



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	8:15	6:50/7:30			
Shabbos		8:05	6:50	7:35	9:00
Sunday		8:29	7:55		8:00

פרשת: קרח

IMPORTANCE OF

The *Gemara* (*Kerisus* 6b) states that a fast day in which sinners do not join in is invalid. This is derived from use of the *חלבנה* (galbanum), a foul-smelling spice that was nevertheless included in the *Ketores*. *Rashi* in *Ki Sisa* notes that we should not treat this imperative (inclusion of sinners in our fasts and prayers) lightly. Why then did Moshe ask *Hashem*: **אל תפן אל מנחתם** where *Rashi* explains that Moshe did not want *Dasan* and *Aviram* included in the *Korban Tomid* that was brought everyday on behalf of the entire nation? The *BaCH* (אור"ח 619) states that the *Nusach* before starting *Kol Nidre* is not: **אנו מתירין את העבריינים**, which would imply that the sinners are absolved of their sins in order for them to *daven* with us, but rather: **עם העבריינים**, which simply reflects permission to *daven* with sinners, something which we perhaps may not do the rest of the year. Even on *Yom Kippur*, the *BaCH* continues, it is only permitted if the sinners do *Teshuvah*. As such, the *Gemara* which requires that we include sinners would seem to refer only to sinners that do *Teshuvah* as a result of the fast. If so, what is the point of the *חלבנה*? *Divrei Yoel* asks why the *חלבנה* was only included in the *Ketores* and not all the *Korbanos*. The difference is that the *Ketores* had a more potent ability to separate good from evil. *Nadav* and *Avihu* died from an illegal *Ketores* as did the 250 men with *Korach*. The *Ketores* was able to include *חלבנה* without being overcome by it, a feature the other *Korbanos* lacked. Therefore, Moshe asked that *Dasan* & *Aviram* not be included in the *Korban Tomid*. *Rashi's* comment that the inclusion not be treated lightly meant that it was an imperative that was not always appropriate.

QUESTION OF THE WEEK:

בשם אומריו **חידוש** must say it **חידוש** (in the author's name) to bring the **גאולה**, must one do the same for his own **חידוש** – i.e. say that he is quoting himself?

ANSWER TO LAST WEEK:

(Where would a thief not have to pay back the money if used for a **מצוה**?)

Rashi (*Kidushin* 52b) states that if a thief wishes to be **מקדש** (betroth) a woman with money that he stole from her, it is valid provided the **שידוך** had previously been made. This indicates that she was **מוחל** and the thief/husband need therefore not make restitution. (See *Rashba* who disagrees based on a *Yerushalmi*)

DIN'S CORNER:

If one recited a *brocho* over food and was then presented with more of the same type of food, he need not say another *brocho* even though he did not have the second item in mind. However, if the second item is a different type, albeit requiring the same *brocho* (e.g. first he ate fish and was later given beer), he must say another *SheHakol*, unless both items were before him or he had specific intent to include both. (MB 206:20-23)

DID YOU KNOW THAT

Rashi quotes the *Midrash Tanchuma* which explains the *Posuk*: **כי כל העדה כלם קדשים**, by saying that all of *Bnei Yisroel* heard the first two of the *Aseres HaDibros* from *Hashem's* "mouth", which makes them **all** holy. The *Binyan Ariel* explains that the *Levush* wanted to remove the word "כולו" from the *brocho* in the *Rosh HaShanah Musaf* which begins: **על כל העולם כולו** as a redundancy (it already says **כל**). However, the *Taz* (אור"ח 582:3) reinstated it saying that use of such a "double-expression" shows us that *Hashem* rules not only over **most** of the world (**רובו ככולו**) but over its entirety – **כל העולם**. Here too, the entire nation, not just most of them, are **קדשים**, because everyone, without exception, heard the first two *Dibros* from *Hashem*. Why was stressing this so important to *Korach*? The *Gemara* in *Nedarim* (35b) records a *Machlokes* over whether *Kohanim* are deemed as agents of *Bnei Yisroel* or of *Hashem*. The *Gemara* (*Yuma* 19a) considers them to be **שלוחי דרחמנא** because the tasks they must perform are things that the rest of *Bnei Yisroel* cannot do, which must preclude them from being agents of *Bnei Yisroel*. However, *Korach* sided with the opposing opinion, claiming that all of *Bnei Yisroel* were holy and thereby eligible for **כהונה**. Therefore, since all *Bnei Yisroel* may perform the *Kohanim's* tasks, the *Kohanim* should be considered **שלוחי דידן**, which should require a unanimous approval of *Aaron* by **all** of the *Bnei Yisroel* if he was to be their agent. Since (according to *Korach*), some Jews did not want *Aaron* as *Kohen Gadol*, he could not be their **שליח** and must step down.

A Lesson Can Be Learned From:

R' Eizel Charif once made an appeal for an important communal need, stressing the importance to the wealthy members of the *Kehila*. Rather than have the *Gabbai* go around for pledges, R' Eizel suggested that everyone include a substantial donation for this cause when they received an *Aliyah* during *Krias HaTorah*. The next *Shabbos*, when they reached *Krias HaTorah*, suddenly the *Shul* had quietly emptied out, leaving behind barely a *minyan* of the poorer people in town. When *Krias HaTorah* was finished, the *Shul* had once again filled up. Before the *davening* resumed, R' Eizel stood up and said: "How appropriate are the words of *Chazal*! Before *Krias HaTorah* we are accustomed to say the *Posuk*: **ויהי בנסע הארון ויאמר משה קומה ד' ... וינסו משנאיך מפניך**, and *Rashi* explains that **משנאיך** refers to **שונאי ישראל**, for he who hates another Jew is deemed to hate *Hashem*. Today we have seen how those who have no feeling for another Jew fulfilled **משנאיך** by running out. It is only after *Krias HaTorah*, when we return the *Sefer Torah* to the *Aron HaKodesh*, that we say: **שובה ד' רבבות אלפי ישראל** – welcoming back the distinguished (**אלפי ישראל**) for whom it is now 'safe' to return".

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