

- "חכמת אשה בנתה ביתה" (משלי יד-א): *Chazal* tell us: **נמשל** – “*The wisdom of a woman is what establishes her household.*” This is derived from the action of the wife of On ben Peles, who recognized the sinister plot of Korach

and determined to save her husband from an ignominious fate. She uncovered her hair so that no man would enter her tent to include her husband in the plan. A woman’s intuitive foresight goes a long way toward protecting her family.

הכלכה למעשה מאת מו"ה גרוד הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (27)

Saying a Beracha in a Pure Setting (cont). Let us continue discussing practical applications of the prohibition of saying holy texts in view of ladies that are not properly dressed. **Ata Wedding Rabbonim** who officiate at a wedding, including those who are called up to recite any of the *berachos* under the *chupa*, often find themselves in an awkward situation. Female relatives - or even the *Kallah* herself - might wear a sleeveless gown or a low neckline. Those reciting *berachos* should try to position themselves in a way that the undesirable view is to their side. If this is not practical, he can lower his head and look down into a *siddur*, thus blocking his field of vision (1). It would seem that this restriction does not apply to the one reading the *Kesuba* because even though many *halachos* are mentioned in the *Kesuba*, in reality it is no more than a monetary document.

There are *Rabbonim* who will not accept the honor of officiating at a wedding until they talk to the *Choson* and *Kallah* about ensuring that all are dressed in a befitting manner. Even those who are not yet observant can understand the holiness of the ceremony and oblige. (One of the great *Talmidei Chachamim* recently issued a heart-rending plea (2) calling our attention to an unexplainable “custom” at weddings. For some reason, even families that make sure not to wear tight-fitting provocative garments, dress the *kallah* in a tight gown which can be seen by everybody at, or right after, the *chupa*!)

הוא היה אומר ...

R’ Shlomo Zalman Auerbach ZT”L would say:

“The famous *mishna* in *Pirkei Avos* (ה-כ) states: ‘What is a dispute that is for the sake of Heaven? The halachic disagreements in the Talmud between Hillel and Shammai. What is a dispute that is not for the sake of Heaven? The dispute of Korach and his cohorts.’ A dispute that is for the sake of Heaven, has the potential to ultimately increase unity. Specifically through this argument, each participant’s attachment to the *Torah* is revealed and is strengthened. And that attachment forges a common bond between the disputants, thus leaving them as closer friends.”

The Viznitzer Rebbe, R’ Chaim Yehuda Meir Hager ZT”L (Zecher Chaim) would say:

“‘What led Korach to rebel? The laws of Parah Adumah.’ (Medrash) Korach reasoned: ‘I know that *machlokes* can defile a person, but isn’t it worth becoming temporarily defiled in order to bring about the pure results which I seek?’ Why was Korach wrong? Because one can never guarantee that the impurity of *machlokes* will be only temporary. As *Chazal* teach: ‘*Machlokes is like an overflowing canal; once the ditch is breached, the opening gets wider and wider.*’”

A Wise Man would say:

“It is amazing what you can accomplish if you do not care who gets the credit.”

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שבת קודש פרשת קרח - פרק ד' דאבות Shabbos Parshas Korach - Fourth Perek

ה' תמוז תשס"ט - June 27, 2009

* פלג המנוחה בערב שבת בשעה 6:58 - מי שמדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בוא כלה")

טיב התבלין הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

בקר וידוע ה' את אשר לו ואת הקדוש והקריב אליו וכו' (טז-ה) – צריכים להיזהר שלא לעשות מעשים מחמת חמימות
וכמו שמספרים על הגה"ק הגר"י הרב מבריסק זצוק"ל, כשדיבר עם בניו לפני מותו על כל מיני הנהגות חייו, ואמר שעל הדברים שהוא לא עשה בעולם, דהיינו שהתאפק מלעשותם אף פעם עוד לא התחרט, ואם היה דבר שהתחרט, היה זה רק על מה שכן עשה. ואף שהיה מנהיג הדור שניהג בחייו את עם ישראל, פעמים שהתחרט על מה שעשה, אבל על כל דבר שלא רצה לעשות ולא עשה, מזה לא התחרט אף פעם.
וזה שניסה משה לעשות כאן, שחשב שאם יעבור עליהם לפחות לילה אחד, אולי יחשבו עוד פעם, ויגיעו למסקנה שלא כדאי הדבר הזה, ואף ש כאן לא הועיל הדבר, מ"מ הוראה גדולה לדורות, לדעת איך צריכים להתנהג, שלא כדאי למחר בשום דבר, וצריכים לעשות בסבלנות, ובזדאני לא מתוך חמימות ומהירות. כי חלק מעצת היצר בעולם הוא, לקחת דבר קטן ולנפחו ולעשותו לדבר גדול, ובזה מנסה את האדם שיכשל בדבר, ואם יכשל כבר יהיה לו קשה אחר כך להתנער מזה, שאחרי שאדם כבר נכשל, קשה לו למשוך את הדבר בחזרה, כאילו לא היה כאן כלום, ולכן דבר ראשון צריך האדם לעשות, להתאפק קצת ולא למחר, ואחר כך אם באמת נחוץ לו הדבר שיעשה מה שצריך, יעשהו למחרתו בישוב הדעת.

