



שבת קודש פרשת קרח – פרק ג' דאגות – מברכים חודש תמוז

Shabbos Parshas Korach - Third Perek

כ"ה סיון תשס"ח - June 28, 2008

* מולד חודש תמוז: דאנערשטאג (יום
ד') - 12:46 PM מיש 10 חלקים

הדלקת נרות שבת – 8:15 *	(Monsey, NY)	מנחה גדולה / שבת – 1:37
זמן קריאת שמע/מ"א – 8:37	~~~~~	שקיעה של יום השבת – 8:33
זמן קריאת שמע/ הגר"א – 9:13	~~~~~	צאת הכוכבים / מעריב – 9:23
סוף זמן התפילה / להגר"א – 10:28	~~~~~	צאתה"כ / לשיטת רבינו תם – 9:45
* פלג המנחה בע"ש בשעה 6:58 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")		

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד
נסדרו עפ"י פרשיות השבע

והנה פרח מטה אהרן לבית לוי ויצא פרח ויצץ ציץ ויגמל שקדים וגו' (יז-כג)

בעבודת ה' ובלימוד התורה: התשלום אינו רק על התוצאה, אלא משלמים על כל טרחה וקושי ויגיעה שנלווים אליה, וגם על הכשלונות שנכשל בדרך, וכן אם בסופו לא זכה להשיג את התוצאה המתבקשת. וזה הפשט בגמ': "אנו עמלים ומקבלים שכר", כי בעסק הרוחני השכר הוא גם על העמל הטרחה שהיה בדרך לתוצאה, (וכן גם אם בסוף לא היתה תוצאה), אבל אנשי העולם מקבלים שכר אך ורק לפי התוצאה של עבודתם. וגם מבואר הגמרא (ברכות יז): "אשרי מי וכו' ועמלו בתורה", היינו שמאשר האדם העמל בתורה יותר מאנשי העולם שמקבל שכר גם על העמל. והנה איתא בגיטין (מג). על הפסוק "המכשלה הזאת תחת ידיך" (ישעיה ג ו): "אין אדם עומד על דברי תורה אלא אם כן נכשל בהן". והיינו, שכוונת הפסוק "המכשלה הזאת", שדברי תורה נקראים "מכשלה" מלשון כשלון, כיון שאין אדם משיגם אלא ע"י שנכשל בהם לפני כן, וע"י הכשלונות הם יהיו "תחת ידיך", היינו שישגי האמת. ולפי דברינו אפשר להוסיף, שלגמיעת הפסוק שהכשלונות עצמם נשארים תחת ידו, והיינו שיקבלם עליהם שכר נצחי. ומעתה, מיושב מדוע נעשה נס נוסף שנשארו הפרחים, שהרי הפרחה של מטה אהרן מורה על הדרגה הרוחנית שזכה לה אהרן, וברוחניות גם הקשיים שבתהליך הפרחה נשארים לנצח, ומקבלים עליהם שכר. (ועיין בדרש משה).

A SPECIAL MAZEL TOV TO MR & MRS TZVI TURNER ON THE BAR MITZVAH OF THEIR SON MORDECHAI
MAY THE TURNER AND NISSENBAUM FAMILIES SEE MUCH NACHAS FROM HIM AND ALL THEIR CHILDREN.
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נמשל: This was Moshe's dilemma. When Korach and his congregation gathered around Moshe and began spouting their heretical views, Moshe was shocked. "Why are you

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Bein Hashmoshes (Cont.) - Tefillin. We hold like the opinion in the *Gemara* ⁽¹⁾ that according to *Torah* law one may wear his *tefillin* at night. The Sages, however, decreed that a person should not wear *tefillin* at night because he might fall asleep while wearing them ⁽²⁾. Wearing *tefillin* while sleeping is prohibited because one cannot maintain a properly clean body while sleeping. It is not clear from *Chazal* when exactly this decree starts. The **Magen Avrohom** writes ⁽³⁾ that it doesn't start until it is absolute night and during the twilight period one may put on *tefillin*. The **Pri Megadim** raises doubts about this and it seems that the **Mishna Berura** concludes that one should not put them on during השמשת unless he has not yet put on *tefillin* that day ⁽⁴⁾. Even in such a case, he should put them on without a *beracha* ⁽⁵⁾. On *Tisha B'av*, when we don't put on *tefillin* till *Mincha*, one must be very careful to do the *mitzvah* of *tefillin* before sunset. If one is weak or tired because of the long fast he should not go to sleep before donning his *tefillin*, unless he has someone reliable to wake him up on time, or has an alarm clock which will definitely get him up.

