



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

IMPORTANCE OF

The *Gemara* (*Bava Metzia* 42a) quotes R' Yitzchok who says that a *brocho* affects produce from the field, causing it to increase by itself, provided it is hidden from the eye, i.e., the exact quantity remains unknown. The *Gemara* continues with a series of *Tefilos* that one should say as he prepares to measure his produce, all based on this premise, that as long as the quantity is unknown, Hashem's *brocho* causes it to multiply by itself. The *Kli Chemdah* (*VaYakhel*) asks how one could ever separate *Terumos* and *Maasros* from produce, since part of it can be presumed to have been created miraculously, and the *Radak* (*Melachim* 2:4) quotes a *Tosefta* which states that when Elisha miraculously arranged for all the jars of the widow of Ovdiah to be filled with oil, she asked Elisha if she must separate *Maaser* from that oil, and he said no. Thus, if miracle produce is exempt from *Maaser*, one runs the risk of separating exempt produce as *Terumah* or *Maaser* in order to release the rest of the non-exempt produce from its obligation. The *Kli Chemdah* concludes that the widow's oil was exempt from *Maaser* only because it derived from existing oil, which had previously been tithed. As such, there was no longer any obligation on it. However, the produce of a field is blessed with multiplication only as long as it hasn't been measured, which is prior to separation. Therefore, as its status also derives from its source, it is also obligated in *Terumos* and *Maasros*. The *Posuk*: **וְחָשַׁב לָכֵן תְּרוּמָתְכֶם** compares the Levi's separation of *Terumah* for the *Kohen* from the *Maaser* that he receives, to the general separation of *Terumah* by the non-Levi on the threshing floor. The *Sforno* comments that just as the multiplying *brocho* is still active on the threshing floor (before measuring), so too will the Levi's separation of *Terumah* from his *Maaser* bestow a similar *brocho* on the rest of his *Maaser*, despite the fact that its quantity (10%) is known.

QUESTION OF THE WEEK:

Which *Aveirah* may a father perform in order to teach his children what not to do ?

ANSWER TO LAST WEEK:

(When would a *Mohel* do *Bris Milah* twice, where #1 is *Assur* but #2 is *Mutar*?)
The *Shulchan Aruch* (י"ד 266:7) rules that a *Mohel* may not perform his first *Bris Milah* ever, on *Shabbos*. However, if he did his first on *Shabbos*, he may now do a second right away.

DIN'S CORNER:

If a group is traveling in several vehicles, and one of the vehicles breaks down requiring a small delay, all must wait until it is fixed. If the wait will be unusually long, they need not wait. (*Kitzur Shulchan Aruch* 189:6)

DID YOU KNOW THAT

The *Gemara* (*Moed Katan* 28a) states that R' Yosef celebrated on the day he turned sixty, for having survived beyond the age of *Kareis*. Abaye said to him, you have only survived the *Kareis* of years, but not necessarily the *Kareis* of days (defined as a sudden death), which can still occur after sixty. *Tosafos* cites the *Yerushalmi* (*Bikurim* Ch. 2) which defines *Kareis* of years as death prior to fifty, deriving such from the *Pesukim* that describe how the Levite family of *Kehas* should avoid *Kareis* by not watching the loading of the *Mishkan* and its utensils. Since *Leviim* would only be eligible to participate in the *Avodah* of the *Mishkan* until age 50, their risk apparently only existed until age 50. Could it be that if a Levi saw the *Aron* uncovered that he would die of *Kareis*, but several years later - before 60 ? Presumably not, since *Targum Yonasan* adds to his *Pshat* in the words: "כבלע את הקודש ומתו" - באשא מצלהבא, a sudden death. The *Avnei Nezer* (ע"א 45) points out that this warning begins with *תכרייתו* (*Kareis*), yet ends with *ומתו*, which is death from *Shomayim*. He concludes therefore that the *Kareis* punishment for viewing the *Aron* was meted out as *מיתה בידי שמים*, and that all such deaths prior to the episode of *Korach* were sudden, in order to preserve the *Kavod* of the *Mishkan* and the *Kohanim*. Such was the manner in which *Korach* died, as well as his 250 followers. However, after *Korach*, the *Kehunah* did not need such *Chizuk*, as the tragedy of *Korach* had already reinforced it. As such, the possible death of *Kareis* for viewing the *Aron* did not have to take place immediately, while the *Kehas Leviim* were under 50, but could wait until later, up until 60. It was only until *Korach*'s time, that *Kareis*, in the form of sudden death, would likely have taken place before 50, for reasons unrelated to age.

A Lesson Can Be Learned From:

A certain benevolent organization wished to raise funds for the local orphanage. To that end, they arranged for a theatrical production, all proceeds from which were to go to benefit the orphanage. The *Rav* in this city was the *Malbim*, who upon hearing of this plan, called in the organizers and told them to cancel the play, even though it was clearly for a *mitzvah*, because it was mixed in with an *aveirah* (theater-going). "It says so in *Pirkei Avos* (4:2)" the *Malbim* continued, citing the *Mishna*. **ובורח מן העברה שמצוה גוררת מצוה ועברה גוררת עברה**. "The *Mishna* means to say that one should be **בורח מן העברה שמצוה גוררת** - flee from the **עברה** that a **מצוה** dragged in, such as when one talks oneself into believing that the end justifies the means, because to ignore the means results in **עברה גוררת עברה** - a combination of *mitzvah* and *aveirah*, which will ultimately cause that more *aveirah* take place.

P.S. Sholosh Seudos sponsored this week by the Sternberg family in celebration of *Sheva Berachos* for the marriage of Rivkie Sternberg to Akiva Steinman.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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