



	Candles	Mincha	DafYomi	Shiur	פרשת: בלק שזק"ש Shachris
Friday	8:15	6:45/7:45			9:13
Shabbos		8:10	7:00	8:00	9:00 9:13
Sunday		8:25	9:30		8:00 9:14

**IMPORTANCE OF ....**

The Gemara (Bava Basra 2b) states that one may not stand in another's field when its crops are fully grown, as he may become jealous and cast an עין הרע on the harvest. This *ayin hora* is known as היזק ראייה – injury by viewing. The Gemara (Bava Basra 60a) states that one may not position a doorway opposite a neighbor's doorway, or a window opposite the neighbor's window, as to do so will infringe on the neighbor's privacy. This is derived from Bilaam who, upon seeing the Bnei Yisroel's tent openings not facing each other, declared that Bnei Yisroel were deserving of the Shechinah. The Nimukei Yosef states that this too was to prevent Hezek Reiyah (involuntary gazing by one neighbor into another neighbor's property) while the Rashbam opines that the reason was to preserve Tznius. However, the Posuk says: וירא את ישראל שוכן לשבטיו – that Bilaam saw the Bnei Yisroel dwelling according to their tribes. What does such a dwelling arrangement contribute to the brocho that they were worthy of the Shechinah? Perhaps if the reason is Tznius, as the Rashbam held, a case could be made for their worthiness. But if the reason is to prevent *ayin hora*, how does such self-preservation warrant the Shechinah's presence? The Kol Yehuda suggests that if each tribe dwelled together as a unit, then the tribe(s) of Yosef, upon whom *ayin hora* does not operate, also dwelled together as a unit. If the rationale for Hezek Reiyah was based on *ayin hora*, there would be no reason for Shevet Yosef to position its tent openings not to face each other, as they had nothing to fear regarding *ayin hora*. However, since Shevet Yosef nevertheless arranged its tent openings appropriately, it must have been based on the Tznius argument advocated by the Rashbam. When the other tribes saw how Yosef was concerned over Tznius, they too made similar arrangements, eventually eliciting the brocho from Bilaam. Thus, it was שוכן לשבטיו that established Bnei Yisroel's worthiness.

**QUESTION OF THE WEEK:**

On which day would one say Aneinu as part of Shemona Esrei while fasting, but would not say it in Shema Koleinu or before Refa'einu?

**ANSWER TO LAST WEEK:**

(When would one say Mezonos and another SheHakol over a pastry?)  
The Rema (א"ח 212:1) rules regarding one who is about to consume two kinds of food – one will be the main one (Ikar) and the other will be secondary (Tafeil). Normally, he need only say a brocho over the Ikar food. However, if he wishes to eat the Tafeil first, he says a SheHakol over it, regardless of its proper brocho.

**DIN'S CORNER:**

One should not behave in an intolerant manner during a meal (quick to become angry etc..) because it will prevent his household from giving to the poor (for fear he will object) and because it makes everyone too uncomfortable to eat. (MB 170:18)

**DID YOU KNOW THAT ....**

The Sifri (Bamidbar 103) states that we derive from Hashem's words to Moshe: לא תוכל לראות את פני כי לא יראני האדם וחי (you cannot see my "face" for no man can see Hashem's "face" and live) that only while alive no one can see it, but at death, one can. The question is raised, why was Hashem bound by this "rule"? If Moshe was worthy of seeing Hashem's "face", it could be "arranged" for Moshe to see it and survive; if Moshe was not worthy, Hashem could have simply said so. R' Shlomo Yosef Zevin quoted a Rav who answered as follows: The Sifri (Devarim 357) elaborates on the Posuk: ולא קם נביא עוד בישראל כמשה which implies that Bilaam was intended to be the equivalent of Moshe, to serve the gentiles as a Navi. The Gemara (Bava Metzia 114b) derives from: זאת התורה אדם כי ימות באהל that only Jews are referred to as אדם; gentiles are not. Tosafos asks: what about the Posuk: אשר יעשה אותם האדם וחי בהם where all, Jew and non-Jew, are included, even to the point where a gentile who is engaged in studying Torah (legally) is deemed equivalent to a Kohen Gadol!? Rabbeinu Tam answers that אדם refers to Jews alone; האדם may include non-Jews. As such, כי לא יראני האדם, by using the word האדם, includes non-Jews, who obviously are not worthy of seeing Hashem's "face". Although Moshe himself was certainly worthy, he would not be given the privilege, so as to deter any claim by gentiles that Moshe was accorded an opportunity that Bilaam was unable to take advantage of. Therefore, the Posuk states: לא תוכל לראות את פני – You, Moshe will be unable to see my "face" (although you clearly deserve to). Why? Because כי לא יראני האדם וחי – no gentile can ever see me and live.

**A Lesson Can Be Learned From:**

A man notified R' Aryeh Levin that the son of Ariel Sharon had been killed in a tragic accident. As Sharon had suffered earlier from the deaths of his wife and another child in a road accident, the man urged R' Aryeh Levin to invite him to his home where he could offer him comfort. Despite his poor health, R' Aryeh decided to do the right thing, and go to the Shiva to be Menachem Aveil. R' Aryeh attempted to comfort Sharon, who had been broken by the tragedy. After returning home, R' Aryeh gathered a number of Mezuzos, together with covers, and sent them to Sharon's home, as he had noticed during the Shiva that several were needed. Sharon appreciated the gesture and later, made a point of visiting R' Aryeh when he was ill, in Hadassah hospital. R' Aryeh was excited at the honor of receiving Ariel Sharon, head of the Army, who no doubt had many important duties to attend to. R' Aryeh quickly decided to share a complimentary Dvar Torah with Sharon. As they were preparing that week to read Parshas Yisro, R' Aryeh noted the Rashi which says which events Yisro had heard of in deciding to come join the Bnei Yisroel – Krias Yam Suf and the fight with Amalek. R' Aryeh asked: Why did Yisro need two reasons? Wasn't splitting the sea good enough? The answer may be that splitting the sea was obviously a miracle, and miracles can't always be counted on. However, when Yisro saw how Bnei Yisroel, as an army, were so capable of defeating Amalek in battle, he was convinced that now was the time to join.

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

This issue is dedicated:

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

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