



Rabbi Reisman – Parshas Korach 5785

1 – Topic – A thought on the Parsha from the Ramban

As we prepare for Shabbos Parshas Korach and of course Rosh Chodesh Tammuz, the beginning of what is for most of us, so to speak, the summer season. The mindset that has a lot to do with the summer and with vacation, which of course is a time of both nisayon and opportunity. Nisayon and opportunity always go together, and that is exactly the time that we're entering. So let's talk a little first about Parshas Korach and then we could talk a little about nisyonos and opportunities.

In Parshas Korach, the pasuk says in 16:21 (הַבְּדִלְוּ, מִתּוֹךְ הָעֵדָה הַזֹּאת; וְאָכְלָה אֹתָם, כְּרִגְעַי). It says that Hakadosh Baruch Hu says to Moshe and Aharon, separate yourselves from the people and I will destroy them. And the response in 16:22, (הָאִישׁ אֶחָד יִחָטֵא, וְעַל כָּל-הָעֵדָה תִּקְצָרְךָ). Why? Only one person's sin, the Rishonim say that it is lav dafka one, however, it means yechidim sinned, so (עַל כָּל-הָעֵדָה תִּקְצָרְךָ), why is the Ribono shel Olam upset with (כָּל-) (הָעֵדָה)? So the kasha is, I don't understand, if only one person sinned, so what is the hava amina that the Ribono shel Olam should kill the whole (עֵדָה)? And if the whole (עֵדָה) sinned, so why (הָאִישׁ אֶחָד יִחָטֵא)? That's the Ramban's kasha.

The Ramban answers the following. Really only Korach sinned. However, Klal Yisrael stood around him and they heard what he was saying and they saw Korach and his people with machtos, they want to be kohanim. So all of them wanted to undo the deal of bechorim not being kohanim and the kedusha switching away. And they all wanted to do it. So really there was one person instigating and that was Korach, and the people were sympathetic to what he said. They understood what he said. So that's the nekuda of this idea. The nekuda of the idea is that Korach did an aveira. They all wanted to be like him. They saw the machtos and they saw the kehuna.

When I learned this, this Ramban bothered me. I had mentioned, I'm certain, other times here [\[1\]](#), a Steipler's letter, which is published in a sefer that's a sefer zikaron for his son-in-law, not important, but there's a Steipler's letter, it says that l'asid lavo people say that the kohanim will be replaced by the bechorim. And it can't be true because it says clearly in the pesukim of Yechezkel and elsewhere that when Mashiach comes, the Bnei Asaf [\[2\]](#) will be kohanim. The Bnei Asaf are kohanim, they're not bechorim. So what the velt says that l'asid lavo, the kohanim will be replaced by bechorim, is sheker muchlat. There's a pasuk in Yechezkel that the Bnei Asaf are going to do the avodah. Davar pele. The Steipler says no, because the kohanim are going to be kohanim. Aharon was a kohen and it has nothing to do with the chet ha'egel. Aharon was a kohen already in Chumash Shemos. Aharon HaKohen. The Levi'im became Levi'im because of the zechus of what happened at the egel. So it's the Levi'im that will be replaced by the bechorim l'asid lavo. Azoy shteit in this letter of the Steipler who's explaining the shita that the bechorim will go back to the avodah.

Here I am learning the Ramban. The Ramban says clearly that they saw them with machtos which is what the kohen does for his avodas haketores, and they were jealous. They all wanted to be, we are talking about the bechorim replacing the kohanim? Tzorech iyun! Like we say, yeshuas Hashem k'heref ayin. Why? Because later, so here the kohanim and bechorim switch places, okay.

Later, 16:31 (וְאֵשׁ יֵצְאָה, מֵאֵת יְרֵךְ) 16:35 (וַתִּבָּקַע הָאֲדָמָה), There were two destructions, the opening of the ground and the fire. And then Klal Yisrael says, 17:6 (אָתָּם הִמָּתָם, אֶת-עַם יְרֵךְ). They complained to Moshe and Aharon. Pele. Everyone asks. Pele. What's their taina? But the earth swallowed them up, a fire went out and killed those

who had the machtos. What's (אַתָּם הִמָּחֵם, אֶת-עַם יִרְנָר)? We go back to the Ramban. The Ramban says gevaldig. The Ramban says it's takeh true, the fire that came out (מֵאֵת יִרְנָר) shows that the kehuna is only to Aharon and his children. And the others who wanted to be kohanim were wrong. What's the taina? The taina was, still, we should undo the deal of bechorim being replaced by Levi'im. And the bechorim should get the avodah back as Levi'im. (אַתָּם הִמָּחֵם, אֶת-עַם יִרְנָר), why? Because Moshe gave them a nisayon with the ketores, which is kehuna. So the people taina'd, Moshe Rabbeinu, you tricked us. Of course, kohanim aren't instead of bechorim. It's Levi'im instead of bechorim. So when they did machtos, which is the avodah of the kohanim, so they were killed. But we still have tainos to the Levi'im instead of bechorim. That deal should be replaced. Azoi shteit in the Ramban. Ah, so there's a mekor for the Steipler. They realized that no, it doesn't work that bechorim are instead of kohanim. Bechorim are instead of Levi'im. And their taina was wrong anyway. But this chiluk that it says in kohanim and Levi'im, we now have a mekor in the Ramban. And that is the nekuda that I wanted to share with you b'shem ha'Ramban. It's the seder hadvarim of the psukim.

2 – Topic – A thought for the start of summer vacation season - Nisyonos and Opportunities

I would like to share with you a second thought. In 1933, Rav Schwab returned from Lita to Germany. He was born in Germany in 1908. At age 16, he traveled first to Telz and then to Mir. And for five years learned in the Litvishe yeshivos. And he came back to Germany. In '33 he got a shtelle in a small town in Germany as a rav. He was torn. As he writes himself, he was torn between the Torah im derech ertz chinuch of Germany and the kulo Torah chinuch of Lita. And what he did at that time, 1933, he was 25 years old, was to write letters to Gedolei Yisrael to ask them, was Rav Shamshon Refael Hirsch's shita of Torah im derech ertz meant to be b'dieved? That really kulo Torah is the correct approach, but there was a compromise because of the assimilation and the haskala going on in Germany? Or is it l'chatchila? We don't know how many gedolim he wrote it to.

We know Rav Elchonon responded. Rav Elchonon's letter to Rav Schwab is printed in the back of Kovetz Ha'aros in the drushim as siman yud aleph. We know Rav Boruch Ber wrote back to Rav Schwab, and his letter is printed in the back of Birchas Shmuel on Kiddushin, siman chaf zayin. There's a letter from the Rogatchover responding. And we have from Rav Wolbe that one of the letters was to Rav Yerucham, the Mir Mashgiach. And another one of the letters was to Rav Bloch, the Rosh Yeshiva in Telz.

He also wrote a letter to Rav Kook. Now we don't have Rav Kook's response, it could be Rav Kook did not respond, but we have the original letter of Rav Schwab which was found among the ksavim of Rav Kook. And this is published in the HaMa'ayan journal in the '60s, 1963, I believe. I think in the Otzar HaChochma, I believe it's number chaf ches. And we have Rav Schwab's letter there and a number of the responses.

Now this is not the setting to go through the entire response, but I'd like to share Rav Yerucham's response. Rav Yerucham did not, to our knowledge, write a letter back, but he gave vadim on the topic. And Rav Wolbe, his talmid, who wrote a kuntres Adam B'Yakar. Adam B'Yakar is a biography of his rebbe, Rav Yerucham. Rav Wolbe signs it (מֵאֵחָד שְׂאִינוּ רֹאִי לְהִיקָרָא תַלְמִידוֹ). And there, in I believe perek yud gimmel, the entire perek is devoted to Rav Yerucham's response.

The yesod of Rav Yerucham's response was the following yesod. He writes, there are two paths to Gan Eden, two paths to Olam Haba, and they're both equally valid paths. One path is the derech ha'tivi, the natural path. And one is the al tivi, is the more than natural path. They're two paths. The derech ha'tivi is Torah im derech ertz. We know there was a Shevet Zevulun and a Shevet Yissachar. We know there were Yidden in Eretz Yisrael that worked the land. It's a derech ha'tivi, a derech to go.

There's a derech me'al tivi, there's a higher path, a higher way to get there. The derech she'al tivi, to make it without a plan for parnassa, without a clear mahalach. That plan, that derech she'al tivi, is the path of kulo Torah. The path of people who want to be ochlei hamon and devote themselves to kulo Torah. And that path is only through Torah.

All mitzvos are tied to certain times. You daven certain times. You shake lulav certain times. If somebody goes with the derech ha'tivi, has to be kovea itim l'Torah. He has to learn at certain times. The al tivi derech is a person who's kulo masur l'Torah, who's daveik b'Torah. He's totally devoted to Torah, he's not tied to any time or any place or any zman. And that derech is a derech of kulo Torah.

This yesod comes from the Meshech Chochma in Parshas Vayechi, towards the end of Vayechi I believe. Where the Meshech Chochma writes about the mahalach of kulo Torah as opposed to, he doesn't call it Torah im derech eretz, the other mahalach.

So these are two paths. Now they're not necessarily mutually exclusive. I mean to say, is even if somebody is not a kulo Torah person, he's a Torah im derech eretz person, there's an ability to be noteh towards the al tivi, the above tivi mahalach. There's an ability to go above it.

What it says in the Meshech Chochma is that (ימין) is the derech of Torah and (שמאל) is the derech of Torah im derech eretz. (וְהַמִּינִים לְהֵם חֻמָּה, מִימִינִם וּמִשְׁמָאלָם). It says it in both ways. The Meshech Chochma is dibur hamaschil u'b'Zohar ha'Kadosh, he quotes a Zohar. Tehillim 118:16 (לֹא-אָמַרְתָּ) 118:17 (עֲשֵׂה תִיל) (ימין וְרֶגֶל, עֲשֵׂה תִיל). Darshins the smichus. That when Hashem goes with yemin Hashem with kulo Torah, lo amus. He's l'ma'ala min olam hazeh.

I don't believe that those who are l'ma'ala min olam hazeh need my shiur on the parsha. My chaverim are like me, they are in the weakness of a derech hativi. But im kol zeh we need to be inspired by a derech she'al tivi, a derech of dveykus to Torah.

