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פסק דאגות

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# שבת קודש פרשת קרח - אי דראש חודש תמוז תשע"ג **Shabbos Parshas Korach - June 8, 2013**

לקחי חיים ודברי התעוררות נסדרו עפי' פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

**מאצרוצו של המגיד**

וידבר אל קרח ואל כל עדתו לאמר בוקר ויודע ה' את אשר לו ונו' (פז-ה) - בבאיור כוונת המילים 'וידע ה' את אשר לו' (תב רש"י, "את אשר לו-לעבודת ליה", וביאר השפתי חכמים' אות ר'), 'דכתב בהו' זהו לי הלויים'. ואי, והלא לא היו חולקים רק על עבודת כהונה, וי"ל, שכך אמר משה, אם אומר להם 'את הקדוש-לכהונה', כיון שהם רואים שאין להם כוח להחליק על הכהונה, יחלקו על הלוי, והיו כדיו, מאחר שהיו כבורים, הלויים באים תחתיהם, ולכן אמר גם 'את אשר לו-לעבודת ליה', (וע' בגור אריה' [אות ט"ו], שייש באופן אחר).

ולפי זה פירשו הרמב"ן ורבינו בחיי את כוונת המילים 'וידע ה' את אשר לו', 'שיודיע ה', אם הלויים הם שלו, כענין שנאמר 'זהו לי הלויים', או עדין הבכורות הם שלו, כענין שנאמר 'קדש לי כל בכור', ונאמר 'כי לי כל בכור', ושלא יחליפם בלויים'.

וב'הכתב והקבלה' (שם, בראשית מ"א נ"ו) מוסיף לבאר, 'ונ"ל, שמלת 'אשר' כאן, הוא שם דבר', הנפרד מושרש 'אשרי', שעניינו השבח והתהילה וכו', ואי, יהיה טעם 'וידע ה' את אשר לו' את המאשר והמשובח בעיניו, אם הבכורים או הלויים משובחים ודבר המעלה שמחמתה הם ראויים לשרת לה'-לו, ולכוונה זו שינו תרגום אונקלוס ויונתן בן עוזיאל לתרגם מילת 'אשר'-דכשר', (וע' בדבריהם, שתידגמו "את אשר לו-ית דכשר ליה"), והיינו, שהוא משובח ודבר המעלה שמחמתה הוא ראוי לשרת לו'.

ויש להוסיף, שבמילים 'את אשר לו', גם נרמזה המעלה שמחמתה שבט לוי ראוי לכך, וזאת ע"פ מה שפירש ה'העמק דבר' בכוונתו, "את אשר לו-היינו הלויים, שנאמר אודותם 'מי לה' אלי' (שמות ל"ב כ"ו), והיינו, שהם מייחדים מעשיהם אך לשם שמים ולכבודו ויתברך, (ואי' הם ראויים לשרת לה'), וכמו שביארנו שם". וכוונתו היא אל מה שביאר שם, "מי לה' אלי-אין הכוונה, מי הוא שלא עבד עבודת כוכבים, שהרי ידע ישראל לא עבדו עבודת כוכבים, אלא מי יודע בעצמו שהוא אך לה', למסד נפשו וכל אשר לו לאהבת ה' וכבודו, ועדין שאמרו במדרש רבה ריש פרשת מטות, על הא דכתיב 'ואתו תעבד-אתה תפנה עצמך לתורה ומצות, ואין לך עבודה אחרת', פירוש, שאינו עובד את עצמו כלל, רק הוא מופרש לה'.

ונדרש משה לשאלה זו, משום דאע"ג דשלוהי מצוה אינם ניווקין, זה אינו אלא במקום שלא שכיחא הויקא. כידוע, ואם כן לא היה משה יכול להכניס את ההורגים בסכנה עצומה כזה, משום הכי חקר 'מי לה' אלי', דזה הכלל דשכיחא הויקא שאני, אינו אלא לגבי מי שעושה מצוה כטבע האדם לקוות שכר וגמול על כך, אם בעולם הזה אם בעולם הבא, לא כן לגבי מי שהוא מופרש לה' בלי שום רצון עצמי כלל, שנמצא עם ה', ואינו ראוי לו לפחד ממוש דבר, אפילו מהויקא דשכיחא וכו'".

