. The *brocho* also mentions: **ויודע מספר כלכם בדין** – that Hashem knows the full count of all those who have died. What is the purpose of this phrase? The *Gemara* (*Sanhedrin* 44a) states that approximately 36 Jews died at the hands of the soldiers of Ai, as a result of Achan's sin. R' Nechemiah holds that the "approximate" nature of the number 36 indicates that it was in reality one man – Yair son of Menasheh, whose wisdom equaled 36, which was more than half of the *Sanhedrin*. Thus, the words: **מספר כלכם** refer to the quality of the deceased and his relative value as compared to others. The *Pri HaAretz* (1:7 **אור"ח**) dealt with the question of a *Beis HaMidrash* whose windows faced Emek Yehoshafat in Yerushalayim. Those who sat and learned saw graves there everyday. Were they still obligated to say the *brocho* of **אשר יצר אתכם בדין** upon visiting the cemetery itself? He sought to compare this with the *Psak* of the *MaHaritatz* (87) who ruled that one recites a *brocho* upon seeing the place where a miracle occurred, only when standing at that spot, not from a distance. However, in *Gesher HaChaim* (1:29:17) Rav Tikochinsky ruled that although one does not recite a *brocho* when viewing graves through the window from a distance, nevertheless, when one has seen the graves this way, one does not subsequently recite a *brocho* when visiting a cemetery within 30 days. If one goes to another cemetery (that wasn't seen out the window), or if an additional *Keiver* was prepared for someone new, a *brocho* should be said. If there is now one more *Keiver* than before, what is the big praise in saying **מספר כלכם**? Don't we also know it? Therefore, it must be as said before, that the **מספר** reflects quality, which only Hashem knows.

A Lesson Can Be Learned From:

The Rogatchover Gaon, R' Yosef Rosen, studied in the Yeshiva of Slutsk when he was still young (only 12), under the guidance of R' Yosef Dov Soloveitchik. The custom among the bochurim in the Slutsker Yeshiva was to study while standing. Young Yosef Rosen found himself a corner spot in the *Beis HaMidrash* where he studied while sitting down. An older bochur approached him and asked why he was not following the Yeshiva's custom. The young man replied that he was accustomed to following the minhag of Chazal, who asked in the *Gemara* (*Megilah* 21a) how one reconciles the *Posuk*: **ואשב בהר** (that Moshe sat on Har Sinai) with the *Posuk*: **ואנכי עמדתי בהר** (that Moshe stood on Har Sinai). The *Gemara* replies that **עומד ולומד יושב ושונה** – stood when he learned and sat when he reviewed what he had learned a second time. "I follow the example of Moshe Rabbeinu. Since I have already learned Shas and *Poskim* once, my learning constitutes a review of what I have learned. As such, I am permitted to sit."

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

This issue is dedicated:

לע"נ אנשיל ב"ר אברהם יעקב ולע"נ פערל ב"ר יצחק הלוי

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