



	Candles	Mincha	DafYomi	Shiur	פרשת: וישלח שוק"ש Shachris
Friday	4:12	4:22	7:30		9:20
Shabbos		4:12	3:45		9:21
Sunday		4:20	5:00		9:22

IMPORTANCE OF

The *Gemara* (*Taanis* 25a) states that R' Chama b. Chanina once decreed a fast day during a drought, but it didn't rain. He then said to the sky: "כסי פניך" – cover yourself with clouds. When nothing happened, he remarked on how brazen the sky was not to listen to the *Tzibur's* needs, whereupon it began to rain. The *Gemara* continues that Levi also proclaimed a fast, but it did not rain. Levi then complained to Hashem, suggesting that Hashem had secluded Himself in *Shomayim* and was not responsive to the needs of *Bnei Yisrael*. It began to rain, but Levi's hip soon dislocated, making him lame. R' Elazar derives from here that one should not direct complaints towards Hashem. At the suggestion that Levi was crippled by a *Kidah* bow, the *Gemara* concludes that it was because of his complaint that he had that accident. The *Bris Shalom* suggests that the connection between directing complaints towards Hashem and being crippled is based on the *Beis Yosef* (ח"מ 231:19) which says that one who does not observe the laws of accurate weights and measures denies Hashem's *Hashgachah*, as if to say that Hashem is concerned only with *Shomayim* and not with Earth. Since the *Posuk* says: והשמים כסאי והארץ הדום רגלי, attesting to Hashem's dominion over both Heaven and Earth, a denial of Hashem's *Hashgachah* over Earth "dislocates" the הדום רגלי. Thus, as a consequence of Yaakov's complaint to Hashem: ואתה אמרת היטב איטיב עמך, Yaakov's hip was later dislocated, causing him to limp, as the *Posuk* says: והוא צולע על דרכו.

QUESTION OF THE WEEK:

When would someone be permitted to live in a dwelling, but only if he is **not** required to pay rent ?

ANSWER TO LAST WEEK:

(How does one fulfill ושמח את אשתו that is different from other years ?)

During *Shanah Rishonah* (the first year of marriage) a husband must ask his wife's permission before leaving the house to go somewhere. In subsequent years, according to the *Chazon Ish*, he need only notify her that he is going, and tell her where he is going. (*Derech Sichah* 599)

DIN'S CORNER:

It is proper for the host of a meal to select a guest to lead the *Zimun*. The guest chosen should be appropriate in the host's eyes, and should be able to say *Zimun* and *Birchas HaMazon* fluently. If possible, the guest who said *Divrei Torah* during the meal should be chosen. If someone jumps in and "grabs" the *Zimun* before the chosen one has a chance to say it, the grabber has incurred a penalty of 10 *Zehuvim* (gold pieces). The focus on a guest for *Zimun*, was based on the assumption that not everyone knew how to say *Birchas HaMazon*, and it was imperative that the host be blessed. Today, where everyone says their own *Birchas HaMazon*, there is no need to choose a guest; the host himself is encouraged to take it. (*Kaf HaChaim* 201:9-19).

DID YOU KNOW THAT

The *Gemara* (*Moed Katan* 25b) states that R' Chanin who was the son-in-law of the *Nasi*, was childless. After constant *Tefilah*, he merited to have a son, but R' Chanin died when it was born (on the day of the *Bris*, according to the *Ein Yaakov's* גירסא). The *Iyun Yaakov* suggests that since a childless man is חשוב כמות (as if dead), his *Tefilos* could only change the form of the *Gezerah* on him (from "as if" to actually dead), but not its ultimate outcome. The *Gemara* describes the *Hespedim* that were said over R' Chanin, all making reference to a mixture of sadness and joy, and states that the son was named Chanan after him. The *Divrei Yatziv* (י"ד 162) cites the *Shulchan Aruch* (י"ד 360:1) which rules that when a funeral and a *Bris Milah* both present themselves at the same time, the *Milah* should be done first. Since one of the *Hespedim* consisted of the phrase: בעת חנינתו אבד חנינו, the implication was that the *Hesped* was said after the *Bris*, when the child had already been named. The *Teshuras Shai* (1:630) uses this *Gemara* to rebut those who say that a child should not be named for its father if the father were alive when it was born. R' Chanin was apparently alive when his son was born and only died, presumably, a week later. However, *Chazal* are conflicted regarding the day of Moshe Rabbeinu's *Petirah* – was it *Shabbos* or *Erev Shabbos*. The *Asarah MaaMaros* (2:13) concludes that a *Tzadik's* spiritual *Neshamah* leaves him a day before his physical *Petirah*, so both days are correct. With regard to Rochel as well, since the *Posuk* says: ויהי בצאת נפשה כי מתה and later it says that she named her son Ben Oni, we may assume that בצאת נפשה refers to her *Neshamah* which left her, but allowed her to live physically long enough to name her son. R' Chanin could also have lost his *Neshamah* before his son was born, but he lived physically for a short time afterwards, thus mixing joy with sorrow.

A Lesson Can Be Learned From:

A pauper came to R' Shmelke of Nikelsburg early one morning for *Tzedakah*, but R' Shmelke had nothing to give him. When he opened a drawer he found his wife's wedding ring which he joyfully handed over. Later, when his wife discovered what he had done, she complained to him that it was a very valuable ring, whereupon R' Shmelke quickly ran after the *Shnorer*, not to get it back but to tell him that it was valuable and that he shouldn't let himself be fooled into selling it away too cheap. The following *Shabbos*, when R' Shmelke gave a *Drasha*, he recounted this story to the *Tzibur*, adding that this illustrates what *Chazal* meant in the *Gemara* (*Shabbos* 10b) which says that Hashem told Moshe that He has a "Matanah Tovah" (a good gift) in His house, and *Shabbos* is its name, which He wishes to give to *Bnei Yisroel* – לך והודיעם (go tell them). Hashem meant for Moshe to tell *Bnei Yisroel* what a fine and valuable gift is *Shabbos*, and that they should be careful not to "sell" the whole day away for some whiskey and a piece of *Kugel*.

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

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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