



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: נשא	סזק"ש
Friday	8:05	6:50/7:45					9:10
Shabbos		8:00	6:35	7:35	9:00		9:10
Sunday		8:20	7:50		7:30		9:10

### IMPORTANCE OF ....

The Gemara (Megilah 27b) says that the students of R' Elazar b. Shamua asked him what merit he believed had granted him long life. He replied: "All my life, I never used a Shul as a short cut (קפנדריא); I never stepped over someone's head; and I never lifted my hands for *Birchas Kohanim* without first reciting a *brocho*". The Ritva asks how having recited a *brocho* before נשיאת כפים could be considered such an unusual act, meriting a special reward of long life. Is one not obligated to recite a *brocho* before doing a *mitzvah*? The Turei Even suggests that perhaps it was R' Elazar who instituted the *brocho* here in the first place, since there were many *mitzvos* that did not have *berachos* to precede them. However, the Pardes Yosef points out that the Gemara (Sotah 39a) derives that a *Kohen* must wash his hands before נשיאת כפים from the Posuk: שאר ידיכם קודש וברכו את ד', where after washing one's hands, the *Kohanim* are bidden to bless Hashem, indicating that the *brocho* אהרן קדשנו בקדושתו של אהרן has its source in a Posuk. R' Moshe Feinstein ZT"L (Igros Moshe אורח 3:17) suggests that R' Elazar b. Shamua's accomplishment was that he insisted on saying the *brocho* himself rather than listening to another and being יוצא with him. Presumably, when other *Kohanim* saw R' Elazar saying the *brocho* himself, they too followed his example. The combined and accrued זכות from all those *Kohanim* would have sufficed to provide him with long life.

### QUESTION OF THE WEEK:

Where would one owe money to another and admit it, but be פטור from paying, even though the creditor is not מוחל?

### ANSWER TO LAST WEEK:

(What may be eaten Shabbos only if prepared on Shabbos, but not before?) The Mishna Berurah (254:3) states that food cooked before Shabbos which did not reach the status of מאכל בן דרוסאי, may not be completed and eaten on Shabbos. However, the Gemara (Shabbos 38a) states that one who cooked on Shabbos בשוגג is permitted to eat what he cooked.

### DIN'S CORNER:

If one has a cake with letters, words or a design on it, one may cut through it on Shabbos provided the letters etc.. were made from the same dough as the cake, whether the letters are sunken, flat or protruding. However, if instead, the letters or design etc.. are made from icing or something other than the cake, one may then only cut in between words, but not between letters within a word, and certainly not into a letter. Once a slice has been properly cut, it is permitted to eat the slice even if one will thereby "break" the word or letters with one's mouth or teeth. Letters drawn with honey or fruit juice are of no consequence and may be cut. (MB 340:15-17)

### DID YOU KNOW THAT ....

The Gemara (Bava Basra 138b) states that although the rule is: זכין לאדם שלא בפניו, which allows one to acquire something for another, even without his knowledge, yet, if one accepted a gift for another's benefit but the beneficiary objected to it when he heard of it, the gift is void because gifts are not always זכות, as Chazal say שונה מתנות יחיה. However, the Machaneh Ephraim suggests that where a benefit is זכות גמור (absolute benefit), the acquisition would be effective and binding, despite any later protest from the beneficiary. He cites the Gemara (Sotah 25a) which asks: may a man cancel the קניני (warning) that he gave to his wife regarding seclusion with someone? An answer is offered from the ability of Beis Din to extend קניני (if necessary) to the wives of those who are deaf, insane or imprisoned, who cannot do so themselves. This ability is based on זכין לאדם שלא בפניו. If it were possible to cancel קניני, the Gemara asserts, would Beis Din do something that could easily be voided by the husband and thus risk disgrace? It must be that he cannot cancel and that the קניני remains effective even if he subsequently objects, which is the position of the Machaneh Ephraim. The שו"ת עונג יו"ט (110) objects to this proof, arguing that even if we allowed a husband to cancel a קניני, this power would only apply to a קניני given by the husband or his agent. However the ability of Beis Din to give קניני is derived from a Posuk: איש איש כי תשטה, and not simply from the rule of זכין לאדם שלא בפניו, which could theoretically have been used to justify קניני by anyone, on the husband's behalf. As such, although the Gemara ultimately concludes that a קניני may be cancelled, Beis Din's קניני may not be cancelled.

### A Lesson Can Be Learned From:

R' Tevel Levin had an "Iluy'ishe" (genius) Talmid Chochom of a son to marry off but because of his poor finances, he felt compelled to be Meshadech him to marry the daughter of a wealthy, but unlearned businessman, who immediately put aside a substantial sum of money to facilitate and alleviate R' Tevel's wedding expenditures. R' Tevel and his wealthy Mechutan traveled to meet R' Tevel's father – R' Tzvi Hirsch Levin, Rav of Berlin. When R' Tzvi Hirsch heard how and why the Shidduch had been arranged, he grew visibly upset, criticizing his son for arranging a marriage with a girl whose father was not a Talmid Chochom. R' Tzvi Hirsch took out a sum of money equal to what the Mechutan had given R' Tevel, added on a bit more as a "Knas" (penalty), and paid back the Mechutan, calling off the Shidduch. The Mechutan fainted. When he was revived, R' Tzvi Hirsch changed his mind, saying: "If you fainted at the thought of losing a son-in-law who was a Talmid Chochom, then you obviously qualify under the Gemara (Shabbos 23b): דמוקיר רבנן הווי ליה חתנותא רבנן – one who holds a Talmid Chochom dear will merit to have sons-in-law who are Talmidei Chachomim."

**P.S.** Sholosh Seudos sponsored this week by the Burman family in celebration of the upcoming Chasunah בשט"ו off daughter Chava to Matthew Wolin.