Removing Tefillin. If one is already wearing *tefillin* and sunset comes, he doesn't have to remove them until צאת (appearance of three medium size stars) which at the latitude of New York is about 41 minutes after sunset. This is relevant on *Tisha B'av* when we wear *tefillin* by *Mincha*. If one davens *Mincha* late in the afternoon, the sun might set before he takes off his *tefillin*. This is fine; he doesn't have to rush to take off *tefillin* before sunset. If they daven an early *Maariv*, though, the *tefillin* should

doing this?" he asked. "You have already achieved a superior status by being from *Shevet Levi*. How can a man like you now speak like an *apikores* against the word of *Hashem*?"

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

be removed even though it is still only *Bein Hashmoshes* ⁽⁶⁾.

Born During Bein Hashmoshos. If a person is born during בין השמשות, there remains forever a doubt as to his real birth date, which necessitates him to be strict in all *halachos* pertaining to the two days (both before and after) which are in doubt. For example, if one is born after twilight on the afternoon of Tuesday, the sixth of *Nisan*, the *Bris Milah* cannot be performed until Wednesday, the fourteenth of *Nisan* ⁽⁷⁾. The *Pidyon Haben* cannot be performed before Friday, the seventh of *Iyar* ⁽⁸⁾.

Bar Mitzvah. Thirteen years after one's birth during twilight, there will still be a doubt if he becomes a *Bar Mitzvah* on the sixth or seventh of *Nisan*. Thus, he must begin his adult obligations of *Tefillin*, *Krias Shema*, etc., on the sixth. These are not acts of *chinuch* anymore but rather real obligations. Yet, at the same time, since there are lingering doubts, he cannot be the *Chazan* in *Shul* or lead the *Zimun* of *benching* until the following day ⁽⁹⁾.

Krias Shema / Mentioning Yetzias Mitzraim. If one davened *Maariv* during השמשת it is doubtful if he has fulfilled the night-time *mitzvos* of *Krias Shema* ⁽¹⁰⁾ and mentioning *Yetzias Mitzraim* ⁽¹¹⁾. He therefore must say all three chapters of *Shema* after nightfall (צאת) having in mind to fulfill these two *mitzvos* in case they weren't fulfilled earlier.

WEEKLY CHIZUK # 80

During this time of the year it is customary to learn *Pirkei Avos* on *Shabbosim*. It is stressed in *Avos* that this world is a preparatory hallway before entering the beautiful palace of the World to Come (*Olam Haba*). Whenever one enters a hallway he can use the moment to re-internalize this critical message that makes him focus properly on the purpose of his stay in this world.

(1) מנחות לו: (2) אר"ח לב (3) מג"א לב (4) משנה ברורה לג (5) ביאור הלכה סוף סימן ל' (6) משנה ברורה לח (7) יו"ד רס"ח (8) שם שהיא (9) משנה ברורה נהמא (10) אר"ח רלה"א (11) משנה ברורה לז"ג

הוא היה אימר ...

R' Mordechai Hakohen of Tzefas ZT"l (Sifsei Kohen) would say:

"The letters of the first word of the *parsha* - 'ויקח' - spelled out in full (ח"ת) equals the *gematria* of 'He (*Korach*) believed only in his riches.'

The spoils of Egypt were only entitled to the tribes who were enslaved in Egypt. Korach, who was from *Shevet Levi*, did no such hard labor and gained no riches. This made him jealous and he privately craved for wealth. When *Hashem* saw this, he allowed Korach to follow his heart's desire and he eventually became fabulously wealthy. His love for money and his belief in pursuing his wealth ultimately led him to 'take' a stand against *Moshe Rabbeinu*. In the end, though, he lost everything!"

Rabbeinu Don Yitzchok Abarbanel ZT"l would say:

"Elazar the son of *Aharon Hakohen* was commanded to remove the fire pans of the 250 men who tested *Hashem*, and not Aharon himself. We must learn from here that if one is victorious in his claim against another, he should not gloat nor 'rub it in' and add to the embarrassment of the loser."

