



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:52	6:45/8:02				9:14
Shabbos		7:47	6:45	7:35	9:00	9:14
Sunday		8:05	9:00		7:45	9:13

חג כשר ושמה
Friday
Shabbos
Sunday

IMPORTANCE OF

The Gemara (Gittin 61a) states that we do several things for gentiles because of *Darchei Shalom* (to promote peace & harmony) such as providing financial assistance to both gentiles and Jews, visiting the sick among both gentiles and Jews, and burying both gentiles and Jews. *Rashi* points out that we would never bury gentiles in a Jewish cemetery, and the Gemara means only to say that if we come across dead bodies, of both Jews and gentiles, we should not restrict our burial efforts to the Jews, but rather we should bury them all, where they belong. Not only may gentiles not be buried in a Jewish cemetery, but the air of their cemetery may not mix with that of a Jewish cemetery. R' Shlomo Kluger (*Tuv Taam V'Daas* 3:2:253) notes that the Torah requires a *Paroches*: בין הקודש ובין קודש הקדשים – between the *Kodesh* and the *Kodesh HaKadoshim*. If a partition is necessary to separate between two sanctified areas of varying *Kedusha*, it most certainly is necessary to set apart gentile graves, which often have crosses and other religious symbols on them. Without a physical partition between them, they would be deemed together. Rus said to Naomi: כי המות יפריד ביני וביניך – that Rus would take care of Naomi even if she does not convert, and it would only be death that would separate them, since they would not be able to be buried in the same cemetery. However, if she does convert, then באשר תמותי אמות ושם אקבר (she will die with Naomi, and be buried there [with her]). The *Tzitz Eliezer* (16:36) points out that the main problem of mixing burials and graves is not the religious symbols on the graves. Moslem graves must also be separate, though they do not display any heretical symbols. Still, if a gentile is buried in a Jewish cemetery, there is apparently no obligation to have him removed. The *Pri HaSadeh* (3:29) suggests that if a gentile happens to be buried in a Jewish cemetery, we must ask for *Mechilah* from all graves around him. Although there is no *Chiyuv* to remove him, still, if his relatives come by to pray at the grave, they should not be allowed, and they should be encouraged then to re-inter him elsewhere.

QUESTION OF THE WEEK:

Should one think of פירוש המלות before or after saying the words ?

ANSWER TO LAST WEEK:

(When would a healthy adult fast on behalf of another ?)
The *Mishna Berurah* (220:4) quotes *Sefer Chasidim* (444) who says that if one has a bad dream about someone else, the dreamer should fast a *Taanis Chalom* on his behalf.

DIN'S CORNER:

If one was מבוזה (humiliated) publicly a *Talmid Chochom* to the extent that he would be liable for *Nidui* for such an act, and now he wishes to retract, he must also retract publicly. It is also proper that he fast. All those who heard of the בייץ and did not object, especially those who were secretly pleased by it, though they would not have done it themselves, should also do *Teshuvah* and seek a *Kaparah*. (*Teshuvos V'Hanhagos* 4:211)

DID YOU KNOW THAT

The Gemara (*Shabbos* 118b) quotes R' Yosi as saying that although he knows that he is not a *Kohen*, nevertheless, if his colleagues told him to go up and *duchan*, he would do as they asked. *Tosafos* wonders what *Issur* this might involve for R' Yosi, other than possibly saying a *brocho לבטחה*. However, the *Meforshim* point out that the Gemara (*Kesubos* 24b) is clear about a non-*Kohen* who *duchans* violating a מצות עשה (according to *Rashi* - כה תברכו, from which we derive אתם ולא זרים – only *Kohanim* may *duchan*, but not non-*Kohanim*). The *Be'er Sheva* (7) suggests that R' Yosi would have avoided all difficulties by following his colleagues' instructions, because what would have motivated him was belief in their statement to him that he was a *Kohen*. As a *Kohen*, he would have violated no *Issurim* at all. The *MaHarit* (1:149) cites the Gemara (*Sanhedrin* 56a) which discusses the elements of a *Megadef* (one who blasphemes), which is derived from ונוקב שם... בנקבו שם. The Gemara suggests that נקבו might also mean that which the word נקבו means in the *Posuk*: אשר נקבו בשמות – who were "specified" by their name. As such, the *Issur* of בנקבו שם might also refer to simply spelling out the letters of Hashem's name, rather than cursing. The Gemara rejects this suggestion because the Torah's warning against doing so comes from: את ד' אלוקיך תירא, which is a מצות עשה, and for *Megadef* we need a לאו. Yet, could this not be the מצות עשה that the Gemara in *Kesubos* refers to? However, if so, then the *Issur* would only have applied to the time during which the *Beis HaMikdash* stood, when the *Kohanim* actually pronounced Hashem's name the proper way. After the *Churban*, when R' Yosi lived, that name of Hashem was not used. As such, there was no potential violation of a מצות עשה, leaving as the only possibility, the ברכה לבטלה that *Tosafos* had mentioned.

A Lesson Can Be Learned From:

R' Yitzchok Taib was the chief Rabbi of Tunis and was respected among the Goyim as well. There was once a dispute between two Arab neighbors who owned adjoining lands, where a row of fruit trees marked the boundary between them. When one of the Arabs left town for a few weeks, the neighbor pulled out the trees and "moved" the boundary line over, declaring the additional land to be his. When the traveling Arab returned, the thief denied any knowledge of anything, claiming that the boundary had always been there. The dispute escalated and came before a local judge, who did not know how to rule on it. It was then sent to a higher court, who sent it on to the king. The king also did not know how to rule, so he suggested it be brought to the Jewish Rav, R' Yitzchok Taib. R' Yitzchok asked the aggrieved Arab if he had a horse, which he did. R' Yitzchok and the Arab took the horse out to the field and let him run loose. As the horse would not go beyond his owner's boundary, it stopped at the point where the fruit trees had been. R' Yitzchok had the area dug up, and to the embarrassment of the thieving Arab, they discovered the roots of the fruit trees still in the ground. The victorious Arab was overcome with gratitude and he came to present R' Yitzchok with a gift. R' Yitzchok said to him that if he accepted gifts from people, he could never render a true judgment.

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

This issue is dedicated:

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

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