In Eretz Yisrael the Kollel men today are suffering financially and gedolei yisrael came here to try to help for those who are, they're really are derech she'al tivi, an unexplainable path to make it in olam hazeh and to do it in a way that's kulo Torah. We need to be inspired by them. We need to take a vacation time, a time we're off, and make it a time of kulo Torah. Make it a time of ibergegeb'n to Torah. Make it a time where a person goes to a yarchei kallah. A person has more chavrusos.

Chas v'shalom. Somebody should go on a vacation and learn less than when he works? What a kitrug on a person. When I got married, my father told me an eitza. He told me a few eitzos. One eitza he said, when you go on vacation with your wife, it's hard to tell her I want to go learn in the afternoon. You're on vacation. You get up early in the morning, get up four o'clock in the morning and learn for four or five hours. Then in the afternoon, say, you know, we're on vacation, let's take a nap. A nap on vacation, that doesn't get on anyone's nerves. Ah, a gevaldige eitza.

My point is, when you're planning your vacation, it should be a vacation that's me'al tivi, a vacation that's devoted to Torah, to increase time in Torah. IY"H we should all be zocheh that we should have a summer of aliyah, not chas v'shalom a summer of yerida, a summer meaningful in our avodas Hashem. A guten zumer to all!

Rabbi Reisman – Parshas Korach 5784

1 – Topic – A Vort on the Parsha

As we prepare for Shabbos Parshas Korach which is also Rosh Chodesh, and therefore, it is appropriate to talk a little bit about Parshas Korach and a little about Shabbos Rosh Chodesh and be ready for the new Chodesh of Tammuz, which is a Chodesh of challenge. It has always been a Chodesh of challenge since the very first Tammuz. Certainly when we go up to the country or the family goes up to the country and we are in the city. Either way, it is a time of challenge to use our time correctly. The main Nisayon in life is to use your time correctly. It is a big Kitrag on a person Lo Aleinu when it comes 9 or 10 o'clock and he is a mature adult, he goes home after Mincha Maariv and gets home at 9:30 and does what for the rest of the night? He does nothing. He Dreis around, looks at the mail, turns the newspapers. Rachmana Litzlon. Imagine in Olam Haba they are going to tell you that you are sentenced to spending an hour every night opening the mail. Use your time right.

Especially if it comes a time when you are away from the family and you don't have the Shibbudim, you don't have to do homework with the children. Use the time right. That is the Nisayon of Chodesh Tammuz.

Let's talk a little about Parshas Korach. We find and most people don't notice it, in 16:16 after the complaints of Korach and after the complaints of Dasan and Aviram, Moshe Rabbeinu says okay, we will do a test with Machtos. There is one word that people miss. (ויאמר משה, אל-קרח, אתה וכל-עדתך, ה'יו לפני ירן). You and the whole assembly should meet in front of the Ribbono Shel Olam. (אתה ונהם ואתה) You them and Aharon Hakohen, (מחר) tomorrow. (מחר) tomorrow? (וקחו איש מהתתו). What tomorrow, there is a big Tumult going on. Moshe Rabbeinu says okay we are going to take care of this, tomorrow. Why tomorrow, why not today? Moshe Rabbeinu says tomorrow.

There is an important lesson here and people miss it. If you remember by the Eigel, Aharon Hakohen did the same thing. He told them (מחר), tomorrow we will make the Eigel. The same thing by the Nisayon of the Meraglim. It says in 14:2 (וילנו על-משה ועל-אתה) in the beginning of Perek Yud Daled of Parshas Shelach. We have that Lashon in this week's Parsha too. What is (וילנו)? It means they complained. How does (ילנו) mean complain? (ילנו) is from the Shores of Lina, overnight. When a person gets upset about something, it is not good to get upset, it is not good to get angry, but human beings have frailties. When we have frailties, we make mistakes. That is the way it is in the world. No excuse, you have to be good all the time. But you go to sleep at night and you wake up in the morning it should be a new day, a new beginning. Don't take your dirty laundry from yesterday. Every day should start fresh. We make mistakes but the next day let go of yesterday's mistakes. Wake up to a new day.

Moshe Rabbeinu and Aharon at the Eigel were hoping (מחר), let's do it tomorrow. Let's hope that between today and tomorrow it will be something new. It will be a new Haschala, a freshness. It didn't work. Klal Yisrael the next day, they Vaiteir were complaining. From Moshe and Aharon we learn that there is such an idea of (מחר). The Yeitzer Hora tells you in middle of learning that you got to take care of something. You tell him, I don't know if you have the ability to push him off with (מחר), you say it could wait five minutes. Let's wait a little bit. Then by the time it comes, it is going to be already L'acher Maisch and it is not going to be so important. That is the (מחר) that he tells him repeatedly. Do it tomorrow, don't do it today. Why? Because hopefully by tomorrow you will start again.

That is why it says about Adas Korach that Mischazeik B'machlokes Over B'lav. Mischazeik B'machlokes means that when it comes tomorrow you are still involved in the Machlokes. People get into Machlokes. There is no excuse for getting into any Machlokes. But Mischazeik B'machlokes, carrying it into the next day, that is a different Madreiga. That is the lesson of what it says over here.

Rabbeinu Yonah in Sharei Teshuva, Shar Gimmel, Reish Lamed Aleph, talks about somebody who is a Nirgan (נרגן). A Nirgan is a complainer, a Kvetch. Somebody who complains. Rashi to Devarim 1:27 (וכן "דברי נרגן") (משלי י"ח) – אדם המוציא דבא. A person who complains too much, rather go to sleep with it, get over with it and wake up to a new day. Forget yesterday's complaints. Hamischazeik B'machlokes, don't say Hanotel L'machlokes. People are Notel in a Machlokes. But Hamischazeik B'machlokes, if you strengthen yourself the next day more in a Machlokes? You are supposed to calm down overnight. The reason human beings sleep is so that they wake up in the morning with a refreshed Neshama, not a refreshed anger. A calm Neshama over the night. That is the lesson we have to learn from Adas Korach, from (מחר).

2 – Topic – Rosh Chodesh

Let's move to a thought regarding Rosh Chodesh. By Maisch Beraishis, HKB"H created originally the sun and the moon that gave equal light. Beraishis 1:16 (שני המארות הגדלים) and they were changed to a (המאור הגדל) and (המאור הקטן). The moon was small and as you know Rosh Chodesh came to be Mechapeir on the Mi'ut Haya'raich, the fact that the moon is smaller. Although why that needs Kappara, everything needs a Hesber. It is all mysterious.

I would like to share with you a thought from Rav Moshe Shapiro. The Yesod is, that Kol Ha'olam, the entire world, everything that happens in the world there is a Mashpia and a Mushpa, of interaction. Something is Mashpia on something else. Mashpia means that one thing influences something else. The whole biology of the world, the whole physics of the world, what do we do? Fire is Mashpia on water, it cooks the water. Rain is Mashpia on the ground, it causes food to grow. Food is Mashpia on a person, a person eats food it gives him his life, it gives him satisfaction. It is a world of Mashpia U'mushpa. One thing being Mashpia on the other.

The Avi Avos Hamashpia is the Neshama. The Neshama is here to be Mashpia on the physical world, on the Guf. That is why the whole world is Mashpia and Mushpa. That is the whole Nisayon of this world. It is for the physical world to be Mushpa by a person's Neshama. The highest level of Avodas Hashem, is when A Mashpia on B and B becomes like A. He doesn't lose anything in the cause and effect. The natural thing is Yeridos Hadoros. Why do the Doros go down? It is natural when a Mashpia is Mashpia on a Mushpa it goes down a bit. It is not equal. That is the way it is in the world.

When someone makes a Photostat of something and then make a Photostat of the Photostat, and a Photostat of that. Eventually, it goes down in quality. This is because the Mushpa is a little less than the Mashpia in our world. In the ideal world, it would be a world of Mashpia and Mushpa, that if I would try to influence somebody the person would be as good as me. The person would be as complete as I am. Whoever the Mushpa is would be as complete as the one before him. That is in the ideal world. We don't live in an ideal world. We live in a world after the Cheit.

Before the Cheit of Adam Harishon, it would have been the world that Hashem created. The sun is Mashpia on the moon. The moon's light all comes from the sun. But they were (שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים), the Mushpa which is the moon, the moon is Mushpa from the sun, it had the same equal light as the sun. This is because in HKB"H's world Kavayochel, the Mashpia and the Mushpa were exactly the same.

The world, the Tzurah of the male/female relationship, is that the male is the Mashpia and the female is the Mushpa. In the perfect world, there was one Guf. (זָכָר וּנְקֵבָה, בְּרֵא אֶתֶם). Because the Mushpa and Mashpia were all one. The world went down in Madreiga after the Cheit. After the creation, the perfection of creation was very difficult. Therefore, the sun and the moon couldn't remain equal. The moon was less. Zachar and Nekaiva were broken into two. We live in a world in which the Mushpa is not like the Mashpia. It is a downgrade. Adam in Gan Eden lived in a world in which he could have sought perfection. He went out of Gan Eden after the Cheit and was in a world where it is difficult for the Mushpa to be as great as the Mashpia. This is a Yesold which requires a little bit of understanding, a little bit of thinking, a little bit of Havana and to realize that the Rebbe is Mashpia on the Talmid and it is very hard for the Talmid to be like the Rebbe. You try to take from him what you could, but it is like a weak Photostat, it is less.

L'asid Lavo, (שְׁעִתִּידִים הֵם לְהִתְחַדֵּשׁ כְּמוֹתָהּ וּלְפָאֵר לְיוֹצֵרָהּ). That means that Klal Yisrael will be like the moon. L'asid Lavo, the moon will have the brightness of the sun because it is being a Mushpa will be complete. Klal Yisrael (הֵם שְׁעִתִּידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ). Our physical lives will be Mushpa from our Cheilek Elokim Mi'mal, from our Neshamos. It is a struggle. Our Neshama has to be a Mashpia on the Guf. It doesn't always work. But L'asid Lavo, (הֵם שְׁעִתִּידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ).

