

(Monsey, NY)

פּלג המנחה ע"ש - 6:56*
הדלקת נרות שבת - 8:13
זמן קריאת שמע / מ"א - 8:34
זמן קריאת שמע / הגר"א - 9:10
סוף זמן תפילה/להגר"א - 10:26
שקיעת החמה שבת קודש - 8:31
מוצאי"ק צאת הכוכבים - 9:21
צאת"כ / לרבינו תם - 9:43

*מי שמחליק מוקדם אין לאחד מובן עינם
קבלת השבת (משיבט, יומא בלד)



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שבת קודש פרשת קרח – ג' תמוז תשע"ח Shabbos Parshas Korach - June 16, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הסון רב בעונתו שלט"א ר"י שער השמים מירושלם עה"ק
ויקה קרח ... (זו-א) - בענין העבודה לשרש אחר הפניות

שמתבוננים רואים אנו דברים נוראים עד היכן מגעת פגם של נגיעה, יעקב אבינו כבר התנבא על מזלוקותו של קורח כשבידך את בניו לפני מותו, ואז כשריבר אודות בניו שמעון ולוי ביקש (בראשית מט. ח) בסודם אל תבוא נפש; בקהלם אל תחד כבודי; וברש"י שם, כי כוונתו היתה על חטאו של זמרי שהיה נשיא בית אב לשבט שמעון, ועל חטאו של קרח שהיה משבטו של לוי, ומסיים שם הכתוב: "כי באפם הרגו איש וברצונם עקרו שור", וכאן יקשה המקשן: א. כיון שראה יעקב שורעם של שמעון ולוי עתידים להכשל בחטא, היה לו להתפלל שצעת הוצר אל יקום, וינצלו אלו מן החטא, ומדוע לא ביקש כי אם שלא יזכר שמו באלו החטאים ב, גם עלינו להבין, מהו הקשר בין אלו החטאים לבין מה שמסיים הכתוב שם: "כי באפם הרגו איש וברצונם עקרו שור".

כדי לענות על אלו השאלות, מן הראוי להקדים יסוד ידוע, שכל טבע רע המתעורר בהאדם, אף שבאותה שעה שהוא מתעורר אין הוא כמעט ניכר, בכל זאת אם אינו רואה לנכון לשרש אחריו, הרי שברבות הימים תתגדל זה הטבע הרע, והטבע הרע הזה ימשך גם אצל בניו וצאצאיו הנולדים, ואצלם כבר יהיה הדבר ניכר ובוטל, והנה על אף שמדובר כאן בשבטי י"ה שאין לנו שום השגה לא בהם ולא במעשיהם, בכל זאת רואים אנו שיעקב ראה פגם במעשיהם, לדעתו היה להם בהריגת שכם רצון פנימי להנקם על אשר חיללו את אבותם, וכמו כן היה להם נגיעה במכירת יוסף מצד קנאותם ליוסף, וכפי שהקדים ואמר (שם, ה) "שמעון ולוי אחים וכפרש"י שם, שם המכוון שם הוא

מאצרותיו של המגיד

מאת הרב שלום פטרל שליט"א מגיד משרים בק"ק בית שמש

ויחי ממחרת ויבא משה אל אהל העדות והנה פרה מטה אהרן לבית לוי ויצא פרח (סימן לפרחי כהונה העתיים לצאת ממנו [חוקני. בלי יקר]) ויצין ציין (סימן שראוי להיות כה"ג שעל ראשו יש ציין נזר הקודש ויצאו ממנו כה"ג שעל ראשם היה ציין נזר הקודש [תולדות יצחק, כ"ו]) ויגמול שקדים (סימן שיצאו ממנו כהנים ששוקדים על עבודתם [חוקנין (ז-בג) תב הרשנים. ויוצא פרח ויצין ציין ויגמול שקדים, נראה לפי הפשט, שכשהוציאו משה, מצאו שפרח ולא יותר, וכדכתיב 'והנה פרח מטה אהרן, אבל אחר כך 'ויוצין ציין, ויגמול שקדים' לעיני כל ישראל, שאילו כן היה העניין בתחילה, הנה לא היתה נראה לא הפריחה ולא ה'יוצין ציין', ולא היה לו לכתוב 'פרח, ויוצא פרח ויצין ציין', אלא 'והנה, מטה אהרן לבית לוי גמל שקדים'."

