



	Candles	Mincha	DafYomi	Shiur	פרשת: ויגש סוק"ש
Friday	4:11	4:21	7:40		9:34
Shabbos		4:11	3:45		9:35
Sunday		4:20	5:00		9:35

## IMPORTANCE OF ....

The *Gemara* (*Chagigah* 4b) derives from the speechlessness of the *Shevatim*, that if the rebuke of a human (Yosef) can produce such a result - כי נבהלו מפניו - certainly Hashem's rebuke should produce such a result. The *Meforshim* ask what was Yosef's rebuke - he merely said אני יוסף! And to which rebuke of Hashem is the *Gemara* alluding? The *Gemara* (*Berachos* 6b) states that when Hashem arrives in a Shul and does not find a *minyan*, He says: מדוע באתי ואין איש - why have I come and there is no man? The *Seridei Aish* (2:53) explains that in areas where it is difficult to gather a *minyan*, a person says to himself that there probably won't be a *minyan*. As such, he decides not to attend, when in truth, he might have turned out to be the tenth, and the ואין איש refers to him. Furthermore, many people prefer to come late so as to avoid having to sit and wait for the rest of the ten to gather. Everyone would rather come after nine are already present. This results in ואין איש at the time called for the *Tefilah*. Thus, Hashem asks מדוע באתי - why have I come with the *Shechinah* at the appointed time, and no one is here? The *Chofetz Chaim* comments that with the words "אני יוסף", the many questions that had been bothering the *Shevatim* about their Egyptian experience were all answered. They also now understood how and why Yosef had been sent there ahead of them. Thus, just as Yosef's rebuke consisted simply of אני יוסף and all that those words meant, including the necessity for Yosef to have been in place when *Bnei Yisroel* arrived, so too does Hashem's rebuke consist of the words מדוע באתי ואין איש, asking why no one understood that a *minyan* was to have been in place when Hashem arrived.

## QUESTION OF THE WEEK:

When would someone who found money and immediately returned it to its owner, be obligated to separate *Maaser Kesafim* from it?

## ANSWER TO LAST WEEK:

(Where would a witness' testimony only be accepted if he didn't testify?)

The *Beis Yosef* (ח"מ 33:36) states that if a witness comes in to *Beis Din* to testify and is disqualified as a relative, even if he should subsequently sever the relationship, he would still not be permitted to testify in that case. However, if he had not attempted to testify earlier while related, he would be permitted to later.

## DIN'S CORNER:

The obligation to affix a *Mezuzah* on the doorposts of each room in one's dwelling (excluding bathrooms etc..) begins immediately upon occupancy. Tenants in dwellings outside *Eretz Yisroel* may wait up to 30 days in order to establish permanent occupancy before being required to attach a *Mezuzah*. If one resides in a hotel for over 30 days, he must also affix a *Mezuzah*, but a room occupied against one's will, such as a hospital room or prison cell needs no *Mezuzah*, even if one resides in it רח"ל for more than 30 days. (YD 286:23; *Avnei Nezer* YD 305).

## DID YOU KNOW THAT ....

The *Gemara* (*Berachos* 56b) states that if one sees a camel in a dream, it means that there was a decree of death upon him, from which he was saved. R' Chama states that this is derived from the *Posuk*: ואנכי אעלך גם עלה where Hashem promises Yaakov to bring him (i.e. Yaakov's descendants) up from Egypt. Since reciting the words גם עלה includes enunciation of a גמל (camel) sound, the connection between a camel and being saved is established. R' Nachman derives the connection from a different *Posuk*, which says: גם ד' העביר חטאתך לא תמות, where the combination of "גם" with "לא" yield גמלא which is Aramaic for camel. It would seem that R' Nachman's derivation, with the words לא תמות, fit the interpretation of being saved from death. However, where does R' Chama's explanation, dealing with Egypt and being freed from slavery, indicate being saved from death? The *Gilyonei HaShas* notes that the *Rambam* explains use of the word "גדול" in the *Perek*: כלל גדול (7<sup>th</sup> *Perek* of *Maseches Shabbos*) as based on the fact that one who does *Melachah* on *Shabbos* intentionally is liable to death by stoning. On the other hand, doing *Melachah* on *Yom Kippur* for example, is punishable "only" by *Kareis*. Thus, death is responsible for the use of גדול - BIG. The *Mishna* (*Kilayim* 3:2) discusses אפונים הגמלנין (large peas) and R' Ovadiah MiBartinura notes that the word גמלונה is the word used in Aramaic to denote BIG. As such, a connection is established between גמל itself, which has a BIG meaning, and the word גדול which, as the *Rambam* indicates, connotes death. As such, according to R' Chama, the threat of death comes from the word גמל, while being saved would come from גם עלה.

## A Lesson Can Be Learned From:

When R' Shmelke of Nikolsberg moved to Nikolsberg, he was approached by a delegation asking that he assume the position of Rav. He replied that he would give them his answer on Motzai Shabbos. When the delegation returned on Motzai Shabbos for his answer, he said reluctantly "I guess it is better that I be the Rav" and he accepted. When pressed to explain his remark and why he waited until Motzai Shabbos, he said that initially, he was concerned over the fact that a Rav would be faced constantly with the challenge of treating everyone the same, and not favoring the wealthy and powerful people in the community. He thought he might be better off assuming the position of bathhouse attendant, who would not face such *Nisyonos*. However, when he "checked out" the bathhouse on Erev Shabbos, he saw how the attendant was scurrying around to service the wealthy patrons with special treatment and realized that no position was safe from this temptation. As such, he decided that he may as well assume the position of Rav and deal with the problem, since he could in any case not hide from it.

**P.S.** Sholosh Seudos sponsored this week by the Feinzeig family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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