



	Candles	Mincha	DafYomi	Shiur	פרשת: ויגש	ש"ס חכמים
Friday	4:10	4:20	7:45			9:32
Shabbos		4:10	3:30	3:55	9:00	9:32
Sunday		4:00	5:00		7:30	9:33

## IMPORTANCE OF ....

The *Gemara* (*Gittin* 62a) states that one may not say a double-*Shalom* (שלום שלום) to a non-Jew. When Geniva met Rav Huna and Rav Chisda, he said *Shalom* to them twice. When asked why he did so, he replied that one always repeats *Shalom* to a king, and based on a *Posuk*: **בני מלכים ימלכו** we know that a *Talmid Chochom* is deemed a king. The *Gemara* (*ibid* 56a) states in fact, that when R' Yochanan b. Zakai met Vespasian (general/king of Rome), he said *Shalom* to him twice, even though he was a non-Jew, because one **should** repeat it to a king. Thus, R' Yochanan b. Zakai was **מקדים שלום** (gave a *Shalom* greeting) to everyone, including non-Jews, in order not to have to reply with a double-*Shalom*, as was customary among Jews. *Rashi* explains the first of two *berachos* given by Yaakov to Pharaoh as a customary *Shalom* greeting. The *Ramban* disagrees, describing the *brocho* in terms of wealth and honor, as it would not be proper for Yaakov (the servant) to greet Pharaoh (the master). But how could one ever say *Shalom* to a king, if he is always (relatively) a servant? The *Ramban* explains Yaakov's second *brocho* to Pharaoh as a simple request for permission to leave but *Rashi* quotes the *Tanchuma*, that Yaakov blessed Pharaoh that the Nile should rise up to greet him. The *Ramban's* position may have been that since Pharaoh held himself to be a deity, it would not be advisable for Yaakov to actually give Pharaoh some power to exploit in his bid to appear divine. Pharaoh's exalted status (in his own mind) created a further division between himself and others, so that he would actually take offense at being greeted by a "servant". However, from *Rashi's* words: **ומברכתו של יעקב ואילך**, we see that Pharaoh only adopted his deity identity **after** receiving the Nile *brocho*. As such, according to *Rashi*, both *berachos* were proper.

## QUESTION OF THE WEEK:

Two sons are born to a *Kohen* and his wife. There was absolutely no change in anyone's status between the 2 births. Yet, one son is a *Kohen* and the other is a *Chalal*. Why?

## ANSWER TO LAST WEEK:

(May we rescue on *Shabbos*, one under a death sentence from *Beis Din* ?) The *Gemara* (*Sanhedrin* 72b) states that a burglar (**הבא במחתרת**) may not be dug out on *Shabbos* if a wall falls on him, as he is deemed a dead person. However, the *Pri Megadim* (329:4) states that one sentenced to death by *Beis Din* is not deemed dead, as we cannot execute him on *Shabbos*. Therefore, he must be saved.

## DIN'S CORNER:

If one arrives in a city which had decreed that day to be a fast day for that city, he must fast along with the townspeople, even if he had already eaten before arriving. If he leaves the city he needn't complete the fast, unless he had arrived the day before the fast, in which case he is bound by it like everyone else. (*MB* 574:2-5 )

## DID YOU KNOW THAT ....

The *Mishna* (*Chulin* 37a) states that if an animal dies during *Shechitah* before the *Shechitah* is complete, it may not be eaten. Therefore, we look for the animal to move a little after *Shechitah*, to establish some post-*Shechitah* vitality. However, if the animal merely straightened its front leg after *Shechitah*, but did not bend it back, such a movement does not indicate life, as it is deemed only a reflexive spasm of death. Similarly, the *Midrash* states that a human is born with fisted hands, and dies with open hands, further illustrating how limbs may straighten after death. A man who was missing was found frozen to death, but was still easily identified. However, when alive, his fingers and toes had been crooked; the corpse's were not. The *MaHarsham* (1:157) considered the argument that since limbs tend to relax at death (as cited above), the crookedness could have easily straightened out and the identification should stand. However, the *Gemara* (*Sanhedrin* 91b) quotes Resh Lakish who resolves a seeming contradiction between *Pesukim* dealing with *Techias HaMaisim*. One *Posuk* depicts how the blind, lame etc.. will be resurrected just as they died - with their defect. Another *Posuk* describes how **אז ידלג כאיל פסח** - then the lame will leap like a deer, indicating that all defects will be cured. The *Gemara* resolves this by stating that the actual *Techias HaMaisim* returns everyone as they died - with defect. Once alive again, *Hashem* will heal him, thus indicating that no change takes place in him upon death. The *Midrash* (*VaYigash* 95a) comments on: **ואת יהודה שלח לפניו**, with the *Posuk*: **וארלי כבקר יאכל תבן** - the lion (Yehudah) like cattle (Yosef = ox) will eat straw. The *Posuk* is used to establish that *Hashem* will heal animals after resurrection. As such, if bodies remain the same after death, should not the fingers have remained crooked? The *MaHarsham* concluded from circumstantial evidence, that slightly crooked fingers could still straighten, despite the *Derashos*, and thus permitted the widow to remarry.

## A Lesson Can Be Learned From:

One of the students in the Volozhiner Yeshiva was caught stealing. A discussion ensued to determine the proper course of action. One group wanted to administer lashes. Another group opposed the lashes, stating that the father of the accused was a very respected and important *Talmid Chochom* who would be mortified with shame and disgrace. A third group argued that "Aderabah", the father would be pleased that action was taken to protect the Torah and mitigate the *Chilul HaShem*. In the middle of the controversy, the Rosh HaYeshiva became aware of the facts and said as follows: "Yehudah was concerned that Yaakov would see the brothers return without Binyomin, and be endangered. Why? Because from a distance, they would not be able to tell him that Binyomin had stolen, and deserved to be detained. Here too, you must tell the father that his son stole and that lashes were administered. Such a balanced report is sure to preserve his health and meet with approval".

**P.S.** Sholosh Seudos is sponsored by the Burman family.

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

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