It comes Rosh Chodesh there is Molad, and you look out tonight and you are not going to see a moon. You are not going to see it because the moon is not visible. Slowly over the next week the moon will be a slender crescent and will get bigger and bigger. Its Kabbalas Hashpa from the sun will be more and more as the month goes on. It will go to half a month and the moon will be whole. Someday, (שְׁעִתִּידִים הֵם לְהִתְחַדֵּשׁ כְּמוֹתָהּ). What is going to happen is that after the middle of the month, instead of the month receding, the moon is going to continue to get brighter and brighter as the month continues. As Yemos Hamoshiach dawns upon us, the moon will reach the brightness of the sun. we call the new moon the Molad, it is born. It is not the old moon having a renewal, it is something new that is born. Every month there is a new Hischadshus. The ability to become a Mushpa. That is what Rosh Chodesh is about. Rosh Chodesh is about a renewal, the renewal of the ability to have the Hashpaos

that our Rabbeim have on us, the Seforim we learn from have on us, that our Neshama has on our Guf. The ability to feel that Hashpa. That is Rosh Chodesh.

Rosh Chodesh is a Haschala, a time to start. It comes out now right at the beginning of the month of July where people's schedule changed and suddenly they have a different schedule. Is that change in schedule going to make them a better Ovdai Hashem or G-d forbid less? We have to use it right. That is the Nisayon of Rosh Chodesh. I want to wish everyone, Klal Yisrael and Chodesh Tammuz that is a Chodesh of Kapara, a Chodesh Tammuz that is a Zman of Geula. IY"Y everybody have a wonderful meaningful Shabbos and use Rosh Chodesh to plan for the coming week. Do something a little more. A Gutten Shabbos to all!

Rabbi Reisman – Parshas Korach 5783

1 – Topic – Binyan Kal and Binyan Kaveid

As we prepare for Shabbos Parshas Korach. Let me begin with something that is connected to something that I have said in the past. This week I was on the street and I bumped into an old good friend of mine and he said thank you for teaching us that Shelach (שלח) when the word has a Dageish it is Binyan Kaveid and it means a strong one-way sending and when there is no Dageish, Shelach is Binyan Kal and it is a sending to come back. He mentioned it because of Parshas Shelach. I figured that if you love it that much let me try one more which I think is correct.

In Parshas Korach 17:3 it says (את מקלות הטעמים האלה). The fire shovels are of (הטעמים האלה). Chataim can mean two things. As you know, Chataim can mean sins, Aveiros, and Chataim can mean sinners, people who do Aveiros. Here (את מקלות הטעמים האלה) refers to the sinners, the people who did the sin. How can you tell which is which?

So, the Binyan Kal, Binyan Kaveid rule kicks in. That is, that you look at the middle letter of the three letter Shoresh. The middle letter is a Tes and when Chataim has a Dageish it is Binyan Kaveid and then it means Chataim people who do sins. When it has no Dageish then its Binyan Kal and it is a simpler Lashon, and it means the sins.

For example, Tehillim 1:1 (ובדרך חטאים, לא עמד). The path of sinners (לא עמד). If you look there you will see that the Tes has a Dageish. Here we have again, we have a number of such words. Lamed Mem Daled with a Dageish is to teach, without a Dageish is to learn. Or Rashi brings at the beginning of Sefer Shemos that the word (למילדת) can have two meanings. (הוא לשון מולידות, אלא שיש לו קל ויש לו כבד, כמו שובר ומשבר, דובר ומדבר, קד מוליד ומילד). Those who help others give birth and it could mean those who give birth. Depending on Binyan Kal and Binyan Kaveid. Here we have another one and that is (חטאים). So it sounds good.

The problem is that in Maseches Berachos 10 (4 lines from the top) where the Gemara says (הנהו בריוני דהו) בשבבותיה דר"מ והו קא מצערו ליה טובא הוה קא בעי ר' מאיר רחמי עלויהו כי היכי דלימותו אמרה לי' ברוריא דביתהו מאי דעתך משום דכתיב יתמו חטאים מי כתיב חוטאים חטאים כתיב ועוד שפיל לסיפיה דקרא ורשעים עוד אינם כיון דיתמו חטאים (ורשעים עוד אינם אלא בעי רחמי עלויהו דלהדרו בתשובה ורשעים עוד אינם בעא רחמי עלויהו והדרו בתשובה). that Rav Meir wanted to curse a Rasha and his wife Bruria said that the Posuk in Tehillim 104:35 says (יתמו חטאים מן-הָאָרֶץ). May the sins be abolished from the land. It doesn't say Yitamu Chot'im, it doesn't say sinners it says sins. Since (חטאים) means sins better pray that he do Teshuva. The Gemara is saying very clearly that the word Chot'im refers to sinners and the word Chataim refers to sins.

We have a problem in this week's Parsha 17:3 (את מקלות הטעמים האלה). The shovels of these sinners. Here the word Chataim means sinners and that seems to contradict this Gemara. It is a tremendous Tzorech Iyun and it is hard to get around the fact that the Posuk says something that seems to contradict the Gemara.

The Munchatzer in his Divrei Torah says that Bruria was Tak'e wrong and she made a mistake. But all other Meforshim don't assume that. Therefore, it really needs an explanation.

So I would like to share with you two possible ways of explaining it. One is something that I mentioned to you in the past. There are a number of differences between Shas Bavli and our Mesorah of Tanach. There are a number of such places. One of them is the spelling of the word Totafos which according to the Shas has no Vav in it at all and by us it does have a Vav. Another example, is the separation of Sefer Ezra and Nechemia which it says in our Shas is one Sefer and in all our Nachs is two Sefarim.

Another is the order of Yirmiya, Yeshaya and Yechezkel which in Bava Basra is one way and by us is another way. There are many such things, many areas where words, paragraphs, other things are different.

What I mentioned to you then (Ed. Note: Parshas Chayei Sarah 5780) was the rule that is mentioned innocently by the Minchas Shai that Mesorah goes according to Eretz Yisrael and it doesn't go according to Bavel. The Mesorah goes according to the Chachmei Teveria, the Bnei Naftali and Bnei Asher, and therefore, you can't ask a Stirah. It could be that the Shas had a Girsah of (יְתִמּוֹ הַטָּאִים) without a Dageish and our Mesorah (יְתִמּוֹ הַטָּאִים) is with a Dageish. That is a possibility.

Let's put that possibility aside and try to answer it. If you look at Rashi, Rashi is obviously bothered by the Kasha. Rashi says K'siv Ches, Tes, Aleph, Yud, Ende Mem and V'lo K'siv Ches, Tes, Aleph, Yud, Ende Mem. It is very hard to know what Rashi means because there are no Dageish or Nekudos in Rashi. Some printers in some Shasin put in Nekudos and it needs some sort of an explanation.

The Nesivos in his Nachlas Yaakov says a Pshat. The Nesivos knows that Chataim with a Dageish means sinners, and therefore, it bothers him. (יְתִמּוֹ הַטָּאִים מִן-הָאֲרָץ) and Rav Meir was right? He answers as follows.

He says there are two words for sinners. Chot'im refers to sinners and Chataim sinners. Pashtus there are two ways of saying the same word. The Nesivos says no, they are two different types of sinners. Chot'im are well-intentioned people who sin, they slip and do an Aveira. Maybe they do it often. They are Chot'im. Chataim is different. Chataim means the Ma'hus of the person, the essence of the person is that he is a sinner. He is deliberate and purposeful sinner. That is what Chataim means.

Zagt Bruriah to Reb Meir, and of course Bruriah and Reb Meir of course knew all this. Says Bruriah to Reb Meir, Mi K'siv Yitamu Chot'im? It doesn't say that people who occasionally sin or sin by mistake that they should die, it says Yitamu Chataim, people who are B'etzem sinners, who are long lost, they are gone, they are not coming back type of sinners. Those are the ones that should disappear. It doesn't say Chot'im it says Chataim. These Baryoni are Chot'im. Therefore, we can still Daven that they do Teshuva. A beautiful insight. First of all to know a Yesod of the Tes Degusha and this Havana of the Gemara in Berachos Daf Yud.

2 – Topic – A beautiful thought on the beginning of the Parsha

I just came from the Seudas Preida in Yeshiva Torah Vo'daas where the Zman ended and the young men are going to camp IY"H this coming week even as I head out Boruch Hashem to Eretz Yisrael. Rav Savitzky said a really beautiful Vort and I would like to share it with you.

It says about On Ben Peles that his wife saved him. You all know this. (הַקְּמוֹת נָשִׁים, בְּנֵתָה בִּיתָה) as Rashi says she told him why are you getting mixed into this. Now Moshe Rabbeinu is the king and you are the follower. Later Korach will be the king and you will be the follower. So why get mixed into this mess?

He asked a Kasha. That is (הַקְּמוֹת נָשִׁים, בְּנֵתָה בִּיתָה), that is Chochma, wisdom? It is a Cheshbon, it is a logical reasoning of why get mixed in as you have nothing to gain from it. It is not Chochma, it is a practical Eitza.

He asked another Kasha. Who said Korach wanted to be Melech, Korach didn't say that he wanted to be Melech. He said as is found in 16:3 (כִּי כָל-הָעֵדָה כָּלָם קָדְשִׁים). He was a Kofer in Toras Moshe, who said that Korach was looking to be Melech. He had an ideology that was contrary to what Moshe Rabbeinu was teaching?

Rav Savitzky answered, it is true that Korach got up and had an ideology that Moshe Rabbeinu is a fake Navi and that Moshe Rabbeinu is not telling the truth. Lo Hashem She'lacho, Hashem didn't send him. The wisdom of the wife of On Ben Peles was that she understood, Korach wasn't really coming because he was a man who had convictions and ideologies that Moshe is a Shakran and his Torah is Sheker. No!

She understood that Korach is a person who wants to rule. Korach is a person who wants everything for himself. Korach is a person looking for power. In order to get power he had to get Moshe Rabbeinu out of the way and he created an ideology to justify what he was doing. (הַקְמֹזֶת נָשִׁים, בְּנִתָּה בִּיתָה). She understood this. She understood that Korach was going to be a Melech. That is all that is going to happen from this whole ideology.

It is that way. People especially in western society, when there is something they want, we create Shittos, we create ideas, we create justification for what we do. Nisht Geshtoigen, Nisht Gefloigen. Even when it is not right, when we have a Yeitzer Hora for something, we create ideology to make it right. This is what we see going on around us all of the time. Values that for centuries, for millennium that human beings have always appreciated are being changed. Why is the ideology not first and the conclusion second? The conclusion is first and then the ideology is made to fit the conclusion.

We have to be careful. Sometimes we justify things we do. Be careful. When your justification is first and what you are doing is second and other times when it is the way it should be where you figure out what is right and then you come to a conclusion. A beautiful thought on the beginning of the Parsha.

