



	Candles	Mincha	Daf Yomi	Shachris	סזק"ש
Friday	5:27	5:37			9:21
Shabbos		1:45/5:27	4:45	9:00	9:20
Sunday		5:37	5:55	8:00	9:19

IMPORTANCE OF

The *Mishna* (*Berachos* 2a) asks: מאימתי קורין את השמע בערבין - from when may we say the evening *Shema*, and the *Mishna* answers: משעה שהכהנים נכנסין לאכל בתרומתן - from the time that the *Kohanim* enter to eat with their *Terumah*, which is when the stars appear. The *Gemara* adds that although the *Mishna* could have answered "מצאת הכוכבים" (when stars appear), the *Mishna* chose to additionally inform us that *Kohanim* enter to eat *Terumah* at this time. The *Gemara* further cites a *Beraisa* which says that one may say *Shema* from when פתו במלח - a pauper enters to eat his bread with salt - also צאת הכוכבים. Why did the *Mishna* choose to teach us that *Kohanim* enter to eat at the time of *Mishna*, rather than about the עני? *Tosafos* asks, must not the pauper say *Shema* and *daven* at צאת, before actually eating? The *MaHarsha* states that *Tosafos* did not ask this question about the *Kohanim*, who must also say *Shema* before eating *Terumah*, because "כהנים נכנסין" apparently means "כהנים מותרין" - [from the time that the] *Kohanim* were permitted to eat etc., unlike the *Beraisa* which implies that the עני will actually eat. Where is this distinction apparent? The phrase עני נכנס לאכל פתו says clearly that the עני has entered to eat his bread. However, the phrase כהנים נכנסין לאכל בתרומתן subtly implies that the *Kohanim* have entered to eat, with their *Terumah*, but will wait to eat it until after they have *davened*. The *Gemara* explains that the *Kohanim* spoken of in this context had been טמא, and were unable to eat *Terumah* until this moment. Still, understanding that the *mitzvah* of *Shema* takes precedence over the albeit long-awaited *mitzvah* of eating *Terumah* makes the *Kohanim* a more appropriate symbol of עני than the כהנים.

QUESTION OF THE WEEK:

If one sees another sinning, may he reveal what he saw to the sinner's Rav or relatives so they may rebuke him?

ANSWER TO LAST WEEK:

(May one view negatively a somewhat obvious baseless claim?)

If one made a public claim against another for money with no witnesses, document or proof, and it appears that the claim is baseless, one may view the claimant negatively as if one had personal knowledge that it was baseless. But one may still not disclose this impression with derogatory intent; only in passing.

DIN'S CORNER:

One who wishes to bow at the beginning or at the end of the middle *berachos* in *Shemona Esrei* is strongly encouraged not to. This is to preserve the effectiveness of *Chazal's* enactments, which would be weakened if everyone decided for himself where and how to be *Machmir* on the general standard. It is also discouraged because of the assumption that one who wants to bow at these *berachos* is arrogant and does so only to display how much more righteous he is than everyone else. (MB 113:2)

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 30a) states that if one's father appeared to him in a dream and said that he had left money in a certain place and that the money was *Maaser Sheni* money, even if the son found the exact amount in the exact place mentioned in the dream, he may keep the money and ignore the dream because dreams are meaningless. *Acharonim* distinguish this from one who dreamt that he was put into *Cherem*, where the *Rambam* and *Shulchan Aruch* rule that he must pay attention to such a dream, and take steps to free himself of the *Cherem*, because it may be a sign/message from *Shomayim* that he is under scrutiny, and to ignore it may place him in *Sakanah*. The *Tashbetz* (2:128) suggests that the money has a *Chazakah* that it is (or was) not *Maaser Sheni* money until now, and since most dreams are meaningless, that *Chazakah* cannot be overcome by a dream. A young boy from Lodz died in the city of Warsaw and was buried there. A few months later, his mother dreamt that he demanded of her that she exhume his body and move him to the Lodz cemetery to be near his deceased grandfather. If she did not do so, he threatened to kill her. The *Halacha* frowns upon such reinterment, as burying someone again puts him under Divine judgment again, and as such, the *Poskim* she consulted ruled that she should ignore the dream. The *MaHaram Shick* (י"ד 354) asks why it was necessary to base their *Psak* on fear of re-judgment, if *Chazal* have stated: קרש שזכה להיות בצפון לעולם בצפון - the beam which merited to support the north side of the *Mishkan* would always be placed in that spot, from which we may derive that a corpse acquires its burial plot and the burial plot acquires the corpse, as a form of *Chazakah*. How then could it be moved? The *Shulchan Aruch* (א"ח 366:3) rules that when a house is selected to keep the *Eruv* food, the *Eruv* food should always be kept there, as the house establishes a *Chazakah* for that purpose. The *Magen Avraham* (7) notes that a small reason is insufficient to overcome that *Chazakah* and change houses, but an important reason may. As such, some could hold that burial in one's family plot is a strong reason which might overcome the *Chazakah* established between a corpse and its grave, and allow reinterment. For that reason, the *Psak* was based on the fear of re-judgment.

A Lesson Can Be Learned From:

A bochur studying in the Gateshead Yeshiva once informed the *Mashgiach*, R' Moshe Schwab ZTL that he had a difficult-to-control *Ta'avah* to watch television when he was at home during *Bein HaZmanim*. R' Moshe advised him to treat the television as a *Muktza* item and to burden it with difficult conditions. He would not be allowed to touch it or change the channel, and certainly not to turn it on in the first place. If he walked into the room and it was on, he would be permitted to watch it, but only if someone else was present in the room with him. After implementing these and similar conditions, the bochur found it not worthwhile and finally gave up watching it entirely.

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

This issue is dedicated:

ולד"ג אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ג אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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