



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:15	6:50/7:45				9:11
Shabbos		8:10	6:45	7:45	9:00	9:11
Sunday		8:25	8:00		8:00	9:12

## IMPORTANCE OF ....

The Gemara (Nedarim 39b) quotes Resh Lakish's opinion that a רמז to the mitzvah of Bikur Cholim is hinted at where Moshe says: אם כמות כל האדם ימותו אלה - if Korach's followers will die a natural death, and people will visit them, - ופקדת כל האדם יקד עליהם, - לא ד' שלחני, - then Korach's claim that Moshe was not following Hashem's command but rather acting on his own would be proven true (see Rashi). How is Bikur Cholim connected to Korach's claim? The Gemara (Shabbos 12b) derives from the Posuk: ד' יסעדנו על ערש דוי that the Shechinah always visits the sick. The MaHarsha (מהדורא בתרא) explains that Korach's position was that all Jews were holy - ובתוכם ד' - and Hashem was within each one. Therefore, Korach's quarrel was not ח"ו with Hashem but rather with Moshe and Aharon. Moshe's reply suggested that Hashem's preference would be indicated by the events leading up to and including the deaths of Korach and his followers. If their deaths would be preceded by a period of illness and weakening, then the Shechinah would have no choice but to visit them. However, if they were to die an unnatural death, being swallowed alive into the ground, then there would be no opportunity for Bikur Cholim. This was Moshe's proof. Since Hashem ended up avoiding any Bikur Cholim for the benefit of Korach or his people, there was no doubt that Hashem had sided with Moshe, against Korach.

## QUESTION OF THE WEEK:

If one borrows a garment from another and it gets ruined while being worn by the borrower, might the borrower be פטור from paying for it, as a form of מיתה מחמת מלאכה?

## ANSWER TO LAST WEEK:

(Does one answer אמן if he hears the berachos of someone's Shemona Esrei?) This is the subject of a Machlokes Acharonim, since there may not have been a Takanah to answer Amein over berachos that were intended to be said quietly. In a letter to R' Menachem Jacobowitz dated Motzai Shabbos Parshas Shekalim 5749, R' Shlomo Zalman Auerbach ZT"L wrote that one should say Amein over such berachos, but quietly, so as not to confuse anyone. (See ועלהו לא יבול 1:263)

## DIN'S CORNER:

If someone vowed to do something before Rosh Chodesh or not to do something until Rosh Chodesh, then the period of time in question ends just prior to the nightfall when Rosh Chodesh begins, even if there are two days of Rosh Chodesh, which means that the first of the two days is really the 30<sup>th</sup> day of the previous month. Nevertheless, in common parlance, Rosh Chodesh refers to the first day of Rosh Chodesh, not necessarily the first day of the next month. If he made a vow that obligated him for "a month", then the period of time is "מעט לעת" from the moment of the vow until the same date next month. (Chochmas Adam 98:8)

## DID YOU KNOW THAT ....

The Gemara (Nedarim 39b) states that the sun and moon presented themselves before the Ribono Shel Olam and said they would continue to shine if Hashem was "עושה דין" with Moshe Rabbeinu. Rashi explains that this took place during the Machlokes between Korach and Moshe. Hashem replied: "Everyday there are people who bow down to you as deities and you continue to shine. You do not resent slights to my honor, yet you take offense and object at affronts to a human?" The Gemara (Chulin 60b) relates that during Creation, when the moon observed that two kings (sun & moon) could not share one crown, Hashem told the moon to decrease itself. The moon complained at being punished for saying an appropriate thing so Hashem attempted to mollify it by naming Tzadikim after it (Shmuel HaKatan, Yaakov HaKatan etc..) but finally "admitted" that a Kaparah was necessary for decreasing the moon. The Imrei Emes explains that the Gemara (Bava Metzia 2a) establishes the rule of יחלוק (division) where 2 people argue over the ownership of something. As such, when both the sun and moon wished to be the exclusive light-giver, Hashem should have split the duty evenly between them. Since He had not, He felt "obligated" to find a Kaparah. Similarly, the Pardes Yosef suggests that when Korach argued with Moshe over leadership, where the even-handed solution should have been יחלוק, the sun and moon came forward to argue that if Hashem applied that דין to Moshe, then they too would begin to shine, together, with equality.

## A Lesson Can Be Learned From:

Once, after R' Moshe Feinstein ZT"L was called to the Torah for an Aliyah, he was followed by a bochur in the Yeshiva, who was called for the next Aliyah. R' Moshe noticed that the bochur had a skin discoloration on his hand, and mentioned to the bochur that it appeared to him to be a form of Tzaraas. "Did you perhaps speak some Lashon HoRa lately?" the Rosh HaYeshiva asked. The bochur, who was always very careful not to speak Lashon Hora, replied negatively. When prompted to reconsider, the bochur concentrated for a moment, and then confirmed his earlier finding - he hadn't spoken Lashon HoRa. "Perhaps you said some Lashon HoRa about someone who was dead.", R' Moshe persisted. To this, the bochur admitted his guilt. He had criticized the two daughters of Lot, who in his opinion, had improperly named their sons Moav and Ben Ami. "This is why you have this Tzaraas", R' Moshe explained. "It is not your concern to speak this way about the daughters of Lot. Accept upon yourself to do Teshuvah and your Tzaraas will go away". The bochur did so and was soon healed, without any medicines or medical treatment. R' Moshe explained at that time, that Lot's daughters had given such names to make it clear who their father was, so that no one would claim, as the Christians did many years later, that they had been conceived immaculately.

**P.S.** Sholosh Seudos sponsored this week by the Redlich family. Mazel Tov to all graduates, honorees and all who were deserving.