3 – Topic – Rebbe's Upcoming Trip to Eretz Yisrael

A lot has been said about the differences in Parshios. We are Laining Korach in Chutz L'aretz and in Eretz Yisrael they are Laining Chukas. Does an individual have an obligation to make up the Parsha or not. This is a very basic Machlokes which is discussed in many places. If Krias Hatorah is a Chiyuv on every Yachid or a Chiyuv on the Tzibbur. If it is a Chiyuv on the Tzibbur, whatever Tzibbur you are part of that Shabbos that is your entire Chiyuv. If it is a Chiyuv on the Yachid then the Yachid has an obligation to hear all of the Parshios Hatorah.

This is a Machlokes that goes back and there is a lot written on it. What is the bottom line? Our Posek Acharon is Rav Moshe Feinstein. In Igros Moshe Cheilek Vav, in Orach Chaim Siman Chaf Gimmel (Ed. Note: I couldn't find that this is the Teshuva – any help is appreciated), Rav Moshe Paskens that it is a Chiyuv on the Yachid. Not only that, Rav Moshe says if you are in a Shul and you miss a word of Laining, perhaps you stepped out because you went to the restroom and missed just one word of Laining, you are obligated to go to a different Shul to hear the entire Laining. Rav Moshe goes with the Shittah that Krias Hatorah on Shabbos is a Chiyuv on every Yachid.

Based on that, it is proper, last week I mentioned the problem of where am I going to get Parshas Korach. So my good friend Mordechai (Basch) called and told me that there is a place you can hear it in the Agudah of Avenue L at 2 pm Shabbos afternoon they have a Laining for those going to Eretz Yisroel and I am very thankful for that.

I want to share with you what seems to be a Stirah in the Mishna Brura. What is his Psak? He is a Posek Acharon for Klal Yisrael. Does he hold Chiyuv Yachid or Chiyuv Tzibbur? Let me give you two Mar Mekomos and let's come up with an answer.

The first is in Siman Kuf Mem, S'if Beis. The Shulchan Aruch in S'if Beis brings a Shittah that during Krias Hatorah an individual has a right to turn around and learn as long as there are 10 people listening to Krias

Hatorah. (מהדר אפיה וגרס). There is a Shittah that explains the Gemara this way. The Bi'ur Halacha is Matmia. He says what does it help if 10 people are listening if every individual is Chayuv in Krias Hatorah? Therefore, he is Matmia how there can be such a Shittah. He is Matchik, maybe this means that this man already heard Krias Hatorah and is in Shul now. So if there are only 10 then he would have to listen, if not, then he doesn't have to. But you see that the Mishna Brura holds like Rav Moshe is saying in the Teshuva that it is a Chiyuv on every Yachid. He doesn't understand how can one person be (מהדר אפיה) turn around and miss. So then it would come out that Rav Moshe and the Mishna Brura are both Paskening it is a Chiyuv on the Yachid.

Problem. In Siman Kuf Lamed Hei, S'if Zayin talks about a case where an entire Tzibbur did not hear Krias Hatorah. It can happen. A person can be in a bungalow colony with one Sefer Torah and they find a Psul and it could be that they didn't hear Krias Hatorah. It could be there is no Baal Korei and they didn't hear Krias Hatorah. What do they do? The following week they have to make up for it and they Lain both Parshios. This is true whether it is a Chiyuv on the Tzibbur or a Chiyuv on the Yachid. If you have a whole Tzibbur that missed so they make it up the following week.

Then it says in Mishna Brura, let's say you are in a Shul with 100 people and all didn't hear Krias Hatorah. They have to make it up the next week. 60 of them on Shabbos walk to another building and heard Krias Hatorah. 40 didn't. There are still 40 people who haven't heard Krias Hatorah. The Mishna Brura says that if Rubim Halchu to a second Beis Hak'neses, Niftaru Kulam, they are all Patur. This Tzibbur heard Krias Hatorah. According to this Mishna Brura if you have 10 Yechidim who didn't hear Krias Hatorah last week and come together in Shul this week, they certainly don't Lain Krias Hatorah as they are 10 Yechidim. As long as the Shul they were in, the Tzibbur heard even if they walked to a different building. If the Tzibbur they were in heard Krias Hatorah then the individuals don't make up for that. Rav Moshe argues and says that if 10 Yechidim get together and they all miss Krias Hatorah last week, of course they hear Krias Hatorah. So it seems to be a contradiction in the Psak. The Mishna Brura is Mitzvah L'yasheiv.

As for me, Boruch Hashem HKB"H blessed me with very special circumstances and a very special person and I have not missed even during Covid, I didn't miss a single Parsha on Shabbos Boruch Hashem. Certainly I don't want to miss a Krias Hatorah, and Boruch Hashem I didn't have to.

I am told for those in Eretz Yisrael, or going to Eretz Yisrael this week that in the Beis Yisrael Shtibilach, at 11 AM they have a Krias Hatorah every week for people who have arrived from America. (I don't have to go because I already heard Parshas Korach). But it is a good Yedi'a to have.

With that, I wish myself a wonderful trip to Eretz Yisrael and I am sure you will all say Amen. I wish you all that you be Zoche to come to Eretz Yisrael and lock yourself in a Beis Medrash and sit and learn Toras Eretz Yisrael which is different than Toras Chutz L'aretz.

I was once flying on a 1:30 flight that took off at 4:30 very delayed. I dozed off. Rabbi Goldwicht a tremendous Oheiv Eretz Yisrael came to wake me up and he told me they are Davening Maariv. I almost missed Maariv. I went to the Minyan and I told him that I have a Shaila. I am going to be in Eretz Yisrael for a few hours. Is it more important that I should go to the Kosel and Daven as how can I go to Eretz Yisrael and not go to the Kosel, but then I won't have time to learn on Erev Shabbos as we are coming in so late and I am going up north to a Simcha. Or is it better that I should go straight to my destination in the north and have the day to learn but then I will have come to Eretz Yisrael without Davening at the Kosel. How can I do that?

He thought about it. Afterwards he said to me, just like Tefillas Eretz Yisrael is different, so too Toras Eretz Yisrael is different. What a Tai'yira expression from a tremendous Oheiv Eretz Yisrael. Toras Eretz Yisrael. That is why we go. Use Eretz Yisrael as a place to connect to the Borei Olam, to Shteig in everything we do. A Guttan Shabbos to one and all!

Rabbi Reisman – Parshas Korach 5782

1 – Topic – A Lesson from the GR”A about your mistakes from a Rashi in the Parsha

As we prepare for Shabbos Parshas Korach and the first Shabbos of Chodesh Tammuz, a month in which we feel a special longing for Eretz Yisrael and the Beis Hamikdash. May we be Zoche to be there very soon. Let me start with a not well known Vilna Gaon that actually comes from the GR”A on the Hagaddah.

Let me begin with the Parsha. Rashi in 16:4 says that after the incident of Korach, Moshe Rabbeinu had a sense of Yiush. He said (שכבר זה בידם סרחון רביעי). This is already the fourth time that there has been a major event of rebellion against HKB”H. At the Eigel it says (Shemos 32:11) (ויחל משה) that Moshe Davened. By the Misoninim it says (Bamidbar 11:12) (ויתפלל משה) that Moshe Davened. By the Miraglim which is the third instance, it says (Bamidbar 14:13) (ויאמר משה אל ר' ושמעו מצרים). By the (במחלוקתו של קרח) says Rashi (נותרשלו ידיו). He felt weak and said this is the fourth time and that is a problem.

What is the Segulah of a fourth time? Why is the fourth time in particular a problem? There is no doubt that Chazal got this from the Nevua of Amos. Amos' Nevua part of which is in Parshas Vayeishev's Haftarah, is a Nevua of 2:1 (על-שלושה פשעי יהודה, ועל-ארבעה לא אשיבנו) and then 2:4 (על-שלושה פשעי מואב, ועל-ארבעה לא אשיבנו). HKB”H says for three Aveiros I can sometimes look the other way and not be so strict, but the fourth one that is very serious. What is the seriousness of the fourth one Davka?

The GR”A in the Hagaddah of the GR”A, in Dibbur Hamaschil (די אכלו אֶת־הַמָּנָה) near the beginning of the Hagaddah, says a fascinating Klal. He says Bechol Makom HaShlishi Kolel Ha'rivii. It says the fourth is always connected to the first three. Three and four are always connected. The words are somewhat mysterious as is the Derech of the GR”A. When the GR”A says things like that, that when you have a number four you will notice that the third is Kolel the fourth, we don't know what it means. The Derech of the GR”A is that the more you think about it, the more you see that of course he is right. When I first saw his words that the fourth is always connected to the third I wondered what it meant. Then I started thinking (אֶרְבַּע מִי יוֹדֵעַ) who knows four? (אֶרְבַּע). Sara is by herself as Eishes Avraham. Rivka is by herself as Eishes Yitzchok. The third and the fourth, Rachel and Leah are intertwined. So three and four are intertwined.

There are four Tannaisim in the year, beginning with Tzom Gedalya which stands by itself, Asara B'teves which stands by itself, then Shiva Asar B'tammuz and Tisha B'av go together. They are the beginning and end of what we call Bein Hametzarim, of the three weeks. So there is some sort of connection from the third to the fourth.

We have four Yomim Tovim in the year. Pesach stands by itself. Shavuot stands by itself. Sukkos and Shmini Atzeres are somehow intertwined. Again, we find as the GR”A says Bechol Makom HaShlishi Kolel Ha'rivii. The third and fourth are connected one to the other.

There are (ארבעה אבות נזיקין) Mammon Hamazik. Bor is for itself. Aish is for itself. Shein and Regel are actually intertwined. They are two of the same type, the same Dinim, the same Halachos.

The same thing is true about the Arba Kosos at the Pesach Seder. The first is by itself. The second is by itself. The third and the fourth have a Halacha that you are not allowed to be Mafsik between the third and the fourth Kos. Again, three and four are intertwined. Now, still we see that three and four are intertwined but the depth of the meaning I think is somehow lost on us.

However, there is a deeper understanding. A Muad is when an animal gores three times. The third is connected to the fourth in the sense that the animal becomes a Muad at the third but doesn't pay Nezek Sholeim until the fourth. So that the third is sort of a preparation for the fourth. The third makes it a Muad and the fourth pays Nezek Sholeim.

The same thing, if you buy land you get a Chazaka after three years. What does that do? The three is a preparation for the fourth and in the fourth year you don't have to keep your Shtar anymore. So that the fourth feeds off the first three.

