



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:14	7:00				9:11
Shabbos		1:45/8:09	7:30		9:00	9:11
Sunday		8:24	8:45		8:00	9:11

IMPORTANCE OF

The Gemara (Bava Basra 74a) relates that an Arab merchant showed Rabbah bar bar Chanah the openings in the ground where Korach and his family were swallowed up, and urged Rabbah to listen carefully as voices came out of the openings, saying "Moshe and his Torah are true and they (i.e. we) are schemers". The Arab told Rabbah that this happens every thirty days, and the Rishonim (Rashbam, Ritva) understand this to mean that it happens every Rosh Chodesh. Why Rosh Chodesh? The Gemara (Chulin 60b) describes the "conversation" between Hashem and the moon, where the moon claimed that two kings could not share one crown. As a result, Hashem told the moon to make itself smaller [than the sun] leaving the sun to be called המאור הגדול and the moon to be called המאור הקטן. The moon complained that it had provided a useful observation – was it proper that it be diminished? Hashem replied that the goat to be offered as a Korban Chatas every Rosh Chodesh would serve as a "Kaparah" for Hashem having diminished the moon, which is why the Posuk says: חטאת only for Rosh Chodesh, unlike all other Korbanos Musaf, which are referred to only as חטאת. Thus, this Kaparah is proof that Hashem accepted the moon's initial observation that two kings could not share one crown. The Rishonim notes Rashi's comments on the words: קחו לכם מחותות. That Moshe said to Korach and his followers - the other nations have many rituals, many priests and many houses of worship. We have but one Hashem, one Aron, one Torah, one Mizbeyach and one Kohen Gadol. By mentioning "one Kohen Gadol", Moshe apparently was responding to an argument by Korach that there could be more than one Kohen Gadol, a claim refuted by the moon with Hashem's approval. Thus, on Rosh Chodesh, when the Korban Chatas is offered, memorializing the moon's observation, the sons of Korach admit: משה ותורתו אמת והן בדין.

QUESTION OF THE WEEK:

Where do we find that an arbitrary number of people join in to collectively fulfill a mitzvah with their individual participation (not a Minyan or Mezuman or Beis Din etc..) ?

ANSWER TO LAST WEEK:

(Should one spend more to be Mehader a mitzvah or give it to Tzedakah?) If the mitzvah requires Hidur (e.g. esrog), one must pay more for it. There is no Chiyuv to add Hidur to any mitzvah more than 1/3. Unless the Hidur enhances one's Avodas Hashem, the extra money would be better utilized as Tzedakah.

DIN'S CORNER:

If a woman is away from the home for Shabbos, she must light candles where she is (if possible) and the husband must light the Shabbos candles at home, and both should intend not to be מוציא the other. The husband is primarily obligated even if he has an adult daughter with him. If he has a married daughter staying with him, he should still light his candles and she may light her own, preferably in a different room. (Be'er Moshe 8:67)

DID YOU KNOW THAT

The Rambam (ביאת מקדש 9:1) states that if a non-Kohen serves in the Beis HaMikdash, his Avodah is Posul and he is liable to a punishment of מיתה בידי שמים. Such a death is not as severe as the death by fire with which the 250 מקריבי הקטורת were punished, and if their sin was unauthorized offering of Ketores, why weren't they subject to מיתה בידי שמים as the Rambam stated? R' Yisroel Grossman relates that in Chulon, all the stores had a Pushka for the benefit of the local Kollel. One store's Pushka usually produced 70-80 Shekel per month but one month, it had nearly 1000 Shekel. When the collector asked the proprietor about it, he replied (with some embarrassment) that his financial situation had forced him to open the store on Shabbos, and to every customer he would remark: מצדקה תציל ממות but מחלליה מות יומת, so his customers filled the Pushka. The collector didn't know what to do with the money. R' Zilberstein said that it should be given to a different Kollel and they should not be told where it's coming from, to avoid Chilul Hashem. R' Chaim Kanievski said the money should be thrown into the Dead Sea. They agreed to ask R' Elyashiv ZTL, who, after careful thought, stated that if no Issur D'Oraisa had been transgressed, and the "donors" did not think that they had achieved Kaparah by giving the money, then the money could be given to another Kollel that was in a difficult financial situation. These conditions may be explained by reference to the Gemara (Nedarim 20a) where an am ha'aretz makes a Neder and then tries to interpret it in a far-fetched manner to avoid it. R' Meir says that although MiD'Oraisa it is void, he is to be "punished" by having to observe the Neder anyway for a short time, to teach him not to treat Nedarim frivolously. ע"ש If Chazal imposed a stricture to safeguard the seriousness of Nedarim, which was beyond the Din, certainly it would be proper to do so to safeguard the sanctity of Shabbos. And this should apply equally to the 250 מקריבי הקטורת at a time when the authority of Moshe was being challenged.

A Lesson Can Be Learned From:

In the Yemenite town of Rada, R' Yichya was the leader of the Jewish community. The local mayor was demanding, constantly taking what he wanted from the impoverished Jews. Once, R' Yichya had to leave town briefly, and he appointed someone in his place. When the mayor suddenly developed an appetite for some chicken, he sent for R' Yichya. His messenger returned to say that R' Yichya had left town. "Bring me his deputy!" the mayor demanded. The deputy arrived and the mayor told him he needed a chicken and some eggs. The deputy hurried to bring the items, and presented the mayor with a bill. The mayor looked at the bill, turned red, didn't say a word, and paid the bill. By the time the deputy got home, police were waiting for him, with a complaint that the Jewish community owed thousands, and the deputy was thrown into jail. When R' Yichya returned, he hurried to find out what had happened. The mayor informed him that the deputy had the nerve to demand payment from him. R' Yichya said "Of course he did. I told him to". The mayor was surprised. "You told him to?!" R' Yichya said "Yes. Our arrangement is just between us. I did not want him to know that you demand gifts from us. Fear not, I will return your money". The mayor smiled and set the deputy free. R' Yichya used to remark "Even poison, there is a way to give it to them".

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

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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