

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

תורה תבלין

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שבת קודש פרשת קרח – ראש חודש תמוז – פרק ד' דאבות

Shabbos Parshas Korach - Fourth Perek

ל' סיון תשס"ז - June 16, 2007

הדלקת נרות שבת – 8:12 * (Monsey, NY) מנחה גדולה / שבת – 1:35

זמן קריאת שמע/מ"א – 8:34 ~~~~~ שקיעה של יום השבת – 8:31

זמן קריאת שמע/הג"א – 9:10 ~~~~~ צאת הכוכבים / מעריב – 9:21

סוף זמן התפילה / להג"א – 10:26 ~~~~ צאה"כ / לשיטת רבינו תם – 9:43

* פלג המנחה בעש"י בשעה 6:56 - מי שמדליק מוקדם, אין לאחר מומון עצם קבלת השבת (משיאמר "ביאן כלה")

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ודתן ואבירם יצאו נצבים פתח אהליהם וגו' (טז-כו)

למהוב ולהעריך את השלום, עד כדי שמוכן לסבול רדיפות קשות עברו - כמו שעשה אהרן הכהן. והנה בהמשך הפרשה מבואר, שהמחלוקת נגד אהרן נגמרה, בזה שהנשיאים הביאו מטיהם לפני ה', ונעשה נס במטה אהרן שהיה עמהם ופרחה, כדכת' "והנה פרח מטה אהרן לבית לוי, ויצא פרח ויצץ ציץ ויגמל שקדים" (וי"ז כ"ג).

ויש לבאר ענין זה שנעשה נס ב"שקדים" דוקא, דבשקדים מרומזים ענין ה"מחלוקת", ותועלת של השלום. דהנה מצוינו שיש ב' מיני שקדים, סוג אחד שהוא "תחילתו מתוק וסופו מר", וסוג ב' שהוא "תחילתו מר וסופו מתוק" (מעשרות א' ד'). וי"ל, שכן הוא במחלוקת, מי שמתערב במחלוקת, ונוקם על עלבונו, בתחילה נעים לו, אבל סופו כליון והפסד - מרירות, אבל מי שנמנע מלהתערב בה, ומוחל על עלבונו, בתחילה קשה ומר לו, אבל סופו מתוק.

והנה אנו קוראים פרשה זו המדברת בעניין מחלוקת וההפסד שנגרם על ידיה, בתחילת חודש תמוז שבו מתחילים ימי בין המצרים, ימים שבהם אנו מתאבלים על חורבן בית המקדש, ומתבוננים בסיבות שגרמו לו להיחרב, ומבואר שנחרב המקדש השני מפני המחלוקת (וימאט ט:).

נזכר כולנו להתעורר בקריאת פרשה זו, לגרש שטן המחלוקת הרוקדת בינו, ובה יתוקן העניין הזה שהביא החורבן, ויהיה "אתה אחד ושמןך אחד" ע"י "ומי כעמך ישראל גוי אחד - מאוחד - בארץ".

פרש"י "בא וראה כמה קשה המחלוקת, שהרי ב"ד של מטה אין עונשין עד שיביא שתי שערות, וב"ד של מעלה עד כ' שנה, וכאן אבדו אף יונקי שדים", ומבאר המהר"ל בנור אריה, שהתורה הזכירה הטף, ללמדנו שגם הטף מתו, משום ש"קשה המחלוקת".

ולכאורה קשה, במה "קשה המחלוקת" שגם הטף שאינם בני עונשים מתים בגללה. ומבאר המהר"ל שם ובדרך חיים (פ"ה מי"ז) דהנה איתא במדרש (בראשית רבה ד' ו') ש'גיהנום נברא ביום השני', והביאור בזה, שמשפר 'שתי' מורה על חילוק והבדלה - שהאחד נחלק לשניים, וקיום הדבר הוא רק כשהוא אחד, ושתיים היינו הפסד הדבר, ולכן "גיהנום" שהוא הפסד והעדר האדם, נברא ביום השני - יום של ההפסד וההעדר. ומבואר לפ"ז שמהות המחלוקת - חילוק, הוא ההעדר וההפסד - גהינום.