ובפירושו המ'לכים' הביא את דבריו והקשה עליהם וביאר באופן אחר, 'והנה פרח מטה אהרן לבית לוי, מצד שהיה שם אהרן כותב עליו, בדר כהונה אהרן, ומצד שהיה למטה לוי, בדר שהלויז מגיע לבית לוי, ועל זה אמר 'מטה אהרן לבית לוי'. ויצין ציין, כתב הרשב"ם, שכשהוציאו משה מצאו שפרח ולא יותר, כדכתיב 'והנה פרח מטה אהרן, אבל אח"כ 'ויוצין ציין ויגמול שקדים' לעיני כל ישראל, שאילו היה זה בתחילה, לא היה נראה לא הפריחה ולא ה'יוצין ציין', ולא היה לו לכתוב 'פרח, ויוצא פרח, ויצין ציין', אלא 'והנה מטה אהרן לבית לוי גמל שקדים'. אולם לדעתי

The lesson of the “magic stick” is the same lesson that the 12 princes learned when they each put their stick in the *Mishkan*, awaiting to see who’s would be chosen. Moshe and Aharon already knew the outcome; Aharon was chosen by

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה
The Greatest Mitzvah of All (81) - "תלמוד תורה כנגד כולם" **Torah Study vs. Mitzvah Obligations: Kaddish.** The Aruch Hashulchan ⁽¹⁾ summarizes the words of the earlier *Poskim* regarding the obligation to hear *Kaddish*. He explains that the first decree of *Chazal* was to hear *Kaddish* seven times daily, the minimal amount necessary for the *Shachris*, *Mincha* and *Maariv tefillos*. This was based on the *posuk* ⁽²⁾: "שבע ביום הללתך" - "Seven times daily I praise You." Later, the Sages added a *Kaddish* after the *Aleinu Tefillah*, at the end of every service, totalling ten. This is part of the four-part obligation instituted by the *Rabbanim* to say 90 *Amens*, 4 *Kedushos*, hear 10 *Kaddeishim*, and say 100 *berachos* daily. The *sefer* “**Vavei H’amudim**” (written by the father of the **Shelah Hakadosh**) writes that the obligation to concentrate while hearing the *Kaddish* is stronger than the obligation to do so during *Chazaras HaShatz*, and if one is not permitted to think in learning during *Chazaras HaShatz*, as explained in detail last week, certainly one is not permitted to even think in learning while the *Kaddish* is being said. This is also codified as *Halacha* in the *Mishna Berura* ⁽³⁾.
During Kaddish D’Rabanan After Learning. The *Seder Hayom* (סדר הולמד וחלומד) writes a similar *halacha* regarding the recital of *Kaddish D’Rabanan* which is said after a group finishes learning. He says that each one of the group of learners must stop talking and thinking about what that they have just learned and focus their entire attention on the words of the

הוא היה אומר ...

R’ Chaim Shmuelevitz זי"ל (quoted in *sefer Derech Sicha*) would say:

The *Gemara* (*Sanhedrin* 109b) tells us that *On ben Peles* was saved from certain death, thanks to his wife’s wisdom. What was her great ‘*chochma*’ that the *Gemara* refers to? That she told her husband that it makes no difference to him who leads the people, so why get involved? Does that take such a big genius? The answer is that a genius is not needed. During a *Machlokes* when people are all emotionally entangled, no one speaks with a great deal of intelligence. Merely speaking logically and rationally during these times qualifies your words as ‘*chochma*.’”

R’ Baruch HaLevi Epstein זי"ל (Mekor Boruch) would say:

There is a well-known expression that if a person has the option to trade in his troubles for someone else’s problems, he would quickly take back his own problems rather than deal with another person’s issues. A ‘*Mateh*’ (stick) alludes to a person’s troubles which tend to ‘hit’ him hard and cause him anguish. Thus, when *Moshe Rabbeinu* removed all the sticks from the *Ohel Moed*, each person ‘*saw and took back his stick*’ - each one recognized that he’d rather deal with his own troubles than take someone else’s.”

A Wise Man would say:

“If you cannot do great things, do small things in a great way.”

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Mazel Tov to Rabbis & Rebbetzins Guttman/Teichman on the birth of their granddaughter, Gittel Perel Bracha, to their children Moshe & Esti. May they see much nachas from her and their entire families always.

Mazel Tov to Reb Beryl and Suri Friedman on the engagement of their daughter, Chavie to Aliyahu Fuchs & to the entire Friedman & Fuchs Families. יהי רצון שיהיו בית נאמן בישראל.

מעשה אבות סימן לבנים

ובל ישראל אשר סביבתיהם נסו לקלם כי אמרו פן תבלענו הארץ וגו' (מז-ד)

As the earth trembled and shook with mighty heaves, amid thunderous ear-splitting claps, the ground beneath Korach and his companions opened up and swallowed them entirely within. Instantly, the people “*who were all around them fled from the cries* (לקולם), *for they said, ‘Lest the earth swallow us up too!’*” The **Re’em (R’ Eliyahu Mizrach)** explains that “לקולם” does not refer to the noise made by the people who were overwhelmed in the earth’s convulsion. On the contrary, such human cries cause people to come and observe, often to gawk, and even to help if possible. Here, though, people ran in the opposite direction because the sounds they heard were unearthly terrifying, like deafening thunder which made people panic and flee. It was clear to all those nearby that the wicked one’s were being punished and they fled as far away as possible to ensure that they were not amongst those wicked sinners, that they were righteous and took no part in Korach’s plot.