**צמשל**: When a seasoned soldier deserts his unit, especially in the midst of battle, his punishment is quite severe. He has lost his will, or worse, lost his faith in what he is fighting for. Dasan and Aviram were prominent members of *Bnei Yisroel*

## מאת מו"ה ברוך הירשפלד שליט"א **ראש כולל עטרת חיים ברוך קליבלנד הייטס**

**הלכה למעשה**

**A SERIES IN HALACHA LIVING A "TORAH" DAY**

**Forgotten and Little Known Halachos and Customs (35)**

**The Mitzvah of Tzitzis (cont.):** Although the source for holding the two front *tzitziyos* in the right hand while saying *Boruch She'amar* seems to emanate from Kabalistic writings, it is important to know two understandable reasons, which can help us perform this *halacha* and say *Boruch She'amar* better.

**1) Including the Name of Hashem.** In the first part of *Boruch She'amar*, we say eleven short phrases of praise - short *berachos* - starting with the word "*Boruch*" which don't have the Name of *Hashem* in them. To enhance those *berachos* so as to be as if they actually have the Name of *Hashem* in them, we hold the two front *Tzitziyos* in our hands. The ten knots and the sixteen loose strings in them total twenty-six. This is the numerical value of the letters of *Hashem's* Name - י-ה-ו-ה. By doing this while saying those short phrases, it is somewhat like putting in the Name of *Hashem* to accompany these short phrases (1).

**2) Ten Praises of Hashem.** The Maharsh"l (2) says that there are ten (not eleven; he does not count the last "ברוך שמו") expressions of praise corresponding to the ten utterances that *Hashem* created the universe with (עשרה מאמרות), and the ten commandments (עשרת הדברות). (The world was created and the *Torah* was given in order to praise *Hashem* as the **Ramban** writes in *Parshas Bo* (3),)

## הוא היה צמר ...

**R' Tzvi Elimelech Shapira ZT"l of Dinov (Bnei Yissaschar)** would say:

"There is a *segulah* brought by the *Kadmonim* (early Kabbalists) to ward off evil thoughts while in the midst of davening, by saying, '*Pi Pi Pi*' three times in a row. My *Mechutan (Zhiditchover Rav)* has said that this is based on the three 'mouths' (3) that *Hashem* created on *Erev Shabbos Bein Hashmashos* (during twilight), as recounted in the *Mishna* in *Avos* (4): '*(The) mouth of the earth* (פי הארץ), *mouth of the well* (פי הבאר) and *mouth of the donkey upon their marriage!*' Because these three mouths were created in a row and their purposes were utilized in these three *parshiyos* - *Korach*, *Chukas* and *Balak* - therefore we say these three words in a row. (*Sefer Nachlas Yaakov* explains that '3' equals the *gematria* of 'צ' [evil].) Thus, a *Tzaddik* has the ability to combat all manners of רע - evil."

**R' Zev Wolf of Strikov ZT"l (Zer Zahav)** would say:

"Why was Korach punished by being swallowed up by the earth? Because this is *middah k'neged middah* (measure for measure). Korach and his assembly complained that Moshe - '*the most humble man on the face of the earth*' - was becoming too arrogant by exalting himself as king over the people; thus, they deserved to be punished by having this very same 'earth' swallow them up and lower them down to a place underneath the very earth they complained about."

**A Wise Man** would say:

"Do not educate your children to be rich. Educate them to be happy. So that when they grow up and enter the real world, they will know the value of everything in life, not just the price tag."

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ידד שתתן לנעתית תעצמן בשרא

# מעשה אכזריות... סימן לבנים

ויקמו לפני משה ואנשים מבני ישראל המישים ומאתים נשיאי עדה קראי מועד אנשי שם וגו' (פז-ב)