ולפ"ז מבאר למה מתו הטף בגלל המחלוקת, דאף שאינם בני עונשין, זהו משום ש"חס רחמנא עליהו" (סנהדרין נה). אבל כשהקטנים הם חלק מציבור שמתעסקים במחלוקת, שמהותו כליון, בלתי אפשרי שימלטו מכליון זו, כמו קטן שידו נמצא בתוך האש, שלא יימלט מלישרף.

"הלל אומר הוי מתלמידיו של אהרן, אוהב שלום" (אבות א' י"א). מבאר השל"ה הק', שמצוינו, שקרח רצה לעקור הכבוד שמגיע לאהרן, ואהרן לא ענה לו דבר, כן על האדם להיות מ"תלמידיו של אהרן",

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Opportune times to give

In our ongoing discussion regarding proper and special occasions when a person should try to give *tzedakah*, we mentioned last week certain *Yomim Tovim* when it is considered appropriate and meritorious to do so. Let us elaborate on a number of these festive occasions.

12. Before a Yom Tov. A significant part of the *mitzvah* of "You shall rejoice on your festivals" - "ושמחת במועדך" (1) is to make sure that poor and needy Jews are also able to feel joyous during the holidays. This can be done by inviting them to join one's *Yom Tov* meal, or by making sure that they have enough for themselves for the *Yom Tov* (2). This works in two (or more) ways: Firstly, *Hashem* rewards מדה כנגד מדה - *measure for measure*, and brings happiness to those who bring happiness to others. Secondly, the heart-warming feeling of having done the right thing helps the giver feel true inner joy which he then feels on *Yom Tov*. This includes the special *mitzvah* of *Kimcha D'Pischa*, helping the poor with the many expenses of *Pesach*.

13. The Month of Elul until Hoshana Raba. During the spiritually awesome months of *Elul* and *Tishrei*, when *Klal Yisroel* is being judged for the coming year, while at the same time going through the process of *teshuvah* - repentance, for previous sins, giving charity helps on

(1) דברים טויד (2) רמב"ם הל' יו"ט ויח (3) חיי אדם קלחא (4) כף החיים (הר"ם פאלאג'י) לדיכג (5) רבינו יונה - ספר היראה ר"ג (6) ש"ד יו"ד רמט. ד' (7) סמ"ג מצוה ע"ג, ע"ד

הוא היה אומר...

Rabbeinu Moshe Ben Maimon ZT"l (Ramba"m) wrote in his final will and testament:

"Do not contaminate your souls with מחלוקת - *strife*, which destroys body, soul and money. I saw white that turned black, dignitaries humiliated, families driven away, officers demoted from their stature, large cities shaken, groups separated, individuals lost, men of faith destroyed, and respected people scorned, as a result of *strife*. Prophets, wise men and philosophers ... have all despised it and fled from it, they distanced themselves from all who loved it, its proponents and adherents. And even if all your family love arguments, be strong and stay away from them, lest you be swept away because of their iniquity!"

R' Zev Wolf of Strikov ZT"l would say:

"Why were Korach and his followers punished by being swallowed up by the earth? Because Korach and his congregation fought against Moshe, who was more humble than anyone 'on the face of the earth.' If so, there was no other place for Korach and his followers to descend other than underground!"

A Wise Man would say:

"A smile is a curve that can set a lot of things straight."

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מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

all fronts (3). It is a powerful shield from harsh decrees. Our acts of mercy activates *Hashem's* thirteen attributes of mercy (ל"ג מדות הרחמים) which shine at their very brightest during this critical time. The atonement of the *teshuva* process is aided by the self-sacrifice and "suffering" of giving the profit of one's toil to the needy. Certain days during this time stand out as extra-crucial to receive the merit of giving *tzedakah*. These include *Erev Rosh Hashanah*, *Erev Yom Kippur*, *Erev Sukkos*, and *Hoshana Raba*, which are singled out as the most opportune days for giving. Of course, the other days are also important.