The *Rosh Yeshivah of Torah Vodaath*, **R’ Yisroel Reisman *shlit’a*** tells a story of a Russian Jew, who like so many of his Jewish compatriots, began to take pride in his religion and a distinct interest in Judaism in the late 1960’s, after the State of Israel’s stunning victory in the Six-Day-War. He joined a small group of fellow Jews who met in the basement of a refusenik to study Talmud with a well-educated *Talmid Chacham*, a rarity in the Soviet Union in that era. The lectures were inspiring and eye-opening, and the man was excited to be part of something bigger than himself. The problem was that this man did not have a head for the class and rarely understood what was being studied. He would sit on a bench in the crowded basement, among dozens of other newly-inspired Russian Jews and fall asleep, his audible snores evoking displeasure from the others who were cramped and straining to hear the whispered words of the rabbi.

Interest in the secret class grew amongst the burgeoning refusenik community and in very short time there was no space left in the basement. To move out of their cramped accommodations, however, was out of the question due to the fear of being caught by the Russian secret police. A few younger members grumbled that this man was sleeping through most of the *shiurim*, taking up a valuable seat that could go to someone who would obviously benefit from it more.

A small group of these members approached the older Russian man and got straight to the point. “Look, we know that you like coming here and you are proud of your Judaism,” they said. “But frankly, you sleep here each day and you sit on the bench and take away valuable space from others who want to join the class. They cannot join the class because there is no room. Perhaps,” they concluded, a bit hesitantly, “you could give up your seat so that someone else could come?”

The people did not know what to expect. Would he get upset at them? Would he start yelling and screaming that he had earned the right to be here just like them and they had no right to ask him to leave! Or would he agree to their request and meekly walk away, giving up his coveted spot? What they weren’t prepared for was the response he actually gave them.

The man did not get upset. He simply smiled at the well-meaning young men and spoke softly. “Let me tell you a story,” he began. “During the Stalinist purges of 1937 and 1938, I was sitting in a cafe not far from a group of young men who were huddled together. Suddenly, agents of the People’s Commissariat for Internal Affairs (NKVD), burst in and began beating them mercilessly. Chaos ensued and other secret policemen quickly barged in, arrested them and hauled them away. But they were not done. They suddenly charged towards me and began striking me with their truncheons as well. I was down on the floor and pleading, ‘I am not with them! I don’t know them! I am a loyal member of the Communist party and a servant of Comrade Stalin! I have nothing to do with them! Why are you beating me?’

“They finally backed off. But before leaving, one of the NKVD agents turned towards me and shouted, with rage in his eyes, ‘Let me tell you something. We are beating you because if you sit with them, you are one of them!’”

The older man turned to the young refuseniks and said, “I sit here every day even though I do not understand the class or the lessons of the Talmud. But I sit here for one simple reason: If I sit with them, I am one of them!” (**Parsha Parables**)

משל למא הדבר דומה

והיה האיש אשר אבחר בו ממנו יפרח והשכתי מעלי את תלנות בני ישראל אשר הם מלינים עליכם וגו' (ז-כ)

משל: A rich merchant had many servants in his house. One day, his wife’s necklace went missing from her vault. Soon, precious things in the house started disappearing one by one. The merchant suspected one of his many servants to be the thief. But it was difficult to identify and catch the thief among all the many servants in his huge house. He contacted the local police and told them about the recent incidents.

After listening to the merchant, a detective agreed to help the merchant and came to his home. He summoned all the merchant’s servants and began interrogating them one by one. He received nothing but absolute denial from every one

of them. Finally, he handed a stick to every servant, all the same length. He told them that the stick had a special power and by the next day, the thief’s stick would grow by 2 inches. They were ordered to present the stick to him the next day.

The next day, as ordered, the servants assembled at the merchant’s house with their sticks. As the detective examined each stick, he noticed that one of the servants was holding a stick that was two inches shorter. “This is your thief,” he said. “Honest men never feared about the growth of their stick. The thief had already cut his stick shorter by two inches fearing that his stick will be long by two inches next morning!”