Our Sages have gone into great detail to explain why *Parshas Korach* is juxtaposed to the previous *parsha* describing the *mitzvah* of *Tzitzis*. About the *Tzitzis* it is written, “*You shall look upon them and remember all the commandments of Hashem and fulfill them.*” Yet Korach did just the opposite; rather than look at the *Tzitzis* and do the right thing, he looked ahead to the dynasty that would emerge from him and this caused him to sin. He even went so far as to scorn the *mitzvah* of *Tzitzis* by standing before *Moshe Rabbeinu* and inquiring: if a *Talis* that is entirely composed of *techeles* (bluish dye) cannot exempt itself from the obligation, how can four threads of *techeles* exempt it? (*Medrash*) Since Korach scorned the *mitzvah* of *Tzitzis*, it was as if he had scorned the *Torah* itself, as the *gemara* notes (נדרים כה): “*The mitzvah of Tzitzis is equal to all the mitzvos of the Torah.*” From the words of *Chazal* who teach that Korach and his followers cry out daily from the depths of the earth, “*Moshe and his Torah are truth,*” (בבא בתרא עד), we see clearly that Korach and his followers had actually denied *Toras Moshe*, the teachings of Moshe. Since he did not properly fulfill the *mitzvah* of *Tzitzis* – which he did not look upon, since he only used his eyes for evil – he eventually found himself in *Gehinnom*.

The following story is told over by the renowned *Maggid*, **R’ Sholom Schwadron ZT”L**, in his incomparable manner. R’ Sholom visited the United States on a number of occasions and was wont to comment on the American glorification of “summer vacation.” He was intrigued at the notion that entire neighborhoods practically emptied out over a period of two months, leaving homes and synagogues virtually empty. On one occasion, he entered a local *shul* to daven *mincha* but something was out of the ordinary. The large and normally vibrant *shul* was mostly empty; they barely could scrape together a *minyan*. The shortage was easily explainable. It was summer, and many of the neighborhood families had traveled away for the summer. After *mincha*, a few *mispallelim* urged R’ Sholom to say a few words, and he acquiesced. He climbed the steps before the *Aron Kodesh* and related a famous parable in the name of the **Kelmer Maggid ZT”L**:

“I was strolling slowly through the city streets before sunset when, from one of the houses, I heard a quiet sobbing. Sharpening my ears, I tried to determine the source of the weeping. As I walked toward what I believed to be the source, the crying increased in volume. It was a dreadful sound, one filled with anguish and longing.

“I continued walking until I reached the doorway of a house. The cries had not ceased even for a moment. I knocked on the door, but there was no response. I rang the bell, but the door did not open. I tried twisting the doorknob with both hands - and it opened! The weeping grew louder. Who was crying here? What had happened? A child, a youth, a lonely old person? What sort of weeping was this? I hesitated, unsure whether or not to go in. In the end, I gathered up my courage and entered.

“I concluded at once that the crying was coming from inside a closet. Who was locked up there? Who could be sobbing inside? With trembling fingers, afraid of what I might find, I opened the latch and the door swung open.

“I saw it immediately. There was a *Talis* in the closet - and the *Talis* was crying!

“‘What’s wrong, *Talis*, to make you cry so long and so hard? What happened?’ I asked.

“Sobbing even harder, the *Talis* said bitterly, ‘My owner has gone off on vacation in the mountains. He packed up his belongings. He put his money in his wallet and the wallet in his pants pocket. He packed all his valuables in a suitcase and went on vacation. He took everything that was important to him. I am the only thing he left behind!’

“I was quiet for several moments, wishing to offer comfort but not knowing how. All at once, I grew bold. I bent down, came close to the *Talis*, and whispered, ‘Don’t cry, *Talis*. The day will come when your owner will leave everything he owns here at home - the day when the man who owns this house will separate from everything he possesses. That will be a true separation. He will leave everything behind - except you. He will take you, his *Talis*, with him to the grave. Nothing else.’”

Having made his point, R’ Sholom descended the steps in front of the Ark and made his way out into the street.

## משל למת הדבר דומה

סורו נא מעל אהלי האנשים הרשעים האלה ואל תגעו בכל אשר להם וכו' (פז-ב)

**משל**: Once, at a *sheva berachos* celebration in California, hosted by a family belonging to a particular group of *Chassidim*, **R’ Simcha Wasserman ZT”L** was seated next to a man who claimed to be a rabbi from a non-Orthodox denominational Jewish movement. The man relished the opportunity to attack a prominent Orthodox rabbi and at a pause in the speeches, he addressed R’ Simcha.

“Rabbi Wasserman,” he began looking surprised, “what are you doing here? I thought you disapproved of this particular Chassidic group!”

