



	Candles	Mincha	DafYomi	Shiur	פרשת: דברים סוף ש"ש Shachris
Friday	7:41	6:50/7:50			9:32
Shabbos		6:45	6:00		9:32
Sunday		7:15	8:15		9:32

IMPORTANCE OF

The Gemara (*Gittin* 56a) relates that as a result of Bar Kamtza's nefarious efforts, Nero assembled a Roman army and marched on Yerushalayim. Although Nero tested for success by shooting arrows in different directions, all of which turned towards Yerushalayim, he decided not to proceed after hearing a child quote a *Posuk* describing how Hashem would use Rome's defeat and abuse of the Jews as an excuse to punish Edom (Rome). Fearing retribution, Nero ran away and converted to Judaism, and R' Meir was among his descendants. Nero's successors, Vespasian and Titus, had no such fear. The *Rishonim* ask why Edom had to be punished for fulfilling Hashem's decree. *Rashi* quotes the *Midrash* on the *Posuk* which describes how Emori chased the *Bnei Yisroel* כאשר תעשינה הדבורים, that just as a bee dies when it stings, so too, when Emori would smite *Bnei Yisroel*, Emori would die. The *Gri"Z* asks, in light of this result, what is the significance of the words that follow: ויכתו אתכם בשעיר, if Emori simply died on the spot? He explains that when A hits B knowing full well that B will hit him back double, the hatred that A bears toward B must be great to push him towards such self-destruction. This is the meaning of the words: ויכתו אתכם בשעיר, that Emori, knowing full well they would die, nevertheless took a swing at *Bnei Yisroel* because of their hatred. Nero apparently, did not bear such a hatred towards *Bnei Yisroel* and thus was scared off by the promise of retribution. For this reason he was *Zocheh* that R' Meir was of his descendants. However Nero's successors, by proceeding against *Bnei Yisroel* in spite of the ultimate consequence of their destruction indicated the magnitude of their hatred towards *Bnei Yisroel*. It was for this that the *Posuk* indicated that they were to be punished.

DID YOU KNOW THAT

The Gemara (*Eruvin* 83b) derives that the minimum size of a dough from which *Challah* must be separated is an *Omer*, which is what the *Bnei Yisroel* ate while in the *Midbar* – i.e. the *Mon*. The Gemara states further that one who eats this amount of food in a day will be healthy; one who eats more than that is a glutton; and one who eats less will have digestive problems. The *Chasam Sofer* (אור"ח 181) finds it curious that *Chazal* could utilize a measure currently, that had originally applied to the generation in the *Midbar*. One should also question how the *Mon* could have fallen equally (an *Omer*) for every person, from a one-day old baby to the oldest Jew, all of whom were commanded not to allow any remnant to be left overnight. He concludes that although generally, when the *Torah* mandates a certain *Shiur* for something, the *Shiur* is to be measured by and according to an average man (except for those things measured by a mouthful, which apply specifically to the subject's mouth) still, it is also correct to say that each person's measures are personal. Thus, if 4 thumbs equal a *Tefach* and 6 *Tefachim* equal an *Amah*, an average man's thumb will be used to calculate an *Amah* for him, while the thumb of a one-day-old baby will be used to determine an *Amah* for the baby. This is apparent in the words of the *Ramban* who explains the dimensions of Og's iron bed, described in the *Torah* as 9 Amos by 4 Amos באמת איש – by the *Amah* of a man. Since an *Amah* is the distance from one's elbow to the tip of one's middle finger, that distance would be much greater on Og than on another. Yet, the *Posuk* saw fit to stress, with the words באמת איש that the makeup of the *Amah* increases and decreases according to the specific person affected. Thus, the *Omer* measurement of *Mon* for an infant was an *Omer*, but one calculated on a smaller scale.

QUESTION OF THE WEEK:

How does the method of shoe removal for *Tisha B'Av* differ from that of *Yom Kippur*?

ANSWER TO LAST WEEK:

(Which is better לעלוני נשמת – write a *Sefer Torah* or establish a *GeMach*?)

Although writing a *Sefer Torah* is *Min HaTorah* while *Chesed* (according to the *Rambam* אבל הלכות 14:1) is *DeRabanan*, the *Shaagas Aryeh* (36) holds there is no *mitzvah* to write a *Sefer Torah* today, since we are not experts on חסרות ויתירות. Also, the *Sefer Torah* is written once – the *Gemach* “keeps on giving”.

DIN'S CORNER:

The custom among many when *Tisha B'Av* falls on Sunday is to be at home as *Shabbos* ends, and to then say *Baruch HaMavdil Bein Kodesh L'Chol* before changing one's shoes and clothing, and then going to *Shul* for *Maariv*. One should of course be careful not to put on freshly laundered clothing. Women should be reminded to say *Baruch HaMavdil* at this time, as *Havdalah* will not be said until Sunday night. (*Piskei Teshuvos* 553:1)

A Lesson Can Be Learned From:

An obstetrician came to his Rav and related that one of his patients had arrived in the hospital during labor and all appeared normal for her impending childbirth. However, the doctor informed her that in his opinion, a Caesarean section operation was necessary. The woman didn't say a word, trusting the doctor implicitly. The operation was successful but the doctor was now racked with guilt. He admitted to the Rav that she had not needed the operation. He had done it for 2 reasons: 1) He makes more money from a Caesarean; 2) He had an important appointment and, not knowing when she was going to give birth naturally, he intended to “get it over with” early and attend to his appointment. He asked the Rav now, how to do *Teshuvah*. The Rav instructed him to pay the woman back for the unnecessary operation, and to never again schedule an operation without another doctor present to evaluate honestly. He derived this from *Nadav & Avihu*, about whom the *Midrash* says that they did not take advice from anyone, even from each other. What advice could they give one another if they refused to even ask Moshe's advice? We see that merely being asked, automatically makes someone evaluate critically.

P.S. There will be no *Sholosh Seudos* in *Shul* this week. *Maariv* on *Motzai Shabbos* will be at 9:00.

This issue is dedicated:

לע"נ אנשיל ב"ר אברהם יעקב יעקב

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