



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש קרח
Friday	8:12	6:50/7:45				9:10
Shabbos		8:05	6:45	7:50	9:00	9:10
Sunday		8:20	8:00		7:30	9:10

IMPORTANCE OF

The *Gemara* (*Moed Katan* 28a) states that when R' Yosef reached the age of sixty he celebrated, saying that he had now lived beyond the range of *Kareis*. Abaye cautioned him that *Kareis* could also take the form of sudden death, even beyond 60. The *Gemara*, in listing the ages of premature death stated that *Kareis* is death at 50 (actually 50-60) whereas *מיתה בידי שמים* is death at 60. *Tosafos* cites the *Yerushalmi* that has an exact opposite "schedule" but resolves the difference by combining both punishments: death at 50 is *מיתה בידי שמים* unless the sinner has children, in which case it converts to *Kareis*; death after 60 is considered "natural". The crucial age of 50 is derived from the *Posuk*: *אל תכריתו את שבת משפחות הקהתי* - a warning to keep the *Mishkan* items covered, to prevent the infliction of *Kareis* upon those (of Kehas) who might gaze at them. Since the *Leviim* stopped working at age 50, the *Kareis* would have only been applicable to them until that time. The *Avnei Nezer* (אה"ע 45) notes that the warning about leaving *Mishkan* items uncovered concludes with the words: *כבלע את הקודש ומתו*, where the word *ומתו* indicates *מיתה בידי שמים*. But didn't it begin with *אל תכריתו*, meaning *Kareis*? He explains that the punishment for gazing at the *Mishkan* items was indeed *מיתה בידי שמים*. However, up until the incident with Korach, to prevent any decline in respect for the *Kehunah*, it was necessary to inflict *מיתה בידי שמים* immediately. After Korach, since the *Posuk* says: *ולא יל כקרח וכעדרו*, we derive that one who comes to complain about the *Kehunah* will not be punished with *מיתה בידי שמים* but rather with *Tzaraas*, since the sanctity of Aharon had been established. Therefore, prior to Korach, any early death for gazing at the *Mishkan* items was not a form of *Kareis*; it was just immediate. After Korach, the early death would indeed be an infliction of *Kareis*.

QUESTION OF THE WEEK:

What tasks would one be permitted to ask a Jew to perform, but not if the Jew is an *Eved Ivri* (Jewish servant), even his own?

ANSWER TO LAST WEEK:

(When is *Mincha Tachanun* only said after a certain time in the afternoon?)

The *Mishna Berurarh* (131:26) states that if a *Chupah* takes place at a certain time in the afternoon, the *Chasan* and those who *daven* with him during the following week should not say *Tachanun* until **exactly** a week later to the minute, starting from the same moment that the *Chupah* had ended.

DIN'S CORNER:

One may deposit money with a gentile before *Shabbos* with instructions to purchase something for the Jew, as long as he does not instruct the gentile to purchase it on *Shabbos* and provided there is opportunity for the purchase to be made on a weekday. If the only market day for the item is on *Shabbos*, it is as if he instructed him specifically, and is therefore *Assur*. (*MB* 307:15)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 46a) states that when R' Zeira fell ill, R' Avahu vowed to make a feast in honor of his recovery. At the feast, R' Avahu honored R' Zeira with reciting *HaMotzi* and breaking the bread. R' Zeira refused, citing an opinion that the host should do these things. Later, R' Avahu wished to honor R' Zeira with *bentsching*, to which R' Zeira replied that the one who said *HaMotzi* should *bentsch* as well. The *Gemara* explains that in R' Avahu's opinion, *אורח מברך* - the guest (R' Zeira) should *bentsch*. The *Aderes*, in a letter to R' Chaim Berlin suggested that R' Zeira should have been honored with *bentsching* for another reason - he was a *Kohen*. However, the *Gemara* (*Megilah* 7b) relates that one Purim, Rabbah and R' Zeira were eating the Purim *Seudah* together when Rabbah became intoxicated and killed R' Zeira. The next day, Rabbah *davened* and was able to bring him back to life. However, having died, R' Zeira lost the sanctity of being a *Kohen*, and thus, no longer benefited from *וקדשתו* afterwards. As such, R' Avahu was not compelled to honor him with *bentsching* under *וקדשתו*. However, R' Chaim Berlin disagreed with the premise, citing the *Gemara* (*Sanhedrin* 90b) which derives *Techias HaMeisim* (Resurrection of the Dead) from the *Posuk*: *ותנתם ... תרומת ה' לאהרן הכהן*. Since Aharon would not live forever, how could the *Posuk* require that *Terumah* always be given to Aharon? The *Gemara* answers that the *Posuk* is referring to after *Techias HaMeisim*, when *Bnei Yisroel* will continue to give Aharon their *Terumah*. Thus, we see that Aharon would not lose his *Kehunah* (וקדשתו) by dying, and neither should R' Zeira. However, R' Yaakov Sofer notes the *Ramban* (*Yuma* 5b) which states that after *Techias HaMeisim*, the *Kohanim* will need to undergo a new process of *Miluim* and re-sanctification, which supports the position of the *Aderes*.

A Lesson Can Be Learned From:

A Meshulach from Eretz Yisroel visiting Chicago in 1929 made a significant impression on Rabbi Wechsler, who then visited Eretz Yisroel over Pesach, leaving his 16-year old son to study in the Slabodka Yeshiva in Chevron. Tragically, a few months later, the boy was murdered by Arabs in the Chevron massacre. On subsequent trips to America, the Meshulach carefully avoided Chicago, feeling responsible for the Wechsler family tragedy. Years later, Rabbi Wechsler met him in New York and asked why he never came back to Chicago. Unable to think of a good excuse, the Meshulach told him the truth. Rabbi Wechsler assured him that he felt only gratitude towards him. After all, if his son was supposed to die at age 16, wasn't it better that he did so as a Ben-Torah, *על קידוש השם*, rather than in Chicago from an illness or accident? In 1986, during the Shiva for Rabbi Wechsler's daughter (the widow of Rav Betzalel Zolty ZT"l), an old man came to be *מנחם אבל*. He had been in Slabodka in 1929 and had encouraged Rabbi Wechsler to leave his son there. For 57 years he was burdened by guilt. When he was told what Rabbi Wechsler had said, he remarked *אמתה הפעם*.

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