



	Candles	Mincha	DafYomi	Shiur	פרשת: קרח ש"ס Shachris
Friday	8:15	6:45/8:25			9:12
Shabbos		1:45/8:10	7:00	7:55	9:00 9:13
Sunday		8:25			8:00 9:13

## IMPORTANCE OF ....

The *Mishna* (*Temurah* 28a) states that a whole list of animals that were involved during the commission of an *Aveirah* are deemed ineligible to be brought as a *Korban*. If so, the same concept should apply to that which Elazar HaKohen did, in stripping away the *Ketores* pans of those who had offered an invalid *Ketores*, and using that metal to coat the *Mizbeyach*. How could *Ketores* pans, used by those who questioned Hashem's word and campaigned against Moshe's authority be used for the *Mizbeyach*? The *TaZ* (649:3) cites the *Levush* who says that one may not even use such things (that an *Aveirah* was done with) for a *mitzvah*. For this reason one may not use a grafted *Esrog* on *Succos*, since grafting is prohibited. In fact, the *Magen Avrohom* (147:5) cites the *Tosefta* (*Megilah* 2) which states that objects made for non-*Hekdesh* purposes may not be used for *Hekdesh*. However, the *Magen Avrohom* continues by pointing out that it is only while the object is in its originally designed form that it remains *Assur* to use a *Hedyot* for *Hekdesh*. If, however, that form is changed, then it becomes *Mutar*. This is apparent from the conversion of the women's mirrors for use as part of the *Kiyor*. Since here as well, the *Ketores* pans were thinned out and used as sheet metal to coat the *Mizbeyach*, the change to their form made them permissible to use. However, it seems from the words: **כי קדשו** that this solution was necessary for the *Ketores* pans since they had become *Hekdesh* when used by the 250 men. How can this be, in light of the characterization: **זבח רשעים תועבה**? The *Drash V'lyun* (181) suggests that the *Mishna* (*Sanhedrin* 108a) cites the opinion of R' Elazar who held that Korach's group did not lose their portion in *Olam HaBa*. As such, one must conclude that their deaths atoned for their actions, and at the moment of death, the pans were no longer **זבח רשעים** and could become *Hekdesh*.

## QUESTION OF THE WEEK:

When would it be necessary to have a fruit on the table during a *Pidyon HaBen*?

## ANSWER TO LAST WEEK:

(Does a discharge in bankruptcy relieve a debtor who comes into money?)  
The *B'Tzeil HaChochmah* (5:114) distinguishes between one who uses bankruptcy as a ruse to escape his obligations, in which case he must pay his creditors when he can afford to, versus one who is truly bankrupt where there is a *Machlokes HaPoskim* if he must repay the discharged creditors, when able to.

## DIN'S CORNER:

It is permitted to discuss *Divrei Torah* while walking in the street, despite the presence of immodestly dressed women as long as those engaged in the *Divrei Torah* are doing so **לשם שמים** and are not looking at them. This is distinguishable from the saying of *Krias Shema* in front of an *Ervah*, where only turning away one's face will help (see *MB* 75:29), because it is too difficult to require the complete removal of all such women from the street in order to permit *Divrei Torah*. (*Salmas Chaim* 56-57)

## DID YOU KNOW THAT ....

The *Gemara* (*Chulin* 137b) states that a miserly person will donate 1/60 of his produce as *Terumah* to the *Kohen*, an average person will donate 1/50 and a generous person will donate 1/40. The *Gemara* asks: didn't Shmuel say that even one grain would suffice? The *Gemara* concedes this, but states that one grain is the Scriptural minimum. The *Rabonon* later designated the other amounts, 1/40 1/50 & 1/60 as appropriate. The *Sifri* (*Bamidbar* 110) notes that for both *Terumah* and *Challah* (referred to as *Terumah*), no minimum size is mentioned in the *Torah*, but since the word **תתנו** is used, we derive that an amount qualifying as "giving" must be given. In the case of *Challah* this minimum amount is 1/24 for an individual and 1/48 for a professional baker; for *Terumah* it is between 1/40 and 1/60. R' Yehudah explains that a man is naturally generous and will separate 1/24 for *Challah*, whereas a woman tends to be more frugal, and it is for women that the measure of 1/48 was stated as the minimum. The *ShuT Yehuda Yaaleh* (2:248) asks why Hashem's command to Moshe to separate from Korach's camp was stated first with the word **הבדלו** and later with **הרומו**. Why didn't Moshe & Aharon obey immediately, instead of falling on their faces? And why is it important for the *Posuk* to state that 14,700 died from the subsequent pestilence, not counting those who died thru Korach? He answers that Hashem's plan was to separate "Terumah" from the 600,000 *Bnei Yisroel*, which, working with **עין יפה** of 1/40 would mean that 15,000 would die. For this reason, when Hashem said **הרומו**, He meant it as a notification to Moshe that He was about to separate *Terumah*, not that Moshe & Aharon should move away, as the previous command of **הבדלו** had meant. However, Moshe thought that the 1/40 would be the amount of *Bnei Yisroel* that Hashem would spare, and that **ואכלה אותם כרגע** referred to all the rest of *Bnei Yisroel*, so he rushed Aharon to offer the *Ketores*. The *Posuk* does not indicate whether Moshe's fears were unfounded, or if Aharon's *Ketores* changed the plan, but the stated number of dead was 14,700, **not counting** those who died thru Korach, which was comprised of 250 men who offered the illegal *Ketores*, and another approximately 50 of Korach's friends and entourage, adding in 300 to equal 15,000.

## A Lesson Can Be Learned From:

Shortly before his Chasumah, a bochur requested from several Gedolim and Roshei Yeshiva that they be Mesader Kidushin for him. He quickly discovered that they would be unable to accommodate him, as the Daf Yomi Siyum HaShas was taking place the same evening. Disheartened, the bochur mentioned to one of the Roshei Yeshiva that perhaps he should try to change his Chasunah date. The Rosh Yeshiva advised against it, saying: "What an **עת רצון** to begin your married life – when all of Klal Yisroel is engaged in the *Kevod Shomayin* of a Siyum HaShas!"

**P.S.** Mazel Tov to the Sorscher family upon the Bar Mitzvah of their son Yechezkel. *Sholosh Seudos* sponsored by the Sorscher family

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

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