

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

*** פלג המנחה עש"ק - 6:57**

הדלקת נרות לשבת - 8:13

זמן קריאת שמע/המ"א - 8:41

זמן קריאת שמע/הגר"א - 9:17

סוף זמן תפילה/להגר"א - 10:32

שקיעת החמה שבת קודש - 8:30

מוצש"ק צאת הכוכבים - 9:20

צאה"כ / לרבעו תם - 9:42

י"מ שמדליקמוקים אין לאודר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

תורה תבלין

A Torah Taolin Publication

34 Mariner Way Monsey NY 10952

NOW AVAILABLE ONLINE AT

WWW.TORAHYAVLIN.ORG

TO VIEW ARCHIVES, STORIES, ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS EMAIL WEEKLY

שבת קודש פרשת קרח – ג' תמוז תשע"ו

Shabbos Parshas Korach - July 9, 2016

טיב התבלין

פרק ד' דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

וידבר אל קרח ואל כל עדתו לאמר בקר וידע ה' את אשר לו ... ואת אשר יבחר בו יקריב אליו (ו-ה) - סוף מעשה במחשבה תחילה פ"ש: בקר ויודע וגו' - עתה עת שכרות הוא לנו ולא נכון להראות לפניו, והוא היה מתכוין לדחותם שמא יחזרו בהם. כשמעיינים בכל עיני המחלוקת שנתעורר כאן על משה ע"י קרח יכולים להבין מכאן כמה וכמה עצות ותחבולות נגד היצר, ולעת עתה ברוצניו לדבר אודות פרט זה שביקש משה לדחות את קרח ועדתו ליום המחרת, ומדי העבודה שעלינו להפיק מזה, דהנה, כלל גדול רואים אנו בכל נסיון שהיצר מעמיד עלינו, שנמא שמתעורר הנסיון אין היצר מרפה אפילו דקות, ומפתה לנו להזדון מאדור לליך בעצתו, מבלי לשהות אפילו כמה דקות, ועלינו להתבונן מהו הסיבה לכך, וכי מה איכפת לו ליצר שנמתין כמה דקות קודם שיתפתה לו, אך התשובה לזה פשוט הוא בתכלית הפשיטות, זה היצר יודע הוא כי אין ממשות בכל פיתוייו, והם בבחינת שקר' אשר אין להם רגלים, ויודע שאם יתן לאדם שהות קצת להתבונן מה הוא עושה בזה שהוא מתפתה לעצת היצר, כי אז יבין האדם מיד שכל הפיתוי אינו כי אם הבל ודעת רוח, ומדי יסוג אחר מרצונו העז, וממילא יאבד היצר את כל שללו.

ויכולים אנו לראות ענין זה גם בפרשה הקודמת, בשעה שהמרגלים הוציאו דיבת הארץ, ולא הבו לשמוע כלל את דברי כלב ויהושע, וכשהללו אמרו את בריהם רצו כל העם לרוגם אותם באבנים, והיינו לרונם בסקילה פשוטו כמשמעו, וכל זה על אף שלא מצאו להם שום דופי בהם, בכל זאת כשלחה היצר בעד בעצמותיהם רצו הניחף ומיד להדגם נפש ר"ל, ובסוף הפרשה מובא שם ענין של המקושע עצים, אז באותה שעה שראו אותו החרו בו שמתחייב הוא על ידי זה במיתתו, ואכן נתחייב בכך, ואעפ"כ הניחודו במשמר ולא מיהרו בעצמם לקבוע עונשו, כי הברל יש בין דבר הבא מצד היצר שאז אין הוא נתון דרור למחשבת האדם כדי שיתבונן קמעה קודם עשיית מעשיו לבין שאר הדברים שאז מחשבת האדם פנויה לחשוב מחשבות האין לכלכל מעשיו.