Replied R’ Simcha, “Disapproved? No, not at all. An army has various parts; an Air Force, a Navy, infantry, and so on. Each has its own task and methods, but all are necessary for the army to function. These *Chassidim* are but one part of the army of the Jewish nation.”

The man nodded thoughtfully. Then, in an obvious reference to his own brand of non-*Torah* ideology, he asked, “And what part of the army do I fit into?”

Without hesitation, R’ Simcha turned to the man and replied, “You are the deserters!”

ויקה קרח בן יצחק בן קהת בן לוי ... (פז-א)

The *Medrash* tells us an amazing story. The wife of Korach instigated her husband against *Moshe Rabbeinu* because she was angry that Moshe shaved her husband’s head entirely bald! This was the command of *Hashem* a few *parshiyos* earlier: “*Pass a razor (and shave) their entire flesh,*” to shave and remove all bodily hair from the *Leviim*, head to toe, and to wave them - “*Tnufah*” - back and forth, in preparation for their *Avodah* in the *Mishkan*. However, the wife of Korach ridiculed this command and especially the way her husband looked, which fueled the fire of jealousy and hatred towards *Moshe Rabbeinu*. In fact, the name “Korach” means bald, since this was a root cause and catalyst for the entire conflict.

**R’ Pinchos Hoffman Shlit’a** quotes the **Maharsha** who explains that hair symbolizes *Gashmiyus*. Hair is the only part of the body that a person can live without. Of course, it is nice to have, but it is not essential and thus it can be used in promiscuous and sinful ways. On the other hand, it can also be a symbol of spirituality, as the *Leviim* demonstrated in their preparation to serve and do the *Avodah* in the *Mishkan*.

The **Belzer Dayan**, **R’ Pinchos Friedman Shlit’a (Shvilei Pinchos)** adds that the name “Korach” was intentionally given when he was a baby. Yitzhar, the son of Levi, saw with *Ruach Hakodesh* that his son was going to locate the tremendous wealth that *Yosef HaTzaddik* had buried in the ground when he was the viceroy of Egypt, in order to protect himself from the trials of wealth and the potential to bring down his spiritual stature. Likewise, in order to protect his son, whom he saw would become fabulously wealthy, and help him overcome his desires and sinful pleasures, he named him “Korach” which means bald, or devoid of *Gashmiyus*. Although his intention was pure, it did not work out. “Korach” is an evil name. It was the name of the son of Eliphaz, the grandson of Esav. A name creates the essence of the person, so with a name like “Korach” - it was a lost battle.

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...  
הטלה

דרכת יציבה

בי כל העדה כולם קדושים ובתוכם ה' ומדוע תתנשאו על קדש ה' .... (פז-ב)

The complaint of Korach against *Moshe Rabbeinu* seems absolutely preposterous. If one wishes to pick a fight and accuse another of doing something wrong, for the sake of honesty, let the claim be at least realistic! Korach said: “*מדוע תתנשאו*” - “*Why should you (and Aharon) take the entire leadership for yourselves?*” This was what Korach was upset about? He accused Moshe and Aharon of being hungry for power and honor? Now, if Korach would have said that Moshe should not be the leader because he is a bad orator with a speech impediment, we could hear such a complaint. But to say that Moshe desires honor? The *Torah* tells us clearly that Moshe was the most humble man on the face of the earth; so what was Korach thinking?

The answer is that very often when we accuse another of a negative trait or behavior, it is simply because we are projecting our own negatives on the other person, as *Chazal* teach us; “*כל הפוסל במומו פוסל*” - “*One who sees bad in someone else, it is because he has it in himself.*” This is called “projection,” says **R’ Yissachar Frand Shlit’a**. Understanding this aspect of human nature can help in our relationships with others in two ways. First, as parents, when you find yourself constantly pointing out a negative trait to your child that annoys you terribly, STOP for a minute and look inside yourself. Are you seeing your own negative trait and you just refuse to admit it? Fix yourself up first and don’t badger the child! Second, when you become the object of a ridiculous accusation, don’t get excited. Understand that the person is likely referring to himself and projecting it onto you. Remain calm and collected: you just might allow the person to eventually recognize the root of his problem!

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