



| | Candles | Mincha | DafYomi | Shiur | Shachris | ש"ס זק"ש |
|---------|---------|--------|---------|-------|----------|----------|
| Friday | 5:38 | 5:48 | 8:30 | | | 9:13 |
| Shabbos | 5:38 | 5:48 | 4:45 | 5:30 | 9:00 | 9:12 |
| Sunday | 6:50 | 6:50 | 9:00 | | 8:00 | 10:11 |

IMPORTANCE OF

The *Midrash (Shir HaShirim 2:3)* states that since the *Posuk* says: **כל מבקש משה** when it really meant **כל מבקש ד' יצא אל אהל מועד**, we derive that one who greets a *Talmid Chochom* is deemed to have greeted the *Shechinah*. The *Yerushalmi (Eruvin 5:1)* narrows this application to teach that one who greets one's *Rebbi* is deemed to have greeted the *Shechinah*. The *Gemara (Rosh HaShanah 16a)* states that one is in fact obligated to visit one's *Rebbi* on *Yom Tov*. The source for this is the Shunamis woman's intention to visit Elisha, and her husband asking her why, since it wasn't *Rosh Chodesh* or *Shabbos*. The obvious question is, how does one derive an obligation to visit on *Yom Tov* from the husband's expectation that a visit was appropriate on *Rosh Chodesh* or *Shabbos*? The *Chanukas HaTorah* cites a statement attributed to *Chazal* that a woman should not visit a *Rav* in a *Beis HaMidrash*, to avoid distracting the students. However, when the students have gone home it would be acceptable. The Shunamis' husband, by suggesting that *Rosh Chodesh* or *Shabbos* would be appropriate for her visit to Elisha, implied that on *Rosh Chodesh* or *Shabbos* the students were not with Elisha. However, by leaving out *Yom Tov*, it is clear that on *Yom Tov* her visit would not be proper, since the students were expected to be there, thus proving that students should visit their *Rebbi* on *Yom Tov*. The *Noda BiYehuda (א"ח 2:94)* notes that although the *Rambam (ת"ת 5:7)* mentions this obligation, the *Tur* and *Shulchan Aruch* do not, which proves that **קבלת פני הרב** on *Yom Tov* is not obligatory today, in the absence of a *Beis HaMikdash*. However, many *Poskim* disagree, citing numerous examples in the *Gemara* where *Amoraim* acknowledged the obligation, long after the *Churban*.

QUESTION OF THE WEEK:

If the *Issur of Mechamer* is to guide an animal on *Shabbos* to do a *Melachah*, by hand or voice, would it also be *Mechamer* if one was "copied" by a monkey, who then did a *Melachah*?

ANSWER TO LAST WEEK:

(How did Esther & Mordechai accept Haman's house?)
Although the *mitzvah* of **זכר עמלק** is to ensure that nothing is referred to as having belonged to Amalek, the house of Haman lost its identity with Haman for 2 reasons: 1) Haman had always been Mordechai's slave, and as such owned nothing himself; and 2) Since Haman was executed by the king, all his possessions (if any) reverted to the king, who was then free to give it away.

DIN'S CORNER:

One should recite the *brocho* of **שהחיינו** upon completion of a *Shidduch*, and certainly at the **אירוסין**; the *Kallah* should recite it as well. One should also recite it upon completing the writing of a *Sefer* containing *Chidushei Torah*, and when it is published. It should be said by someone appointed to be a *Rav* and by someone on his 70th birthday. In all, the *Shem U'Malchus* should be omitted, but it is preferable to provide a new fruit or garment, in order to say it properly. (*Kaf HaChaim* א"ח 223:25-28)

DID YOU KNOW THAT

The *Gemara (Shabbos 30a)* describes how Dovid HaMelech wished to know when he would die, and Hashem (finally) told him it would be on a *Shabbos*. From then on, Dovid sat and studied *Torah* every *Shabbos* without pause, and on the appointed day, the *Malach HaMavess* was unable to take him, until he managed to distract Dovid sufficiently from his learning. The *Panim Yafos* points out that the *Gemara (ibid 83b)* derives from the *Posuk*: **זאת התורה אדם כי ימות באהל** that one should never refrain from studying *Torah*, even at the moment of his death. If one is to keep learning right up to and including the moment of his death, how will the *Malach HaMavess* manage to take him? The *Panim Yafos* suggests that the recommendation to continue learning right to the end is made to *Talmidei Chachomim* whose lives end through **מיתת נשיקה** which does not involve the *Malach HaMavess* at all. The *Yalkut (Chukas 764)* states that when Aharon was *Niftar*, his son Elazar had just donned the *Bigdei Kehunah* and both he and Moshe were in the cave with Aharon. Yet, they did not become *Tomay*, undoubtedly because a *Tzadik* who dies through **נשיקה** does not convey *Tum'ah*. This may explain the passage in **ארוי לבנון**, part of the *Avodah* section of the *Yom Kippur Musaf*, which describes how R' Yishmael *Kohen Gadol* placed his head upon the dead head of R' Shimon b. Gamliel, who had just been executed by the Romans. As doing so served no purpose and they were not related, he could only have done so if R' Shimon's body did not convey *Tum'ah*. However, the *Rema (י"ד 373:7)* states that if a *Kohen* is dealing with a dead body that is permitted to him (*i.e.* a relative) then he can deal with another dead body as well. As such, the *Panim Yafos* concludes, it's possible that R' Yishmael was already *Tomay* for having been in R' Shimon's proximity and as such, was permitted to continue.

A Lesson Can Be Learned From:

The [author of] *Yismach Moshe*, his son R' Elazar Nisan and R' Elazar Nisan's son, later to be known as the *Yetev Lev*, were once sitting together at a *Mesibah*. The *Yismach Moshe* asked his son to say a *Dvar Torah*, and R' Elazar did so. When the *Yismach Moshe* asked his grandson also to say something, the *Yetev Lev* demurred, claiming that it would not be appropriate for him to do so in the presence of his father and grandfather. The *Yismach Moshe* replied that according to the *Gemara (Bava Metzia 85a)*, if someone is a *Talmid Chochom* and his son is a *Talmid Chochom* and his grandson is a *Talmid Chochom*, then he can rest assured that the *Torah* will never disappear from his descendants. *Tosafos* comments that this guarantee will only work where they are **זה את זה רואין זה את זה** – the three generations see each other. Why is that? *Tosafos* means to say that the *Torah* of each of them must be **נראה** (acceptable) to the others, in order for them to be assured that what is being transmitted from generation to generation is proper. Only then can they "rest" in the knowledge that they have done their job. The *Yetev Lev* immediately complied with his grandfather's request.

P.S. Sholosh Seudos sponsored this week by the Sheli family. There will IYH be a *Siyum* on *Maseches Megilah* at that time.

This issue is dedicated:

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

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