



	Candles	Mincha	DafYomi	Shiur	פרשת: ויצא	סדר"ש Shachris
Friday	4:10	4:20	8:00			9:27
Shabbos		4:10	3:45		9:00	9:27
Sunday		4:20			8:00	9:28

**IMPORTANCE OF ....**

The Gemara (Berachos 59b) states that if a man receives news that his wife bore him a son, he recites the brocho הטוב והמטיב. The Mishna Berurah (223:2) notes that although the Gemara and the Poskim remain silent on the issue of whether one should recite a brocho upon the birth of a daughter, it seems certain that when one sees his new daughter for the first time, he recites שהחינו, just as he would say it upon seeing a friend after thirty days. However, the Rashbam comments on the Posuk: את שמה דינה: that no explanation for Dina's name, accompanied by words of gratitude is stated in the Torah, like it is for the sons that were born. One must conclude therefore, that one does not give thanks for a daughter, like one does for a son, and no brocho should be said. The Tzitz Eliezer (14:21) questions this Rashbam, in light of the Gemara (ibid 60a) which explains how Leah arrived at the name Dinah. The Gemara says that Leah held a "דין" with herself, concluding that if the child she was pregnant with were a boy, then Rochel would only merit to bear one son, even less than Bilha and Zilpah. Leah therefore davened and the fetus within her changed to a girl. As such, the naming of Dina did carry with it an explanation and words of thanks. In fact, naming a daughter is an occasion equivalent in importance to a Bris Milah, where a boy is named. The Drisha (י"ד 360:2) uses this reason to explain the minhag that if a Chasan leaving Shul accompanied by an escort should become aware of another Shul where a baby girl is being named, he/they should immediately go there and be present, just as they would be obligated to do so for a Bris Milah..

**DID YOU KNOW THAT ....**

The Yerushalmi (Shabbos 12:3) asks what sort of משפט the Torah refers to in: והקמות את המשכן כמשפטו. What judgment could apply to wood ? R' Ami states that the משפט determined that whichever beam was originally placed on the north side of the Mishkan should always be placed there, and the one(s) placed in the south should always be placed in the south. The Magen Avrohom (או"ח 8:6) cites this as a source for the minhag to place a piece of silk as a "crown" (Atarah) at one end of a Talis, marking the top, so that one will always wear it the same way, keeping the same two tzitzis in the front, and the other two always in the back. However, the Magen Avrohom adds that the ARI Z"L did not insist on this, nor did he necessarily wear his Talis the same way every day either. The Mishna Halachos (15:50) cites a Midrash to support the position of the ARI Z"L. The Posuk says: ויקח מאבני המקום – that Yaakov took several stones and placed them around his head, after laying his head on one. When he rose, ויקח את האבן - he took the stone from around his head. Rashi quotes the Midrash (68:11) which says that the stones quarreled, each wanting Yaakov's head upon it, until Hashem combined them all into one stone. However, one could ask, how did this satisfy the stones ? After all, Yaakov's head only lay upon one spot of this large combined stone. How did the stones at either end benefit ? It must be that since they were all part of the one large stone, it makes no difference which spot on the stone Yaakov's head lay. The same is true regarding a Talis. It makes no difference which end of the Talis lays on one's head, since it is all one garment.

**QUESTION OF THE WEEK:**

When would a boy, on his Bar Mitzvah day, exempt the Tzibur from saying Tachanun ?

**ANSWER TO LAST WEEK:**

(Why is הרחור תשובה sufficient without ידידי for a possible betrothal ?)  
The Gemara (Kidushin 49b) states that if a Rasha betroths a woman: ע"מ שאני צדיק, she might be מקודשת because he might have had a הרחור תשובה. Although Viduy is also necessary for a complete Teshuvah to effect a Kaparah, the Minchas Chinuch (364) says that without it, he could still be deemed a Tzadik for betrothal, even if he does not merit a Kaparah for his past deeds.

**DIN'S CORNER:**

One who says a brocho without including both Hashem's name and the words מלך העולם has not been Yotzay the brocho and must repeat it. If he only said Hashem's name but left out העולם מלך, in addition to not being Yotzay, he has also transgressed תשא לא, but that would not be the case if he left out Hashem's name and only said מלך העולם. Both if he said Hashem's name but left out the word העולם, or if he said המלך instead of מלך, he would not be required to repeat the brocho. (Biur Halacha 214)

**A Lesson Can Be Learned From:**

There was a man who used to travel periodically to the town of Belz, to see the Rebbe, R' Yehoshua. A neighbor of his asked him what he gained by these visits, and the man replied that whenever he had a child to marry off, he would go to the Belzer Rebbe, present the different Shiduchim that were suggested to him, and ask the Rebbe which he should choose. The Rebbe would say to him that he should take whichever one his heart pushes him to. The neighbor asked "And for this you travel all the way to Belz? I can tell you the same thing. It's Pashut that you should choose the one that your heart pushes you too !" The man listened, and stopped going to Belz. After two years, he resumed traveling to the Belzer Rebbe, who asked why he had stopped. When he told the Rebbe what had happened, the Rebbe asked why he had started coming again. The man replied that when the Rebbe used to tell him to follow his heart, he found that his heart would in fact push him. However, in the past two years, his heart had not pushed him to any Shidduch. The Rebbe told him that his experience is the meaning behind the Mishna (Avos 6:1) which lists among the attributes of one who learns Torah Lishmah: ונהנין ממנו עצה ותושי' – that people benefit from his counsel and wisdom. Why doesn't the Mishna say that he gives wise counsel ? It is because in Shiduchim matters, no one may say "Be Meshadech with So-and-So", even if it appears very appropriate. All one can do is give advice in a way that brings the proper benefit, by causing the heart to push in that direction.

**P.S.** Sholosh Seudos sponsored by the Miller family. We begin saying ותרן טל ומטר for Maariv on Thursday night.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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