



	Candles	Mincha	DafYomi	Shiur	פרשת: קרח סוק"ש Shachris
Friday	8:15	6:45/7:45			9:13
Shabbos		8:10	7:00	7:55	9:00
Sunday		8:20	8:45		8:00
					9:13

IMPORTANCE OF

The *Gemara* (*Berachos* 31b) states that Eli HaKohen found Shmuel guilty of ruling in the presence of his teacher (that a *Korban's Shechitah* could be performed by a non-Kohen), which is punishable by death **מִן הַשָּׁמַיִם**. The *MaHarsha* points out that although Shmuel was a child and not liable, that exemption only pertains to **דִּינֵי שְׂמִימִים** - not **דִּינֵי אָדָם**. However, does not the *Gemara* (*Shabbos* 89b) establish that punishments **מִן הַשָּׁמַיִם** begin at age 20, as seen from the class of *Bnei Yisroel* who did not survive the *Midbar*? Apparently, it seems that *Kaparah* for even a child's misdeeds is recommended. The *Rema* (*או"ח* 343:1) advises one to do *Teshuvah* and seek a *Kaparah* for having hit his father or for other sins committed in his youth, even though he was not liable at the time. It is even encouraged, **לפנים משורת הדין**, that one repay damages inflicted in one's youth (see *Magen Avrohom ibid*). The *Or HaChaim* asks why Hashem "threatened" to destroy much more of *Bnei Yisroel* (**וואכלה אותם כרגע**) during the Korach incident, than had apparently sinned. He answers that Hashem is patient with sinners, willing to suspend punitive action against them for some time. However, when Satan campaigns to prosecute, such suspensions are often lifted, and punishment occurs. Thus, even non-participants were endangered by Korach. The *Chayei HaLevi* (99 *ח"מ*) suggests that the same could be said regarding a minor child who could also potentially be endangered for earlier sins, during such times. The *Mishna* (*Yoma* 2a) requires an "extra" wife for the *Kohen Gadol* on *Yom Kippur*, so that he fulfill **ביתו** - to provide a *Kaparah* for his household. However, the *Gemara* (*Yevamos* 61b) establishes that the *Kohen Gadol* may only marry a **נערה** - a young girl between the ages of 12 and 12-1/2. If one does not need a *Kaparah* **מִן הַשָּׁמַיִם** until age 20, what sort of *Kaparah* would the *Kohen Gadol* provide for his 12-year old wife? Obviously, here too, some sort of *Kaparah* is advocated by the *Posuk*, even before she reaches the age of **עונשין**.

QUESTION OF THE WEEK:

What difference might be required for the Friday night *Seudas Shabbos bentsching* when making an "early" *Shabbos*?

ANSWER TO LAST WEEK:

(Why do we not regularly say the *Tefilos* before and after learning?)

The *Aruch HaShulchan* (*או"ח* 110:16) states that those who enter the *Beis HaMidrash* to study are not usually those who rule on *Psak Halacha*, and those who rule on *Psak Halacha* usually do so from their homes. Since the entering *Tefilah* asks to be protected from erroneous *Psakim*, it has become incongruous.

DIN'S CORNER:

If a ball, during *Shabbos* play, becomes stuck in a tree, it is forbidden to try and knock the ball out of the tree, whether by hand or with some instrument, and it is equally forbidden to shake the tree to knock it loose, since any use of a tree is *Assur*. (*Shemiras Shabbos K'Halchaso* 16:7)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 4b) states that if one rents a house before Pesach under the impression that *Bedikas Chometz* was already completed, and it turns out that it was not, the rental is still valid, even if the custom is to hire someone to do it, where it will now cost the tenant money. The *Gemara* (*ibid* 10b) also considers the problem of removing a piece of bread from the mouth of a snake, asking whether *Chazal* only required one to search for and remove *Chometz* with one's own body, but did not require him to spend money to hire a specialist to "charm" the bread out of the snake's mouth. The premise of the *Gemara* seems to be that one would be more troubled by a monetary expense, than by a physical exertion. The *Shulchan Aruch* (*יו"ד* 203:4-6) discourages one from making *Nedarim*, even for *Tzedakah*, but makes an exception when someone wishes to obligate himself to learn *Torah* and seeks to strengthen the undertaking with a *Neder*. The *Taz* (5) explains that a *Yetzer HoRa* resists monetary obligations more than physical ones. If so, where one receives *S'char* for extra-effort, such as **שכר פסיעות** (walking to a Shul further away), perhaps one should be encouraged to drive to the Shul, rather than walk, since the additional expense (gas etc.. or taxi fare) constitutes a greater exertion than physical walking. The *B'Tzeil HaChochmah* (5:101) notes that generally, people drive to Shul because they want to avoid the walk. And human nature is such that people look to avoid physical exertion if they can do so by paying some money. So, despite possible implications from the *Gemara* above, physical exertion, as a practical matter, remains a greater effort. Still, do we not find an imperative to pay for an *Aliyah* on *Yomim Noraim* (see *Mateh Efraim* 584:17) and to pay the *Shliach Tzibur* (*או"ח* 53:22) for *davening*? Is this not to add an additional burden to the *mitzvah*? The *Darkei Moshe* (*או"ח* 53:8) quotes the *Or Zarua* who states that *Kohanim* and *Leviim* are given *Terumos* and *Maasros* as **חלף עבודתם** - in exchange for their *Avodah* in the *Beis HaMikdash*, to ensure that they put in the required effort. A *Shliach Tzibur* is paid for the same reason.

A Lesson Can Be Learned From:

An elderly man was hospitalized until the doctors decided they could no longer help him. When they sent him home, he was left without any medical oversight at all, which placed him in a state of *Pikuach Nefesh*. R' Shlomo Zalman Auerbach ZTL contacted a young man and asked him to find a way to get this man under medical care again. The young man shrewdly transported the elderly man in a taxi to the vicinity of a hospital, and then, taking him onto his back, carried him into the emergency room. There, he told the doctors that he had found the man on the street in poor health, and didn't know anything about him. The doctors quickly determined that he indeed needed care, and provided it. The young man returned to R' Shlomo Zalman and proudly described how he had succeeded, in detail. To his surprise, R' Shlomo Zalman did not share his amusement. "I thank you for what you did", RSZA said, "but you should not rejoice over the **שקר** that you used, even though justified. You should have reported to me with **בכי**, not **שמחה**!"

P.S. המקום ינחם the Tyberg family upon the Petirah of Avrohom Yosef Tyberg ע"ה. Sholosh Seudos sponsored by the Sheli family.

This issue is dedicated:

In honor of the marriage ביש"י of Nechama Ruvel to Menachem Goldstein

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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