



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: ויגש
Friday	4:13	4:25	7:30			9:36
Shabbos		4:13	3:30	3:55	9:00	9:37
Sunday		4:25	5:00		7:30	9:37

**IMPORTANCE OF ....**

The Gemara (Bava Basra 12a) states that after the Churban of the first Beis HaMikdash the power of prophecy was taken from the Navi and given to the Chochom. This statement is then qualified by the Gemara to mean that although Nevuah was taken away from the Neviim, it was not taken away from the Chachomim who always had it, and who retained it even after the Churban. The Ramban distinguishes between the Nevuah of Neviim, which takes the form of a sudden vision, and the Nevuah of Chachomim which melds with their intellect and becomes part of their Chochmoh. The Or HaChaim HaKadosh notes that Hashem said to Yaakov: *אנכי ארד עמך מצרימה*, implying that the Shechinah would accompany Yaakov "down" to Egypt. Yet, we see that Moshe had to go out of the city in order to daven, as the Shechinah could not appear in the vicinity of the idolatry and filth found in Egypt. The Or HaChaim therefore concludes that there are varying degrees of the Shechinah. That which appeared at Matan Torah was greater than what was present in the Beis HaMikdash or what rests upon a Navi or Chochom. That which is present when 10 people study Torah is different (i.e. greater) than that which visits 2 or 1 studying. Therefore, what accompanied Yaakov to Egypt was the Shechinah that rests on a Chochom, which can survive as long as Torah is studied, while Moshe required a higher, more "sensitive" level of Shechinah during the Makos. A Melamed (teacher) once taught his students that the Or HaChaim HaKadosh was not possessed of Ruach HaKodesh. The father of one student asked the Sanzer Rov if he had acted correctly in removing his son from the class. The Divrei Chaim (105) replied in the affirmative, labeling one who denies the Ruach HaKodesh of such a well-established Chochom as an Apikores. In fact, any author who reaches a level appropriate for Ruach HaKodesh may find traces of it in his writing, if what he writes is consistent with אמיתה של תורה (the Torah's truth).

**QUESTION OF THE WEEK:**

Would one transgress בל תשחית by "wasting" his money on unnecessary luxuries (מותרות) ?

**ANSWER TO LAST WEEK:**

(When could a man light Chanukah Licht, but not a woman ?)  
The Mishna Berurah (679:1) states that if a man mistakenly lit Shabbos candles before Chanukah ones on Friday night, if he didn't intend to accept Shabbos, he may still light Chanukah candles. A woman, however, is assumed to accept Shabbos when lighting Shabbos candles and so, may not light Chanukah ones.

**DIN'S CORNER:**

One who acts with the intention to save someone's life, even if it involved Chilul Shabbos, if it turns out that his act was a mistake (not beneficial) or unnecessary, he has nevertheless performed a mitzvah and would be Potur for Chilul Shabbos, and unless it was fatal, for the mistake as well. (Shemiras Shabbos K'Hilchaso 32:7)

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

The Gemara (Zevachim 54b) discusses the incident when Dovid was fleeing from Shaul and he met with Shmuel near his home in Ramah. The Posuk (Shmuel 1:19) says: *הנה דוד בניית ברמה* - [Shaul was told] Dovid is in Nayos in Ramah. The Gemara then asks what possible connection could there be between Nayos and Ramah - presumably two very different places - and explains that Dovid and Shmuel had met in Ramah, and were there discussing "נוי של עולם" - the beauty of the world, i.e. where to build the Beis HaMikdash. However, the Radak comments that the phrase "בניית ברמה", with a Beis before each word, simply explained, must mean that there was a section called Nayos either in the city of Ramah or just outside it, such that Nayos (the first place mentioned) is part of and included in Ramah (the second place mentioned). Yet, the Posuk: *וישב ישראל בארץ מצרים בארץ גשן* seems to imply the exact opposite, where it is clear that the larger area is mentioned first, followed by the smaller included section. The Piskei Uziel (57) notes that in the early days of Tel Aviv, which started out as a development on the outskirts of Yafo, when a Get had to be written, the location was recorded in the Get as: *בתל אביב ביפו*, since Yafo was the larger city that Tel Aviv was a part of. However, over time, as the roles seem to have reversed, and Tel Aviv became the metropolis which its suburbs claim to be a part of, is it still appropriate to keep writing the location as *בתל אביב ביפו* or not ? The Piskei Uziel concludes that since the use of two names both prefixed with a Beis, can be interpreted in both directions (as presented above), it is certainly best and safest to mention Tel Aviv alone as the location. Obviously, there is also no problem of לעז (casting aspersions) on any Get that was written in the past that said: *בתל אביב ביפו* since this change is engendered by a population shift and the growth of Tel Aviv, not any revision of the Halacha.

**A Lesson Can Be Learned From:**

Rav Dovid Wein, for whom the Kollel Beis Dovid in Cholon was named, was once giving a Daf HaYomi Shiur in Maseches Shabbos on Daf 145b, where the Gemara relates that R' Chiya and R' Assi were sitting before R' Yochanan. When R' Yochanan dozed off, R' Chiya asked R' Assi why the birds in Bavel were fatter than those in Eretz Yisroel. R' Yochanan awoke and answered: it is because they did not go to Galus like the Eretz Yisroel birds did. A member of the Shiur asked R' Dovid: "What need was there for this zoology lesson ? Why do we need to know this ?" R' Dovid replied: "The Gemara wished to illustrate how the initial pain of Galus was still apparent even hundreds of years later. The Jews felt it, and still saw it in the birds of Bavel. Similarly, when one causes pain to another and figures he'll 'take care of it' Erev Yom Kippur, does he imagine that pain he caused might still exist a hundred years later ? We see here that it can, making true כפרה difficult to achieve".

**P.S.** Mazel Tov to the Feinseig family upon the birth of a son. May they be Zoche to a Bris B'Zmano and much Nachas. Sholosh Seudos sponsored this week by the Feinseig family.