Coming back to Parshas Korach. The Gemara says in Yoma 86b (22 lines from the bottom) (אדם עובר עבירה פעם) (שנאמר כה אמר ר' על שלשה פשעי) (ראשונה מוחלין לו שנייה מוחלין לו שלישית מוחלין לו רביעית אין מוחלין לו). Hashem says (ישראל ועל ארבעה לא אשיבנו). The idea being that if someone does an Aveira three times he has to break off from his bad habit. He can't let it become the accepted practice the way he is. It is sort of a warning. The Muad is a warning if you kick three times, the fourth time it is going to happen automatically. The same thing, three times you talk during Chazaras Hashatz you better stop otherwise it is going to happen automatically and you are going to be a Muad to it. It is a whole different animal when it was a Tam and it was in a bad mood and it kicked as opposed to a Muad. An animal that is already a kicker so to speak. It becomes the person himself.

So that, if a person does something wrong once, twice and a third time, you have to catch yourself, you have to cut it off. Because the one, two and three make the fourth. They make that G-d forbid the fourth time a person becomes an Avaryon, a person who does Aveiros. The warning is, catch it early, catch it quickly. When the three leads to the four, the connection of the three and the four makes it something of significance, of permanence. (שכבר זה בידם סרחון רביעי). The fourth time that is Tzaros. And so, this is a lesson in understanding from the GR"A regarding this Rashi in this week's Parsha.

2 – Topic – Our Desire for Greatness

I would like to talk about a Davar Klali, a general idea about the Aveira of Korach. Chassidim say, Unzere Heilige Zaida Korach. Korach his sin was in wanting more, in wanting a higher level. To be Kohen Gadol, to be Kohanim, wanting more Kedusha. It was a Bitul Mechitzos, a breaking down of boundaries. It is very dangerous in life to ignore boundaries. But there are two types of people that ignore boundaries. There are people who are Baalei Taiva, there are people like Amaleik that have personal desires, and therefore, they sort of stand at the edge of the roof, they don't look at the boundary and they are likely to fall off. That is the Avaryon who ignores boundaries.

However, there are people who with good intention, who want more Kedusha, and they are striving to be higher, and they break boundaries. Moshe Rabbeinu is told by Har Sinai in Shemos 19:23 (הַגִּבֹּל אֶת-הָהָר) put a boundary around the mountain. Jews are going to want to push and break the boundary and go up.

Rav Pam said that he never raised his voice to a Talmid as a Rebbe except once. Once there was a Talmid who was learning well, who said to Rav Pam I think when the Chofetz Chaim was my age he was greater than me. Rav Pam said that he got upset at the boy. He said the Chofetz Chaim? HKB"H gives the Chofetz Chaim to Klal Yisrael once in many generations. Who are you comparing yourself to?

Part of the curse of Yemos Hamoshiach is as it says in Maseches Sotah 49b (9 lines from the top) (נערים פני זקנים) (ילבינו). Literally that means that young people will not be respectful of their elders. Taken in a different way, part of (נערים פני זקנים ילבינו) is when people who should be striving to serve HKB"H on their level are pressed by the Yetzter Hora to want more. To want to be Zekainim, they feel themselves as great as the Zekainim. It is a very dangerous thing.

Remember there was once a star basketball player here in our country. He was the best basketball player in basketball. He decided that he would become a professional baseball player for the Chicago White Sox. He was on one Chicago team for basketball and decided to be a baseball player. He thought that he is a great athlete that he will be a star baseball player too. What a flop! What an embarrassment. They came, they filled the stands to see him – to see him strikeout. A flop! What was his mistake? He ignored the boundaries. He had certain abilities and he convinced himself that he could get greater abilities. All right, not much harm done. He stroke out. At least he got the fans into the stadium which is what matters in baseball.

However, by us we have people who have a big Teshuka, a big desire to be closer to Hashem. So what does the Yeitzer Hora do? The Yeitzer Hora tells them learn Kabbalah. He takes the drive, breaks down boundaries and wants them to do more. That is a mistake. A person has to know where he is at. A person has to know where he is holding. You can't fool yourself. Can't sacrifice excellence in learning because you say I am not there. However, the Yeitzer Hora if he can't tell you to stop learning he will tell you to learn, learn, learn, learn until you drop from exhaustion. That was Korach. Korach had a desire, a Teshuka for greatness, but what did he do? He pushed too much. From pushing too much he failed forever and he brought down many in Klal Yisrael with him.

And so, we have here two lessons. One lesson regarding your mistakes. If it happens once, twice, a third time catch yourself before you become a Shor Hamuad. And one regarding our desire for greatness. There are boundaries, stick with your boundaries. Know your boundaries. Grow one step at a time. You don't go up a ladder by jumping, you go up a ladder by going up one step at a time and that is our job.

With that wonderful piece of advice, I urge you all to go into the summer with extra Sedorim on Shabbos. Shabbos afternoon is made for learning. Remember once upon a time when 4:30 was Shkiya and you went to Shul for Mincha at 4:30. Go by 4:30 now as well when Shkiya is 8:30 and that gives you four hours. It is a wonderful four hours to be using for good things. Make use of your Shabbos afternoons, make use of your summer. Let it be a summer of Aliya for all of us. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Korach 5781

1 – Topic – A Technical Dvar Torah about Shemittah.

As we prepare for Shabbos Parshas Korach and the upcoming summer season a season in which many of us have different schedules and need to make something good of it. For Parshas Korach let me start with a technical Dvar Torah and then an Inyan of Machshava. I am going to start with the later part of the Parsha which deals with the Mitzvah of Terumos and Maasros. Of course, the coming year is the year of Shemittah and every Yeshiva Bochur knows that on Shemittah we are not obligated to give Terumos and Maasros from the produce of Eretz Yisrael. Why is it this way? Why is Shemittah produce Patur from Terumos and Maasros?

Rashi in Masechta Rosh Hashana 15a quoting a Mechilta says that we learn this from a Posuk. The Posuk says regarding Shemittah (ויתרם תאכל חית השדה) whatever you leave in the field that remains will be eaten by the animals of the field. The Gemara Darshuns (מה חיה אוכלת ופטורה מן המעשר) just like what is eaten by the wild animals of course has no Din of Terumos and Maasros (אף אדם פטור) also when a human being eats Shemittah produce he is Patur from giving Terumos and Maasros. That is what Rashi says.

The Turei Even asks a Kasha. He says why do you need a Posuk to tell you that Hefker is Patur from Terumos and Maasros. Shemittah is Hefker. Why do you need a Posuk to tell you that Hefker is Patur from Terumos and Maasros on Shemittah? Taipuk Lai that all Hefker is Patur from Terumos and Maasros. We already know that the reason the Levi gets Terumah and Maaser which is mentioned all the time including in this week's Parsha. It is interesting that in Sefer Yehoshua when it says that the Leviim don't have a Cheilek in Eretz Yisrael each time it says it it repeats because Hashem Hu Nachalaso. In other words, the Levi doesn't get Terumos and Maasros because he doesn't have a part in Eretz Yisrael, and therefore, he gets that instead of his part in the land.

In Hefker, where a Levi and Yisrael are equal, Leviim and Yisraeilim can take from Hefker equally, so there is no Terumos and Maasros as it is a rule in Hefker. Why do I need a special Posuk in regards to Shemittah when I already know that Hefker is Patur? This is the Turei Even's Kasha and there are a number of Mehalchim that answer it.

I would like to use this opportunity to introduce you to one of the most fundamental of the Machloksim regarding the upcoming Shemittah year and show how the Marit brings a Raya from this Kasha to his own Shittah. Let me explain.

We all know that on Shemittah the fields are Hefker and a person can go and take from any field he wants. Now does this mean that during 5782 which is Shemittah, if you are driving in Eretz Yisrael somewhere in the country and you pull over and there is an apple tree that you can just take an apple and eat it? I would think yes because it is Shemittah.

The Bais Yosef and the Marit have the following dispute. There are two ways to learn Shemittah. You can learn that the fields are Hefker because of what is called Haf'kata D'malka, the king made them Hefker. G-d declared that all the fields in Eretz Yisrael are Hefker on the Shemittah year. Or you can learn no, it is Haf'kata D'gavra. Meaning, the fields are not Hefker as they belong to people. There is a Mitzvas Asei on every Jewish farmer to make the fields Hefker. When I say the fields I mean the produce of the fields and he should declare them Hefker.

The Nafka Mina is that according to the second way of learning if he does not declare them Hefker then they are not Hefker. He did an Aveira because you are supposed to declare them Hefker. According to the second Shittah, the Turei Even's Kasha is answered. Why? Because it is true that when the farmer makes a field Hefker of course it is Patur from Terumos and Maasros. But what happens when you have a non-observant farmer who does not make his fields Hefker. What about his produce? Is it Chayuv in Terumos and Maasros? For that you need a special Posuk to tell you that even then there is no Din of Terumos and Massros.

The point I am making is this fundamental Shaila which is Noge'a L'mayseh. If the fields in Eretz Yisrael are Hefker only because the farmer declared them Hefker, otherwise it is Genaiva you are not allowed to steal from a field, or is it Haf'kata D'malka. It is hard to say a Psak Halacha for a question such as this. But with Shemittah coming up it is a Yedi'a, a wonderful piece of knowledge about Shemittah for you to have.

2 – Topic – An Inyan of Machshava on the Story of Korach at the Beginning of the Parsha.

Let us move back to the beginning of the Parsha and the story of Korach. In the Peninai Kehilas Yaakov there is a letter in which someone asked the Steipler the following question. The Rambam says in his Igeres Taimon, (והודיענו), HKB"Y has taught us (שכל מי שעמד על הר סיני), any individual who stood at Har Sinai at the time of the giving of the Torah. (שהם מאמינים בנבואות משה רבינו בכל מה שבא על ידו הם ובניהם ובני בניהם עד עולם). Whoever stood at Har Sinai is inherently a Mamin, will always believe, him and his children for generations. (שכן אמר הקב"ה) (הנה אנכי בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם כך יאמינו לעולם) (יתברך HKB"Y promised Moshe Rabbeinu that Jews will always believe in him. (לפיכך יש לדעת), and therefore, you should know, (שאינו מזרע) (שכל מי שנטה מדרך הדת הנתונה במעמד) Har Sinai, anybody who strays from the laws given at Sinai, (האנשים ההם (וכן אמרו רבותינו ז"ל על כל המסתפק בנבואה). (לא עמדו אבותיו על הר סיני), anybody who is not sure about Moshe Rabbeinu's prophecy, he must be a descendent of a Ger.