וזה הדבר ידע משה, וכאשר ראה אין שלהב היצר בועד מאוד בקרבם של קרח ועדתו, רצה להפרישם מלהת מחלוקת, ואמר להם שלעת עתה אין הזמן מוכשר לכך, וקיווה שמאודר שיעצרכו להמתין, הרי בהכרח יהיה להם זמן להתבונן במה הם עוסקים, ועד כמה תמורים מעשיהם, ולמדת שוב לא תהיה רושם מלהב היצר שבער בהם, אך היצר מצא גם לה פתרון ולא הניחם להתפוד לביתם, כי אז יתכן שעצת משה היה מועיל להם, אלא כנסם תחת כפיפה אחת ומשך כל אותה לילה דברו ועוררו בינם לבין עצמם את תאות המחלוקת, וכיון שכן בבואם למחר מיהר כ"א להקטיד קטורת מבלי להתבונן כמה הם סיכוייו שאכן הוא זה שיבחר להיות כהן גדול, ונגרם מהו מה שנגרם. הוא הדבר שעלינו ללמוד מכאן, את נחיצות ענין המתניות, וביטול מדרת הפזיונות, כי קודם כל מעשה מוטל על האדם להתבונן מהו הצעד שהולך הוא כעת לעשות, וכשיהיה כלל זה מושרש בתוך עמקי נפשו, שוב לא יבוא לידי נפילה, כי אם אם היצר יפתה אותו בירוח שטות' יאמר לו כי ככל הוא בירי שאינו עושה דבר מבלי להימלך בעצמי, שוב לא תהיה תקומה להיצר המורה למלא אחר פיתוייו מתוך פזיונות הש"ת יעזור שיהיו מעשינו מתוך מתינות וישוב הדעת, ויתעורר על ידם נחת רוח לבוראינו.

Rashi tells us: “*Korach took himself off to one side to separate himself from the congregation.*” With the word “ויקח” the *Torah* is emphasizing Korach’s fatal error. Though he was a wise person, and according to all calculations, he

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (88) - "והיה מחניק קדוש" - **Preserving our Kedusha: Hugging Special Needs Children.**

Last week, we mentioned a case that generated a great response, as well as a request to quote sources in detail due to the relevance of the topic. It involves “Special Needs” children, and more specifically, those individuals who lovingly aid and assist these children. As mentioned, with regard to acts that bring “דרך תאוה” special-needs children are usually fully cognizant and aware, and as a result, a female teen-aged aide must be careful with boys nine-years-old and above, not to hug, kiss, etc. However, since it is clear that these children need special encouragement and motivation, some feel that a hug or affection from the helpers will go a long way in these childrens’ development and it is important to establish if *Halacha* permits it. The **Shevet Halevi** ⁽¹⁾ mentioned briefly last week, seems to address the issue and the following is a basic translation of his *teshuvah*. **Teshuva of R’ Shmuel Vosner zt”l.** This *teshuvah* is in response to a query regarding a fourteen-year-old special-needs step-son, if he may be kissed by his step-mother as certain doctors believe it will benefit the child’s development. **“It seems to me that it is prohibited, especially on an ongoing basis since hugging and kissing are real forms of closeness it is known that the desire for these things is more by special needs children it is against the Torah to think that activities that**

believed he was correct, in fact what he did was wrong in more ways than one. Yes, he spoke against Moshe’s leadership, but for a “פיקח” like Korach, he unwisely wished to take something on his own - and “*alein nemt men nisht.*”

הלכה למעשה

מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

arouse the Yetzer Hara will help in healing the child. Therefore, it seems to be prohibited according to Halacha.” Clarification. Even though this case pertains to a fourteen-year-old, there is no reason to believe that a nine-year-old should be any different. Also, the case involved a step-mother who is an (married woman), however, even an unmarried lady or girl has these restrictions, especially since they are also *Niddos*. **Conclusion of the Teshuva.** R’ Vosner finishes off as follows: **“There might be room to be lenient to caress him once in a while in a healing manner, but not in an ongoing way.”** I believe that this means that sometimes a child might get worked up, agitated or nervous, and needs to be calmed down with a healing or soothing touch, which might be permitted once in a while. **Additional Poskim.** A world-renowned *Posek* in Brooklyn, NY, and a person who often deals with these and similar issues, including organizations in related fields, is **Rabbi Dovid Cohen shlit’a, Rav** of Congregation *Gvul Ya’avetz*. This writer spoke to Rabbi Cohen and he was of the opinion that all sorts of the above activities are prohibited even for special-needs children. This is also the opinion of **Rabbi Tzvi Veber shlit’a** (*Posek* of *N’vei Yaakov*), as quoted in Guidelines-Yichud ⁽²⁾. See also the words of **R’ Yaakov Kaminetzky zt”l** ⁽³⁾ who does not directly discuss this case, but there may be room to infer from his words that it is prohibited.

הוא היה אומר ...

