



|         | Candles | Mincha | DafYomi | Drasha | Shachris | ש"ס  |
|---------|---------|--------|---------|--------|----------|------|
| Friday  | 6:11    | 6:21   |         |        |          | 9:51 |
| Shabbos |         | 5:50   | 5:10    | 4:00   | 9:00     | 9:52 |
| Sunday  |         | 2:45   | 9:15A   |        | 7:45     | 9:52 |

### IMPORTANCE OF ....

The Gemara (Kesubos 111a) states that whoever is buried in Eretz Yisroel is deemed to be buried under the Mizbayach, as is derived from: **מזבחה אדמה תעשה לי** and **וכפר אדמתו עמו**. The MaHarsha adds that **אדמה** (earth), in addition to being used for the Mizbayach, was also the origin of man - **אפר מן האדמה**, which makes it a fitting vehicle for **כפרה** when man is returned to it. The Yerushalmi (Kilayim 9:3) quotes Rabbi b. Kirya's opinion which criticized those who were brought to Eretz Yisroel for burial as executing the *Posuk*: **ותבאו ותטמאו את ארצי**, bringing their bodies after death to contaminate the land, after having apparently spurned Eretz Yisroel while alive. R' Elazar disagrees, pointing out that **וכפר אדמתו** teaches that when the first grains of dirt are placed on them, they are forgiven for not having lived there. Although the Shulchan Aruch (י"ד 363:1) permits transporting a body for reburial to Eretz Yisroel, Igros Moshe (י"ד 3:153) ruled that the body of Sir Moses Montefiore not be removed from its British grave for reburial in Eretz Yisroel for 3 reasons: 1) the request did not come from his sons; 2) he specifically asked to be buried in his city; 3) it would be a **בזיון** (disgrace) to all the great sages who have for centuries remained buried in their native lands without anyone coming forward to request their reinternment. Yet, Yabia Omer (י"ד 7:39) disagreed, ruling to permit his reburial because: 1) reburial in Eretz Yisroel is such a benefit for the **מת** that it should be allowed at any family member's request, even if the **מת** had (ignorantly) contra-indicated; and 2) it was no **בזיון** to other *Gedolim* since their families did not but still could request it. In fact, the Chida's remains were reburied in Eretz Yisroel without a descendant's request, with total Rabbinic approval.

### QUESTION OF THE WEEK:

In what non-*Pikuach Nefesh* situation, would it be forbidden to eat or drink on Yom Kippur but be permitted to do **מלאכה** ?

### ANSWER TO LAST WEEK:

(Should one go first or last in *Hatoras Nedarim & Kaparos* ?)  
The *Toras Chesed* held that one should go last in *Hatoras Nedarim* so that his *Heter* would come about thru those who were already **זכאים** (absolved of their vows). R' Yaakov Emden held similarly, that one should "*Shlog*" his *Kaparos* first and then do it for his family so that their *Kaparos* would be done thru a **זכאי**.

### DIN'S CORNER:

One is permitted to swallow saliva on Yom Kippur as doing so is not an act of drinking, but rather an act of swallowing, which even the *Rabanan* did not forbid. (MB 567:13) One should however not intentionally produce saliva to alleviate the fast. The *Chasam Sofer* forbade saliva on Yom Kippur night, as it would still have the taste of food.

### DID YOU KNOW THAT ....

The Gemara (Yuma 87a) states that R' Zeira would constantly walk past a person who had offended him, giving the offender a chance to ask for **מחילה**. Rav had been hurt by a certain butcher and when *Erev Yom Kippur* had arrived without the butcher appearing to ask for **מחילה**, Rav went to him. The butcher chased Rav away and as a result, immediately died. R' Yitzchok Blazer (אור 5:3) explains that the source of this **מידת חסידות** on the part of Rav and R' Zeira was to emulate *Hashem* who makes Himself (**כביכול**) available to us for the same purpose during *Eshret Yמי תשובה*. However, if Rav wished to truly benefit the butcher, why did he not simply be **מוחל** him from a distance ? The *Rambam* (תשובה 1:1) states that *Viduy* on sins against *Hashem* must include the words: **נחמתי ובושתי במעשי** - I have reconsidered and am ashamed of my deeds. Since **ברשה** is thus an integral and necessary element of *Viduy* (i.e. *Teshuvah*), it would not have been sufficient for Rav to be **מוחל** from a distance. The butcher had to embarrass himself by asking Rav for **מחילה**. Conversely, the *Magen Avraham* (א"ח 606:1) notes that when one asks for **מחילה**, one must list in detail what offenses were committed, unless doing so will embarrass the offended. R' Yisroel Salanter adds that if the offended person will suffer pain upon hearing of the offense, one should also not tell him. How then is the offender to perform *Teshuvah* and obtain a **כפרה** if he may not embarrass himself in such cases ? The *MaHarit* (א"ח 2:8) was presented with a man all thought to be righteous, but who in reality had engaged in the three cardinal *aveiros*, each for a full year. He was now looking for guidance in doing *Teshuvah*. In prescribing a course for him, the *MaHarit* ruled that he must publicize those sins that affected others adversely (e.g. thievery) but may not disclose any details of adultery which would be **מוציא לעז** on the families involved. Thus, as long as he was embarrassed by some disclosure, his *Teshuvah* could still apply across the board.

### A Lesson Can Be Learned From:

One Yom Kippur, there was a man who qualified as a **חולה מסוכן** (a man dangerously ill) davening in the same Shul with R' Yaakov Kaminetsky ZT"L. When R' Yaakov was told that this man refused to eat and insisted on fasting all day, he went over to him and told him without condition: "Ir Muz Essen" (you must eat). The man said nothing but continued to fast. A while later, R' Yaakov went over to him again and told him to eat. The man was obstinate in his refusal. R' Yaakov went over a third time, to no avail. That night, after the fast, the man died. At his Levaya the next day, R' Yaakov was asked to give a *Hesped*. R' Yaakov refused, stating: "I do not give a *Hesped* for a *Rasha*".

**P.S.** Shabbos Shuva Drashos – for Ladies 4:00; for men during Sholosh Seudos, sponsored this week by the Sternberg family. I apologize to any who might have been hurt or upset by something I have written on these pages and sincerely ask them to be **מוחל** me.