The Rambam writes in numerous places in the Yad that there are certain Middos that are inherent in the Jewish people and if somebody doesn't have it we need to worry that maybe he is not really a descendent of people who stood at Har Sinai.

In Hilchos Teshuva 2:10 (וזהו דרכם של זרע ישראל ולבם הנכון). It is the normal way of a Jewish person to forgive, to let bygones be bygones. The Rambam says that it is an inherent genetic trait of a Jew. (אבל העובדי כוכבים ערלי). (לב אינן כן אלא ועברתן שמרה נצח וכן הוא אומר על). (הגבעונים לפי שלא מחלו). Those who know from Navi the Givonim did not forgive. And so on and so forth.

So someone asked the Steipler in a letter, Korach stood at Har Sinai. There is no doubt that Korach was there. You know we blame most of the trouble in the Midbar on the Eiruv Rav which is a very confusing thing. What

are you going to say about Korach? Korach certainly stood at Har Sinai and he doubted the Nevuah of Moshe Rabbeinu. So someone wrote a letter to the Steipler asking what is Pshat.

To which the Steipler answered, he said that the trait of a person, of a Yid is to be a Maimon, to believe in Torah and Avoda. However, there is still Bechira, there is still free will. He says the Taivas Hakavod, the Taiva for honor, for respect, makes people fall away from Nevuas Moshe Rabbeinu.

When people see the Derech Hatorah as being something in which they don't excel and they want to excel, there is a big Yeitzer Hora to find honor and Kavod in other things, in non-Torah ideas. It is a very dangerous thing. We find that very often when Yeshivas are not able to give the average student or the student who struggles a sense of worth, it is a very dangerous thing. Every human being has a certain amount of Taivas Hakavod. Every human being has a desire to be a respected person, to be an honorable person, to be someone who others look up to. If Mechanchim, Yeshivos, parents are not able to give a person that sense of Kavod, that self-esteem, it drives a person G-d forbid away from his inherent Maminim Bnei Maminim traits, his Emunah. The Steipler says this is where the danger is, in Taivas Hakavod and Korach had that. He had it in a big way.

The Steipler mentions a second thing. He says eating Ma'achalos Asuros, eating food which is not really Kosher also pushes a person away from the inherent traits of believing in HKB"H. Metamteim Haleiv. Now these are the two things the Steipler chooses. Taivas Hakavod and Ma'achalos Asuros. Many people eat anything with a Hechsher. Many people eat things and they know there are disputes, they do have bugs they don't have bugs, maybe yes, maybe not. People are callous sometimes in their eating habits and being careful about things that are properly Kosher. It is a danger, it is a Sakana, it is a Sakana to the Ruchnios. These are the two traits that the Steipler brings.

I would add an overarching consideration. That is that a person has to live with the knowledge that it is not a Hefker Velt. There has to be a discipline. Once you know there has to be a discipline you may do well, you may not do well, you may do half a job and not a full job but you will get to where you have to be. The life of a Yid is to be disciplined, to be careful.

Many women before they give birth go to labor classes. Part of the class is that they give them breathing exercises. Every decade there is a different one. There is the Swiss plan, all kinds of different plans. The husband is supposed to coach his wife, breathe in and out, breathe in and out. The husband knows it is so silly, breathe in and breathe out. That is going to change the labor pain? The answer is yes. Because as long as a human being is focused on whatever he may be focused on, he is going to do the right thing and he is going to be in control.

Different diets that come and go. Remember the Atkins diet, with everybody busy eating protein and losing weight. Are they all silly? No! Every diet that works is just telling a person it is not a Hefker Velt, control yourself. Once you get into the mode of controlling yourself, if you control yourself this way and you control yourself that way, it doesn't matter so much.

If you learn Chofetz Chaim Hilchos Lashon Horah two Halachos a day. You are going to become an expert in Hilchos Lashon Hora? Maybe, maybe not. But you remind yourself every day it is not a Hefker Velt. What you could say, what you can't say it depends. You have to know, it matters. It is not a Hefker Velt. A Yid has to know that it is not a Hefker Velt.

What you eat what you don't eat, you have to be guided. Some people have this standard or that standard, but you have to be guided. Taivas Hakavod comes from a Hefker Velt. A person decides that this insults him and that insults him. Of course a person can get insulted, it is painful. But where does that lead you? You have to remain with the idea that it is not a Hefker Velt, we are guided by Torah, we are guided by rules, we are guided by Yir'as Shamayim. It is not a Hefker Velt.

Korach said it is a Hefker Velt as is found in 16:3 (כִּי כָל-הָעֵדָה כָּלָם קְדָשִׁים). We all can figure out what to do ourselves, we don't need Moshe Rabbeinu. Why did he pick Beged Shekulo Techeiles, a Beged that is full of

Techeiles is Patur. He said when you have ordinary clothing you need something with holiness to give it holiness. But if the entire Beged is holy then you don't need to give it holiness. He meant to say if all the Jews are holy we don't need to be guided, we can figure it out ourselves. No! Yidden are naturally Maminim in the Nevuas Moshe Rabbeinu but only if you know it is not a Hefker Velt, you don't do what you want, you don't say what you want, you don't eat what you want. It is not a Hefker Velt it is a Velt that you have to be guided.

A person who understands that then the Rambam's promise will come through that you are Bnei Yisrael and you will not be Achzarim, you will be Mochel things and you won't be insulted and you won't be carried away with Taivos Hakavod. Gevaldig!

What a lesson for Parshas Korach. With that I want to wish everyone a wonderful summer. The summer is not a Hefker Velt. Vacation is not a Hefker Velt. Even when we leave things behind, wherever you go it has to be with discipline. Have an absolutely wonderful Shabbos Kodesh!

Rabbi Reisman - Parshas Korach 5780

1 - Topic - A Machshava on the Mageifa and how it applies currently.

As we prepare for Shabbos Parshas Korach here in Chutz L'aretz. I would like to share with you a couple of thoughts on the Parsha. I would like to start appropriately enough with the Ketores which were offered in order to end a Mageifa that was taking place in Klal Yisrael and as you all know, we learn in the Parsha that even though the Ketores caused damage for those who did Aveiros, when done properly it brings Beracha.

After Revii, the Posuk says as is found in 17:11 (וְהוֹלֵךְ מִהָרָה אֵל-). And that will cause the Kappara by bringing the Ketores. Rashi says, (רַזָּה מִסֵּר לוֹ מִלֵּאךְ הַמּוֹת). When Moshe Rabbeinu was in Shamayim he learned this secret. Why the Malach Hamaves bothered to tell him this secret I do not know. But we see that Ketores is a Kappara. That is the big secret that we learn out that the Ketores brings the Kappara.

There is a Kasha. In Parshas Chukas in 20:29 we learn (וַיֵּרָא, כָּל-הָעֵדָה, בִּי גֹעֵ, אֶהְרֹן). That Aharon had died. Rashi says what does it mean that the people saw that he died? Rashi there in Chukas says (כִּשְׂרָאוֹ מִשֶּׁה וְאֵלֶּזֶר). Iorדים ואהרן לא ירד, אמרו היכן הוא אהרן. אמר להם מת. אמרו לו אפשר מי שעמד כנגד המלאך ועצר את המגפה ישלוח בו מלאך (המות). The three of them went up the mountain. Moshe, Aharon Hakohen and Elazar his son. When they came down it was only Moshe and Aharon. Klal Yisrael asked where is Aharon? It can't be. He stopped the Malach Hamaves by the Mageifa, can the Malach Hamaves be Sholet in him? (מִיד בִּקֵּשׁ מִשֶּׁה רַחֲמִים וְהִרְאוּהוּ מִלֵּאכֵי הַשֶּׁרֶת). (להם מוטל במטה, ראו והאמינו).

I don't get it. Rashi there says that Aharon Hakohen stopped the Mageifa. That is not what happened. Over here we learn that what stopped the Mageifa was the Ketores. Aharon Hakohen didn't bring up Ketores. What does it have to do with Aharon Hakohen? Whoever the Kohen is that brings the Ketores is what ends the Mageifa. Not only that but (וַיֵּאמֶר מֹשֶׁה אֶל-אַהֲרֹן). It was Moshe Rabbeinu's Machshava to do it. Aharon Hakohen was just a Kohen that brought it. It is a very Shtarke Kasha. I saw in the Sefer Gan Menol and he offers the following answer.

In Mishlei 16:14 the Posuk reads (חֲמַת-מֶלֶךְ מְלֹאכֵי-מָוֶת). The anger of a king is like a Malach Hamaves, it causes people to die. Of course the Melech here is Kavayochel the Ribbono Shel Olam. (וְאִישׁ חָכָם יִכְפְּרֶנָּה) and the wise man will bring Kappara. That is that a Mageifa will not come. It will be a Pi'us to HKB"H. On this, the GR"A says that is Aharon Hakohen. He is the wise man who ended the Mageifa. He says specifically that Machmas Ahavaso Mishtakach Kai'so. That because of HKB"H's Ahava to Aharon Hakohen the Kas (anger) ended. We have the same Kasha. What do you mean because of Aharon Hakohen. What are you talking about? Aharon Hakohen did it, the Ketores did it? It is a big Kasha.

The answer lies in the Seforno. The Seforno says that it is true Aharon brought the Ketores and that is what caused the Mageifa to end. The Posuk says in 17:13 (וַיַּעֲמֵד בֵּין-הַמֵּתִים, וּבֵין הַחַיִּים; וַתַּעֲצֹר, הַמִּגֵּפָה) that Aharon Hakohen stood between the Maisim and the Chaim. Explains the Seforno Gevaldig. He says what happened.

There is a Mageifa. When the Mageifa ends no more people are getting sick from the Machla. There are still people sick from the Machla from before. They are still ill from the Machla from earlier. So Aharon Hakohen was Po'el Tzu. Aharon Hakohen was Po'el with the Ketores to send the Malach Hamaves packing, to end the Mageifa that was taking place and he was Po'el a second thing. There were sick people who were sick from when the Mageifa took hold. On that, Aharon was Po'el with his Davening, Hatzalah of those that were Cholim.