R’ Chanoach Henach of Aleksander zt”l (quoted in *Vedibarta Bam*) would say:

Why does the *posuk* use the expression 'נסו לקולם' which literally means ‘*they fled to their sounds*’? It should have said ‘*fled from their sounds*’? When *Yitzchok Avinu* blessed his son, Yaakov, he said, 'הקול קול יעקב והידים ידי עשו'. According to the *Gemara* (נ"י), Yitzchok was referring to Yaakov’s power which is in the voice that prays, while Esav’s power is in his murderous hands. Whenever a prayer is effective, a descendant of Yaakov must have been present, and whenever an army is victorious, Esav’s descendants must have contributed. Upon seeing what was happening to Korach, the people were afraid that the earth would swallow them, too. Thus, 'נסו לקולם' - ‘*they ran to their voices*’ - the voice of Yaakov - davening to *Hashem* to be spared such a fate.”

Chacham Rabbeinu Moshe Cordovero zt”l (Pardes Rimonim) would say:

In Kabbalistic terms, the *Kohanim* are the quality of חסד (kindness) whereas the *Leviim* are the quality of דין (strict justice). The purpose of the *Leviim* is 'לשרת' to serve and assist the *Kohanim*, as a means of combining the *chessed* and limiting the *din*. When Korach, who was a *Levi*, rebelled and wished to recreate the purpose of the *Leviim*, he allowed the *din* to become overpowering. Thus, 'הבדלו' - he needed to be separated and swallowed into the earth.”

A Wise Man would say:

“Emotion will not drive you crazy. What will drive you crazy is the fear of emotion.”

כירא עולם בקיון השלם זה הבגין *** ענני הגפן ענני הגפן דבר נאח ומתקבל
 מazel Tov to P.D. & Gitty Katz and Adam & Chavie Mirzoeff on the
 Mazlef and upcoming Chasuna of their children, Zevi and Talia.
 יה"ד שיוכו לבנות בית נאמן בישראל מתוך אהבה ואהבה ושלום ורעות לשלם ולתפארת אכ"י"ר

Mazel Tov to Yitzzy Hirsch on his Bar Mitzvah and to the entire Hirsch/Bergfamily. May he bring much nachas to his family always

מעשה אבות סימן לבנים

ויהר למשה מאד ויאמר אל תפן אל מנחתם לא חמור אחד מהם נשאתי ולא חרעתי את אחד מהם וגו' (פז-טז)

The *Torah* describes in vivid detail how Moshe reacted to the inflammatory words of Korach followed by Dasan and Aviram, and their pathetic attempt to usurp power and rebel against the word of *Hashem*. “*Moshe was exceedingly angry, and he said to Hashem, ‘Do not accept their offering. I have not taken a donkey from a single one of them, and I have not harmed a single one of them.’*” Rashi explains that the words “ויהר למשה” do not mean that he was angry, but that he was very distressed at the current state of affairs. **R’ Reuven Margolis zt”l (Sdei Margolis)** emphasizes that *Moshe Rabbeinu* was a “מושלם” - a complete and wholesome individual, whose righteousness and G-dliness was evident in everything he did, and thus, when a situation arose that would normally cause another person to become enraged, Moshe would never allow himself to fall to this level. Instead, he became “distressed” - that another Jew could stoop to such nonsense.

It was said about the great **Slonimer Rebbe, R’ Sholom Noach Barzovsky zt”l**, author of “**Nesivos Sholom**,” that he devoted his entire life to his *yeshivah*, his *talmidim* and his *chassidim*. “However,” he was always careful to add, “although I give everything of myself, there is one thing that I will never sacrifice - and that is my *middos*. It is better that the *yeshivah* would be ravaged and decimated, as long as the ‘*Bein Adam Lachaveiro*’ is not affected!”

The *Nesivos Sholom* did not just live this mentality for himself; he imparted a love of every fellow Jew to each and every *talmid*, *chasid* and petitioner who came to see him. He would encourage his *chassidim* to look out for the welfare of other *yidden* and always give them the benefit of the doubt, in every situation. On one occasion, a *Slonimer chasid* came to the *Rebbe* to inform him of his upcoming daughter’s wedding. “*Rebbe*,” said the man, “in honor of the *chasuna*, I feel I should be *mekabel* (accept) a good deed upon myself on the day of the wedding. I am thinking that I should fast all day.”

R’ Sholom Noach patiently took his *chasid’s* hand and said, “Why must you fast? It will weaken you and not allow you to enjoy this special day. You may even become ill as a result. No, if you want to be *mekabel* something upon yourself, do this: work on the *middah* of *bein adam lachaveiro*, and specifically on the day of the wedding, do not allow yourself to become upset at anyone who cannot or does not come to the wedding. This is a good *middah* to work on.”

