



	Candles	Mincha	DafYomi	Shiur	פרשת: יתרו	סזק"ש Shachris
Friday	4:46	4:56	8:00			9:41
Shabbos		4:46	4:15	4:35	9:00	9:41
Sunday		4:50	6:30		8:00	9:41

IMPORTANCE OF

The Gemara (Chagigah 5b) relates that during the travels of R' Chiya and Rabbi (R' Yehudah HaNasi), they arrived in a town and inquired if there was a *Talmid Chochom* living there whom they could visit. They were directed to a *Talmid Chochom* but were told that he was blind. R' Chiya told Rabbi that it would not benefit Rabbi's position as *Nasi* to visit the *Talmid Chochom*, that he R' Chiya would go alone. Rabbi insisted on going as well. The *Talmid Chochom* gave them a *brocho*, that just as they visited one who can be seen, but cannot see, so too should they merit to receive the *Shechinah* that can see them, but which cannot be seen. Rabbi complained to R' Chiya that he had almost succeeded in depriving him of that *brocho*. The *Yaaros Devash* (Drush 12) notes that originally, Rabbi and R' Chiya both intended to visit the *Talmid Chochom*, but something changed when they discovered that he was blind. The *Yaaros Devash* suggests that Rabbi himself said (*Eruvin* 13b) that his *Torah* wisdom was the result of his having once seen R' Meir from the back. Had he seen him from the front, he would have been much sharper. Apparently there are two goals to achieve in *קבלת פני רבו* – seeing the *Talmid Chochom* and being seen by him. R' Chiya believed that the benefit of being seen by a *Talmid Chochom* was more valuable as it applies to any *Talmid Chochom*, of any stature. Looking at the *Talmid Chochom* would only have value where the *Talmid Chochom* is greater than the person looking at him. As such, R' Chiya recommended against Rabbi visiting the unknown *Talmid Chochom*. However, Rabbi understood that the *Shechinah* analogy made it worthwhile in any case, and went along. The *Kaf HaChaim* quotes R' Chaim Palaggi who adds yet another benefit to being *מקבל פני רבו*, listed by the *Yalkut Reuveni* on the *Posuk*: *ויקה יתרו חותן משה* – that one who does so merits to have sons always in the *Beis HaMidrash*, as were the descendants of Yisro.

QUESTION OF THE WEEK:

If a woman forgot to say *רצה* during *bentsching* on *Shabbos*, must she repeat the *Birchas HaMazon* ?

ANSWER TO LAST WEEK:

(Which 2 words obligate a move to *Eretz Yisroel* ?)

The *Rambam* (*נזירות* 2:221) rules that today, if one says: *הרני נזיר* (I am a *Nazir*) he must move to *Eretz Yisroel* (to avoid *Tum'ah* of *Chutz LaAretz*) and must observe the *Halachos* of *Nezirus* (no wine, haircuts etc..) until he dies, or until the *Beis HaMikdash* is rebuilt, allowing him to bring *Korbanos* to end the *Nezirus*.

DIN'S CORNER:

One is obligated to give an *עני* what he needs, if one has the financial ability to do so. If he has no clothing, he must be clothed; if he has no household goods, they must be acquired for him; if he has no wife, one must be provided for him to marry; if [the *עני* is] a woman, she is to be married to a man. (*Rambam* – *מתנות עניים* 7:1,3)

DID YOU KNOW THAT

The Gemara (*Chulin* 139a) expounds on the word “*בדרך*” in the *Posuk*: *כי יקרא קן צפור בדרך*, suggesting that the *mitzvah* of sending away the mother bird applies in all situations where the word *דרך* applies. For example, the Gemara asks, does it apply at sea, where the nest sits atop a floating tree ? The Gemara derives from the *Posuk*: *הנותן בים דרך* that *דרך* exists at sea. What about in the sky, if a nest rests on the back of a flying bird ? Does the *Posuk*: *דרך נשר בשמים* establish that *דרך* exists in this case ? The Gemara answers that it does not – that the sky is *נשר*, as the *Posuk* states, but does not qualify as a form of *דרך* alone. Based on this Gemara, the *Rogatchover Gaon* (in *אישים ושיטות*) ruled that one does not recite *Tefilas HaDerech* in an airplane, as the sky is not a *דרך*. The *Chelkas Yaakov* (א"ח 55) deals with the subject of reciting *Birchas HaGomel* after an airplane ride, and cites the Belzer Rebbe who held that *Birchas HaGomel* should only be said in those 4 instances mentioned in the Gemara, and no others. The Gemara (*Succah* 51b) describes the magnificent Shul and its many *Mispalelim* in Alexandria, Egypt, noting that they were all killed by Alexander the Great, for having violated an *Issur* against returning to Egypt - *לא תוסיפו לשוב בדרך הזה עוד*. What if one flew to Egypt by airplane ? The *Issur* seems apparently to be restricted to returning “*בדרך הזה*”, and air travel is not included in *דרך*. *Targum Yonasan b. Uziel* suggests a novel interpretation to the *Posuk*: *ואשא אתכם על כנפי נשרים* – that on the last night that *Bnei Yisroel* spent in Egypt, Hashem “transported” them to the future site of the *Beis HaMikdash* where they ate their *Korban Pesach*, and then Hashem brought them back to Egypt. Why did their return to Egypt not violate the *Issur* ? Clearly, it was because the “transporting” was by air. However, *Ateres Paz* (א"ח 10 *Haarah* 7) points out that this does not prove anything, since the *Issur* against returning to Egypt did not come into existence until *Bnei Yisroel* reached the Yam Suf, which was several days later.

A Lesson Can Be Learned From:

R' Gershon Chanoch of Radzin maintained a traditional controversy with R' Chaim Soloveitchik of Brisk, over the applicability and relevance of *Chasidus* as an ingredient in Jewish life. Once, R' Gershon Chanoch challenged R' Chaim to explain a certain Gemara in a non-Chasidic way. The Gemara (*Shabbos* 132a) asks: How do we know that *פקוח נפש* (life-threatening danger) preempts the requirement to observe *Shabbos* ? Rabbi Elazar ben Azaryeh says that we derive this rule from *Bris Milah*. Just as *Milah*, which involves only one organ, is performed on *Shabbos* despite the fact that it constitutes a prohibited *מלאכה*, certainly when one's entire body is in danger, the *Shabbos* restrictions may be lifted. What does R' Elazar mean ? Is the organ involved in a *Bris Milah* in danger ? How can we compare a threat to one's life with the *mitzvah* of *Milah* ? It must be, that the organ of *Bris Milah* is in danger from a perspective of *רוחניות* (spirituality), and R' Elazar held that such a danger was the equivalent of physical danger. As such, the *Kal VaChomer* can work. R' Chaim reluctantly agreed that R' Gershon Chanoch was correct.

P.S. A Hartzlich Mazel Tov to the Sorscher family upon the Bar Mitzvah of their son Pesach. May they be Zoche to much Nachas from him and his siblings. Sholosh Seudos sponsored L'Kavod the SImcha.

This issue is dedicated:

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

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