



	Candles	Mincha	DafYomi	Shiur	פרשת: וישלח סזק"ש Shachris
Friday	4:09	4:19	7:30		9:28
Shabbos		4:09	3:45	4:05	9:00 9:29
Sunday		4:20	9:00		7:45 9:30

IMPORTANCE OF

The *Gemara* (*Kidushin* 44b) states that if a minor girl accepts *kidushin* (e.g. a betrothal ring) without her father's knowledge, according to Shmuel she will need to perform *Miun* as well as receive a *Get* to dissolve the marriage. Karna asks why both would be required, since *Miun* is specifically to undo an orphan's Rabbinic marriage, while a *Get* is for Scriptural marriages. The *Gemara* answers that the *Get* is necessary in case the father later acquiesced to the marriage, while *Miun* is required in case he didn't. *Tosafos* (*ibid* 46a) says that the father's acquiescence may be indicated by his silence, while an objection would be necessary to establish his opposition. The *Gemara* (*ibid* 45b) relates that a man once betrothed a minor girl in the marketplace with a bunch of vegetables. Ravina ruled that although we recognize the possibility that a father may subsequently acquiesce, that is only where the betrothal took place in a dignified manner. A father would not consent to vegetables in the marketplace, which is degrading. The *Panim Yafos* suggests that the sequence of *Pesukim* regarding Shechem's kidnapping of Dinah follows the progression of this *Sugya*, to explain the significance of the *Posuk*: והחריש יעקב עד בואם - Yaakov remained silent until they [his sons] arrived. Since Shechem took Dinah without Yaakov's knowledge, Yaakov's silence upon becoming aware of the taking now suggests that perhaps Yaakov may have acquiesced. At this point, Chamor came out to speak with Yaakov, assuming he had consented. However, when Yaakov's sons heard of the outrage they immediately grew angry, כי נבלה עשה בישראל - for the shameful and degrading act done to Yisroel, which rendered Yaakov's silence ineffective. As such, the *Posuk* concludes: אשר טמא את דינה אחותם - there was no betrothal, only desecration of their sister.

QUESTION OF THE WEEK:

If no *SheHechianu* is said at a *Bris*, because of the pain, why is it said by an heir, who is also in pain over the death of his father ?

ANSWER TO LAST WEEK:

(When would one repeat *Shemona Esrei* on night #1 & #3 but not #2 ?)
(Thu-Fri-Motz) The *Shulchan Aruch* (אור"ח 126:4) states that if a *Shliach Tzibur* makes an error in his private *Shemona Esrei* for which *Shemona Esrei* must normally be repeated, he need not repeat, for that would be a *Tircha D'Tzibura*, and he can correct it in *Chazoras HaShatz*. *Mishna Berurah* (16) adds that for *Maariv*, since there is no *Chazoras HaShatz*, he must repeat it. However, on Friday night, he need not do so, since he says ברכת מעין שבע.

DIN'S CORNER:

If someone was a *Shliach Tzibur*, and after completing the *Tefilah* he became *Shliach Tzibur* to lead another *Tzibur*, he may say *Chazoras HaShatz* the second time, but may not say the private *Shemona Esrei* the 2nd time. (*Mishna Berurah* 124:5)

DID YOU KNOW THAT

The *Mishna* (*Sotah* 41a) states that during *Hakhel*, when King Agrippas read *Sefer Devarim* and reached the *Posuk* which states that a foreigner may not be appointed king, his eyes filled with tears, because, as the descendant of Herod who was a slave, he was technically disqualified from the monarchy by this *Posuk*. The people present reassured him by saying: אחינו אתה - you are our brother. The *Gemara* (*ibid* 41b) states that when the people improperly flattered Agrippas, they became liable for destruction. The *Gemara* then states that it is permissible to flatter a *Rasha*, as we see Yaakov flattered Eisav by saying: כראות פני אלוקים ותוצני - that seeing Eisav was like seeing the face of an angel. Yet, the *Gemara* goes on to say that if one flatters a *Rasha*, he will eventually fall into his hands or the hands of his descendants. *Tosafos* qualifies this as referring only to a situation where the flattery is not necessary to save a life, which is derived from the *Gemara* (*Nedarim* 22a) which relates that Ulla was accompanied by two Jews from Chozai when he ascended from Bavel to *Eretz Yisroel*. On the way, one of the 2 Jews killed the other, and then turned to Ulla, asking if Ulla believed he had done something wrong. Ulla, afraid for his own life, told him that he had not. Later, Ulla agonized before R' Yochanan, fearing that his words had encouraged the murderer. R' Yochanan assured him that he had every right to say what he did, since his life was at risk. *Igros Moshe* (אור"ח 2:51) wonders why *Tosafos* needed a source to permit flattery in cases of *Pikuach Nefesh*. Why is this different from any other *Issur* which may be violated for *Pikuach Nefesh* ? He concludes that flattering someone may give the impression that his improper behavior is acceptable, and changing the *Torah* is serious enough that one must sacrifice one's life, rather than do so. However, *Tosafos* concedes, though flattery's consequences might lead to such conclusions, flattery itself is מותר במקום סכנה.

A Lesson Can Be Learned From:

Rav Pam ZT"L was once giving a *Drasha* in *Mesivta Torah VoDaas*, and he was encouraging the bochurim to seriously consider going into *Chinuch*. He stressed the fact that one who goes into *Chinuch* will not only perpetuate *Torah* in others, but will always remain in a *Torah'dik* atmosphere, and thus be somewhat protected from the decadence and immorality that pervades secular society. The next day, Rav Pam received a phone call from a father of one of the bochurim, who asked Rav Pam if the *Yeshiva* could survive without financial support from outside the *Yeshiva*. Of course, Rav Pam admitted that it could not. The man then continued that clearly, *Zevulun* was also important to the survival of *Torah*, and that his plans for his son were for him to develop a career, go to work and support *Yeshivos*. Rav Pam noted the *Rambam* (*Arachin* 5:5) which says that one should not donate an unblemished animal to *Bedek HaBayis* (upkeep of the *Beis HaMikdash*) since it would be better served as a *Korban*. It is true that the upkeep of *Zevulun* is necessary. But if one can be a *Yissachar*, that takes priority.

P.S. Sholosh Seudos sponsored by the Sheli family. There will be a *Siyum* on *Maseches Beitzah* at that time.

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