The *Rebbe* smiled warmly at his *chasid* who immediately accepted upon himself this *kabbalah*. Unbeknownst to him, a few weeks before the wedding, a major global event took place. The Gulf War broke out with an extensive aerial bombing attack on January 17, 1991. The Gulf War, also known as Operation Desert Storm, was a campaign of coalition countries led by the United States, in response to Iraq’s invasion and annexation of neighboring Kuwait. While Israel did not take part in the war from a military standpoint, the country was bombarded with SCUD missiles from Iraq after Saddam Hussein followed through on threats to target Israel if coalition forces invaded Iraq. The damage caused by the 39 Iraqi Scud missiles that landed in Tel Aviv and Haifa was extensive. Approximately 3,300 apartments and other buildings were affected in the greater Tel Aviv area. Beyond the direct cost of damage to property, the Israeli economy was severely hurt by the inability of many Israelis to work or even venture outdoors under the emergency conditions. The economy functioned at no more than 75 percent of normal capacity during the war, resulting in a net loss to the country of \$3.2 billion.

Under these extreme circumstances, the wedding of the *Slonimer chasid’s* daughter took place. Of course, the wedding took place during the day, under the constant threat of attack, with air-raid sirens going off at any time of day and night. Not surprisingly, very few guests showed up to the wedding. Many of the family’s relatives didn’t even come, and although at first, the *chasid* was disappointed at his many friends, relatives and *Rabbanim* whom he expected to partake in his *simcha*, he clearly recalled the *kabbalah* he made at the behest of the *Nesivos Sholom* to not become agitated.

The *chasid* concluded, “In the days after the wedding, I received so many calls and excuses for why people did not come to the wedding. B”H, I wasn’t upset in the slightest. But in all honesty I must confess: fasting would have been ten times easier than keeping this *kabbalah*!”

משל למת הדבר דומה
ויקה קרה בן יצחק בן קהה בן לוי ודתן ואבירים בני אליאב ואין בן פלת בני ראובן וגו' (פז-ח)
משל: When he was a very young child, **R’ Nochum Twerski zt”l of Chernobyl** lost his mother. His father remarried but his step-mother had little time and patience for him and treated him harshly. On one occasion, young Nochum came home from *cheder* to eat lunch but no one was home. On the stove were fried eggs and the boy was quite famished. Knowing the size of the portion his step-mother would usually give him was not big, he took a somewhat smaller portion for himself and ate alone.

Suddenly, his step-mother came home while he was eating and became enraged. She walked over and slapped

the child. The boy was perplexed and in tears. “What have I done?” he asked. “You were not home and I took less than what you would normally have given me.”

She looked at him and said loudly, “*Alein nemt men nisht*.” (You do not take by yourself)

R’ Nochum recalled this story years later and said, “This episode taught me a lesson which remained with me throughout my entire life. Whenever I have a question regarding any issue, I go to the **Maggid of Mezeritch** for his wisdom and advice. Why? Because regardless of what, when and how I want it, ‘*Alein nemt men nisht*.’”

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

סודו נא מעל אחלי האנשים הרשעים החלה ואל תגעו בכל אשר להם פן תספיו בכל המצותם (פז-ב)
The *Mishna* in *Avos* describes a *machlokes* that is “לשם שמים” as that of Hillel and Shamai, while one that is not “לשם שמים” is like Korach and his followers. The famous question is asked: if the *Mishna* mentions Hillel and Shamai as the opposing principles, then shouldn’t it say Korach and Moshe as well? The answer is that as far as Korach and his followers were concerned, Moshe was non-existent. They were not seeking the truth; they were only interested in what pertained to them - who amongst them would become the leader. A *machlokes* that is “לשם שמים”, is where each side is willing to hear the other’s opinion and change accordingly in order to achieve the truth, like בית שמאי and בית הלל, who were not two “teams” trying to defeat one another, but rather two *Tzadikim* who listened to each other and even changed their own opinions if they felt the other was more correct. On the other hand, a *machlokes* “שלא לשם שמים” is where no one is interested in any other opinion but their own - even when they know they are wrong. Korach demonstrates this, even when he knew that “משה אמת ותורתו אמת”.

