



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: נשא	זק"ש
Friday	8:12	6:50/8:20					9:10
Shabbos		8:07	6:45	7:55	9:00		9:10
Sunday		8:20	7:50		8:00		9:10

IMPORTANCE OF

The *Gemara* (*Sotah* 49b) lists several losses that the world suffered as a result of the *Petirah* of various *Tanaim*. Among them, the *Gemara* states: **משמת רבי בטלה עונה** - when Rebbi died, there was no longer humility to be found. The *Gemara* continues with R' Yosef's comment - don't include humility [as no longer to be found] for there is still me. The *Gemara* (*ibid* 4b) derives that one who is arrogant is deemed to be a **כופר בעיקר** (denier of *Hashem*) as the *Posuk* states: **ורם לבבך ושכחת את ד'**. However, the *Gemara* (*Bava Kamma* 87a) describes how R' Yosef was blind, and as such, *Potur* from all *mitzvos*. This did not please him since it meant he was not a **מצווה ועושה** (obligated) and as such, he would receive less *S'char* for the *mitzvos* that he did. The general understanding of this is that one who is not **מצווה** receives less *S'char* because his *Yetzer HoRa* does not "mind" if he fulfills *mitzvos* without obligation. As such, since R' Yosef was *Potur* from *mitzvos*, the fact that he was humble and not arrogant should also be hardly worthy of mention. The *קנין תורה* notes that after Shimshon's betrayal and capture by the *Pelishtim*, the *Posuk* (*Shoftim* 16:21) says: **וינקרו את עיניו** - the *Pelishtim* blinded him. Yet, in the next *Posuk* we see that Shimshon again let his hair grow, as he was still a *Nazir*. From here we see that although a blind person is *Potur* from *mitzvos*, it is only from the **מצוות עשה** that he is *Potur* - he is still obligated in the **לאוויק**. As such, since **רם לבבך ושכחת את ד'** is preceded by: **השמר לך פן תשכח**, it is therefore a **לאו** to be arrogant (since all **השמר** is a **לאו**), making R' Yosef equally obligated to avoid it. Therefore, R' Yosef was correct in pointing out his humility, as he was a **מצווה ועושה**.

QUESTION OF THE WEEK:

When is it "better" to receive gifts of material objects or clothing, rather than money ?

ANSWER TO LAST WEEK:

(Which *Posuk* in which *Parsha* has the entire Aleph-Beis ?)

The *Baal HaTurim* notes that the *Posuk* in *Beshalach* which deals with the *Mon* and begins: **זה הדבר** (*Shemos* 16:16) has all the letters of the Aleph-Beis to teach us that if one keeps the whole *Torah*, he will receive *Parnasah* without difficulty, as those who ate the *Mon* were *Zocheh* to.

DIN'S CORNER:

If one has leased property for a specific term, he may sub-lease it to another until the end of his term, even without the knowledge or approval of the owner. However, the owner may object to the sub-lease if the sub-renter has more household members than the original renter. If the rental money is increased to accommodate the additional household members, then such a sub-lease might be effective even over the owner's objections. (*Shoel U'Maisiv* 2:4:77)

DID YOU KNOW THAT

The *Tosefta* (*Parah* 3) says that if two *Parah Adumahs* were to be burned, they should not be burned together. Rather, after the first one is burned, the second should then be brought and burned over the ashes of the first. Based on this, *Tosafos* (*Sotah* 8a) states that when the *Gemara* (*ibid*) forbids the administering of bitter water to two (suspected) *Sotah* women at one time, or the boring of a hole in the ear of two *Nirtza* slaves at one time, or the decapitation of two *Egla Arufa* calves at one time, all because of the rule that: **אין עושין מצוות חבילות חבילות** (we do not perform *mitzvos* in bundles), this includes even bringing the two cows to the *Azarah* together, or bringing the two slaves to *Beis Din* together. The *Rashba* (1:451) was asked regarding two *Chasanim* in the same house. When they are brought to the *Chupah*, may one say the *brocho* once and have it count for both of them, or would that be forbidden as **מצוות חבילות חבילות** ? He replied that one may say one *brocho* for both of them, just as in the case where two groups ate separately, in view of each other, and one can *bentsch* for all of them. So too, a *Mohel* may circumcise two babies, with one *brocho*. The *ארעא דרבנן* asks, who permitted the two *Chasanim* to arrive together or the two babies to be brought to the *Mohel* at the same time ? Didn't *Tosafos* say that one may not do so ? However, if *Tosafos* meant to forbid such a thing, how could we place three matzos on the table Pesach night, over which the two *berachos* of *HaMotzi* and *Al Achilas Matzoh* will then be said ? It must be that before the *mitzvah* reaches its active stage, it may be combined with others. Thus, in the *Rashba's* case, the two *Chasanim* were present in the house, just as the two babies were, prior to arranging the *Chupah* and the *Bris Milah*. *Tosafos* objects to situations where someone, about to say the *Birchas Chasanim* or the *brocho* over a *Bris*, seeks out another beneficiary, in order to make further use of his *brocho*.

A Lesson Can Be Learned From:

In 1932, the Satmar Rebbe ZT"L was the Rav in Krull. During a visit to Miron, a Sefardic Jew came to complain to him about the very disturbing dreams that he was having, mostly on Friday nights. The Rebbe asked him if he was careful to eat the *Seudah Shlishis* every Shabbos and the man said, No, he only ate 2 meals because he had no appetite until *Motzai* Shabbos. The Rebbe told him his dreams would stop if he ate 3 meals and the Jew successfully implemented the Rebbe's advice. The fact that the Rebbe's **עצה** worked was not a surprise but those present were curious about the Rebbe's source. The local Rav of Tiberia said that the *Mekor* was a *Zohar* in *Haazinu*, in which R' Shimon b. Yochai attested to the fact that he never missed eating 3 meals on Shabbos, and as a result, never had to fast on a Shabbos. The *Magid Meisharim* also mentions in *Parshas Tzav*, that the *Magid* (*Malach*) told the *Beis Yosef* that he would never have to fast because of a bad dream on Shabbos if he was careful to always eat *Sholosh Seudos*.

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