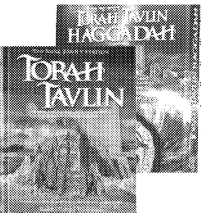


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שבת קודש פרשת קרח - פרק ד' דאבות
Shabbos Parshas Korach - Fourth Perek
א' ראש חודש תמוז תש"ע - June 12, 2010

תורה תבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

ויקה קרח בן יצהר בן קהת בן לוי ודתן ואבירם בני אליאב ואון בן־פלת בני ראובן וגו' (טז-א) - זהירות מיצרו הגדול ממנו

כ"רש"י וקרח שפיקח היה, מה ראה לשטות זה, עינו הטעות, ראה שלשלת גדולה, יוצאה ממנו, שמואל ששקול כנגד משה ואהרן, אמר בשבילו אני נמלט, וכ"ד משמרות עומדות לבני בניו, כולם מתנבאים ברוח הקודש, אמר אפשר כל הגדולה הזאת עתידה לעמוד ממני, ואני אדום, לכך נשתתף לבא לאותה חזקה ששמע ממשה, שכולם אובדים ואחד נמלט, "אשר יבחר ה', הוא הקדוש" טעה ותלה בעצמו, ולא ראה יפה, לפי שבניו עשו תשובה, ומשה היה רואה (עכ"ד).

רואים כאן דבר נפלא שלפעמים המדריגות שאדם מקבל, זה לא מעלה וזה לא לטובה, דהרי כל המשבר של קרח היה, רק עבור שהיה לו רוח הקודש, וראה מה שצריכים לצאת מבניו כמו שאמרו חז"ל (סוכה דף נ"ב ע"ב) כל הגדול מחבירו, יצרו גדול ממנו, וקורח אם לא היה לו רוח הקודש, לא היה לו אומץ וכן לחלוק על משה ואהרן, וזה היה רק עבור רוח הקודש שהיה לו.

ובדומה לזה רואים על שני רשעים שהאריז"ל מבאר, שהיה להם ידיעה

לקחי חיים ודברי התעוררות
נסדרו עפי' פרשיות השבוע

מאוצרותיו של המגיד

ותפתח הארץ את פיה ותבלע אותם וגו' (טז-לב) - טעם לעונשם של קרח ועדתו ע"י בליעה באדמה

באדמה, בהקדם דברי הילקוט (רמז תשנ"ב) על הפסוק "בזאת תדעון וגו'" (במדבר ט"ז כ"ח), "ואין זאת אלא תורה שבעל פה, שנאמר 'וזאת התורה אשר שם משה' (ע' פנים יפות), והיינו שקרח ועדתו כפרו בעניין 'תורה שבעל פה', שיש כוח בידי חכמי ישראל שעמלו ויגעו בתורה לפרש אותה ולקבוע את אמיתותה, וכמו שנאמר 'וזאת התורה אשר שם-ערך ופירש' (ע' רש"י פרשת משפטים-אשר תשים לפניכם) משה'.

ולכן חלק על משה דוקא בעניין 'טלית של תכלת' ר'בית מלא ספרים', וכמובא במדרש (י"ח ג'), "ויקה קרח, מה כתיב למעלה מן העניין, 'ועשו להם ציצית', קפץ קרח ואמר למשה, טלית שכולה תכלת מהו שתהא פטורה מן הציצית, א"ל, חייבת בציצית. א"ל קרח, טלית שכולה תכלת אין פטורה עצמה, ארבע חוטין פטורות אותה; בית מלא ספרים מהו שיהא פטור מן המזוזה, אמר לו, חייב במזוזה, א"ל, כל התורה כולה רע"ה פרשיות אינה פוטרת את הבית, פרשה אחת שבמזוזה פוטרת את הבית?" ומעתה מבואר מדוע נענשו כך, שכיון שכפרו בעניין 'תורה שבעל פה', נקברו חיים באדמה, כמו שהיו ישראל נקברים חיים תחת ההר אם לא היו מקבלים עניין 'תורה שבעל פה'.

גמטל: The humility of *Moshe Rabbeinu* and his constant attempts at making peace with Korach and Dasan and Aviram, is readily apparent. He urged Korach to reconsider and reform the error of his ways. He spoke

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (1)

It has come to the attention of many in *Klal Yisroel*, the sad plight of the sick, ill and infirm individuals who suffer each and every day with sickness and pain. Even though we have not entirely finished the topic of the "Torah Table," and there is more to discuss on that important topic, we will now deviate for a bit to a different concept: The *halachos* of davening for the sick. This should be a part of our daily lives and *tefillas*.

