



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:07	5:17				9:34
Shabbos		5:07	4:00	4:45	9:00	9:33
Sunday		5:20	5:50		7:30	9:32

IMPORTANCE OF ...

The *Midrash Tanchuma (Terumah 1)* states in R' Yanai's name that one is permitted to eat *Terumah* on the grave of a *Kohen* who is not a *Ben Torah*. As only a *Kohen* may eat *Terumah*, are we to conclude that the grave of a *Kohen Am HaAretz* does not convey *טומאה* but only one of a *Kohen Talmid Chochom* does? The *Birchas Peretz* cites the *Gemara (Berachos 18a)* which forbids one from wearing *Tefillin* or reading from a *Sefer Torah* in a cemetery as it constitutes "לועג לרש" – mocking the poor (*i.e.* the dead who are deprived of *mitzvah* opportunities). The *Mishna Berurah (23:5)* notes that this restriction applies even in the vicinity of a *קטן's* grave who although was not physically obligated in *mitzvos*, might have had an adult *נשמה*. However, near the grave of a woman there is no *איסור* since she was not obligated in these *mitzvos* while alive. As such, since eating *Terumah* is a *mitzvah*, a *Kohen* would not be permitted to do so within proximity (4 *Amos*) of another *Kohen's* grave, but near a *Yisroel's* grave it should be permitted. The *Gemara (Chulin 130b)* states that one should not give gifts to a *Kohen Am HaAretz*, citing a *Posuk* which ties gifts to strengthening of *Torah*. If so, a *Kohen Am HaAretz* could also not expect to be given gifts of *Terumah* while alive and would therefore not feel mocked if a *Kohen* ate some near his grave. However doing so near the grave of a *Kohen Talmid Chochom* would still be *לועג לרש*. However, wouldn't eating "on" any grave render both the *Kohen* and the *Terumah טמא*?! The *Gemara (Sanhedrin 71a)* quotes R' Yonasan as saying that he sat on the grave of a *Ben Sorer U'Moreh*. According to *Rashi (Bava Metzia 90)*, R' Yonasan was a *Kohen*! How could he do so? It must be that R' Yonasan meant he sat within 4 *Amos* of the grave, but not actually on it. Here too, R' Yanai allows a *Kohen* to eat *Terumah* within 4 *Amos* of the grave.

QUESTION OF THE WEEK:

What *brocho* may be said between *המוציא* and eating bread (besides *על אכילת מצה*)?

ANSWER TO LAST WEEK:

(What benefit to another is required if the other does not want it?)

The *Teshuvos V'Hanhagos (2:50)* states that if your friend is about to sleep thru *זמן ק"ש* and/or *זמן תפילה*, if you know he will have *צער* at not having been awakened, then you **should** wake him. If you know he went to sleep late without setting an alarm clock or arranging to be awakened, you **must** wake him in time.

DIN'S CORNER:

Although the *Mechaber* ruled that the *Tzibur* does not say *נקדישך* but rather listens to the *Shliach Tzibur*, the custom is for the *Tzibur* to also say it themselves. Upon reaching *קדוש קדוש* one should shake and raise one's body. (*Mishna Berurah 125*)

DID YOU KNOW THAT ...

The *Magen Avraham (או"ח 8:6)* cites the *SHLaH* who describes a custom to affix an additional piece of silk to one edge of a *Talis* in order to identify the top, ensuring that the *Talis* would always be worn the same way and that the *Tzitzis* worn in front would always remain there. This is based on the *Yerushalmi (Shabbos 12:3)* which derives from: *והקמת את המשכן כמשפטו* that the beams originally placed on the north side of the *Mishkan* may not be placed on the south side, and vice-versa. The *שרידי אש (2:15)* asks why this *Drasha* was necessary, if we already have a relevant rule: *מעלין בקודש ואין מורדין*. Especially since we don't know which is more *חשוב* - north or south, interchange should not be allowed. He answers that the *חידוש* derived from the *Posuk* teaches us that even if the *קדושה* will not be lowered, one may not exchange a beam even with an equivalent beam. The *Gemara (Megilah 27a)* asks if it is permitted to sell an old *Sefer Torah* in order to purchase a new one. Do we require *מעלין בקודש* when selling items of *קדושה* absolutely, and without it we may not approve the sale; or do we require *מעלין בקודש* only where possible, and since in this case it is impossible to raise the *קדושה*, it is not required. The *שרידי אש* concludes that *מעלין בקודש* itself is a *mitzvah*, obligatory only if possible; *ואין מורדין* is an *איסור* which applies always. Therefore, usually, if it is impossible to raise the level of *קדושה*, an equivalent exchange is permitted. However, with regard to beams, exchange is absolutely forbidden.

A Lesson Can Be Learned From:

R' Dunash was a wealthy man whose household was constantly busy with *Tzedaka* traffic. No one left his house empty-handed, but when the Alter of Novahrdok, R' Yosef Yoizel Horowitz came to see him, Dunash opened his money box and let the Alter take whatever he needed. One day, a certain prestigious Rav came to see Dunash and received less than he was looking to collect. He complained that it was insulting to him that the Alter received free rein to take what he wished, as everyone knew, whereas he received only a (relatively) lesser amount. Dunash smiled as he listened to the complaint, and then replied: "I will explain the difference to you. When you, and many like you come to see me, you enter my home quietly with dignity and respect, waiting for me to sit before you sit, waiting for me to speak before you speak, and generally behaving in a way which you believe will result in a large donation for your cause. It is clear from your behavior that my money is very important, and as such, I am unwilling to part with that which you believe to be so valuable. The Alter on the other hand, walks into my home, sits down without being asked and immediately begins to give me *Musar*, saying 'Dunash, Dunash, what will become of you? All you have is a little money, which will be of very little value to you in the next World!' He is more concerned with me; my money is necessary but of little value to him. I therefore let him take what he wants."

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