A Wise Man would say:

"Some people are born on third base and go through life thinking they hit a triple!"

מעשה אבות סימן לבנים

וידבר אל העדה לאמר סורו נא מעל אהלי האנשים הרשעים האלה פן תספו בכל חטאתם וגו' (טז-כו)

The **Ohr Hachaim Hakadosh ZT”L** writes that *Moshe Rabbeinu* employed every technique that he could muster to try and convince Dasan and Aviram to change their evil ways. He asked them to come to talk to him. When they arrogantly refused to come to him, Moshe himself, the leader of the People, got up and went to them. This too, did not help. And even as he was warning *Bnei Yisroel* to “*remove themselves from about the tents of these wicked people so that you are not included in their sins,*” he said it in such a way hoping that they would hear his harsh words and repent on their own. No such luck. From the very fact that Dasan and Aviram used the term “לאנעלה” - “*We will not go up,*” it became abundantly clear that they had no intention of “*going up*” - of elevating their stature, of raising themselves to a higher level, of doing *Teshuvah* and regaining their rightful place amongst *Klal Yisroel*. Rather, they were content to “*go down, alive, to their grave ... and were lost among the congregation.*”

There was once a man who was involved in a serious accident and sustained a trauma which caused him to become severely handicapped. His only choice was to undergo a special regiment of rehabilitation in a center designated for such rehabilitation. Before he left for the center, he decided to travel to Bnei Brak and receive a blessing from the **Ponovezher Rosh Yeshivah, R’ Elazar Menachem Mann Shach ZT”L**. After hearing about the man’s handicap, R’ Shach asked him which rehab center he would be going to and when his rehabilitation was scheduled to begin. The man was surprised that the *Rosh Yeshivah* took such an interest in the minor details and told him all the information. Then, R’ Shach gave him a warm blessing and the man went on his way.

After the man left, R’ Shach turned to one of his attendants and said, “Hurry, buy some framed pictures of the **Chofetz Chaim, R’ Chaim Ozer**, and the **Chortkover Rebbe**. Then take them to that rehabilitation center, find out which room this man will be assigned to, and hang up those pictures all over the walls.”

The attendant was puzzled. “Is all this really necessary?” he asked.

But R’ Shach simply answered, “When you get there, you will understand.”

The young attendant did as he was instructed, bought the pictures of those great rabbis, went to the rehabilitation center, and was given a room number. But as he walked into the room, he was shocked: The walls were plastered with indecent pictures! Quickly, he took down the photos and replaced them with pictures of *Gedolei Yisroel*.

When he returned to R’ Shach, the *Rosh Yeshivah* asked him what he found. “The *Rosh Yeshivah* surely has *Ruach Hakodesh* (Divine intuition) and knows the future,” was his awestruck reply.

R’ Shach smiled and shook his head. “This was not *Ruach Hakodesh*. I just used common sense. Hospitals are filled with sick people who cannot get out of their beds, and all they think about is the pain and suffering that they must endure. In rehabilitation centers, however, people are generally not bedridden, nor are they in constant agonizing pain. They undergo treatment for only a number of hours a day while the rest of the time they are bored. Their enforced inactivity makes them even more bored. Furthermore, since they are not home in their normal religious surroundings, barriers tend to come down and people are generally more lax in their *mitzvah* observance.”

The attendant asked, “If so, why didn’t the *Rosh Yeshivah* just send me to clean up the room before he came?”

R’ Shach replied, “No, no! When barriers fall and *Torah* becomes weakened, one must rebuild and recreate a spirit of *kedushah* and sanctity. Just staying away from evil is not enough - one must actively pursue righteousness by fulfilling the words: ‘והי עיניך רואה את מורִיךְ’ - *Your eyes will behold your teacher.*”

משל למח הדבר רומח

לכן אתה וכל עדתך הנועדים על ה’ וכו’ (טז-יא)

משל: **R’ Zalman Sorotzkin ZT”L**, the **Lutsker Rov**, had an old acquaintance who was one of the Zionist leaders of the time. The man proudly claimed that he was an *apikores* ר”ל; he didn’t believe in the *Torah* and *mitzvos* at all.