Introduction. Before delving into this topic we must mention an important point: One should daven to stay healthy. The *Gemara* (1) states that one should pray while he is healthy so as not to become sick, because at this point a person's *tefillas* are more readily accepted to maintain things as they are; rather than davening to change a situation once illness has set in, ר"ל. The following is a *tefillah* based on the *Medrash Tanchuma* (מקץ י) **Chid'a** (2) and **Eved Hamelech** (3), followed by a general translation in English. It is suggested to save this *Tefillah* and say it once a week or once a month at a set time.

תפילה לבריאים
רבונו של עולם עוזר נצ לו וכלל בריא עמד בית ישראל שלא נחלה ולא נחטא, ולא נפול למטה חס ושלום, ולא נצטרך ללכת לרופאים ולא להתעסק ברפואות, ויהי רצון מלפניך שתאריך ימיו ושנותיו בטוב, ובשניות הזקנה תהייה ענינו רואות, פינו אנכי, רגליו מהלכות, דעתנו מיושבת, וכל חושיו בריאים ורעננים, ותשלה לכל חולי ישראל רפואה שלימה במהרה.

אומר

R' Tzvi Hirsch Michel Shapiro ZT"l would say:
"All Jews are created with an extra *koach* for *machlokes*. This can be channeled in a number of ways. Ideally, one should make *machlokes* to overcome and battle the temptations of the *yetzer hara* and follow that which he knows is just. Another expression of *machlokes* is in *Torah* study, where one is constantly fighting to delve deeper into his learning in order to gain a fuller understanding of our Sages' words. If this energy is not used in these pursuits, it manifests itself in other ways, as we see with Korach. If channeled into the right areas, great growth can be achieved."

R' Menachem Nachum of Chernobyl ZT"l (Meor Einayim) would say:
"As the *tzaddik* ascends from rung to rung, the Evil Inclination goes up along with him. Even though he has overcome his physical desires and has reached a higher level, there too the Evil Inclination may seduce him and cause him to sin, even in some subtle manner."

A Wise Man would say:
"A fool is one who can never open his mouth without subtracting from the sum of human knowledge."
SPECIAL MAZEL TOV TO RABBI & REBBETZIN ZALMAN GUTTMAN ON THE MARRIAGE OF THEIR DAUGHTER CHEVI TO YANKY ROSENGARTEN. MAZEL TOV TO THE HOFFMAN, GUTTMAN & ROSENGARTEN GRANDPARENTS
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softly, in a reconciliatory tone. He even overlooked his own honor and came to the sinners' tent in order to make peace. "*From here we see that a dispute should never be maintained.*" The most important thing is peace at all cost!

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס
English Translation
Master of the World,

please assist me and all the healthy people of Your nation, the House of Israel, that we should not become ill, and we should not sin, and we should not fall down (become bedridden) Chas V'Sholom, and we should not need to go to doctors, nor should we need to come onto medicines and therapies. May it be Your will that You should lengthen our days and years for (only) good and in our elderly years our eyes should see, our mouths should be able to eat, our feet should walk well, our minds should be clear and productive, and may all of our senses be fresh and youthful. Please send a complete and hasty cure to all the sick of Your nation Israel.

When is it Recited? This *tefillah* can be said during *Shemona Esrai*, during the *beracha* of "שומע תפילה" or in "אלקד נצור". It can even be said separately, not in *Shemona Esrai* at all. However, it cannot be said in the *beracha* of "רפאנו" because this *beracha* is said for curing those who are sick and not for preventing people from becoming sick, as mentioned previously (4).

It is recommended that before saying this (or any) *tefilla*, one should give some *zedaka*. It is further suggested, that while davening to the Almighty for health and well-being, one should have in mind that the good health that *Hashem* bestows upon him will be used out in energetic hisem.

הוא היה אומר
(1) שבת לב. (2) דבש לפיו (3) איוב לו (4) משנה ברורה קיט"א

מעשה אבות ... סימן לבנים

ויקה קרה בן יצהר בן קהת בן לוי ודתן ואבירם בני אליאב ואון בן־פלת בני ראובן וגו' (טז-א)

The *gemara* (סנהדרין קט:) says that the wife of On ben Peles saved him. She saw that he was getting all fired up about Korach's rebellion. She told him, "What difference does it make to you? If Moshe is the leader, you will be his disciple and if Korach is the leader, you will be his disciple. Either way, your station in life will not change." When On told his wife that he had already sworn allegiance to Korach, she gave him wine to drink until he fell asleep. She then stood at the entrance of her tent and uncovered her hair as the "mob" passed by, and did not allow them to come in and wake her husband. They ultimately left without him. Because of her, On ben Peles was saved.