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

בקר וידוע ה' את אשר לו ואת הקדוש והקריב אליו וכו' (טז-ה) – טוב אחרית דבר מראשיתו
בפסוק "אם מחוט וגו'" (ע' חולץ פ"ט). ראשונה], היא ג"כ שקולה כנגד כל המצוות (ע' נדרים כ"ה), ושבת שהיא ראשונה למצוות ל"ת ששמו בני ישראל [שהרי שמרו אותה כבר במצרים (שמות רבה א' כ"ח)], היא שקולה כנגד כל המצוות (ע' ירושלמי ברכות א' ה'), ולכן בברכה ראשונה של תפילת שמונה עשרה נזכרים י"ח שבחים כנגד י"ח הברכות, מפני שהיא שקולה כנגד כל התפלה".
ולכן עליו להתחזק בעבודת ה' בתחילת היום, שבכך המשך היום ג"כ יהיה עם התרוממות רוחנית. וזה כוונת הפסוק, "מראשית עריותיכם תתנו לה' תרומה וגו'" (במדבר ט"ו כ"א), היינו שאת תחילת היום שבה אנו קמים ממוטותי-עריסותינו (ע' **מאור ושמש' ואגרא דכלא'** שהם מפרשים כך) עליו לרומם ע"ז עבודת ה'.
ולפי זה יש לפרש כוונת המילים, "**בקר** וידוע ה' את אשר לו וגו", והיינו שאם האדם יקדיש לה' את הבוקר-ראשית היום', יזכה להיות שייך לה'-מרומם' כל היום, כיון שהראשית משפיע על כל ההמשך.

מאוצרותיו של המגיד
[תיב: טוב אחרית דבר מראשיתו] (קהלת ז', ח'), והכוונה "כשהוא טוב מראשיתו" (מדרש רבה קהלת ז' ט"ו). והיינו כפי ההשקעה בראשיתו של הדבר, כן תהיה הצלחתו וטובתו באחריתו. וזה משום שבראשית הדבר כלול כל מה שיוצא ממנו בהמשך, וכ"כ בספר **משנת חכמים**: "ההתחלה היא יותר מחצי הדבר, לפי שהוא עיקרו ושורשו של הדבר, ולכן 'כל התחלות קשות' לפי הטבע, כיון שבהתחלת הדבר כלול כל הדבר".
וכן כתב **הגר"א (אבני אליהו)**, תפילת שלש רגלים, ד"ה [ברך]: "כיון שכל התחלת דבר הוא יותר מהחצי של הדבר, והיא כוללת כל חלקיה, לכן היא שקולה כנגד כל הדבר. ולכן מצוה שמשה רבנו שהיה הראשון מישראל לקבל את התורה, היה שקול כנגד כל ישראל (ע' רש"י [שמות י"ח א'], וילקוט שמעוני [רמז רמ"א, ד"ה תניא]), וכן מצוה שמצות מילה שהיא ראשונה למצוות שנעשים בגוף האדם [היינו שזו המצוה הראשונה שנצטוו בה אברהם], היא שקולה כנגד כל המצוות (ע' נדרים ל"ב), וציצית שהיא ראשונה למצוות המעשיות [היינו שנרמזה לאברהם אבינו

מעשה אבות ... סימן לבנים

ותבקע האדמה אשר תחתיהם. ותפתח הארץ את פיה ותבלע אתם ואת בתיהם וכו' (טז-לא, לב)

In 1830, at the age of 65, the *tzaddik*, **R' Avrohom Dov Auerbach ZT"l** moved from his hometown of Avritch, in the Ukraine, and settled in the holy city of Tzefas. He was one of the foremost disciples of the great **R' Levi Yitzchok of Berditchev ZT"l**, as well as a *chasid* of the Rebbes of Chernobyl. He wrote a famous *sefer* called “Bas Ayin,” but he refused to allow it to be printed until he could “expose” it to the air of the Holy Land and refine it there. When he arrived in Tzefas, he quickly became established as the leader of the city’s burgeoning chassidic community.

