



	Candles	Mincha	DafYomi	Shiur	פרשת: ויחי שזק"ש Shachris
Friday	4:28	4:38	8:00		9:06
Shabbos		4:28	3:45		9:07
Sunday		4:45		8:00	9:07

**IMPORTANCE OF ....**

Rashi comments on the *Posuk*: בזה לי אלוקים בזה that שטר אירוסין ושטר כתובה – document of betrothal and *Kesubah*, with which he married Osnas, to legitimize his sons, Menashe and Ephraim. The *Meforshim* ask how Rashi knew that Yosef had betrothed Osnas with a שטר. He could have used money, and בזה could still refer to the *Kesubah*. In fact, if he did use a שטר, who were the witnesses on it ? The *Rema* (אהע"ז 32:4) cites the *Nimukei Yosef* who says that if one writes a שטר קידושין in his own handwriting, it is valid, even without witnesses. The *Minchas Mordechai* suggests that as such, Yosef had to betroth her with a שטר, because to do so by any other means would have required witnesses, which he did not have. The *Gemara* (*Megilah* 15a) explains that when Esther said to Mordechai: כאשר אבדתי אבדתי she meant that just as she was lost from her father's house, so too would she be lost from him, and never be able to return to him as a wife. Rashi explains that since she was voluntarily going to Achashveirosh, she could not return to her husband. *Tosafos* asks: why didn't Mordechai divorce her ? *Tosafos* answers that since a *Get* needs witnesses, the involvement of witnesses creates notoriety, and the king would hear of it. The *Rashba* asks: let Mordechai give her a handwritten *Get*, which would be valid even without witnesses. The *Noda BiYehuda* (י"ד 2:161) suggests that Mordechai did give her a handwritten *Get*, without witnesses, and they were therefore legally divorced. The problem for Esther was that to return and remarry Mordechai would require *Kidushin*, *Chupah* and a *Kesubah*, which could not be arranged without witnesses. As such an event would therefore become known to the king, she knew that it would not be arranged.

**QUESTION OF THE WEEK:**

Why do Jews "Shokel" (sway) when they study Torah or daven ?

**ANSWER TO LAST WEEK:**

(Which desire remains with someone all his life ? )

The *Lachmei Todah* cites the *Gemara* (*Pesachim* 119a) which defines the word יקום in the *Posuk*: אשר ברגליהם as money, since money puts one "on his feet". That which stands a person up on his feet will never be *Botel*.

**DIN'S CORNER:**

If three people have completed a meal and have begun to *bentsch* with *Zimun*, if another person who did not eat or drink with them suddenly shows up, he must also join in with their *Zimun* as it would not be proper to remain silent while others are praising Hashem in his presence. However, since he did not eat with them, he cannot say the words: ברוך שאכלנו משלו וכו'. Instead, when the leader says: ברוך שאכלנו משלו the newcomer should respond by saying: ברוך ומבורך שמו תמיד לעולם ועד. If there were ten men present already responding to the *Zimun*, then the newcomer must say: ברוך אלוקנו ומבורך שמו תמיד לעולם ועד. (MB 195)

**DID YOU KNOW THAT ....**

The *Gemara* (*Nazir* 23a) derives from וד יסלה לה that if a woman makes a vow which her husband revokes (without her knowledge), if she does an act which violates the vow, although technically the vow is no longer binding on her, she nevertheless requires a *Kaparah*. When R' Akiva read this *Posuk* he would weep, saying that if one planned to sin and it turned out not to be a sin, he still requires a *Kaparah*; imagine what a *Kaparah* one needs if he is able to complete his sinful plan. Why was it R' Akiva who wept over this ? The *Ohr HaChaim HaKadosh* notes that when Yosef said: ואתם חשבתם עלי רעה אלוקים חשבה לטובה (you planned bad for me; Hashem planned it for good), it is similar to one who planned to give someone a cup of poison, and in the end, he gave him a cup of wine. Such a person does not need a *Kaparah* at all, and is *Potur* even *B'Dinei Shomayim*. The *Meforshim* ask how the *Ohr HaChaim* could say this, in light of the above *Gemara*. The *Divrei Yatziv* (י"ד 67) suggests that the *Gemara* is speaking of a case where the plan was to commit a sin, and in the end no sin was committed. In such a situation, a *Kaparah* is still required. However, where the end result is not simply that no sin was committed, but rather that a *mitzvah* was performed, no *Kaparah* would be necessary. Since Hashem sent Yosef to Egypt to save it and the rest of the Middle East from hunger, the *mitzvah* of saving so many lives overcomes totally the sinful plan, and no *Kaparah* is required. The *Midrash* (*Shemos* 21:33) states that the *Posuk*: והתמכרתם שם לאויביך is a *Remez* that the torture and execution of the עשרה הרוגי מלכות by the Romans around the time of the 2<sup>nd</sup> *Churban* was to be a *Kaparah* for the 10 brothers who sold Yosef. However, since only 9 brothers were in on the sale, the "10<sup>th</sup>" was Hashem, who did not allow Yaakov to find out what happened to Yosef. Which of the 10 martyrs matches to Hashem ? Many *Meforshim* say it was R' Akiva. R' Shimshon Ostropoli sees in the *Posuk*: .... וכל מעשר בקר וצאן – a *Remez*, as the first 2 words become: וכי למה מת עקיבא שהיה רועה, and the *Posuk* concludes that 9 were instead of a *Shevet*; the 10<sup>th</sup> (R' Akiva) was קודש לד'. As such, R' Akiva's death was proof that not only did the brothers need a *Kaparah*, but even the one matching to Hashem, whose involvement was merely to keep quiet, was killed most brutally. Thus, it was R' Akiva who wept.

**A Lesson Can Be Learned From:**

One of the followers of R' Aharon of Karlin complained constantly that his wife demeaned him and made his life miserable. Finally, when he appeared to have reached his "limit", the Rebbe gave him a brocho. When he arrived home, all was well – no nagging or criticizing. The man was overjoyed. However, the next day, a wagon-driver started yelling at him on the street, and the next day, a strange woman accused him of bad behavior. When he came to Karlin next, the Rebbe asked him: "Wasn't it better to get all your Bizyonos at home, in private ?"

**P.S.** Sholosh Seudos sponsored by the Gottheil family.

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

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