

תורה תבלין

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שבת קודש פרשת קרח - Shabbos Parshas Korach

ה' תמוז תשס"ג - July 5, 2003

הדלקת נרות שבת - 8:14 * (Monsey, NY) שקיעה/יום השבת - 8:32
זמן קריאת שמע/מ"א - 8:39 ~~~~ צאת הכוכבים/מעריב - 9:22
זמן קריאת שמע/הגר"א - 9:15 ~~~~ צה"כ/לשיטת רבינו תם - 9:44
*מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

מדעת עליון

הבדלו מתוך העדה הזאת ואכלה אותם כרגע וגו' (טז-כא)

איתא בגמ' (ערכין טז.) דבעון של לשון הרע נגעים באים על האדם וכו' והא דאמר דמעיל מכפר על לשה"ר, לא קשיא, כשאנו מעשיו באים נגעים עליו, לא אהנו מעשיו מעיל מכפר עיי"ש. ולכאורה יש להקשות, דלמה אמר הקב"ה "ואכלה אותם כרגע", הלא היה די לענוש את קרח ועדתו בעונש נגעים?

ואפשר לומר, כתב החפץ חיים, הגמור"ר ישראל מאיר הכהן זצ"ל, דהטעם מה שנענשו כל עדת קרח בעונש מר וחמור הוא משום שהם הוציאו דבה רעה בבזיון גדול כזה שאמרו שהם המיתו את עם ה', על משה רבינו ע"ה, שהוא מנהיג העם וגדול הדור הנאמן בכל בית ה', ולא עשה שום דבר מה שלא נאמר לו מפי ה' ממש, וגם דיברו על אהרן הכהן הגדול, קדוש ה'. וא"כ לדבריהם נתחייבו מיתה בידי שמים ועל כן נגזר על המדברים שהם ימותו במגפה, שהוא חמור הרבה יותר מהעונש של נגעים. ורק אחר שכלו ומתו הרבה אנשים ע"י המגפה, על האנשים הנשארים, הקטורת שהקטיר אהרן והוליד בפירסום גדול על העם הגן עליהם והיה להם לכפרה.

ובזה ניחא מה שמרים הנביאה נענשה בעונש הצרעת ע"י שדברה שלא כהוגן על משה רבינו, דכיון שדברה על אדון הנביאים, א"כ חמור טפי ולא מתכפר בקטורת שהקטיר אהרן כי אם בנגעים. ומ"מ הקל עליה העונש קצת ע"י תפילתו של משה רבינו שבמקום העונש נגעים להיות מצורע מוחלט, על מרים הקיל הכתוב להיות רק מצורע מסוגרת על שבעת ימים.

והנה פרח מטה אהרן לבית לוי ויצא פרח ויצץ ציץ ויגמול שקדים וגו' (יז-כג)
פרש"י שמטה אהרן היה בתוך מטותם שהניחו באמצע שלא יאמרו מפני שהניחו

ואם בריאה יברא ה' ופצתה האדמה את פיה ובלעה אותם ואת כל אשר להם(טז-ל)
In invoking punishment upon the evildoers, Moshe Rabbeinu davened and said: "If the Almighty creates a new thing, and the earth opens wide its mouth, and swallows them up ... then you shall know that these men have provoked the Almighty." Moshe's prayer seems to contradict the well known Mishnah in Pirkei Avos (ה-ה): "Ten things were created on Erev Shabbos at twilight: the mouth of the earth (which engulfed Korach and his followers); the mouth of the well (which provided water for the Jews in the desert); the mouth of the donkey (which spoke to Bilaam)." Surely Moshe, who was taught all facets of the Torah during his period on Har Sinai, would have been familiar with this teaching, and that the earth already had a propensity to open at the right moment. Why did he refer to it as a "New Creation"?

The Torah Temimah, R' Boruch Epstein ZT"L, explains that in fact, this question is asked in different words by the gemara (סנהדרין קי.): "Surely there is nothing new under the sun!" The gemara replies that although the earth, already had its "mouth," it might not necessarily have opened at that particular spot. As we find after Kayin killed his brother Hevel, Tosafos tells us that the earth opened to swallow the blood of Hevel, leaving no trace or stain on the ground. True, the earth did have a propensity to open up, but not necessarily in one specific spot. Moshe's prayer was simply that the opening should be transferred to the spot where Korach was standing. If we examine Moshe's words, we see, in fact, that he never questioned the existence of this phenomenon, for after all, Moshe referred to the earth opening it's mouth for he knew that it already had this ability.

הוא היה אומר.....

R' Yosef Chaim Sonnenfeld ZT"L would say:

"The gematria of "איש" is 311, same as the word "רעהו". We see from this that only one who sees to the needs of another Jew, who acts like a true friend - רעהו - is worthy to be considered a איש - (Honorable) person."

R' Eliyohu ZT"L of Vilna (Vilna Gaon) would day:

"The primary purpose of life is to strengthen one's own ability to overcome negative character traits. For if one does not work on himself, his life is not worth living."

An Old and Accomplished Artisan would say:

"One thing we all must learn is patience. The Lord didn't feel it necessary to create the world all in one day. What makes one think that he can?"

