



	Candles	Mincha	DafYomi	Shiur	פרשת: קרח שוק"ש Shachris
Friday	8:14	6:50/7:45			9:15
Shabbos		8:10	6:45	7:55	9:00 9:15
Sunday		8:20	7:50		8:00 9:15

## IMPORTANCE OF ....

The *Gemara* (Shabbos 114a) states that a *Talmid Chochom* is suitable to be appointed a community leader if he is so knowledgeable that he can answer any Halachic query, even in *Maseches Kallah*. The *Ksav Sofer* explains that as a community leader he will be so burdened by community matters that he will not have time to study. Therefore, he must learn well before becoming the leader. However, the *Gemara* (*Pesachim* 66b) warns that one who develops arrogance, if he is a *Chochom*, his wisdom will leave him. If so, wouldn't a *Talmid Chochom* who is appointed a leader run the risk of forgetting all his *Torah* if he should feel pride at his appointment? The *בנתת הלבונה* (*Hakdamah*) explains that the *Gemara* (*Sanhedrin* 14a) states that one who is *עולה לגדולה* (elevated to a high position) is forgiven for all his sins, because *Hashem* prepares a person for such a position by first filling him with humility. As such, the idea of being forgiven for all his sins appeals to him, persuading him to accept the position, while at the same time removing the risk of arrogance. However, this only applies to appointees, not those who reach greatness by virtue of their character and abilities. This distinction is evident in the *Posuk* where Moshe announces that *Hashem* will indicate whom He wishes for the important roles: **ואת הקדוש והקריב אליו ואת אשר יבחר בו יקריב אליו**. Moshe refers to Aharon with **ואת הקדוש**, declaring Aharon to be naturally holy and eminently qualified for the role of *Kohen Gadol*, whereas Moshe himself, **אשר יבחר בו**, is an appointee, undoubtedly chosen (in his humility) to afford him the opportunity of **מחילת עוונות**. For this reason, Moshe fell on his face, an act of humility, when hearing Korach's claims, as it was due to his very humility that he had been appointed leader.

## QUESTION OF THE WEEK:

Where (in *Chumash*) do we find a *Posuk* wherein **all** the words of the *Posuk* end in **ים** (e.g. **בנים פרים** etc..) ?

## ANSWER TO LAST WEEK:

(Why is one *Sheva Berachos* for 2 *Chasanim* permitted ?)

The *Radvaz* (1:448) derives from the *Rambam* that the *Simcha* of a *Sheva Berachos* is not in the saying of the *berachos* but rather in the eating of the meal. Therefore, as each *Chasan & Kallah* enjoys their own meal, it does not become a mixed *Simcha* where we would say: **אין מערבין שמחה בשמחה**.

## DIN'S CORNER:

One should not offer a cup to one's friend after drinking from it himself, for fear that the friend will be embarrassed to refuse it, and when drinking from what is left in the cup, he may become revolted by it, or sickened by germs, endangering his health. One may however, place the cup down in front of his friend. If the cup has wine, he should wipe the rim spot where his lips had touched, and if water, he should spill some out to wash it. (MB 170:37,45)

## DID YOU KNOW THAT ....

The *Mishna* (*Bechoros* 51a) states that if a father writes an IOU to the *Kohen* for the 5 *Selaim* of a *Pidyon HaBen*, he is obligated to pay it, but he has not thereby redeemed his son until the coins actually change hands. Similarly, if the father designated 5 *Selaim* for this purpose, and then lost them, he must designate another 5 *Selaim*, as the *Posuk*: **יהי לך אך פדה תפדה** indicates that the *Pidyon* takes place only when **יהי לך** - the money reaches the hands of the *Kohen*. The *Meshech Chochmah* notes that the double-language of **פדה תפדה** makes the conditions of *Pidyon HaBen* similar to that of a (lost and) found item, where the *Torah* says: **השב תשיבם**, and we derive - return it even 100 times if necessary. So too, even if one loses the *Pidyon* money 100 times, he must continue to designate more. On the other hand, if one designated a sheep to redeem a firstborn donkey, where the *Posuk* only says **תפדה**, the designation itself has redeemed the donkey, even if the sheep dies before reaching the *Kohen*. As such, we see that there are two *mitzvos* involved in a *Pidyon HaBen* - 1) the father must pay, and 2) the *Kohen* must receive. The *הדרת קודש* (3) suggests that this is behind the *Gemara* (*Pesachim* 121b) which asks, although it is clear that the father recites the *brocho* of **על פדיון הבן**, who recites the *brocho* of **שהיינו** - the *Kohen* who receives the money, or the father who is doing the *mitzvah* of redeeming? If the entire *mitzvah* of *Pidyon HaBen* lay solely on the father to redeem, with the *Kohen* only "helping" to facilitate it, why would the *Kohen* be reciting a *brocho*? It must be that the *Kohen* himself also performs a *mitzvah* by accepting the *Pidyon*.

## A Lesson Can Be Learned From:

During a meeting of Rabbonim in Eretz Yisroel to discuss the financial burden of the yeshivos, a list was made of the different government departments from which funds were obtained. A debate ensued, during which the Satmar Rebbe ZT"L argued that by accepting money from the government, the yeshivos will be unable to stand up against those who are anti-Torah. The Rebbe said: "Imagine how Korach was able to convince the Sanhedrin and the most respected members of Bnei Yisroel to join with him, in spite of the fact that they all stood at Har Sinai and saw the Shechinah speak from Moshe's mouth. How did he do it? He sent them money and gifts - ostensibly to support Torah! Later, they were unable to deny him their allegiance, which is what led to their tragic end". One of the Roshei Yeshiva present said that he was fluent in all the Midrashim on Parshas Korach and nowhere did it say that Korach's gifts were responsible for his followers' downfall. The Rebbe advised those interested to look at the *Gemara* (*Sanhedrin* 52a - see Rashi) which clearly applies the *Posuk*: **בחנפי לעני מעור** (through flattery and supply of food to his group, they sided with him and allowed the Sar of Gehinom to burn them) to Korach.

**P.S.** Sholosh Seudos sponsored this week by the Petlin family. Mazel Tov to the Nayowitz family upon the marriage of their son Eyal to Cheryl Bausk. Mazel Tov to the Meckler family upon the birth of a daughter.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use