



	Candles	Mincha	DafYomi	Shiur	פרשת: וישלח ש"ס זק"ש Shachris
Friday	4:10	4:20	8:00		9:31
Shabbos		4:10	3:45		9:00 9:32
Sunday		4:20			8:00 9:33

IMPORTANCE OF

The *Gemara* (*Berachos* 64a) states the oft-quoted axiom that *Talmidei Chachomim* בעולם שלום – increase peace in the world. At the same time, the *Gemara* (*Taanis* 4a) characterizes a true *Talmid Chochom* as one who is קשה כברזל – hard as iron, like *Eretz Yisroel*, which the *Posuk* calls ארץ אשר אבניה ברזל. It is hard to imagine how being hard as iron will increase שלום. The *Gemara* (*Shabbos* 33b) derives from ויבא יעקב שלם that Yaakov arrived in Shechem בתורתו שלם – with his health, wealth and *Torah* intact. However, upon leaving *Eretz Yisroel* en route to Lavan, Yaakov had asked that Hashem return him with שלום to his father's house: ושבתו בשלום אל בית אבי. Why had he now returned to Shechem only שלם – missing a *Vov*? The *Mishna* (*Tevul Yom* 4:7) states that one may wish to separate *Terumah* from wine or oil that is stored in a well. To this end, he lowers his barrel into the well to fill with the wine or oil. If he should say: "This is *Terumah* שלום שתעלה שלום" – on condition that it rises [with] שלום, it is valid *Terumah* only if the barrel does not break or spill out on the way up. If however, the wine should become *Tomay* on the way up, it is still valid *Terumah*. R' Shimon says that if it becomes *Tomay* it has also not risen with שלום. The *Nesivos Neviim* points out that apparently, according to R' Shimon, שלום requires both a physical and a spiritual completeness. When Yaakov said: ושבתו בשלום אל בית אבי he was concerned with being influenced by Lavan. Having returned to Shechem, he was still not free of outside influences, and so could not be fully בשלום but only שלם – physically intact. This is why we must deal kindly with non-Jews מפני דרכי שלום – in the "ways" of שלום since we cannot achieve it fully while in their midst. This דרכי שלום is what the *Talmid Chochom* provides when he is מרבה שלום בעולם. However, in *Eretz Yisroel*, to keep safe from outside influences and to preserve the complete שלום, the *Talmid Chochom* must be tough as iron, as is *Eretz Yisroel* itself.

QUESTION OF THE WEEK:

Why do we *lain* for *Mincha* (*Shabbos*, *Taanis*) before שמונה עשרה ?

ANSWER TO LAST WEEK:

(When would a *Bar Mitzvah* boy exempt the *Tzibur* from *Tachanun* ?)

There is a tradition in some *Kehilos* to skip *Tachanun* on the day of a boy's *Bar Mitzvah*, because he puts on *Tefillin* for the first time, which makes him similar to a *Chasan* - כחותן יכהן פאר. The *Tzitz Eliezer* (18:53) notes that if he put on *Tefillin* before his *Bar-Mitzvah*, this would not apply, at either time.

DIN'S CORNER:

Wherever ten Jews are found, each may force the others to prepare a place to *daven*, and such a place is called a *Beis HaKnesses*. Even a minority may force the majority to do so. If one cannot be built, it may be rented. (*MB* 150:1-2)

DID YOU KNOW THAT

The *Midrash* (*Rabba* 82:5) expounds on: ומלכים מחלצין יצאו as referring to Shaul and Ish Boshes, two kings who descended from Binyomin. The *Gemara* (*Sanhedrin* 20a) asks why Avner deserved to be killed by Yoav, and answers that it was because he did not protest when Shaul killed all the *Kohanim* in Nov. R' Nachman b. Yitzchok says that he did protest, and he died because he anointed Ish Boshes to reign after Shaul's death, which delayed the reign of Dovid for 2 ½ years. *Tosafos* asks: if the *Midrash* says that Ish Boshes was destined to be king, why was Avner punished for making it happen ? *Tosafos* answers that the *Midrash* could have been fulfilled differently, without delaying Dovid's reign. In what other way could it have been fulfilled ? The *Midrash* (*ibid*) also cites an opinion that says the kings to descend from Binyomin were Yeravam and Yehu. The *Be'er BaSadeh* says that this is what *Tosafos* meant – Avner did not have to understand the *Midrash* in a way that delayed Dovid's reign, when he could have expounded it to refer to Yeravam and Yehu instead. The *Gemara* (*Zevachim* 102a) states that the words: אל תקרב הלוים, said to Moshe, refer to a royal dynasty. The *Gemara* asks: does it not say the word הלוים regarding Shaul ? He did not start a dynasty ! The *Gemara* answers 1) Ish Boshes, Shaul's son was a king, so the two of them constituted a dynasty; and 2) Shaul is different because his reign was taken away even from him. The *Minchas Mordechai* suggests that the two answers differ over the two expositions in the *Midrash*. The first, which holds that Ish Boshes reigned, must hold that the kings to descend from Binyomin were Shaul and Ish Boshes; the second answer, which claims that even Shaul's reign did not fully complete, must hold that the Binyominites were Yeravam and Yehu.

A Lesson Can Be Learned From:

A pious woman - the granddaughter of R' Yaakov Emden, went shopping one early Friday morning, to purchase their *Shabbos* needs. She noticed a particularly large and enticing fish for sale and decided immediately to purchase it. However, she sensed that the fish was so unusual that it had to have been sent to her for a special reason. She therefore closed her eyes and whispered a small prayer that Hashem send her a learned and holy guest for *Shabbos* who could share in this delicacy. That afternoon, a carriage pulled up in front of her house and a distinguished looking man stepped out of it, asking if he could spend *Shabbos* with her family. She agreed of course and R' Yitzchok of Drohovitch, a disciple of the BESHT spent *Shabbos* in her home. R' Yitzchok did not reveal his identity but was waiting all *Shabbos* to discover for what divine purpose he had been "sent" here. When he could find no hint, he performed a "Sheilas Chalom", asking that the answer to his question be provided to him in a dream. He was thus informed that there was no purpose to his spending *Shabbos* there, other than the sincere request of a pious woman who wished to share her special *Shabbos* fish with a *Tzadik*. After *Shabbos*, as he took his leave from the husband, R' Yitzchok asked to speak to the wife. He thanked her for a pleasant *Shabbos* but asked that she be careful what she prays for in the future. He had been quite a distance away and had traveled hard to reach them before *Shabbos*.

P.S. Sholosh Seudos sponsored by the Tyberg family.

This issue is dedicated:

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

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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