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The Ba'al Hatanya looked up at his son and asked, "Well, the very same question that you asked me, could be asked here as well: Why did Moshe first fall on his face, before giving his answer? Could he not have responded immediately to their illegitimate requests? The answer, my dear son, is that our exalted leader, *Moshe Rabbeinu*, actually suspected for a moment that perhaps this protest was really being placed upon him from Heaven, while Korach was no more than a messenger. If this were so, and Moshe were to give an answer at once, then some other questioner would no doubt be summoned from Above to pose the same query afresh. He therefore fell on his face first, in order to meditate a while as to whether there really was any fragment of pride in himself. After thoroughly searching his soul and finding that this was not the case, he knew that this was no divine messenger confronting him, but simply quarrelsome Korach. Only then, could he go ahead and give his answer." R' Shneur Zalman smiled at his son. "Today, a similar thing happened to me!"

TORAH GEMS

ויקהלו על משה ועל אהרן ויאמרו רב לכם ... ומדוע תתנשאו על קהל ה' וכו' (טז-ג)

Many people are quite skilled in finding fault with others. But suppose one wanted to criticize *Moshe Rabbeinu* in public. What defects would he try to bring up? That he was not a good speaker, perhaps. Or that he used to be a shepherd in Midian, lacking the background for leadership. Or that he hadn't really wanted the job in the first place. But one thing he could hardly be condemned for was pride, haughtiness, or love of honor. The *Torah* states explicitly: "*The man Moshe was very humble, more than any man on the face of the earth,*" and gives many examples of this. And yet גאווה - *Haughtiness*, is just what Korach condemned him and Aharon for! "*You take too much upon yourselves Why then do you lift yourselves up, above the assembly of the L-rd?*" Korach was the most arrogant of people, and he tried to pin his own defect onto Moshe! How can we understand this?

R' Yaakov Haber Shlit"a suggests the following: When we have a defect, and realize that someone else does not, we feel uncomfortable in his presence. The only way we feel we can come to terms with this is by accusing the other person of having the same defect, even more strongly than we do. So it was with Korach and his arrogance. He could only feel good about himself by accusing Moshe and Aharon of arrogance with their special privileges, which was nonsense. What can we learn from this? When we find ourselves attacking someone and finding fault, it behooves us to step back for a moment and search ourselves. For apart from the sin of *Lashon Hara*, which is serious enough, perhaps we are merely holding a mirror up to our own weaknesses.

בצד שכנה פרח עכ"ד. ולכאורה צריך להבין כוונתו, דאיך יאמרו שאין זה מן השמים אם יראו שרק מטה אהרן יצא הפרח וגמל השקדים?
ומפרש הגמ"ר יהונתן אייבשיץ זצ"ל, בס' תפארת יהונתן, דהנה ידוע ששלמה המלך ע"ה נטע כל מיני מגדים וכסף וזהב ומעדנות, והיינו הטעם דשלמה המלך, מחמת שהיה החכם מכל אדם, הבחין בכל שורש אשר משם נובע אל מדינות אחרות, וידע דעל קרקע זאת מהותו לעסוק בדשאים וזרעים, ועל קרקע זאת פלפלין וכדומה, ונטע בכל אחד ואחד לפי שורש הקרקע מה שהוא, והכיר איך יצא הזרע הכי טוב.
וא"כ גם כאן לגבי המטה של אהרן אפשר שיאמרו הכופרים דגם משה רבינו הבחין את זאת, דהיינו השורש שהיה טוב לגדל עליו שקדים, והיה מעמיד מטה אהרן במכוין על השורש הזה שטוב לגדל עליו שקדים, ומשום זה לבד יצא הפרח וגמל השקדים. מה עשה משה? העמיד את מטה אהרן בתוך מטותם ממש, ולכן אם פרח מטתו מטעם זה שהבחין השורש הטוב, הלא מכל צד יגיע כח השורש למטות אחרות קודם שיגיע למטה אהרן. אבל בזה שרק מטה אהרן פרח, הורה להם כי איננו זה בדרך הטבע רק מה' יצא הדבר להיות לאות, שלא יתלוננו עוד.

מעשה אבות.... סימן לבנים

וישמע משה ויפל על פניו. וידבר אל קרח וכו' בקר וידע ה' את אשר לו (טז-ד,ה)

A virulent opponent of *Chassidim* once came to the Ba'al Hatanya, R' Shneur Zalman of Liadi ZT"L, and expressed his antagonism toward the *Chasidic* movement. Among his many criticisms, he confronted the *Rebbe* with allegations of pride. "Look, you even have your very own private attendant stationed at your door at all times," protested the man with a smug grin.

The *tzadik* closed his eyes and rested his head on his arms, as he often did when in deep contemplation. After an interval of silence, he sat up and replied, "ראשי אלפי, "The expression the *Torah* uses for the leaders of the people is, "The heads of thousands of Yisroel," from which we see that our leaders are known as "heads." Now, even though the head and body are joined to each other, nevertheless they are clothed separately, and differently. Why so? Because the head must be distinct - elevated higher - above the rest of the body, just as the head of any generation must be separate from the people."

Surprisingly, the questioner nodded in agreement, finding the answer satisfactory, and went on his way. But the *Rebbe's* son, R' Dov Ber of Lubavitch ZT"L, successor to his father, was left with a different question: "Father, in order to give that answer there was no need for you to rest your head on your arms. Why did you not give him his answer immediately?"

Replied his father, "When Korach came with his vicious protestations against *Moshe Rabbeinu* and *Aharon Hakohen*, the *posuk* tells us, "*And Moshe heard, and he fell on his face.*" It was only sometime after that, that Moshe gave his response to Korach: In the morning, *Hashem* would make the matter clear."