One day, R’ Zalman met the man on Rechov Strauss and the Zionist mentioned that he was having terrible pains in his stomach. They were near the Bikur Cholim hospital.

“Let’s go inside and a doctor can examine you,” said the Lutsker Rov. They did so and the doctor told the man that

he had a stomach ulcer and needed surgery immediately. There wasn’t even time to go home and tell his family.

As they wheeled him into the operating theater, the man asked R’ Zalman to go into the big *shul* in the Zichron Moshe neighborhood, and say some *Tehillim* for him.

“You call yourself an *apikores* who lacks faith?” the Lutsker Rov asked him. “Hah! All you are missing is a stomachache! The proof is that you just asked for *Tehillim* to be said for you! How can a Jew really be an *apikores*?”

ויקח קרח בן יצחד בן קהת בן לוי (טז-א)

TORAH GEMS

וידדו הם וכל אשר להם חיים שאלה ויאבדו מתוך הקהל וגו' (ד-ח)

Chazal teach us: “*Korach took a bad deal for himself.*” (סנהדרין ק) It is interesting to note that the term “*bad deal*” is used regarding Korach’s attempt to usurp power from Moshe and Aharon. Korach was extremely wealthy and intelligent and presumably understood the difference between a good deal and a bad one. But what sort of “deal” did Korach transact here? And why is his calculated rebellion referred to as a “deal” - and a bad one at that?

A good businessman, says the **Ben Ish Chai, Rabbeinu Yosef Chaim of Baghdad ZT”L**, always looks at every angle of a proposal before he gets involved and invests his time, money and energy into it. As a result, he understands his risks and potential gains or losses. When a person commits a sin, he is getting involved in a bad deal since he is now in position to receive punishment for his misdeed. There is, however, a way for him to “cut his losses” so to speak: When *Lashon Hara* is spoken about a person, he is literally cleansed of his sins and those sins now go onto the speaker’s account! (חובות הלבבות שער הכניעה) Thus, every person retains the potential to turn his sin - his “bad deal” - into a bonus when his sins get taken away from him.

All, that is, except for the בעל מחלוקת - a person who is constantly involved in strife and arguments. Since we know that, “*It is permitted to speak Lashon Hara about a Baal Machlokes*” (דרך ארץ זוטא), he doesn’t enjoy the option of having his sins lifted from him. Thus, of all the sins that Korach chose to indulge in, by being involved in controversy, he picked a “bad deal” for himself. His “choice” of sins was the “wrong” one since he left himself with no option to remove the stain of his misdeed!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

שלום

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וישלה משה לקרא לדתן ולאבירים (טז-יב) – פרש”י מכאן שאין מחזיקין במחלוקת.

A terrible מחלוקת once broke out in a small town between two peasants. The *Rov* wanted to get involved and break up the fight but his family told him that it wasn’t appropriate for the *Rov* to be involved with such people. The *Rov* disagreed and told them, “Do you know why we take 3 steps back when we say ‘עושה שלום’ in *Shemona Esrai*? Because in order to make peace, one must step back. One must back down and look away from his own personal *kavod* - this causes real peace!”

R’ Yisroel Reisman Shlit’a says in the name of **R’ Pam ZT”L**, there is a 3 step formula for creating true *Sholom*: **FARGIN, FARGESS, FARKOOK!** Step 1. **FARGIN** means not just to give in but to truly rejoice in another’s success, even at one’s own expense. This is the ideal, albeit most difficult of attributes. A person always wants to be right. When one realizes that he gains more by being content - than by being right, he displays humility in action! However, if one finds this too difficult, let him go on to: Step 2. **FARKOOK** means to overlook. Don’t notice EVERYTHING! A parent or spouse who picks on every little detail will not have a happy relationship. Judge others favorably, think positively and one will find it not too difficult to Farkook. If these two steps are too hard, there’s only one thing left: Step 3. **FARGESS** - FORGET! When two people fight, says R’ Pam, the only way to resolve the tension is by forgetting. Otherwise the fight will linger and the hurt remains. Sometimes a bad memory is not such a bad thing. If *Hashem* blessed one with a poor memory - use it!

Let us follow these steps to create everlasting peace in *Klal Yisroel*. 'אִם אֵין שְׁלוֹם אֵין כָּלוֹם'. - Without peace we have nothing!