



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: כי תשא זק"ש
Friday	5:20	5:30	8:30			9:26
Shabbos		5:20	4:50	5:10	9:00	9:25
Sunday		5:25	6:30		8:00	9:24

IMPORTANCE OF

The Gemara (Horios 13b) states that all must rise for the Nasi, and no one may sit until the Nasi says "sit". For the Av Beis Din, two parallel rows are made for him to pass through, and those comprising the rows may not sit until he passes through them and sits down. For a Talmid Chochom, each person must rise as the sage passes within his four Amos. The SMaG (עשין 13) notes that the Gemara (Kidushin 33b) states that for an Av Beis Din, one stands as soon as one sees him, and sits after he passes beyond four Amos. For the Nasi, one stands as soon as one sees him, and may not sit until the Nasi sits. This is derived from Moshe, regarding whom the Posuk states: והביטו אחרי משה עד בואו האהלה. The Tosafos HaRosh suggests that the Gemara in Kidushin describes the protocol when in the Reshus HaRabim, whereas the Gemara in Horios is discussing the proper etiquette when one of these people enter a Beis HaMedrash. The ShaCH (י"ד 244:11) states that today, we do not distinguish between a Nasi and an Av Beis Din, rising before each as is required for any Talmid Chochom. In fact, we do not generally rise for anyone other than a Nasi or Av Beis Din, whose position implies that they are Talmidei Chachomim. ע"ש. The Ragotchover Gaon explains that the Scriptural source to rise before a Talmid Chochom derives from: אספה לי שבעים איש which spoke of those who had received Semicha. The Torah mandates rising before a Talmid Chochom with Semicha. Otherwise, the obligation is only MideRabanan. A number of Poskim raised the question of whether a room or building (e.g. a Beis HaKnesses) is considered one large area of four Amos, requiring that one stand as soon as the sage enters. Most conclude that there is no such classification. But the Ben Ish Chai (כי תצא 13) holds that one should be Machmir, unless one knows that the Talmid Chochom is headed in his direction. In such a case, he need not rise until the Talmid Chochom reaches within his four Amos.

DID YOU KNOW THAT

The Gemara (Shabbos 87a) states that Hashem agreed with Moshe's decision to break the first Luchos, as is derived from the words: אשר שברת, which Resh Lakish expounds יישר כחך ששברת. The Midrash compares it to tearing up a Kesubah in order to prevent a marriage. The Panim Yafos asks what effect this might have had. If Moshe was a שליח לקבלה, then as soon as Moshe received the Luchos, the Kidushin was consummated. Destroying the Luchos at this point wouldn't change that. If Moshe was instead a שליח להולכה, then nothing would be accomplished before he handed the Luchos over to Bnei Yisroel, which he could simply not do, without having to break them. He answers (in the Sefer HaMakneh) that the Kidushin had already taken place earlier, using the spoils from Krias Yam Suf to effect the betrothal, on condition that Bnei Yisroel accept the Torah. Thus, if they were to accept the Luchos, the Kidushin would be retroactive, back to Krias Yam Suf. For this reason, Aharon requested that everyone bring their jewelry for the עגל הזהב. The Beis Shemuel (אבה"ע 40:2) states that if one betrothed a woman with money, to take effect after 30 days, if she changed her mind within the 30 days, she must return the Kidushin money. As such, Aharon demanded that they return the ביות הים which was no longer theirs, after rejecting (ח"ו) Hashem. The Panim Yafos adds that this also explains why the Posuk says ויקחו לי תרומה instead of ויתנו לי. Since the original Kidushin was annulled by smashing the Luchos, all the gold and silver from Krias Yam Suf reverted back to Hashem. When subsequently, Hashem decided to effectuate a new Kidushim using the Mishkan, the ביות הים once again entered the ownership of Bnei Yisroel in order for them to donate it to the Mishkan. Therefore, the Posuk uses the word ויקחו to emphasize this.

QUESTION OF THE WEEK:

Why would kosher wine, in a safe place, suddenly become Yayin Nesech, without it moving, or anyone touching it ?

ANSWER TO LAST WEEK:

(What should the Mohel do when told to call a baby Nimrod ?)
In Teshuvah 17 at the back of Aleinu L'Shabeach (Shemos), R. Zilberstein rules that the Mohel (or whoever gives the name) should not call out a Rasha's name (such as Nimrod) for a child, but instead should say "Avrohom, who fought with Nimrod".

DIN'S CORNER:

If one rises from bed before dawn, he should say Birchos HaTorah. Even if he goes back to sleep, he need not repeat the Birchos HaTorah later, because it is assumed that he had in mind for those berachos to be effective until he goes to sleep the following night. Some opinions hold that if one does repeat the berachos, he does not lose thereby. (MB 47:29)

A Lesson Can Be Learned From:

A poor woman lived on the outskirts of a town, and supported herself by seeking donations. It was her custom and nature that to each person who gave her something, she would not offer thanks or praise, but would instead remark pithily "Whatever a person does, he does for himself". No one understood her purpose in this remark, but no one bothered to ask her to explain herself. One day, she happened to be outside the palace when the queen came out. Stepping forward, she received a donation from the queen, to whom she made her mysterious remark. When this happened a few times, the queen began to get annoyed. Eventually, she took it as ridicule, and so she told her baker to bake a cake with poison. The next day, she presented the poison cake to the poor woman, who took it graciously, but with the same comment. Bringing the cake home, the poor woman decided to save such an important cake for an occasion. One day, the prince happened to be hunting nearby, and decided to rest up in the poor woman's house. With such an important guest, she took out the cake and gave him a piece. When he fell over and died, the shocked woman ran to the queen to inform her. The queen observed: "Now I see the truth in your words. What I thought I did to you, I ended up doing to myself."

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

This issue is dedicated:

לז"נ פינחס ב"ר מנחם מענדל ולז"נ שמואל חיים ב"ר אלטר משה

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