



	Candles	Mincha	DafYomi	Shiur	פרשת: נשא	סוק"ש Shachris
Friday	7:58	6:50/7:45				9:12
Shabbos		7:50	6:30	7:30	9:00	9:12
Sunday		8:10	7:45		7:30	9:11

IMPORTANCE OF

The *Gemara* (*Berachos* 20b) states that the *Malochim* (angels) pointed out an apparent contradiction between a *Posuk* in *Birchas Kohanim*: **ישא ד' פניו אליך** (*Hashem* should show you favor) and the *Posuk*: **אשר לא ישא פנים** (that *Hashem* does not show favor). *Hashem* replied that He must show favor to *Bnei Yisroel* for whom *Birchas HaMazon* is obligatory only if they eat to satiation (**ואכלת ושבעת וברכת**), because *Bnei Yisroel* are careful to say *Birchas HaMazon* even after eating as little as an olive-size or an egg-size meal. The *Pri Megadim* (184 א"ח) asks, if one ate bread with other food, enough to satiate him, would he be obligated in *Birchas HaMazon* **מן התורה**, or is one so obligated only after eating his fill of bread alone? The *קול מבשר* (2:28) notes how the *Gemara* (*Temurah* 23a) derives from **יאכלו אהרן ובניו** that when the *Kohanim* received leftovers of the *Korban Mincha*, if there wasn't enough, they were permitted to eat *Terumah* or anything else so as to bring them to a state of **שובע** - satiation. Thus, we see that **שובע** can be achieved using other food as well. *Rashi* points out in *Parshas BeChukosai* (26:5-6) that many blessings are bestowed on those who keep the *Torah*, but even with food and drink, if there is no peace, it is all worthless. For this reason, the *Posuk* continues: **ותתני שלום בארץ**. What is *Rashi's* premise? If so many *berachos* are listed, why wouldn't there be peace as well? *Rashi* comments on the words: **ואכלתם לחמכם לשובע** that one will only need to eat a little, which will be blessed in one's stomach, expand, and satiate. If so, won't *Bnei Yisroel* always be in a state of **שובע** and thus be obligated in *Birchas HaMazon* **מן התורה**? When would they achieve favored status by *bentsching* on a **כזית** or **כביצה**? Since the ultimate effect of **ישא ד' פניו** is **שלום**, it appears that peace is tied to *bentsching* over a **כזית** or **כביצה**, even without satiation. But if, as a result of the many *berachos*, *Bnei Yisroel* would always be satiated, peace might not come. Therefore the *Posuk* has to add it explicitly - **ותתני שלום בארץ**.

QUESTION OF THE WEEK:

Two people leased the same house from the same owner for the same amount, at separate times. Both rented it legally to another for more. One can keep the extra money while the other must give it to the owner. Why?

ANSWER TO LAST WEEK:

(A *Sefer Torah* with 4 mistakes – usable; 5 mistakes unusable?)

The *Rema* (143:4 א"ח) states that if one full *Chumash* of a *Sefer Torah* is without mistake, even though the others have mistakes, the correct *Chumash* may be read from. Thus, only if all 5 *Chumashim* have an error, is the *Sefer* unusable.

DIN'S CORNER:

If one knowingly eats something **אסור** in a non-emergency situation, he should not say a *brocho* before or after eating. If he did not realize it was **אסור** until after eating it, he must say a *Brocho Acharona*. (*Mishna Berurah* 196:4)

DID YOU KNOW THAT

The *Gemara* (*Succah* 53a) describes how *Achitofel* advised *Dovid HaMelech* to write *Hashem's* name on a shard and throw it into the abyss whose water threatened to drown the entire world. *Achitofel* reasoned that if *Hashem's* name could be erased for a *Sotah* to preserve *Shalom Bayis* (marital peace), it could certainly be erased to preserve world peace. *Rav Hai Gaon* (*Teshuvos* 758) ruled in a case where a man swore he would divorce his wife, and then reconciled with her. It was argued that in the interests of *Shalom Bayis*, he should be allowed to ignore the oath, which would render *Hashem's* name to be "in vain", as *Hashem's* name can even be erased for *Shalom Bayis*. *Rav Hai Gaon* disagreed, since not only does the *Sotah's* water remove any prohibition between husband and wife, it also resolves any doubts as to her status and behavior. It is this doubt-resolution that permits the erasure. However, there is no doubt in the case of an oath. Since the *Torah* commands **"לא תשא"**, he must fulfill his oath and divorce his wife. *Rav Elyashiv Shlita* explains that an innocent suspected *Sotah* merits certain *berachos* even after raising her husband's suspicions by improperly secluding herself in the first place. The *berachos* are "payment" for the embarrassment and disgrace of being suspected and having a doubtful status. Erasure of *Hashem's* name is only permitted to resolve such doubts and reestablish her innocence. A *Kohen*, about to officiate at a *Pidyon HaBen*, recognized the child's mother and knew that this wasn't her first pregnancy. The husband was clearly unaware of her spotted history and the *Kohen* was sure that if he revealed it, the husband would divorce her. If he was silent, the husband would end up saying a **ברכה לבטלה**. *Rav Elyashiv* ruled that there were no embarrassing doubts to resolve here. A threat to *Shalom Bayis* is not sufficient on its own to justify an *aveirah*.

A Lesson Can Be Learned From:

R' Shlom'ke of Zvhil owned an apartment next to his, in which his daughter-in-law continued to live after her husband died. When she remarried and moved out, a woman asked R' Shlom'ke if she could stay there with her children "overnight". R' Shlom'ke was overjoyed at the mitzvah and acquiesced. The woman moved in and did not move out, eventually behaving as if she owned the place, walking into R' Shlom'ke's home and taking food etc... R' Shlom'ke, who was not well, tried to have a special outhouse built for him on his property but this woman organized the neighbors in a protest to prevent it being built on "her property". She even called the (British) police to assist her protest. Throughout, R' Shlom'ke's instructions were to leave her alone. It was R' Shlom'ke's custom to think of the many requests put to him by people, as he went in daily to the Mikveh. He asked his *Gabbai* one day to remind him that this woman also had a request. It seemed she owned an apartment complex and had trouble with her tenants. Such was the humility of R' Shlom'ke that he could advise her on this matter.

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