



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:49	6:50/7:45				9:29
Shabbos		7:45	6:45	7:20	9:00	9:30
Sunday		8:00	7:40		8:00	9:30

IMPORTANCE OF

The *Gemara* (סוטה 48a) states that Yochanan Kohen Gadol conducted a survey throughout *Eretz Yisroel* and discovered that often, the uneducated *Am HaAretz* was separating *Terumah* from his produce, but not *Maaser*. He therefore instituted that everyone purchasing such "דמאי" fruits from an *Am HaAretz* must separate *Maaseros* from them, just in case. The *סמיכות חכמים* derives an additional reason to suspect an *Am HaAretz* of not separating *Maaser*, from the *Posuk*: 'עשר תעשר... למען תלמד ליראה את ד' *Tosafos* (*Bava Basra* 21a) quotes the *Sifri* which states that from here we see that one who separates *Maaser* (עשר תעשר) will merit to learn *Torah* (למען תלמד). Since the *Am HaAretz*-seller is uneducated, clearly he hadn't separated *Maaser* as he was required to. If he had, he would have been *זוכה* to *Torah* and would no longer be an *Am HaAretz*. The *Gemara* (*Avodah Zara* 39a) states that if the former wife or daughter of an *Am HaAretz* should marry a *חבר* (one who is scrupulous in matters of purity), she must first accept upon herself the restrictions of a *חבר*. Otherwise, she will retain the status of *Am HaAretz* and will not benefit from the title of *אשת חבר*. In *מנחת שלמה* (62), R' Shlomo Zalman Auerbach *ZT"l* observed that today, the *Torah*-observant are willing to trust each other regarding *Maaser* without anyone undergoing an official acceptance of *חברות*. He explains that in the time of *Chazal*, when everyone had to do so, if someone refused to accept *חברות*, he was automatically deemed an *Am HaAretz*. However, today, since we have not instituted a *חברות* program, we may rely on the basic *חוקת כשרות* of each other, without which, even separation of *Terumah* would be suspect.

QUESTION OF THE WEEK:

If it is better to throw oneself into a fiery furnace, rather than embarrass someone, why is embarrassing not included with the three sins one must sacrifice one's life for, rather than transgress ?

ANSWER TO LAST WEEK:

(Why don't we say אשר בחר בנו מכל עם in the *Shabbos Kiddush* ?)
Since *Hashem* "chose" us (ואתם תהיו לי... וגוי קדוש) at *Matan Torah*, but *Shabbos* was given to us previously in *Marah*, we do not say אשר בחר בנו מכל עם in its *Kiddush*, as we do on *Yom Tov*.

DIN'S CORNER:

Normally, one is obligated to give *Tzedaka* to facilitate a needy person's fulfillment of a *Mitzvah* in a basic way, but not in a *מהדרין* way, unless he specifically asks for it. Thus, if he wishes to fulfill *ולדבקה בו* by marrying his daughter only to a *Talmid Chochom*, he must be assisted in doing so, and he may spend more than a *חומש* (20%) of his assets. (*Tshuvos V'Hanag* 3:391)

DID YOU KNOW THAT

The *Mishna* (עדיות 8:7) quotes R' Yehoshua who makes a statement originating as a *Halacha L'Moshe M'Sinai* that when *Eliyahu HaNavi* will arrive, he will not focus on *יחוס* or clearing up questions of who is *טמא* or *טהור* but will be busy equalizing the intimidator with the intimidated. R' Tzvi Hirsch Kalisher asked why the events preceding *Moshiach's* arrival are to be called a *Halacha* ? *Eliyahu* will undoubtedly do as he is required. Of what use is this information to us, *Halachically* ? He explains that when all will converge on *Yerushalayim*, the *Mishna* (*ibid* 8:6) will allow *Korbanos* even before the *Beis HaMikdash* is rebuilt. However, without a *Navi*, a *Korban* would be impossible because we wouldn't know who is truly a pure *Kohen*; and without the *כפרה* of a *Korban*, the power of *Nevuah* to tell us could not be activated. Therefore, the *Halacha L'Moshe M'Sinai* teaches us that *Eliyahu* will not be concerned with the *יחוס* or *טומאה* of the officiating *Kohen*, allowing us to presume he is eligible, without requiring a *Navi's* confirmation. This is also suggested by the *Sifri* who derives from the *Posuk*: *ובאת שמה* - *לשכנו תדרשו* - that one must first seek out the *Beis HaMikdash* on one's own and only afterwards will the *Navi* come and confirm. As such, Rav Kalisher suggested that *Korbanos* be permitted today as well, on a *מזבח* in the area of the *Beis HaMikdash*. However, the most that can be derived conclusively from this *Sifri* is that the *Bnei Yisroel* were being urged to find the *המקדש* *מקום*, but to wait for the *Navi* before *Korbanos*. The *Tzitz Eliezer* (10:5) suggests, based on the *Yalkut Shimoni* (*Shmuel* 2:24) that we may fulfill *לשכנו תדרשו* today by concentrating three times daily when saying: *ותחזינה עינינו בשוכך לציון ברחמים*.

A Lesson Can Be Learned From:

R' Shimon Alter, brother of the *Sefas Emes*, had decided to suggest to his brother the *Rebbe*, a *Shidduch* between their children. R' Shimon held that the match was so fitting and natural that he traveled to Ger and presented it to the *Sefas Emes* himself, without engaging a *Shadchan*. The *Sefas Emes* told him that when *Hashem* offered the *Torah* to all the other nations, not one of them accepted. When it came time to offer it to *Bnei Yisroel*, He decided to use *Moshe Rabbeinu* as an intermediary and the *Bnei Yisroel* accepted. R' Shimon understood the implication and realized that to pursue that *Shidduch* would be fruitless. Several years later, R' Shimon wished to marry his daughter off to the *Sefas Emes's* son *Moshe Betzalel*. This time he sent a *Shadchan* and received a positive response from his brother. The *Shidduch* was quickly and easily implemented.

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