What R' Avrohom Dov is most famous for, though, is how he saved his people during the earthquake of 1837.

The day, 24 Teves, 5597 (1837), was coming to a close like any other winter day. With sunset arriving early in the afternoon, the Jewish residents of Tzefas closed their shops and returned from the fields. Mothers called their children home for supper. Scholars left the *Batei Medrash* and joined the laymen as they hurried to daven the *Mincha* service in the various synagogues of the city.

As the sun was dipping behind the mountain range of Meron, the earth suddenly shook violently. The thick stone and mortar walls of the homes and synagogues of Tzefas twisted like soft rubber and were jerked loose from their foundations. Heavy roof beams split and collapsed on top of innocent mothers, fathers and children. Majestic arched ceilings became unmarked grave stones for an untold number of people.

“The earthquake,” an eyewitness later recounted, “was not like people imagine it to be - a simple splitting of the earth. It was a rippling of the ground like the sharp twitching of a horse’s skin.”

“The ground was jarred under our feet,” wrote another survivor, and in a split second the city became a pile of rubble. The death toll was enormous. The avalanche of debris turned the city into a graveyard. Roads and walkways disappeared. Close to ninety percent of the population perished. More than two thousand Jews died, and many more were injured and crippled. It was a long dark night in the history of Tzefas.

All the synagogues of Tzefas collapsed in their entirety that night with one exception: On that fateful night, the *shul* of the Avritcher Rebbe was full of men saying the *Mincha/Maariv tefillos*. While the earth rocked, and it seemed that in seconds the *shul* would become their common burial pit, a tremendous panic set in, and the congregants began to bolt for the doorway at the far end. But a sudden shout from R' Avrohom Dov stopped them in their tracks.

“Come next to me,” he shouted above the din of falling debris. “Come to the *Aron* if you wish to be saved!” The *Rebbe* screamed in a powerful voice. Immediately, everyone rushed to the front of the *shul* and crowded around him. The *Rebbe* threw himself on the ground, praying and weeping. Congregants fell to the ground around him. The domed ceiling over their heads hovered in mid-air as the walls shook under the jolting spasm. In one swift moment, the back of the *shul*, the spot opposite the *bimah* where the people had stood seconds before, collapsed. Inexplicably, though, the arch over the front area of the *shul*, where the *Aron Hakodesh*, the *Amud*, and the prostrate figure of R' Avrohom Dov were, held up in formidable opposition to the destruction on the other side, shakily remaining intact.

The people looked up at the ceiling and held their breath. The arch looked like it could collapse at any moment - but it didn’t. Stunned, everyone gaped at the miracle. They had survived! The *tzaddik’s* prayers had been accepted by the heavenly court and their lives had been spared. It was the only *shul* in Tzefas which hadn’t crushed its congregants to death. Later, a plaque was hung above the entrance of the newly named *Bas Ayin Shul* as a memorial of the miracle.

משל' למה הדבר דומה

ואין בן פלת בני ראובן וגו' (טז-א)

משל: The *Rebbetzin* of **R' Isser Zalman Meltzer ZT"l** was once sitting with her husband, the *Rosh Yeshivah*, and she began telling over the following story to a relative.

“When I was sixteen years old, I was once traveling on the same train as the *tzaddik*, **R' Gershon Rosenbaum ZT"l**. When I realized who I was on the train with, I took the opportunity to approach the *Rov* and ask him for a blessing that I merit to marry a *Talmid Chacham* who will light up the world with his *Torah*.

“R' Gershon looked at me for a long moment and then I

sensed a hint of a laugh on his face. At first I thought he was making fun of me? Did he think that I was just dreaming of something that was totally unattainable?

“But then, R' Gershon stopped smiling, and looked serious. ‘My daughter,’ he said, ‘If this is what your heart truly desires and you will give your life for this ideal, then I bless you that it shall be the will of *Hashem*.’”

R' Isser Zalman interjected at this point. “What I find hard to believe about the *Rebbetzin’s* story is how can it be that the great *tzaddik’s* blessing was not fulfilled....?”