14. Rosh Chodesh. The first day of a new Jewish month is a very special day, especially for ladies. The holiness of the day and its importance magnifies the *mitzvah* of *tzedakah* and the reward is double (4).

15. Once a week. If some of the options mentioned over the previous few weeks cannot or will not be done, for whatever reason, there is a special merit in giving charity at least once a week (5), or to do even better and give every Monday and Thursday (6).

WEEKLY CHIZUK # 35

Honesty and friendliness in business, apart from causing a *Kiddush Hashem*, also brings the redemption closer. *Hashem* does not want *Moshiach* to come when the gentiles will look and say that the Jews were really unworthy to merit him (7).

his mother and sole surviving sister in the ghetto and his life revolved around seeing to it that they had enough to eat and be sustained during those bitter days. He would go out daily foraging until he could bring home his prize and his devotion to his mother and sister knew no bounds. He was prepared to risk his life for them.

One day as he was returning home, a strange silence hung on the streets - the silence that followed death and Aktions. Running into his room, he discovered that it had been broken into, looted and his sister, his one and only most precious sister was gone! She had been taken by the Gestapo, explained a neighbor quietly.

Without thinking, he tore out of the room and ran straight to the Gestapo headquarters! Bursting into the room, he was met at the desk by a young clerk who was amused at the wild-eyed look of the Jew. “What do you want here, Jew?” he asked. “To be shot on the spot? No problem.” He unhooked his revolver.

“You took my sister,” spat out the boy in an accusing voice which surprised even the Nazi. “Really? Who’s your sister?” obliged the clerk who obviously felt used to responding to orders when they were made in a demanding voice. At this point, he motioned to another S.S. officer to come into the room.

“My sister is the beautiful girl you just brought in today,” replied the brother impatiently. “I want her back!” The second German burst into laughter. “You want her back? What strange ideas Jews have these days. You know, that Jews come in here - they don’t usually go out!” The clerk now joined him in laughing as the boy stood there defiantly. Once again, however, he shouted, “Give me back my sister!”

This time, the second German, obviously a senior officer, stopped laughing and looked menacingly at the boy. “So, you want your sister back? Well, I’ll tell you what,” he said with a sneer. “When you will grow hair on the palm of your hand - I’ll let your sister go!” He continued to stare intimidatingly.

Unthinking, the boy opened his hand. Together, they all looked at the boy’s palm - which was covered with a tangle of black hair! The Nazi began screaming, “You Jewish devil! Satan! Take your sister and get out of here before I machine-gun you both!” Hysterical, he ran into the next room and brought out the girl. Instantly, the boy grabbed her hand and together they ran out of the Gestapo building, out of the ghetto and deep into the forest where they hid from the Nazis for the duration.

How did such a thing occur? Was it a miracle? Much later, this Holocaust survivor recounted the amazing circumstances. “When I was a small child, I would help out in a factory in my hometown. One day, my hand got caught in a machine - it was a terrible accident. Somehow, the doctors managed to save my shattered hand and today I have full use and power of it. Apparently, though, the skin that was grafted onto my palm came from a hairy part of my body and in my teens, hair actually began to grow on the palm of my hand. Doctors tell me today that this is impossible, but the palm of my hand did not go to medical school!”

Obviously, *Hashem* destined this young boy to protect and save his sister in a most miraculous fashion and he prepared the remedy (רפואה) even before the calamity (מכה).

משל למח הדבר דומה

סורו גא מעל אהלי האנשים הרשעים האלה ואל תגעו בכל אשר להם וכו' (טז-כז)

משל: Years ago, one of the senior advisors to the King of Morocco was a wicked man by the name of Mohammed Adridi. He was arrogant and disliked by many of his fellow advisors. He cared little what others thought and he gathered a small group of conspirators who helped him plot to overthrow the king.

