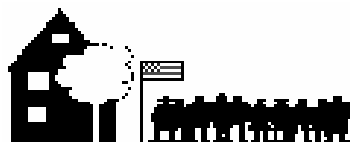


תשס"ז



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: ויחי	סדר"ש Shachris
Friday	4:24	4:34	7:30			9:42
Shabbos		4:24	3:45	4:15	9:00	9:42
Sunday		4:35	9:00		7:45	9:42

IMPORTANCE OF

The Gemara (Yuma 22b) quotes Rav Huna who expounds on the *Posuk*: **בן שנה שאול במלכו** that when Shaul became king, he was free of sin, like a one-year old child. R' Nachman b. Yitzchok commented, perhaps the *Posuk* means that he was dirty (with sin) like a one-year old is dirty. Thereupon, R' Nachman saw angels of terror in a dream, causing him to express regret for having spoken against Shaul. When the angels reappeared, he repeated his regret for having spoken against Shaul, this time adding the title - King of Yisroel. The *Iyun Yaakov* notes that despite the rule: **אין שלטון ביום המות** (the dead cannot exert sovereignty), which only applies on the day of death, afterwards it may even be the opposite, since *Tzadikim* are greater after death than in life. The *Radak* (**מלכים א** 11:27) states that Yeravam referred to Shlomo HaMelech without the title "HaMelech" and was thus guilty of **מורד במלכות** - treason. (The *Radak* also maintains that a wife is obligated to honor a husband and should use a title for him, as Sarah did - **ואדוני זקן**, rather than **ואברהם זקן**.) Yet, the *Gemara* (*Berachos* 48a) quotes R' Shimon b. Shetach as asking how the *brocho* of *Zimun* should be recited when only "Yannai and his friends" ate, and he neglected to call him King Yannai. The *Birkei Yosef* (י"ד 240:9) says that when one *davens* for a *Refuah* for one's father or *Rebbi*, one should not say **אבי מורי** or **רבי אלופי** because such titular praise is inappropriate before Hashem. The *B'Tzeil HaChochmah* (1:70) suggests that the same rule applies when reciting a *brocho*, which is what R' Shimon b. Shetach did regarding Yannai. The *Moshav Zekainim* says that in the *berachos* which Yaakov gave his sons, although the *brocho* for each son began with his name (e.g. **ראובן בכרי אתה**), in Yosef's case, the name was preceded by the words: **בין פורת** (son of grace) as a title, out of deference to his royal status.

QUESTION OF THE WEEK:

Where would statistics showing improved Shul attendance on Monday & Thursday change the *Halacha* ?

ANSWER TO LAST WEEK:

(For which *Tefilah* must one interrupt *Torah* learning ?)
The *Mishna Berurah* (**אור"ח** 110:36) states that one should recite the *Tefilah* of R' Nechunia b. Hakanah (which should precede one's learning) in whatever situation he finds himself, sitting or standing, and he need not turn in any direction. R' Chaim Kanievski *SHLITA* adds (**דולה ומשקה** p. 75) that he must interrupt his learning to say it, as well.

DIN'S CORNER:

For a *D'var Mitzvah*, such as to be **משמח** a *Choson* and *Kallah*, it is permitted to drink wine (without also eating food) while singing songs and/or playing musical instruments. Otherwise, one may not sing songs over wine, as it suggests an image of a common gentile practice. Even on *Shabbos*, one should try to sing only the *Zemiros* designated for the meal. (*MB* 560:11-14)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 49b) states that a *Talmid Chochom* who studies *Torah* under difficult financial circumstances will merit assistance from the *Shechinah*, which will reveal to him secrets of the *Torah* (*MaHarsha*). The *Mishna* (*Avos* 6:4) states that the way of the *Torah* is: **פת במלח תאכל** - eat bread with salt ... and live a difficult life. However, the *Gemara* (*Bava Kamma* 71b) relates that R' Nachman made a statement one night regarding the penalty imposed on a thief for selling a stolen ox, and then ruled the exact opposite the next morning. He explained that he had not eaten before making the first ruling, and *Tosafos* notes that he had been fasting. As such, would this not raise a question about the efficacy of *Torah* study under financial strain ? The *Salmas Chaim* (י"ד 503) points out that one need not force himself into a situation of financial difficulty, but one should train himself to be able to study *Torah* even if such difficulties arise. The *Tzitz Eliezer* (15:35) writes that there were 2 brothers in the city of Salant - one wealthy and one poor. The wealthy one supported the other who was studying *Torah*, until one day, the wealthy brother wanted half of the scholar's learning in return for his support. R' Chaim Volozhin told him that he already received *S'char* for his support, but that there was no way that he could share in the *S'char* of his brother's **דחק** (financial difficulty). The *Gemara* (*Sotah* 21a) states that Shevna and Hillel were brothers, and Hillel studied in poverty. When Shevna offered to pay Hillel for a portion of the *Torah* that he had learned, a *Bas Kol* rang out: **בוז יבוז לו** - scorn would be heaped on one who "sold" his *Torah* learning, after the fact. The *Midrash Rabbah* (*Vayechi* 99:9) states that Yaakov blessed Zevulun before Yissachar because Yissachar's ability to study *Torah* was made possible only by Zevulun's support. R' Shlomo Gross *SHLITA* suggests additionally that Zevulun was mentioned first because, as the *Bas Kol* indicates, the support arrangement is valid only if Zevulun entered into it before Yissachar's learning took place.

A Lesson Can Be Learned From:

A certain bochur in the Ponovezh Yeshiva was given a task by the Rosh HaYeshiva Rav Shach - each day he must present Rav Shach with two questions on the *Sugya* he was studying. The bochur worked hard to ask questions that were appropriate, and Rav Shach answered them all. This continued as the bochur entered *Shiduchim*, regarding which he sought Rav Shach's counsel constantly. The bochur finally was scheduled to become engaged on the eve of Rosh Chodesh Nisan, following the last day of the *Zman*. When he came in to ask for Rav Shach's *brocho* before the *Vort*, Rav Shach told him that he could not travel home for the *Vort* because he had not asked a question that day. The bochur "argued" that he was a *Chasan*. Rav Shach read the words of the *Rambam* (**ת"ת** 1:8) which obligate everyone, young, old, strong, weak, even a married man with children, in *Talmud Torah*. "You aren't even engaged yet, and you have already closed the *Gemara* !" The bochur sat down and learned for 2 hours, and came to Rav Shach with a question. Rav Shach refused to hear it, but sent him home with a *brocho*, advising him to think about the question himself, on the way.

P.S. Sholosh Seudos sponsored this week by the Gottheil family *L'Zaicher Nishmas* R' Yosef b. R' Dovid.

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
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