This is something which we can appreciate today. B'ezras Hashem we should continue here in the east coast, we are blessed with an end to this Mageifa and Halevai it should stay. But every day there are still Cholim who are suffering from what happened. So there are two Refuos. One Refuah is the Ketores and the other Refuah is the Tefilla of Aharon Hakohen. A beautiful Teretz and an important Nekuda.

The important Nekuda is that when we Daven for someone's Refuah, we ask an Adam Gadol to Daven for someone's Refuah you have to know that HKB"H responds. There is a response to a Tefilla for Refuah depending on who says it based on the Ahava that exists.

So even when a Mageifa comes to an end among us, still there are many Cholim. There are some Cholim Mesukanim, some Cholim who are in danger of becoming completely conscious and well again, some who walking is very difficult for. A lot of Tefillos still have to take place. From that we learn that with an Ahavas Hashem, with an Ahava from the Ribbono Shel Olam you can bring about the Yeshua. This is a thought that has to do with what is going on currently.

2 - Topic - A Yedi'a Klali

Earlier in the Parsha in Posuk Hei, Moshe Rabbeinu says (בֹּקֶר וַיֵּדַע יְרוּרָאֵת-אֶשֶׁר-לוֹ וְאֶת-הַקְּדוֹשׁ, וְהַקְּרִיב אֵלָיו). In the morning G-d will let you know. Will let you know what? (אֶת-אֶשֶׁר-לוֹ) who goes to him, (וְאֶת-הַקְּדוֹשׁ) and who is holy (וְהַקְּרִיב אֵלָיו). What are the two things? Immediately Rashi tells us (בֹּקֶר וַיֵּדַע יְרוּרָאֵת-אֶשֶׁר-לוֹ) that is Sheivet Levi. (וְאֶת-הַקְּדוֹשׁ, וְהַקְּרִיב אֵלָיו) that is the Kehuna. So two separate things. There is Levi'a and Kehuna. Unusually on something like this, the Ramban comes along and the Ramban says that what Rashi says that (וַיִּכַּח פִּירֵשׁ) it is a good Pshat. The Ohr Hachaim Hakadosh also sees it necessary to endorse and maybe even explain a bit about this Pshat. There are two things, the Levi'a and the Kehuna. There is a question.

Where do we find that they were arguing on the Levi'a? Korach was Sheivet Levi! Korach was arguing about Sheivet Levi? It is a Davar Pele! I don't see any argument here. It is a good Kasha. Do you know how I know that it is a good Kasha? The Ramban, the Sifsei Chachamim and the Ohr Hachaim Hakadosh all give the same answer.

They say that there were Takeh two separate Tai'nos. There was a Taina on the Kehuna and Aharon Hakohen and then there was a separate Taina. The Bechorim had a Taina on the loss of Bechora to Sheivet Levi. They all say Bekavanas Rashi that there were Takeh two separate Machloksim. The Ohr Hachaim explains it with a bit of an Arichus. One with Aharon Hakohen when they brought Ketores to see that Aharon was the chosen one and separately on Sheivet Levi that the Bechorim had Tai'nos. Ad Kan. This has to do with Pshat.

This is a Raya to what I have spoken out in the past (more than once) in many different places. The Velt says that L'asid Lavo the Bechorim will get their positions back. There is no clear Makar in Rishonim for it, however, there are a number of clear Mekorim in Achronim for it that the Bechorim will get their position back. There are many difficulties with this. If you understand L'asid Lavo the Bechorim get their position back, but the Gemara says in Cheilek, Techias Hameisim Menalan, how do you know that there is Techias Hameisim. It says in Sanhedrin 90b (top of Amud) (אֵת] תְּרוּמַת ד' לַאֲהֲרֹן הַכֹּהֵן וְכִי אֶהְיֶה) מְנִיִּיךְ לַתְּחִיַּת הַמֵּתִים מִן הַתּוֹרָה שֶׁנֶּאֱמַר וְנָתַתָּם מִמֶּנּוּ [אֵת] תְּרוּמַת ד' לַאֲהֲרֹן הַכֹּהֵן וְכִי אֶהְיֶה) לַעֲוֹנוֹתֵינוּ לְעוֹלָם קַיִם וְהָלֹא לֹא נִכְנָס לְאָרֶץ יִשְׂרָאֵל שְׁנוֹתֵינוּ לֹא תְּרוּמָה מִכָּאן לַתְּחִיַּת

(המתים מן התורה) that the Matnas Kehuna goes to Aharon. Aharon died in the Midbar and never got Matnas Kehuna. So the Gemara says that L'asid Lavo by Techias Hameisim Aharon will get the Matnas Kehuna. Aharon will get Matnas Kehuna? I thought you said that it is going to go the Bechorim? It is very Shver.

The Yesod that we had said from the Steipler which is not found in his Seforim but he is quoted elsewhere in the Sefer Zekaron to his son in law. The Steipler says the following. He says the Kehuna is the Kehuna. It is the Levi'a Davka that goes back to the Bechorim. There are two separate things. The Kehuna is Bris Kehunas Olam. The Kohanim are Kohanim forever and ever. V'ha Raya Aharon was called Aharon Hakohen when he came Lik'ras Moshe (Ed. Note: This is brought in Rashi to Shemos 4:14 (, ולא כהן , שהיה עתיד להיות לוי ו לא כהן , אלא הוא יהיה כהן ואתה הלוי (והכהונה הייתי אומר לצאת ממך , מעתה לא יהיה כן , אלא הוא יהיה כהן ואתה הלוי Eigel. It has nothing to do with the Eigel. So Kehuna is forever.

There is a Taina that maybe Levi'a will maybe go back L'asid Lavo to the Bechorim. I am not sure. I am actually both a Levi and a Bechor so I am good either way personally. But I would like all of my sons to be able to do the Avoda. We will see. Only one is a Bechor. I guess we will wait and see what happens. But Al Kal Panim, that is the Yesod of the Steipler that whoever says L'asid Lavo there will be a change, that is the Levi'a.

Coming back here, we have Rashi, the Ramban, the Ohr Hachaim Hakadosh who all clearly hold this way. Why? They say there is a separate Taina. One Taina on the Kehuna and a separate Taina on the Levi'a. How can there be afterwards a Taina on the Levi'a? After Aharon Hakohen is definitely the Kohen what is the Taina on the Levi'a? We already see that it is Sheivet Levi?

The Teretz is no. The Kehuna is Sheivet Levi. M'heicha Taisi the Levi'a is Sheivet Levi. So these are two thoughts on the Parsha. One current, that has to do with the Mageifa and one goes back to an old beautiful Yesod that is not well-known. I guess not everyone listens to this phone call and now it will hopefully be better known.

3 - Topic - An issue of confusion

We know that there are Tzaros in this week's Parsha. Moshe Rabbeinu suffers terribly at the hands of Korach, Dosan and Aviram and the 250 Makrivai Haketores. That we have clearly in the Parsha. If you follow the words you will see, when we say Korach V'adaso died, what does it mean Korach V'adaso died? Who is Adaso of Korach? Do you know who is the Adaso of Korach? That is the 250 men. Read the words. The 250 men didn't die with the earth swallowing them up. They died with an Aish that went out against them. There were Nisrafin that was the 250 men and there was Niv'lain which is the people who were swallowed up in the ground. The Gemara (Sanhedrin 110a bottom of Amud) makes a Chiluk between them. Who is worse, the Nisrafin or Niv'lain? I would think Niv'lain, being swallowed up in the ground is worse. But why did they have separate Onshim, why didn't they have the same Onesh?

Rav Gedalia Schorr on the last piece in the Parsha (bottom of 137 - 138) brings from the Shlah Hakadosh. His Yesod is this. There was a totally different motivation from Korach and from the 250 people. The 250 Makrivai Haketores were Heilige Yidden. What did they want? They wanted more Ruchnios. Just like Nadav and Avihu wanted more Ruchnios and they did things that they shouldn't have done, they brought their own Aish, their own Ketores. The same thing with them, they wanted more Ruchnios.

Korach was motivated purely by Gai'va. So Mimeila you had two people doing exactly the same thing and both died because of it, but there is a very big difference. Someone who does it because of a sense of Gai'va, his Onesh is Korach's Onesh. Somebody who does it because of a Ratzon for Kedusha he still gets an Onesh. Why Takeh does he get an Onesh?

Rav Schorr brings from the Shlah Hakadosh because they connected with Resha'im in trying to accomplish what they wanted to accomplish. This is an important lesson. If you want something even for Heilige reasons and you find that you have somebody who can help you and that person is a Rasha Merusha, but for his own reasons he wants to help you. No, stay away from such people. There are people of Aliyah who want to go to Eretz Yisrael

which is wonderful. There is a Catholic organization that is willing to give them money and pay for the transportation to go to Eretz Yisrael and people ask Vas Iz Shlecht we are going to get payment from them?

No. They have the same desire as you but their motivation is terrible. The motivation of the 250 people was not so bad. What was bad was that they were Mechabeid Reshaim and Mischabeir to Reshaim. At the end, the punishment was like Nadav and Avihu because they had a sense of desire of Kedusha. Whereas Korach who was Gai'va, he was high up. If you want to be high up we will put you low down. That is what happened to Korach. Wow! We got in three lessons from this beautiful Parsha of the week, the Parsha of Korach.

May HKB"H help that the Shemira we have here on the east coast Boruch Hashem should continue and it should spread to Yidden B'chol Ha'olam Kulo, to the whole world and to all of humanity. That IY"H we should be done with this awful Machla. The world should open up B'ezras Hashem. We should be bigger and better people from our experience. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Korach 5779

1 - Topic - A very important practical thought on the beginning of the Parsha from Rav Druk.

As we prepare for Shabbos Parshas Korach. Let me start from the beginning of the Parsha. At the beginning of the Parsha of course there is the Machlokes of Korach V'adaso. Chazal tell us in Pirkei Avos in 5:17 (ושאינה לשם) (שמייס, זו מחלוקת קורה ועדתו). So that the example of a Machlokes is Korach V'adaso.

We understand this that the Lav of 17:5 (ולא-יהיה קלרה וכעדתו) is a Lav of making a Machlokes, however, this is really difficult because as it says in Pirkei Avos 5:3 (עשרה נסיונות ניסו אבותינו את המקום במדבר, שנאמר "וינסו אותי, זה) (עשר פעמים, ולא שמעו, בקולי" (במדבר יד, כב). There are plenty of Machloksim. They argued over not having enough water, not having enough meat, the Meraglim.