Behind the folds of Russia's Iron Curtain and the constant persecution of religion that was a staple of the old Communist doctrine, **R' Eliyahu Essas Shlit'a** became a vocal leader of Russian Jewry when there wasn't much Jewry to speak of. But if R' Essas is the father of the Soviet *Baal Teshuvah* movement, a short, elderly woman - with a pair of shrewd eyes and an indomitable spirit - by the name of Frieda Koronova, deserves to be known as its grandmother, its "Bubba."

As the network of observant Jewish families grew, so did the number of women determined to fulfill the precepts of family purity. By the mid-1980s, the once moribund Moscow *mikveh* was serving more than 120 women! To use the *Mikveh*, people were told to contact Frieda Koronova. At first, Frieda was suspicious. Why were all these people calling her? But once convinced of the seriousness of their commitment, Frieda Koronova joyously embraced the group. All under the shadow of the KGB who was unaware that this "bathhouse" was in fact being used for religious purposes.

Aside from the *Mikveh*, many families were in desperate need of inspiration, of *Torah*. Finding a place to hold *shiurim* was always a continual challenge. Most people lived in small apartments, and there was simply no room to hold the increasing number of participants. Many of the students still lived with parents, who refused to countenance these strange, dangerous goings-on. When Frieda heard about the problem, she set about to solve it by offering her own small place. She would sit in her miniscule kitchen with a beatific smile on her face, listening in on the learning that she couldn't understand a word of, beaming proudly at her "grandchildren." The *shiur klali* (general lecture) delivered by R' Essas and others was held there for the most advanced students. Her small apartment near the Voykovskaya Station of Moscow's subway ultimately heard more words of *Torah* spoken, than any other in the city. "*Dos iz mein gantz leiben*," ("This is my entire life") she once told a visitor from Israel who delivered a *shiur* in her home.

The young people got a taste of her indomitable spirit one evening, when their *shiur* was interrupted by a knock on the door. The Secret Police had found them! Panic ensued in the little apartment. The terrified participants scurried about but there was no place to hide. The little woman - the "Bubba" - however, never panicked. Her small frame took up position in front of the doorway, a bulwark protecting her loved ones, a fierce lioness protecting her young. She opened the door and announced to the men standing on the other side, "I went through Hitler's camps. Fascists killed my entire family. These people are my only grandchildren. Hitler couldn't kill me and you won't kill me either."

In the face of such determined opposition, and perhaps with the memory of their own Babushkas in their minds, the police shamefacedly turned away, to wait for their quarry downstairs, where it was "safer."

That was all the Jewish men and women huddling in the apartment needed. Used to police ways, the participants simply climbed up to the roof, found a small crawl space, and made their careful way to the next entrance. Hardly glancing at the ominous black Volga sedan parked in front of Frieda's apartment house, they nonchalantly walked home, unspoken mixed feelings of triumph, anxiety, and gratitude in their hearts. Such was the movement's "Bubba."

משל' למה הדבר דומה

לכן אתה וכל עדתך הנועדים על ה' ואהרן מה הוא כי תלינו עליו וגו' (טז-יא)

משל': A Yemenite couple once asked **R' Shlomo Zalman Auerbach ZT"L** to officiate as *Mesader Kiddushin* at their wedding. Minutes before they were about to start the *chupah*, someone informed the *Rav* that one of the men chosen to be an עד קידושין - a witness to the wedding, was an adherent of a certain group known as "Dardaim" - heretics who did not believe in the *Zohar* or *Kabbalah*.

R' Shlomo Zalman was in a quandary. On the one hand, the *chupah* was standing, the *choson* and *kallah* were about to make their entrance and the wedding must go on. On the

other hand, this man is unfit to be a witness - פסול לעדות!

A lover and pursuer of peace, R' Shlomo Zalman came up with a unique resolution that only someone of his stature could facilitate. He went over the man and said, "I have a favor to request of you. All my life, I've always wanted to be an עד קידושין but what can I do when people ask me to be *Mesader Kiddushin*. Would you mind, if I was the witness and you could do the officiating?"

At first the man was hesitant, but at the persistent urging of R' Shlomo Zalman, it all worked out just perfect!

ויקהלון על משה ועל אהרן ואמרו עליהם רב לכם כי כל העדה כולם קדושים ובעתכם ה' וכו' (טז-ג)

In *Tehillim*, *Dovid Hamelech* writes: "ויקנאו למשה במחנה: "*They were (also) jealous of Moshe in the camp, and of Aharon, the holy one of Hashem.*" The holy **Ropshitzer Rebbe, R' Naftali Tzvi Hurvitz ZT"L** elaborates on this *posuk* to explain that this is the way of all those who initiate controversy and incite rebellion. Whatever the righteous may do, fault will be found. If a *Torah* scholar or a pious *Tzaddik* will withdraw from the world and devote all his time to study and Divine service, it will be said that the world derives no benefit from him. On the other hand, if he takes an active part in communal life and speaks his mind on issues affecting the community, he will be summarily attacked for meddling in politics instead of sticking to his *Gemara*!