Early on, they met with success and it seemed as if they might depose the king entirely. But his nasty demeanor and tendency to turn on his own people finally led his accomplices to arrange to have him caught in the act. The king was delighted to have his arch-enemy in custody and immediately ordered that he be hanged at midday in the public square.

Yet, his arrogance knew no bounds. Even as he was hoisted up and the noose placed around his neck, Adridi laughed and called out, “Look, lowly peasants, previously my position elevated me above you and even now I am still raised up higher than you!”

גמל: *Chazal* tell us (עירובין יט): “*The wicked ones, even as they stand on the threshold of Gehinnom, do not show any repentance.*” Dasan and Aviram rebelled against *Moshe Rabbeinu* and brazenly attacked his leadership. Yet, even as the ground began crumbling underneath them, they showed no remorse or intention to undo their misdeeds. They sank into the ground, wicked to the end.

זהו האיש אשר יבחר ה' הוא הקדוש רב לכם בני לוי וגו' (טז-יז)

TORAH GEMS

תפתח הארץ את פיה ותבלע אתם ואת ביתכם ואת כל האדם אשר לקח (טז-לז)

Rashi asks: “*Korach was intelligent, so what led him to (persist in) this foolishness (שטות)?*” It would seem that Korach’s actions were much more wicked than foolish; why does Rashi look at what he did as “foolishness”? Also, the *Medrash* relates that Korach was incited to rebellion by his wife. She argued, “Why did Moshe appoint his brother as *Kohen Gadol* and leave you to carry the heavy *Aron*?” Yet, this *Medrash* is difficult to understand, since *Chazal* teach us that the holy *Aron* in the *Mishkan* was weightless; in fact, it maintained the characteristic of “*נושא את נושאי*” - “*carrying its carriers,*” and they expended no energy when walking! What, then, was Korach and his wife complaining about?

R’ Chaim Pinchos Scheinberg Shlit’a explains that the ease or difficulty of any endeavor is dependent on one’s attitude. If one believes in the *Torah’s* power to carry a person, it will do so. If one views the *Torah* as a burden, it will feel like one. Similarly, if one devotes himself to spiritual growth, it is not hard to accomplish. This is the meaning of the *gemara* (סוכה ג:) that at the end of time, *tzaddikim* will be surprised to discover how “big” the *yetzer hara* really is and how hard it is to conquer it. Since *tzaddikim* devote their entire lives to overcoming the *yetzer hara*, it seems easy to them.

Certainly Korach's actions were wicked. However, he could never have stooped so low and caused such a terrible rebellion had he not been foolish enough to confuse righteousness and wickedness. To him, the *Torah* was a heavy burden and it certainly did not “carry” him. Thus, Rashi wants to know: What was it that led Korach to persist in his foolishness?

מעשה אבות ... סימן לבנים

ויהי ממחרת ויבא משה אל אהל העדות והנה פרח מטה אהרן לבית לוי ויצא פרח ויצא פרח ויגמל שקדים (יז-כג)

The *staff of Aharon*, which sprouted fruit and developed nuts (almonds) proving once and for all that *Aharon Hakohen* and *Shevet Levi* were indeed the chosen tribe to serve in the *Mishkan*, was a miraculous stick. Many *Rishonim* learn that in fact, the staff of Aharon was one of the marvels that *Hashem* created on the first *Erev Shabbos* of Creation, during *בין השמשות* (twilight) and it was later concealed away. Ultimately it will be found in the hand of *Moshiach*, as he arrives to liberate the Jewish People. *Hashem* purposely created this staff well in advance, to eventually be a source of *Kiddush Hashem* at a later time.

Living in a ghetto under the threat of Aktions, disease, deportations and starvation was a constant way of life for millions of Jews during WWII. Finding enough food to feed mothers, fathers, brothers and sisters was essentially a race to see who can locate and provide food before the other. One young boy lived together with