



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו	שוק"ש Shachris
Friday	5:15	5:25	8:15			9:29
Shabbos		5:15	4:30	5:05	9:00	9:29
Sunday		5:25	8:30		7:45	9:28

IMPORTANCE OF

The Gemara (Succah 26a) discusses the obligation of a *Shliach Mitzvah* to also fulfill the *mitzvah* of *Succah*. *Rashi* says that there is an absolute exemption for such a person, even at night when he is not actively fulfilling the *mitzvah*, because his mind is still focused on the *mitzvah*, and he must prepare to continue it the next day. The *Gemara* cites Rav Chisda and Rabba as having been exempt from *Succah* when they traveled to greet the *Resh Galusa*. Apparently, the *mitzvah* of **קבלת פני רבו** on *Yom Tov* is *Min HaTorah*, if it pushes aside the *mitzvah* of *Succah*. If so, why does the *Shulchan Aruch* not record this *mitzvah*? The *Noda BiYehuda* (אר"ח 2:94) explains that **קבלת פני רבו** on *Yom Tov* is tied to the *mitzvah* of *Aliyah L'Regel* (going to Yerushalayim on *Yom Tov*), which is itself tied to the *mitzvah* of *Korbanos Yom Tov*. Since we cannot bring *Korbanos* without a *Beis HaMikdash*, the *mitzvah* is not applicable today because one would then visit his *Rebbi* more than he visits the *Shechinah*. However, other *Acharonim* (e.g. *Yaaros Dvash*, *Aruch LaNer*) disagree, characterizing the *mitzvah* of **קבלת פני רבו** on *Yom Tov* as a "replacement" for our inability to fulfill the *mitzvos* of *Yom Tov* that require a *Beis HaMikdash*. The *Yalkut Reuveni* comments that from the *Posuk*: **ויצא משה לקראת חותנו** we see that since *Yisro* came to be **מקבל פני משה**, his reward was that the *Beis HaMidrash* would always contain his descendants. R' Chaim Pilaggi, in praising the city of *Sofia* which had many *Talmidei Chachomim*, all of whom visited the **מרא דאתרא** (Chief Rabbi) on *Yom Tov* and *Rosh Chodesh*, noted that none of the *Talmidei Chachomim* excused themselves with the observation that they were greater than the *Mora D'Asra* (even if it were true). As a result they merited for themselves and their city, a true *Birchas HaTorah*.

QUESTION OF THE WEEK:

When should one not answer *Amein* to a *brocho*, if he is not in the middle of *davening* or some other *mitzvah*, he is not unclean and the one saying the *brocho* is a good Jew?

ANSWER TO LAST WEEK:

(When will one be called by a new name without **שינוי השם**?)
The *Midrash K'Halacha* (134) states that if one raises an orphan, the *Chesed* that he is doing with the orphan, gives him the right to name him a different name, which shall be his name going forward, just as the added name *Moshe* was based on *Chesed*.

DIN'S CORNER:

When one says to another: "Come eat with me", the guest may not assume he is being treated, but is obligated to pay for the food he receives, unless it was clear at the beginning that he was being fed as a gift. Therefore, one who feeds his daughter and son-in-law beyond the agreed-upon period of support, may demand payment from the son-in-law for his food, but not for the daughter's food. (*Rema* חר"מ 246:17)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 3b) derives from various sources that the minimum amount of judges necessary to adjudicate any money matter is three. However, if the disputants accept the ruling of a single judge upon themselves, or if the single judge is a publicly acknowledged expert, his decision is binding. (see *Shulchan Aruch* חר"מ 3:2) The *Gemara* (*Shevuos* 30b) states that when a case is decided, the judges are to be seated while the disputants are to stand. On the other hand, the *Gemara* (*Megilah* 21a) derives from **וואתה פה עמוד עומדי** that one may not teach *Torah* while sitting, if the students are standing. Rather, both teacher and students must be on the same level – either both sitting or both standing. The combination of these *Gemaras* may have led to *Yisro's* inquiries, regarding the long line of people standing and waiting before *Moshe*. *Yisro* asked why *Moshe* was sitting alone - **מדוע אתה יושב לבדך**, while the people were standing before him from morning to evening. Was *Moshe* teaching *Torah* to *Bnei Yisroel*? In that case, shouldn't they have all been sitting, or all been standing? Why was *Moshe* sitting alone? It must be that *Moshe* was judging disputes. If so, he should have had two other judges with him, to equal the minimum of three. Again, why was *Moshe* sitting alone? The *Divrei Yosef* suggests that from *Moshe's* words it appears that *Moshe* believed he was teaching *Torah* to *Bnei Yisroel*, as implied by the words of the *Posuk*: **והודעתי את חקי האלוקים** and **כי יבא אלי העם לדרוש אלוקים**. *Moshe* assumed that **ושפטתי בין איש ובין רעהו** was only a learning method by which the *Bnei Yisroel* sought to extract the *Torah's* teachings from *Moshe*, which was their main goal. As such, *Moshe* had no problem sitting down, and would have preferred that the *Bnei Yisroel* would sit as well. However, the *Bnei Yisroel* were interested in truly adjudicating their disputes. As such, the *Bnei Yisroel* considered themselves disputants before *Moshe*, who was a **מומחה לרבים**, and they were therefore obliged to stand.

A Lesson Can Be Learned From:

When the *Yetev Lev* became a *Zakein* (old man), he had a *Mikveh* constructed in his house. The common belief was that it was simply more convenient for him, at his age, to have easier access to a *Mikveh* for his daily ablutions. However, the *Satmar Rebbe* ZT"L explained that his grandfather had a different motivation entirely. The *Yetev Lev* was concerned that he may die someday soon, late in the day, and that as a result, the *Chevr*a *Kadisha* would have to perform his *Taharah* in the town *Mikveh*. This would close down the *Mikveh* to its regular business, and bring about inconvenience for those whose wives had planned to immerse that night. Since the *Yetev Lev* did not wish this to occur, he went through the expense and difficulties of having to construct a *Mikveh* for his own *Taharah*, in preparation for his eventual *Petirah*.

P.S. A *Hartzlich* *Mazel* *Tov* to the *Schoenfeld* family upon the *Bar Mitzvah* **בש"ט** of their son *Yaakov*. *Sholosh Seudos* is sponsored this week by the *Schoenfeld* family.

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