"*They were also jealous of Moshe in the camp.*" Moshe spent all his time studying within his tent, which had been pitched outside the camp. As a result, Korach and his company criticized him for not being within the camp and taking an interest in issues of public concern. "*And of Aharon, the holy one of Hashem.*" *Aharon Hakohen* was the one who mingled with people, made peace among them and took an active interest in everyone around him. But Korach and his company protested that Aharon, who was "sanctified to G-d," had no business meddling in communal affairs and should remain secluded in the house of study.

It has been this way throughout history. When pious Jews refrain from active participation in communal affairs, they are criticized for keeping aloof from the rest of the community. But as soon as they begin to assume an active role in the community, the others shout: "What business do you have in politics? Go back to the *Beis Medrash*!" Such is the way of Dasan and Aviram and their ilk.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ביקוש

The *Torah* informs us that *Moshe Rabbeinu* came into the *Ohel Moed* and saw that the "*Mateh Aharon*" - the staff of Aharon, was different than the staffs of all the other *nesi'im*. The fact that the staff of Aharon, from *Shevet Levi*, had sprouted flowers and fruit was proof that this *shevet* is the undisputable chosen tribe of *Hashem*.

But what Moshe saw was more than just a proof. He saw an open miracle which revealed a vital message for us all.

Normally, when a fruit grows, it is a two-part stage: The flower-bud blossoms and falls off, and the fruit sprouts forth. On the staff of Aharon, however, the flower and the fruit remained together. Says, **R' Simcha Hakohen Sheps ZT"L**, the flower-buds on the staff of Aharon allude to the *Torah*, which is referred to as "עץ חיים" - "*Tree of Life*." Unlike other intellectual pursuits where the many equations and steps in each process serve the purpose of determining the final answer, in the case of *Torah* learning, every bit of *Torah* study is an end unto itself. Each question, answer, proof and contradiction is, in itself, *Torah* study and pure unadulterated *Avodas Hashem*. Thus, regarding *Torah* study, the "bud" - the process of study - is equally as important as the "ripened fruit" - the final conclusion (מסקנה) - which is a lesson for all eternity.

R' Meir Premishlan ZT"L comments on the verse, (ד"ה א-ג) "ישמח לב מבקשי ה" - "*Those who seek Hashem have a happy heart*," that only with *Torah* does the *simcha* come from the "ביקוש" - the seeker. May the fruits of our labor and the flowering of our *avodah* bring about the true *simcha* that comes only through *Torah* and *Avodas Hashem*.

TORAH GEMS

ויקה אהרן כאשר דבר משה וירץ אל תוך הקהל ודנה החל הגנף בענם וידן את הקטרת וכו' (ח-יב)

When *Hashem* warned Moshe about the impending plague that was to devastate *Klal Yisroel*, he used the term, "הבדלו" which means to separate, as opposed to "הרמו" which has the same meaning and was employed earlier. Likewise, throughout the *parsha* we find the camp of Israel described as "עדה" (assembly), whereas during the plague, the *posuk* states that Aharon ran to the "קהל" (congregation).

The **Mahari"l Diskin ZT"L** gives a brilliant, if allegorical, explanation. The word "הרמו" is derived from the word "תרומה" which refers to the priestly gifts that are separated and presented to a *kohen*. There are three levels to giving *Terumah*: One may give a sixtieth of his fruit; he also may give a fiftieth. However, the most generous gift - known as "בעץ יפה" - is when one gives one-fortieth away.

Hashem was enraged at the sinfulness of the People. Even after Korach and his cohorts were destroyed in miraculous fashion, the nation still found what to complain about. *Hashem* decided to take a "*Terumah*" - a generous portion of the people to be killed as punishment for the sins of the people. In *Parshas Bamidbar*, the census counted 603,550 members of *Klal Yisroel*. One-fortieth of that would number 15,088 people who were slated for death in the plague. However, here, our *posuk* only lists 14,700, plus the 253 souls (250 from *Shevet Reuven*, Korach, Dasan and Aviram) who died, "*because of the affair of Korach.*" That leaves a shortfall of 135 - the difference between 15,088 and 14,953. But here, says the Mahari"l, is where find a reference in the *posuk*: "*And Aharon ran into the midst of the קהל (congregation).*" The word "קהל" contains the value of 135, to signify that although the full "*Terumah*" was to be taken, Aharon still managed to rescue 135 souls by waving the *Ketores*.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

והנה פרח משה אהרן לבית לוי ויצא פרח ויציץ ויגמל שקדים וגו' (ח-כג)