



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: וישלח סזק"ש
Friday	4:14	4:24	7:30			9:18
Shabbos		4:14	3:45	4:10	9:00	9:18
Sunday		4:25	5:30		8:00	9:19

IMPORTANCE OF

The *Gemara* (*Bava Basra* 60b) states that after the *Churban* of the *Beis HaMikdash*, many people decided to forgo the pleasures of eating meat and drinking wine, as meat would remind them of *Korbanos*, and wine of *Nesachim*. R' Yehoshua pointed out to them that it wouldn't end there, since water was also used in the *Nesachim*, bread in the *Lechem HaPanim* and fruits as *Bikurim*. Rather than refrain from eating all those things, R' Yehoshua suggested smaller gestures, such as leaving a small area of one's house unpainted, or not finishing one's meal completely, and the *Gemara* cites several other customs to serve as a *זכר לחורבן*, such as breaking the *Chasuna* glass and placing ashes on the *Chasan's* forehead. The implication of the *Gemara* seems to discourage the unilateral undertaking of a private deprivation as a personal expression of *זכר לחורבן*. Yet, the *Gemara* (*Berachos* 39b) relates that Mar b. Ravina made a wedding feast for his son, and noticed that the Rabbis were a bit too joyous. He thereupon took a very expensive glass, worth 400 *zuz*, and broke it in front of them, which saddened them. Was Mar justified in producing such a *זכר לחורבן*? The *Meiri* suggests that Mar had a different purpose in mind, fearing that excessive celebrating could lead to frivolity. *Rabbeinu Bachya* derives from the *Posuk*: *כי במקלי עברתי את הירדן* (where Yaakov refers to his having originally crossed the Yarden penniless) that one is obligated to remind oneself of one's past misfortunes during a time of (relative) serenity, so as to distinguish between them, and give thanks to Hashem for the present. For this reason, Holocaust survivors should be encouraged to recall and mention, even briefly, the bitterness of their experience, and to express gratitude for having survived and lived a full and meaningful life in its aftermath.

QUESTION OF THE WEEK:

If someone is *Machmir* not to carry on *Shabbos* even where there is a kosher *Eiruv*, what should he do if he comes across a lost object, which the *Torah* requires one to return to its owner?

ANSWER TO LAST WEEK:

(Which is preferable: rent to a non-observant Jew or to a gentile?)

If one is concerned over possible negative influence from the non-observant Jew, he should rent to the non-Jew. However, other factors may affect the situation, such as, if one may exert a positive influence on the non-observant Jew, or if one or the other wants to conduct religious activities in the apartment etc.. A Rav should be consulted.

DIN'S CORNER:

If one usually wears both "*Rashi*" *Tefillin* and "*Rabbeinu Tam*" *Tefillin*, and inadvertently took the *Rabbeinu Tam Tefillin* out before the *Rashi Tefillin*, he should put them aside, and then take out the *Rashi Tefillin*, to put on first. If he put on the *Rabbeinu Tam Tefillin* first and said the *berachos*, the *berachos* do not help for the *Rashi Tefillin* which he will later put on, but he must repeat the *berachos* over the *Rashi Tefillin*. (*Tzitz Eliezer* 19:6:2)

DID YOU KNOW THAT

The *Rambam* (*Melachim* 9:14) states that the residents of Shechem were liable to be executed for failure to fulfill the Noachide commandment requiring they set up a system of courts to judge offenses. Their failure to judge Shechem subjected them all to the death penalty. The *Ridvaz* asks, if so, why did Yaakov angrily criticize Shimon and Levi for carrying out the executions? The *Ridvaz* answers that since the residents of Shechem circumcised themselves, they assumed the status of a convert, who is deemed *כקטן שנולד* – a newborn. However, as such, how could Shimon and Levi kill them? The *Daas Zekainim* derives from the word *כואבים* (aching) that the men of Shechem regretted having circumcised themselves and renounced their insincere conversion. Many *Poskim* agree that a convert may still be liable for his pre-conversion deeds, as the concept of *כקטן שנולד* is concerned mainly with matters of *Yichus*. However, to be deemed a newborn is only meaningful if he is "newly born" into *Klal Yisroel*. Prior to *Matan Torah*, there is some question as to whether such an entity existed. The *Ramban* (*Emor* 24:10) held that from the moment of Avrohom's *Bris*, the nation *Yisroel* began, whereas the French Rabbis held that until *Matan Torah*, a child's *Yichus* identity followed his father, as was the custom among the gentile nations. As such, the circumcisions of the men of Shechem might not necessarily have conferred upon them newborn status into *Klal Yisroel*, but merely membership similar to that of those whom Avrohom and Sarah had gone about converting in Charan. Furthermore, according to *Tosafos* (*Shabbos* 72b), if a gentile went through a conversion, totally oblivious to the fact that idolatry is prohibited, his conversion is invalid, since belief in Hashem is a fundamental principle of Judaism. The *Pesukim* do not indicate that *Avodah Zarah* was ever discussed with Shechem. Thus, support existed for both the acts of Shimon and Levi, as well as the criticism of Yaakov.

A Lesson Can Be Learned From:

During Bein HaZmanim, a young bochur who was transitioning from elementary school to high school, planned to daven "K'Vasikin" early the next morning with his father, and then they would take the bus to Yerushalayim. Towards the end of Shacharis, the boy was very impatient, and, fearing they would miss the bus, he asked his father if they could leave after *רבא לציון*. The father told him that he would not gain anything by leaving early, he would only lose hearing *Kadish* a few times. The bochur was not happy, but he had no choice. After davening ended, another boy walked over to him and they conversed for a few minutes. Afterwards, the bochur came running to his father and exclaimed how right he was. This other boy, who was very bright, was looking for a Chavrusa in the same high school, and he had heard that this bochur was also looking for one. The boy decided to "check him out" at Shacharis. Had he left early, the boy would probably not have agreed to be his Chavrusa, but now they had already settled up. The father and son hurried to the bus station to discover that the bus had been inexplicably delayed, and as soon as they boarded, it left.

P.S. Sholosh Seudos sponsored this week by the Tyberg and Zelcer families.

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
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use