



	Candles	Mincha	DafYomi	Shiur	פרשת: ויגש סזק"ש Shachris
Friday	4:21	4:31	8:00		9:41
Shabbos		4:21	3:45		9:41
Sunday		4:35			8:00 9:42

IMPORTANCE OF

The *Midrash (Vayigash 46:10)* explains that שאול בן הכנענית was listed as a son of Shimon, though he was the son of Dina (and Shechem), because Shimon agreed to marry Dina, to relieve her shame. The *Mizrachi* asks why more attention was paid to the family prohibition against marrying a Canaanite, and no attention was paid to the fact that they were brother and sister. The *MaHaRal (Gur Aryeh)* suggests that since the *Avos* kept the *Torah* before it was given, which they could only have known thru *Ruach HaKodesh*, in the same way, they knew that before *Matan Torah*, marrying 2 sisters, as Yaakov did, or marrying one's own sister, as Shimon did, was permitted, thru *Ruach HaKodesh*. The *Kli Chemdah* adds that these "exceptions" only existed with regard to laws which the Jews observed unilaterally as *Bnei Yisroel*, since they were not commanded to observe them. No such exceptions existed with regard to the Noachide laws which all were obligated to observe. Regarding the Noachide laws, the concept of לא בשמים היא precluded any deviation based on a *Bas Kol*, or *Ruach HaKodesh*, just as it precluded any deviation from *Torah* laws, after *Matan Torah*. The *Yad Eliyahu (1:43)* dealt with the question of someone with *Ruach HaKodesh* using it to "detect" which is the *Treifah* animal, where a *Treifah* was mixed in with a group of kosher animals. Proof could be cited from Avrohom who was permitted to take Sarah back, after her detainment in Avimelech's house. He could only have known that she was not molested thru *Ruach HaKodesh*, and that seems to have been sufficient. However, this proof is rejected, since the event took place before *Matan Torah*, when *Ruach HaKodesh* could be relied upon, for *Heter*. Yet, the *Gemara (Pesachim 87a)* describes how Hoshea remained with the אשה זונה that Hashem told him to marry, even after she bore him children that might not have been his. How could *Ruach HaKodesh* be relied on to permit this? It may be that this is why the *Rambam (Moreh Nevuchim 2:46)* says that the whole episode was just a prophetic vision.

QUESTION OF THE WEEK:

Which desire lasts one's whole life, even after all others wane?

ANSWER TO LAST WEEK:

(When should one not return home if he forgot something?)

Igra D'Pirka says that when one embarks on a trip, the *Shechinah* accompanies him. If he turns back and returns home to his wife, he sets aside the *Shechinah*, which is a lack of *Kavod*. This might not apply if unmarried, or if one returns to non-home lodgings.

DIN'S CORNER:

If one who normally *davens Nusach Ashkenaz* is *davening Shacharis* with a *Nusach Sfar minyan*, he should say *Aleinu* with the *minyan*, not after ובה לציון. In the opposite circumstance, he should say *Aleinu* at the end, and *Poskim* disagree if he should also say it with the *Tzibur*. (*Piskei Teshuvos 132:7*)

DID YOU KNOW THAT

The *Gemara (Shabbos 12b)* states that when R' Elazar would visit the sick, sometimes he would say: המקום יפקדך לשלום (Hashem should remember you for peace) and sometimes he would say it in Aramaic: רחמנא ידכרינך לשלם. The *Gemara* asks how R' Elazar could say it in Aramaic. *Chazal* have said that one should not make requests in Aramaic, as the angels do not understand it, and therefore, they can't help to facilitate the *Tefilos*. The *Gemara* answers that it is different when dealing with a sick person, since the *Shechinah* is always near him, and therefore angels are not necessary. If this is true, then the rule should also make an exception for those who *daven* with a *minyan*, since the *Shechinah* is always with them. For this reason, many parts of *Selichos* and *Tefilah* are skipped by the individual, but said with a *Tzibur*. However, the *Mishna (Avos 3:2 and 3:6)* describes how where there are 5 people or 2 or even 1 studying *Torah*, the *Shechinah* is present. If so, it should be permitted to make Aramaic requests in such situations. *Tosfos (Bava Kamma 83a)* also raises the apparent contradiction where *Chazal* have said that the *Shechinah* only rests on a multitude of 22,000 Jews, while at the same time, acknowledging that it is always present where *Torah* is being studied. *Rabbeinu Bachya* comments on the Posuk: כל הנפש לבית יעקב הבאה מצרימה שבעים that Yaakov's household was 70 plus Yaakov, which is a *Remez* to 71 judges of *Sanhedrin* and the 71 judges of the Heavenly *Beis Din*. It was the 71 members of Yaakov's household that evolved eventually into 600,000, which was the amount necessary for *Matan Torah*, when the *Shechinah* first rested on *Klal Yisroel*. *Rabbeinu Bachya* goes on to explain that although *Chazal* say that the *Shechinah* was lost after the first *Churban*, it wasn't lost entirely, but was lessened in frequency and intensity. As such, the *Shechinah* that is present where Jews are studying *Torah* may not be sufficient to permit Aramaic requests, while the *Shechinah* present during *Tefilah B'Tzibur* or in the proximity of a sick person is.

A Lesson Can Be Learned From:

R' Yosef Chaim Sonnenfeld arranged a time to study Ein Yaakov every day with his Rebbitzin. When other women in the neighborhood learned of this, they asked her to persuade her husband to allow them also to attend and participate in this Shiur. When the Rebbitzin presented their request to R' Yosef Chaim, he said to her that when a young man is a Chasan, he is very concerned over how he should speak with the Kallah, how often, and on what topics. They never ask how to speak with her after the wedding. "I wanted to set a special time on a daily basis when I would be able to speak with you, my precious wife. So as not to sacrifice time from my Torah study, it occurred to me that learning Ein Yaakov with you would accomplish that purpose, without losing anything. I am not about to sacrifice this time, which is your time, to include other women".

P.S. Sholosh Seudos sponsored by the Tyberg family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use