ויעלו מעל משכן קרח וכו' ודתו ואבירם יצאו נצבים פתח אהליהם ונשדוהם ובניהם ומטמם (מז-כז)

The downfall of Korach not only affected his followers and close confidants, but his family and even the small children in his camp, as well. The **Chofetz Chaim *zt”l*** says that *machlokes* is particularly harmful to children. *Al pi halacha*, a child must reach at least legal adulthood (ב' שערית) before *Beis Din* can punish him. The Heavenly court punishes when a person reaches twenty years of age. But, in the Korach rebellion, we see that even infants were swallowed up by the earth! (**Rashi**)

The core of *machlokes* may begin over a genuine issue, but before long, it flares out of control and takes on a life of its own. Brothers or relatives may argue over a *yerusha* (inheritance) of a few thousand dollars. Soon, family stops attending each other’s *simchos* or talking to one another. Or worse. It starts with money, and then becomes a personality conflict where one will not let the other win. It becomes the “principle of the matter.” And families suffer, children suffer, even elderly grandparents suffer terribly. We must avoid that first step. We must go out of our way to not let that vicious spark take hold and make life miserable for so many people, when the whole thing could have been avoided just as easily.

Chazal tell us that a “*Machlokes Shelo L’shem Shamayim*” (argument not for the sake of Heaven) is like the *machlokes* of Korach and his followers. The *Gemara (Berachos 58)* tells us that just as people’s faces aren’t alike, so too, are their opinions never alike. My *machshava* here is that no one is bothered by the differences in appearance of people’s faces. By the same token, no one should feel that we all must share the other person’s opinions exactly. My *beracha* to everyone is that we should realize that when we ask for “חיים של עושר וכבוד” - it does not refer to our own *kavod* (honor), but rather we are asking for *kavod* to bestow on other people. If we would be more tolerant and accept the fact that the views and opinions of others may differ from ours, we would go a long way toward avoiding *machlokes* and living a more pleasant life.

DRUSH V'CHIDDUSH

כי כל העדה כלם קדשים ובתוכם ה' ... (מז-ג)

According to the *Medrash*, one of the origins of Korach’s rebellion against the leadership of *Klal Yisroel* was when he confronted *Moshe Rabbeinu* with the following question: “Is it necessary to place a *mezuzah* on the doorpost of a room filled with *Sifrei Torah*?” Moshe replied affirmatively and Korach argued, “The whole *Torah* which contains 275 *parshiyos* cannot exempt a house, yet a *mezuzah* which contains only 2 *parshiyos* can exempt it?” Korach concluded that Moshe’s ruling was arbitrary and could not represent instructions he had received from *Hashem*, thus he was not fit to be the leader. Korach asked the question using his intelligence to make Moshe look bad.

On a certain level, Korach’s reasoning does actually make sense: Why should a room filled with *Sifrei Torah* and all those *parshiyos* require a *mezuzah* on the doorpost?

EDITORIAL AND INSIGHTS ON THE MIDDAH OF קדושה

דרגה יתירה

ולבני לוי הנה נתתי כל מעשר בישראל לנהלה (ח-כא)

The idea of *maaser* (tithes) is fundamental to Jews. *Maaser Rishon* was given to the *Leviim* since they were the spiritual mentors of the nation. There is also *Maaser Shaini* which was required to be eaten in *Yerushalayim*. **Sefer HaChinuch** explains (360) that most people worked as farmers and lived far away from *Yerushalayim* in a place where they could tend to their fields and orchards. It was difficult to leave their work and come bring *maaser* to the holy city. Many families would send one or more children to live a spiritual existence in *Yerushalayim* and be the ambassador for the entire family. This child lived off the *Maaser Shaini* that was sent to him by his family and he was appreciated and respected as the spiritual representative.

We see a similar phenomenon occurring today here in *Yerushalayim*. Many young couples come to begin their *kollel* lives in a spiritual atmosphere and even more *yeshiva bochurim* and seminary girls come to study here. We need to put this in the proper perspective: By supporting our own children in *Yerushalayim*, we are actually giving them *Maaser Shaini*! **R’ Pam *zt”l*** says that we should view them as the “family *tzaddikim*” and feel privileged that we have a representative in the holy city!

Now that the seminaries have let out and many *yeshivah bochurim* and *kollel* couples are making plans to leave at the end of the *zman*, we as parents should not only embrace our children when they arrive, but truly embrace the spiritual ideas (even stringencies!) they have adopted! If your daughter wants to wear more *tzniusdik* clothing, don’t tell her, “Oh, you were brainwashed over there!” Let her enthusiasm and idealism become the new reality! Don’t lose the opportunity to upgrade the entire family through this child! “כי מציון תצא תורה ודבר ה' מירושלים” - *Torah* teachings come from *Yerushalayim*. We must strive to upgrade our level of *Torah* and *Mitzvos* and be accepting and appreciative of our own “ambassadors” in *Yerushalayim*.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

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