ויאמרו אליהם רב לכם כי כל העדה כלם קדושים ובתוכם ה' ומדוע תתנשא על קהל ה' וגו' (טז-א)

The most amazing aspect of the rebellion of Korach - more than the brazenness of his words, the audacity of his arguments, even the manner in which he, his wife and his henchmen sank into the ground and were swallowed up alive - is quite possibly the fact that Korach managed to convince some of the greatest leaders of our people to follow him and give credence to his insidious ideas! These were no small people we’re talking about. These were the Princes who stood higher up on the mountain and heard the Ten Commandments emanate directly from *Hashem* Himself; and yet these very same people were taken in by the malcontent argument of Korach and agreed to rebel against *Moshe Rabbeinu*. How? How is this possible?

When the **Satmar Rebbe, R' Yoel Teitelbaum ZT"l** visited *Yerushalayim* in the 1950’s, he set down his very clear policy of not accepting any money or favors from the Israeli government, even if the government asked nothing in return. R' Yoel would forcefully intone the words of *Shlomo Hamelech*: "הכסף יענה את הכל" (קהלת י"ט) - “*Money is the answer for everything*.” The idea of spreading wealth around without asking anything in return is for the purpose of attaining control over the minds and hearts of the recipients. Once a person accepts funds from a person or organization or even a government, he is now “bought” to a certain extent and in time, he will find himself beholden to the will - and worse - to the agenda of the donor.

Thus, Rashi tells us (סנהדרין נב): “*Once the people derived benefit from Korach’s money, he was able to convince them to become involved in his quarrel, and (ultimately) to rebel against Hashem*.” Korach was ingenious in that he understood that by spreading his money around, he would be able to control the will of its recipients.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

לונות

דרכה יתירה

המעט מכם כי הבריד אלקי ישראל אתכם מעדת ישראל להקריב אתכם אליו וכו' (טז-א)

Let’s travel back together a few thousand years in time and imagine that we are with the Jewish people in the desert. We find a man by the name of Korach, who happens to be *Moshe Rabbeinu’s* first cousin and a great *Talmid Chacham* in his own right; very wealthy and even possesses *ruach hakodesh*. Now this man stands up and begins to speak. His argument is that all Jews are great and holy people; why not give some power and position to others? We could almost hear him shouting, as the desert sand billows across the landscape: “Moshe, Aharon, have you not heard of democracy? A government for the people by the people? There are other great leaders among us. Don’t they deserve some leadership positions, too?”

Korach, with his long white beard flowing and his righteous indignation, seems to be making a logical request. Isn’t Korach’s claim, in fact, correct? But he was not correct and for his misguided rebellion he suffered a public, horrible and prolonged death. But why? Why was Korach termed a “*Rasha*” (wicked) and not a “champion of worthy causes”?

The answer is one word. KAVANA - intent. A person’s true intention is the underlying motive for his actions. Korach may have had a valid argument, he may have even presented himself as a pious *tzaddik* fighting on behalf of others; but in truth, Korach had one aim in mind throughout his entire revolt. HIMSELF! He was concerned about his own honor, his own glory, his own prestige. No matter how “worthy” his cause appeared - the underlying motive was rotten.

When we “stand up” for others, do we do it to help others - or are we just looking to help ourselves?? Hmmmm

TORAH GEMS

ויבא משה אל אהל העדת והנה פרח מטה אהרן לבית לוי ויצא פרח ויצץ ציץ ויגמל שקדים (ז-כג)

Hashem instructed *Moshe Rabbeinu* to collect twelve wooden rods, one from each Prince (נשיא) of his *shevet*, and place them inside the *Mishkan* overnight. In the morning, a miracle occurred and the rod of Aharon representing *Shevet Levi*, had “*put forth buds, bloomed blossoms and bore ripe almonds*.” This was to be a clear indication that *Hashem* had truly chosen *Aharon Hakohen* as His *Kohen Gadol*, thereby putting an end to any speculation or attempt by others to claim that position. The rod was left in the *Mishkan* as a reminder to all against future rebellion, and later - in the times of King Yoshiyahu - it was hidden away (נצח) together with other important and holy artifacts.

It is interesting to note that unlike a normal almond bud which first buds, then blossoms, then becomes a full blown almond, in the case of the rod of *Aharon Hakohen*, even after the almond ripened, the bud remained fully attached in its blossomed state. Whereas the bud should have turned into an almond, in this case, the bud grew with the almond and remained in this manner for all eternity. It was in this exact state, that the rod was hidden away in later years. What is the significance of this unusual miracle?

R' Simcha Hakohen Sheps ZT"l explains that the buds on the rod 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 almond” - the final conclusion (מסקנה) - which is a lesson for all eternity.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO