



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו	סוק"ש Shachris
Friday	4:45	4:55	8:00			9:41
Shabbos		4:45	4:00	4:30	9:00	9:41
Sunday		5:00	5:25		7:55	9:41

IMPORTANCE OF

The Gemara (Beitzah 16a) states that Shammai ate "לכבוד שבת" all his life. When he found a suitable animal he would set it aside for Shabbos and when he subsequently found a better one, he would eat the first one and leave the new one for Shabbos. Hillel on the other hand, had Bitachon that Hashem would provide him with an appropriate animal before Shabbos. Rashi comments on the words: זכור את יום השבת לקדשו that one should remember Shabbos constantly, and if he comes across something nice, he should set it aside for Shabbos. The Ramban asks: if we always Pasken like Hillel, why did Rashi bring Shammai's opinion? The Sefas Emes states that Hillel also agreed that one should put away nice things for Shabbos. However, Shammai insisted that one must always have something put aside for Shabbos before one could eat during the week. Thus, before slaughtering one animal for meat during the week, one must have another set aside for Shabbos. Hillel however, did not have such a requirement. But how could Shammai's eating of the replaced choices constitute eating לכבוד שבת? Even with Rashi's explanation (eating the leaner animals during the week provided Shammai with a fatter one for Shabbos), how could such weekday eating be considered לכבוד שבת? The Ksav Sofer (אור"ח 38) explains that the Gemara (Kesubos 110b) interprets כל ימי עני רעים (all the days of a pauper are bad) to include Shabbos and Yom Tov, because the sudden change in diet brought about by richer foods on Shabbos and Yom Tov will cause a pauper stomach aches. As Shammai did not want to spoil his Oneg Shabbos, he purposefully ate good meat during the week so the richer Shabbos meat would not disturb him. Thus, what he ate all week was indeed לכבוד שבת, as Rashi said.

QUESTION OF THE WEEK:

Where do we find a different Nusach in a brocho between where the brocho is said over one item versus several items?

ANSWER TO LAST WEEK:

(Where would a building whose top is higher be deemed lower?)

Shulchan Aruch (אור"ח 150:2-3) rules that a Beis HaKnesses must be built higher than all the city's houses. If a house is higher, some hold it must be lowered, or (part of) the Beis HaKnesses should be raised. Mishna Berurah (8) states that the raised part of the Beis HaKnesses must be usable – merely attaching a tall spire to raise and make the top higher still leaves the Shul lower.

DIN'S CORNER:

There are two types of "Trup" (tune) used for the Aseres HaDibros. The Taam HaTachton (lower tune) parses the Pesukim according to the regular rules governing Krias HaTorah (e.g. no Posuk can have less than 3 words). The Taam HaElyon parses it into ten Pesukim – one for each Dibur. Privately, one should use Tachton but for the Tzibur, Elyon is used. (Biar Halacha 494:1)

DID YOU KNOW THAT

The Gemara (Berachos 64a) states that one who partakes of a meal at which a Talmid Chochom is present is deemed to have benefited from the Shechinah. This is derived from the Posuk which describes how Aharon and the Zekainim came to eat with Yisro "לפני האלוקים". Since they in fact ate in front of Moshe, we see that eating in front of a Talmid Chochom (Moshe) was deemed to be לפני האלוקים. The MaHarsha explains that where a Talmid Chochom is present there is usually a discussion of Divrei Torah, thus qualifying the meal as a Seudas Mitzvah. The Shulchan Aruch (אור"ח 568:2) states that if one vowed to fast ten days of his own choosing, and while fasting on one of them he is presented with a Seudas Mitzvah, he should stop fasting, eat at the Seudas Mitzvah and "repay" the day of fasting another time. The Magen Avraham (5) includes a meal with a Talmid Chochom present as such a Seudas Mitzvah, quoting the above Gemara. However, the Chavos Yair (70) disagrees, arguing that even if Talmidei Chachomim are present at a meal and are discussing Torah, since they would have also done so merely by meeting with each other, even without the meal, their Divrei Torah do not classify the meal as a Seudas Mitzvah. It is only where the Torah caused the meal, such as with a Seudah to celebrate a Siyum, that the Divrei Torah could effect such a transition. The Tzitz Eliezer (10:32) notes that that the vower's "repayment" arrangement of eating at the Seudas Mitzvah and then fasting another day should only apply where the seudah itself is the mitzvah, such as we find following a Bris or Pidyon HaBen, where the purpose of the meal is to celebrate and beautify the mitzvah that just took place. However, the mitzvah aspect of a seudah with a Talmid Chochom present is only to fulfill the mitzvah of ולדבקה בו (to be close to Hashem), which, as the Gemara (Kesubos 111b) states, can also be fulfilled by marrying one's daughter to a Talmid Chochom or by helping him in business. Since the vower can still utilize one of those options, he should complete the fast as promised.

A Lesson Can Be Learned From:

R' Chaim Brisker was testing the young boys in the Brisker Cheder on the subject of Lo Sachmod (Bava Metzia 5b). He told them the story of R' Pinchas Horowitz, author of the הפלאה, whose house was robbed one Shabbos by Jewish thieves. When R' Pinchas saw they intended to take away his silver candelabra he was concerned because, although there was an Eruv in Frankfurt, still, the candelabra was Muktzeh. So he yelled at them "Don't take that now. I am making it Hefker so you can come back for it tonight and take it without a problem". R' Chaim asked the boys why R' Pinchas didn't tell the thieves that he was giving it to them as a gift - come back for it tonight. Why did he make it Hefker? R' Chaim explained that if he had not made it Hefker, the thieves would have transgressed Lo Sachmod all day while waiting, since it still belonged to R' Pinchas. If Hefker, Lo Sachmod wouldn't apply.

P.S. Sholosh Seudos sponsored this week by the Schoenfeld family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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