



	Candles	Mincha	DafYomi	Shiur	פרשת: כי תצא זק"ש Shachris
Friday	7:36	6:50/7:45			9:33
Shabbos		7:30	6:15	7:15	9:00 9:34
Sunday		7:40	7:30		8:00 9:34

IMPORTANCE OF

The *Yerushalmi* (*Kesubos* 11:34b) asks, if a man gives instructions that after he dies: **שדה .. לתנו .. שרפוני** - burn me and give [my] field to Ploni, do we understand this to mean that the conveyance of the field depends on the burning, or are they separate instructions? The *Pnei Moshe* explains that by **שרפוני**, he meant that they should burn something over him, and the *Daas Kohan* (י"ד 197) notes from the fact that the *Pnei Moshe* did not explain **שרפוני** simply as cremation, that cremation is not an option for a Jew. Why is there not a clearer reference to require burial only, from the *Posuk*: **כי קבור תקברנו**, as the *Gemara* (*Sanhedrin* 46b) discusses? The *Radvaz* (1:311) explains that **קבור תקברנו** is only a *Remez* to burial (not a source), because the *Posuk* is really referring to an executed felon. The *Gemara* further rebuffs attempts to derive burial from the *Avos* and *Moshe* by characterizing such as the *minhag* at that time. But the *Gemara* does add that although burial in the ground could not be positively derived, the word **קבור** does indicate that every body should be interred in a coffin. The *Gemara* (*Bava Basra* 81b) cites the opinion of R' Zeira that a *Korban Mincha* must be fit to be blended. It need not actually be blended but it must be **בלולה** - blendable, to be valid. Thus, if the ingredients were more than the special *Mincha* vessel could safely blend, it could not be offered as such. The *Rashbam* comments that we see from here how even though actual blending is not required by *Hashem*, the manner in which the *Korban* is presented must still comply with the words of the *Posuk*. Here too, the *Daas Kohan* (*ibid*) suggests, although a mandatory requirement for ground burial cannot be clearly established, still, all *mitzvos* are to be performed in the manner described in the *Pesukim* of the *Torah*. Therefore, as the disposition of dead bodies throughout the *Torah* is always through burial, we are not permitted to deviate from this method.

QUESTION OF THE WEEK:

When, on a regular Monday or Thursday (not *Rosh Chodesh*, *Yom Tov*, *Chol HaMoed* or a *Taanis*) should 4 *Aliyos* be given, to a *Kohen*, then a *Levi* and then 2 *Yisroelim*?

ANSWER TO LAST WEEK:

(What if one says a *SheHakol* over milk while *fleishig*?)

The *Orach Chaim* (י"ד 3) states that since saying a **ברכה לבטלה** and drinking milk before 6 hours have elapsed after meat is an *Issur D'Rabanan*, he should drink a little for the sake of the *brocho*.

DIN'S CORNER:

A proper candidate for *Shliach Tzibur* on *Yomim Noraim* and the whole year, should be one who: 1) has no *Aveiros* (or who has done *Teshuva* for them); 2) does not have a reputation for having been a sinner when young (even if he did *Teshuva* then); 3) is humble; 4) is acceptable to the *Tzibur*; 5) has a pleasant manner and sweet voice; and 6) regularly reads *TaNach*. (*MB* 53:14-18)

DID YOU KNOW THAT

The *Gemara* (*Makos* 24a) describes the 11 *Midos* that Dovid HaMelech established as the basis for the 613 *mitzvos*. One of them - refraining from charging interest, is defined to include taking interest even from a non-Jew, although the *Torah* permits it. *Rashi* explains that *Chazal* did not want Jews to grow accustomed to charging interest at all. The *Chavos Yair* (142) asks: the *Taz* (י"ד 117:1) states that *Chazal* did not have the power to forbid something that is specifically permitted by the *Torah*. Since the *Torah* says: **לנכרי תשך** (one may/should take interest from a non-Jew), how could *Chazal* forbid it? The *Chasam Sofer* (י"ד 109) confirms the *Taz* and resolves the question by pointing out how, if the sole reason for *Chazal's* prohibition against taking interest from a *goy* was as *Rashi* said - a fence to guard against taking interest from a Jew, then *Chazal* would not have made the *Takanah*. However, as the *Gemara* (*Bava Metzia* 71a) states, the prohibition against taking interest from a non-Jew is derived from: **לא תלמד לעשות** - an admonition not to behave as a non-Jew. Therefore, *Chazal* were relying on a different *לא* to base their *Takanah*, which still complies with the rule of the *Taz*. Based on this, the *Sh"t* (א"ח 168) resolves another question asked against the *Taz* from the *Torah's* rationale of why *Amon* and *Moav* would never be permitted to convert. As the *Posuk* says: **על אשר לא קדמו אתכם בלחם ובמים**, which implies that had *Amon* and *Moav* offered bread and water, the *Bnei Yisroel* would have been permitted to eat from it. If so, how could *Chazal* have forbidden *Pas Akum* (gentile bread) if it is specifically permitted in this *Posuk*? However, as the *Chasam Sofer* distinguished, since *Chazal* did not forbid *Pas Akum* based on *kashrus* suspicions, but rather to eliminate intermarriage, they were permitted to enact the *Takanah* and thereby forbid *Pas Akum* for an entirely unrelated reason.

A Lesson Can Be Learned From:

A bochur once came to R' Meir Shapiro of Lublin and engaged him in a *Torah* discussion. He asked R' Meir to explain a very difficult commentary of the *MaHarsha*, which was indeed very challenging to understand. However, as R' Meir searched his memory, he could not remember ever seeing such a *MaHarsha* and so he suggested to the bochur that this *MaHarsha* did not exist. The bochur insisted that it did so they took out the *Gemara* and searched for the *MaHarsha*. When it could not be found, R' Meir gently chided the bochur, saying that because of him, the *MaHarsha* was now stuck with his mouth open while *Moshiach* was forced to balance himself on one foot. As the bochur became alarmed, R' Meir hastened to explain that when one repeats *Torah* in a *Talmid Chochom's* name, the *Talmid Chochom's* lips move in his grave, and it brings **גאולה** to the world. Here, the *MaHarsha's* lips started to move and *Moshiach* started to come, but were left in mid-motion when it turned out he had been mistaken.

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

This issue is dedicated:

לז"נ ר' יצחק ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי

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