



	Candles	Mincha	DafYomi	Shiur	פרשת: נשא ש"ש Shachris
Friday	8:07	6:45/8:17			9:10
Shabbos		1:45/8:02	7:00	7:50	9:10
Sunday		8:00			8:00 9:10

## IMPORTANCE OF ....

The *Minchas Chinuch* (32:35) writes that according to the *Rambam*, if one removes a tattoo on *Shabbos*, he is liable because doing so is a *Tikun* (improvement). Since making a tattoo in the first place is forbidden as *Chukas HaGoy*, it is not proper for a Jew to leave a tattoo on his skin. (However, to remove a tattoo from a non-Jew is not a *Tikun*.) What does the *Minchas Chinuch* mean by "not proper"? Does not the *Torah* only forbid the marking of a tattoo? There is no imperative to remove it once it has been applied. The *Sifri Zuta* (*Bamidbar* 5:15) expounds on the words *מוזכרת עון* (reminder of sin) stated with regard to a *Sotah's Korban Mincha*, that all who see the *Sotah* are reminded of her sin and the sin of her parents who raised her. As such, the *Minchas Chinuch* also acknowledges that there is no *Issur* in leaving a tattoo on one's body. However, as long as the tattoo remains intact, it is a *מוזכרת עון* and an embarrassment on the body. As such, it is not proper for a Jew to leave it as is. Therefore, to remove it on *Shabbos* would be an obvious *Tikun*, as it removes the *מוזכרת עון*. However, the *LeHoros Nasan* (8:72) quotes the *Shulchan Aruch HaRav* (4 נוקי גוף ונפש) who forbids one to bring physical pain upon his body, by fasting or otherwise, unless he does so to purify himself. As such, if there is no *Issur* against leaving the tattoo on one's body, what permits him to inflict pain upon himself by undertaking to remove it? Clearly, if one does so, it is an act of *Teshuvah*, and to cleanse oneself by removing the *מוזכרת עון* is thus permitted. One may also have it surgically removed while anesthetized, since he would then not suffer physical pain. Thus, whether one feels pain in the removal (as a purification) or not, it is permitted, and recommended.

## QUESTION OF THE WEEK:

If there are 5 paupers who have nothing, should one give each enough for 1 day's sustenance, or give all 5 days worth to one?

## ANSWER TO LAST WEEK:

(Does a *Chasan-Aveil* daven before the *Amud* during *Sheva Berachos*?)

The *Mishna Berurah* (581:7) rules that during a 12 month *Aveil* an *Aveil* does not daven before the *Amud* on *Rosh HaShanah-Yom Kippur* because they are like a *Regel*. Perhaps, since a *Chasan's* *ימי משתה* are also like a *Regel*, he should not daven. However, *Even Yisroel* (9:125) points out that the *Aveil* does not go to the *Amud* on certain days because it is a *Regel* for the *Tzibur*. A *Chasan's* *ימי משתה* is only a *Regel* for him, so he should go. (Skipping *Tachanun* for him is because of the *mitzvah* לשמרו)

## DIN'S CORNER:

One must eat immediately after reciting *Kiddush* on *Shabbos*, in the very spot where *Kiddush* was said, unless he specifically had in mind to eat in a different room or part of the building. If he is *מוציא* others with *Kiddush* they must also eat immediately. If they ate but he didn't, they are still *יוצא*. (MB 273)

## DID YOU KNOW THAT ....

The *Gemara* (*Sotah* 39a) states that if a *Kohen* did not wash his hands immediately before *Duchaning*, he should not *Duchan*. *Tosafos* notes that the amount of time deemed "immediately" can be derived from the fact that every *Korban's Shechitah* was to follow immediately after the *Semichah* (owner's leaning on the animal), both of which were to be performed in the same spot, except for that of a *Metzora's Korban Asham*. Since the *Metzora* could not enter the *Azarah*, but had to stand at the *Nikanor Gate*, the *Semichah* took place at the Gate, and the animal was then taken to the north side of the *Azarah* for *Shechitah*. The distance between the two spots was 22 *Amos*, so the time required to walk that distance is the outer limit of "immediately". The *Magen Avrohom* (166:3) questions this, in light of the fact that an accommodation could have been made for the *Metzora* to stand further north of the Gate, where an opening could have been made for him to do *Semichah* a few feet away from a legitimate *Shechitah* place. Since this was not done, it must not be distance that defines "immediately", but rather the fact that the two activities are not performed in the same spot. The *Oneg Yom Tov* (18) cites the *Gemara* (*Nazir* 45a) which states that although the *Posuk* says: *וּגְלַח הַנְּזִיר פְּתַח אֹהֶל מוֹעֵד*, the *Nazir* did not shave his head at the entrance to the *Ohel Moed*, but rather wherever his *Korban Shelamim* was being cooked, as he was required to throw the hair onto the cooking fire. The *Mishna* (*ibid* 45b) establishes that since the *Shelamim* had to be cooked in *Yerushalayim*, the shaving could take place anywhere in *Yerushalayim*, but if his hair was shaved outside of *Yerushalayim*, it was not to be thrown onto the fire, even if done (near the wall - ) only a few feet from the *Shelamim*. The same could be said regarding the *Metzora* as well. Even if the *Metzora* moved north, he was still outside the *Azarah*, in a different place, no matter how close. However, where both activities are performed in the same place, then "immediately" is defined by distance – 22 *Amos*.

## A Lesson Can Be Learned From:

A *Meshulach* collecting for a *Mosad* in *Eretz Yisroel* was welcomed into someone's home, and invited to join his host for lunch. The host honored the *Meshulach* with *Zimun* (*bentsching*), commenting that as such, he had already earned 40 gold pieces, based on the *Gemara* (*Bava Kamma* 91b) which makes clear that every *brocho* that one says is worth 10 gold pieces, and *Zimun* has four *berachos* in it. The *Meshulach* (who probably hadn't been doing very well) quickly pointed out that one could not support a *Kollel* with *Zimun* *berachos*, but rather with "Mezuman" (i.e. money). Seeing the host's hurt reaction, the *Meshulach* continued with a parable about a man who received a substantial check which he brought to the bank for cashing. Unfortunately, by the time he got to the bank, it had closed. No matter how much he banged on the door, the bank did not open, and he was left with a valuable check in his hand, which was not worth a penny at that moment. "So it is with the *Schar* of *mitzvos*", he concluded. "Their value is very great, but one cannot pay a grocery bill with them".

**P.S.** *Sholosh Seudos* sponsored by the Fuerst family

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