By every *chasuna*, we give a *beracha* to the *chosson* and *kallah* that their *zivug* should be “עולה **יפה**”. My *machshava* here is that we can learn a lesson from the first Rashi in *Parshas Korach*, when he says: “**יפה** נדרשת” - “*This parsha is expounded well*.” Just as we learn a beautiful lesson on how to value the opinion of another, it is so important in a marriage to always listen to the opinion of the other spouse first and seek the truth, even if it means disregarding your own opinion.

R’ Shlomo Zalman Auerbach zt”l always said that the key to a good marriage is that even when you disagree, you should not be disagreeable! Furthermore, the amount of *posukim* in this *parsha* is 95 - the *gematria* of “**יפה**” further reminding us of the very important concept of *shalom bayis* and avoiding *machlokes*! The **Satmar Rebbe zt”l** adds that the 95th *mitzvah* in the *Torah* is “ועשו לי מקדש ומקדש שמיים” the *mitzvah* to build a *shechina* will be happy to reside.

DRUSH V’CHIDDUSH

ואני הנה לקחתי את אחיכם הלויים מתוך בני ישראל ... (ח-ז)

The *Torah* says that Moshe was commanded to take the *Leviim* from among the children of Israel and purify them. He would have a razor pass over their entire flesh, removing their hair. Afterwards, all the Jewish people were to place their hands on top of the *Leviim*, as a person would place his hands on top of an animal before it is sacrificed (סמיכה). Aharon would then raise each Levi by his hands and feet, waving them as a priest would raise and wave a sacrifice.

In a sense, the *Leviim* were “human sacrifices.” *Hashem* accepted this *korban* - not to be brought on the altar - but rather, this “sacrifice” was to be given to the *kohanim* as assistance in performing the service in the *Mishkan*. But why?

R’ Simcha Bunim Berger shlit’a explains that since the first-born of the Jewish people sinned with the Golden Calf,

they became disqualified from future service. The *Leviim* were now chosen in place of the בכורים - first-born sons, in order to atone for their sin. This was from the perspective of the Jewish people. However, there was also a major benefit from the perspective of the *Leviim*. What was that benefit?

This whole procedure might have made the *Leviim* feel as if they were being treated more like objects than human beings. Indeed, the *Medrash* explains that following this process, Korach was seen on the street, with a totally shaved head, beard, and entire body. The *Medrash* says that he was humiliated. His ego could not allow himself to be treated this way. In reality, this was the ultimate test of self-sacrifice. In order for the *Leviim* to truly represent the Jewish people, they had to be pure, and that purity came from WILLING to be like a *korban*. For that, they had to sacrifice their ego. For Korach who was unable to be humble this was his downfall.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF **שקלים**

דרגת יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

כי כל העדה כלם קדושים ובתוכם ה' ומדוע תתנשאו על קהל ה' (פז-ג)

Let’s understand. What was Korach’s point? He told *Moshe Rabbeinu*, “*The whole nation is holy, why do you think you are better than everyone else?*” Korach had, what we would call today, an “attitude.” I am equal to you - we are the same! All Jews are special. Everyone in our *kehilla* is G-d fearing and keeps *halacha*! We don’t need a *Rav* or anyone else to tell us what to do! We know how to learn and can look up a *shaila* in the *Mishna Berura* as good as anyone else! This is an “attitude” that truly buries those that have it - as we see literally in Korach’s case. People want EVERYONE to be exactly the same, to be treated equally. And yet, we know that the word for “ציבור” which means an entire group of people is comprised of three core letters: “צ” “ב” “ר”. Some people are “צדיקים”, some are “בנינים” and still others are “רשעים”. In every community there are the great and righteous people who are the leaders, the regular people who are followers, and the wicked people who are the troublemakers! Even the רשעים are necessary, as we learn from the **Sefer Terumas Hakri**, that just as the קטרת (spices) were made up of various spices, and one of them was the חלבנה, an extremely bitter spice, obviously it was important. The *ketores* would not be complete without it. In fact, the powerful smell of the חלבנה actually enhanced and strengthened the other spices!

Thus, we see that every single member of the ציבור is important - and yet each person has a different mission. No two people are alike and there is something to be gained from everyone, even the *rasha*. Sometimes an evil action can spur an entire *kehilla* to improve or inspire the people to stand up for what is right. But what Korach failed to realize is that although everyone is important and holy - not everyone is EQUAL! We need leaders, we need *askanim*, we need followers and we even need wicked people! Who knows if Korach’s fate might have been different had he heeded this important message? Shouldn’t we?

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Israel with zero overhead