



	Candles	Mincha	DafYomi	Shiur	פרשת: ויגש	סזק"ש Shachris
Friday	4:18	4:28	7:30			9:40
Shabbos		4:18	3:45	4:10	9:00	9:40
Sunday		4:20	9:00		7:45	9:40

IMPORTANCE OF

The *Gemara* (*Pesachim* 54b) states that Hashem arranged the potential for three necessary things during Creation, which would actually come into being later, at their proper time: 1) That a dead body decay (to encourage burial); 2) That a deceased person eventually be forgotten by his mourners (so they could go on with their lives); and 3) That food and produce eventually spoil (to encourage more production). The *SHLaH* asks, did not Yaakov realize that Yosef must still be alive, if so many years had passed, and Yosef still sat heavily on Yaakov's mind? The *Be'er Chaim* notes that when Yosef revealed himself to his brothers, the *Posuk* says that they could not say anything to him - **כי נבהלו מפניו** - they were unsettled from his face. What was there about Yosef's face that so unsettled them? The *Gemara* (*Shabbos* 152b) states that people who are **שטופי זימה** (filled with immorality) age faster. As such, having lived in Egypt so long, the brothers expected Yosef to look much older. They were surprised and (as *Rashi* adds) shamed by their earlier characterizations of Yosef, as his **face** indicated that he had remained untainted. Yaakov was also concerned that his inability to forget Yosef indicated he was physically alive, but Yaakov feared for his soul. When he saw Yosef, he said: **אמרתה הפעם** - I will only die once - in this world, and not in the next. Yaakov had been afraid that he would be held responsible for Yosef's death (*Rashi*). Why did Yaakov wait to say this to Yosef, and not immediately upon hearing that Yosef was alive? However, as the *Posuk* continues, Yaakov then said: **אחרי ראותי את פניך כי עודך חי** - it was only after Yaakov saw Yosef's face and realized that he had remained untainted by the decadence of Egypt that Yaakov knew that not only was Yosef physically alive, but he was also **חיים בה' חיים**.

QUESTION OF THE WEEK:

For which personal *Tefilah* should one interrupt *Torah* study, where neither time, emergency nor new circumstance is a factor?

ANSWER TO LAST WEEK:

(When is a reference to Chanukah added to a *Brocho Acharona*?)

The *Kaf HaChaim* (א"ח 582:3) cites several *Poskim* who held that although the *Shulchan Aruch* ruled that no reference to Chanukah or Purim is to be made in a *Brocho Acharonah*, still, it is always good to mention Hashem's benevolence, and it would not be a *Hefsek* or a transgression of *Bal Tosif* to do so.

DIN'S CORNER:

A yeshiva should not allow Sundays to be a day off from *Torah* study, as the consequences of a "day off" can cause serious spiritual damage. It is also particularly distasteful to emulate the *goyim* by acting as if Sunday is indeed a day of "rest". In fact, several hours of *Torah* study alone (without secular studies) can have a lasting opposite effect of *Kedusha* for the rest of the day. Similarly, sessions should not be cancelled during the week of December 26 - January 1. (*Igros Moshe* ד"ר 3:84-5)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 62b) seeks a proof that grandchildren are viewed as one's children. *Rashi* notes that the *Gemara* is only concerned with the sons of one's daughter. That sons of one's son are viewed as one's own sons is **פשיטא**, as the name *Bnei Yisroel* indicates. The *Gemara* rejects the *Posuk*: **הבנים בני** (said by Lavan), referring to Reuven, Shimon etc.. who were his daughter's sons, because Lavan said **הצאן צאני** as well, which (Lavan claimed) were acquired from him. The *Gemara* then proves the rule from Seguv, who was born into the tribe of Yehudah, but is referred to as a descendant of Machir (from Menashe) who was his mother's father. The *Rema* (י"ד 240:24) states that there are those (*MaHarik* 44) who say that one is not obligated to honor one's father's father, but the *Rema* disagrees, allowing that one must honor one's father **more** than one's grandfather. The *Biurei HaGra* (34) notes that the *MaHarik's* position may be proved by the *Gemara* (*Sotah* 49a) which relates that R' Acha b. Yaakov raised his daughter's son, but when he asked him for a drink of water, the grandson refused, saying "I am not your son" [and needn't honor you]. Accordingly, the *Gra* agrees with the *MaHarik* regarding the father of one's mother, whom one (apparently) need not honor. The *Gra* cites as proof, the *Midrash Rabbah* (*Vayigash* 94:6) which derives from the *Posuk*: **בני ובני בניו אתו בנות בניו** that a son's daughters are viewed as one's own, but not the sons of one's daughter. A dying man once stated that if any of "his children" married a daughter of Ploni, he would be disinherited. The dying man had no surviving sons, so the assumption was that he was referring to his son's sons. The question was raised: what about his daughter's sons? The *Torah Lishmah* (221) ruled to include them, because when ruling *Halacha L'Maaseh*, we favor that learned from *Talmud*, which included them, over the *Midrash*, which didn't.

A Lesson Can Be Learned From:

As the month of Elul began, the Mahder Rav (author of the *Kol Aryeh*) was sitting in his study when the Gabbai came in to inform him that a new Chazan had been selected for Yomim Noraim. The Rav asked why this was done without consulting him, and the Gabbai replied with *Chutzpa* "It's done! The chosen man will be the Chazan!" The *Kol Aryeh* stood up and made an oath that the Chazan would not be *Shliach Tzibur* for his Kehilah. Two weeks before Rosh HaShanah, the Rav received a delegation from Interpol. They were looking for a Chazan from Polonoye, who had abandoned his wife with 6 children. The "chosen" Chazan subsequently spent Yomim Noraim in jail. When the *Kol Aryeh's* Talmidim asked him if he had sworn using one of Hashem's special names, he replied in the negative. But he related how the Sanzer Rav had once asked him to contribute to a **"צדקה אמיתית"** - a true charity (for orphans), and afterwards, he told the *Kol Aryeh* that when one contributes toward such a cause, it is the same as depositing money in the bank - it can be drawn upon at any time. The *Kol Aryeh* concluded: "When I saw what had been done, and I felt the hurt, I decided to rely on the Sanzer Rav's insight. With my oath in Hashem's name, I was able to draw on 'my account' and secure Hashem's help".

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family. Mazal Tov to the Werberger family upon the birth **בשט"ו** of a grandson.

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