Shemos 15:24 (וילנו העם על-משה לאמר) it says by Marah when they asked for water. Bamidbar 14:2 (וילנו על-משה) (ועל-אֶהְרֹן, כל בני יִשְׂרָאֵל) it says by the Meraglim. What is Vayilonu, isn't it a Machlokes? These are all Machlokes. Why is a Machlokes Shelo L'sheim Shamayim Korach V'adaso, why not the Meraglim?

The Kasha is a strong Kasha especially given the fact that Korach was fighting for something Ruchnios. He wanted something more Ruchni. In the other cases they were worried about their safety in Eretz Yisrael, they were asking for water and for meat. These are all things that are Gashmi, I would think that those things are a bigger Machlokes Shelo L'sheim Shamayim. The Kasha is a strong Kasha.

Rav Druk in Darash Mordechai (page 157 in the Bamidbar volume) says a wonderful Vort. He says that when you have a Machlokes over a Davar Gashmi, when you fight over silly things, a day later, a week later you are ashamed of yourself. You look back and you say this is what I did, I fought with Moshe Rabbeinu over water? Moshe Rabbeinu was not going to give us water? Why did we make a fight out of it? Later you are embarrassed.

Not so when you make a Machlokes L'sheim Mitzva. If someone makes a Machlokes in which he feels it is a Mitzva, what he is doing is something noble, something that is principled, that is a real Machlokes. There is no backing down. When a person does things and he has Ruchnios excuses, it is really very difficult to back down. Eizehu Machlokes She'ain L'sheim Shamayim. Which is a Machlokes that brings you to the worst things? When you find yourself in a Machlokes and you say, it is not the money, it is the principle. When you say that catch yourself. Because it is not the principle. When it is the principle it is worse. If it is really the money and you make it the principle it is the worse combination. It is a big lesson. The Ikkur Machlokes, the most dangerous Machlokes is a Machlokes when you say to yourself you are doing it L'sheim Mitzvah.

As we learned from Rav Pam many times, very few things are worth making a fight over. I have yet to find something that is worth making a fuss over. Machlokes, when it is not for bread, when it is not for water, when

it is based on a principle is terrible. When it comes to the principle we can't both be right. Either I am right or you are right. It is an issue of principle. That is a terrible Machlokes. A very important practical thought on the beginning of the Parsha.

2a - Topic - Is a Kohen still a Kohen after Techias Hameisim.

Let's move on to something at the end of the Parsha something perhaps less practical but very Geshmak. Later in 18:28 we are told (וַיִּתְּנֵם מִמֶּנּוּ אֶת-תְּרוּמַת יִרְרָה, לְאַהֲרֹן הַכֹּהֵן). You will give Teruma to Aharon the Kohen. The Gemara in Maseches Sanhedrin 90b (6 lines from the top) at the beginning of Perek Cheilek says how do we know a M'kor for Techiyas Hamaism Min Hatorah (that the dead will come alive)?

The Gemara says this Posuk, (מִנִּיין לַתְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה שֶׁנֶּאֱמַר וַיִּתְּנֵם מִמֶּנּוּ [אֶת] תְּרוּמַת ד' לְאַהֲרֹן הַכֹּהֵן וְכִי אֶהְרֵן לְעוֹלָם), (קיים והלא לא נכנס לארץ ישראל שנותנין לו תרומה אלא מלמד שעתיד לחיות וישראל נותנין לו תרומה מכאן לתחיית המתים מן התורה). You are going to give Teruma to Aharon. Aharon never got Teruma. Teruma didn't begin until they entered Eretz Yisrael and 14 years later they did a Chaluka of the land. What does it mean that you will give Teruma to Aharon? (מכאן לתחיית המתים). This is a Gemara in Sanhedrin Daf Tzaddik.

From here we see that even when Moshiach comes, the Kohanim will remain Kohanim not as many people who erroneously think that when Moshiach comes the Bechorim will be Kohanim and the Kohanim won't be Kohanim. Not true, the Kohanim are Kohanim forever. (וַיִּתְּנֵם מִמֶּנּוּ אֶת-תְּרוּמַת יִרְרָה, לְאַהֲרֹן הַכֹּהֵן).

I saw in Pachad Yitzchok Mamarei Sukkos, it says in Tehillim 116:3 (יֵאמְרוּ-נָא בֵּית-אֱהֲרֹן: כִּי לְעוֹלָם חֲסִדוֹ) as we said today in Hallel. Why does it mention (בֵּית-אֱהֲרֹן) separately? Because Hashem guarantees (כִּי לְעוֹלָם חֲסִדוֹ). That the Bais Aharon is forever even L'asid Lavo.

Many of you had ideas that Bechorim will once again do Avodah, that may be true about the Avodah of the Leviim. Certainly not about the Kohanim as the Posuk says in Yechezkel (44:15) that L'asid Lavo the Bnei Tzadok, the Kohanim will do the Avodah in the Bayis Hash'lishi.

2b - Topic - On the same Posuk as above - A glimpse of some of the previous Gedolim.

Let me tell you an absolutely wonderful exchange between two Gedolei Olam and it has to do with this Posuk. This appears in the Sefer Zikaron to the Baal Pachad Yitzchok. There there is a letter from the Aderes (Rabbi Eliyahu Dovid Rabinowitz-Teomim (1843-1905)) one of the Gedolei Olam who was brought to Yerushalayim to succeed Rav Shmuel MiSalant (1816-1909) the Rav of Yerushalayim, a very colorful person who came to Yerushalayim and what happened is that Rav Shmuel MiSalant handpicked him to succeed him as Rav of Yerushalayim and Rav Shmuel MiSalant outlived him. Rav Shmuel MiSalant lived into his 90's and the Aderes passed away when he was in his low 60's. He came to succeed Rav Shmuel MiSalant and Rav Shmuel MiSalant said a Hespel on him.

At any rate, what is Noge'a to today is a letter he wrote to Rav Chaim Berlin. They were referring to a Gemara in Maseches Berachos 46a (top line) where Rav Avahu made a Seudah because Rav Zeira recovered from his illness, so a Seudah was made in his honor and the Gemara records the discussion between Rav Avahu and Rav Zeira over who should be given the Kavod of Bentching.

The Aderes writes in his letter that there was really another reason that Rav Zeira should Bentch and that is because the Yerushalmi says that Rav Zeira was a Kohen, and therefore, that is why Rav Avahu really wanted that Rav Zeira should Bentch as it says in Vayikra 21:8 (וְקִדְּשֻׁהוּ), to give him the honor of Bentching as a Kohen. That is what the Aderes wrote in his letter to Rabbeinu Chaim Berlin.

On that, the Aderes is continuing in his letter that do you know why the Gemara doesn't mention that Rav Zeira should Bentch as he is a Kohen? This is because in Megillah 7b (21 lines from the top) it says (קָם רַבֵּה שְׁחִטָּה)

(לרבי זירא). That Rav Zeira was actually killed by Rabbah one Purim and afterwards was brought back alive by Techias Hameisim.

Zagt the Aderes, do you know why the Gemara doesn't mention that Rav Zeira should Bentch because he is a Kohen? Because he died and when a person comes back from Techias Hameisim the Kehuna is gone. The Kehuna came when he was born from his father because his father was a Kohen. Once he died and became alive again, it was Batul the Kehuna, and Mimeila that is why the Gemara doesn't mention that Rav Zeira was a Kohen. This is all in the letter of the Aderes.

Rabbeinu Chaim Berlin writes in his response. He says it is a very amusing idea. I laughed when I saw what you sent. However, you missed something. How can you say that when Rav Zeira got up from Techias Hameisim he is not a Kohen anymore, what about the Gemara in Sanhedrin 90b which says that Aharon Hakohen will get up and collect Terumah? You see that by Techias Hameisim Aharon Hakohen remains a Kohen?

Rabbi Chaim Berlin caught the Aderes in what appears to be a mistake and he said your Yesod is wrong and that by Techias Hameisim Rav Zeira remained a Kohen, and Mimeila, your original point stands that Rav Zeira should have Bentched because he was a Kohen. This is an interesting exchange of letters.

In the Sefer Shalal Rav, he brings another letter. After this exchange where the Aderes said that by Techias Hameisim you are not a Kohen and Rabbi Chaim Berlin said that after Techias Hameisim you are a Kohen, he brings a Rav Yaakov Chaim Sofer (1870-1939 and author of the Kaf Hachaim) who wrote to answer the Aderes. He seemed to miss a famous Gemara.

He brings from a Sugya in Yoma 5b and the Ramban on the Sugya. It talks there about the Kedushas Kehuna coming from Kohanim wearing the Bigdei Kehunah. When HKB"H commanded to give Kedushas Kehuna, the putting on of the Begadim gave them the Kehuna during the Yemai Hamiluim. The Gemara says (19 lines from the top) (כיצד הליבשו), how did they get dressed?

The Gemara says (מאי דהוה הוה). Why are you spending your time on this? Whatever happened happened (i.e. it was a one-time event). The Gemara answers that we have to know what to do because of L'asid Lavo. When the Kohanim get up by Techias Hameisim they will get Kehuna again by Levishas Bigdei Kehuna.

Zagt Rav Yaakov Chaim Sofer that the Aderes is right. By Techias Hameisim you are not a Kohen. When you put on Bigdei Kehuna once again then you become a Kohen. So that again with Techias Hameisim there will be a new Haschala of Kehuna and Gevaldig. This is an interesting exchange. There is more if you want to take a look in the Sefer Shalal Rav he has more on this very fascinating topic if when the Kohanim get up by Techias Hameisim will they still have a Din Kohen or not.

(Rebbi mentioned a story of the Aderes that he mentioned previously on Parshas Semini 5772 as well and I pasted it here). Agav, there is a fascinating item something that took place on the day that the Aderes landed in Yerushalayim. His ship came to port and that day in Yerushalayim there was a wedding. Rav Shmuel M'salant as the Rav in the town was scheduled to be the Mesadeir Kiddushin. Rav Shmuel wanted to show that the Aderes was designated by him to be his successor and therefore, he insisted that the Aderes be the Mesadeir Kiddushin at that wedding rather than Rav Shmuel M'salant. That he did. When the Aderes got up to say the Beracha of Siddur Kiddushin he made a mistake. Perhaps his long boat trip and his sudden arrival caused such an error to occur. While under the Chuppah instead of saying the Beracha of Borei Pri Hagafen on the wine and then the Beracha of Siddur Kiddushin which is normal, he said a Beracha of Shehakol Nihiyeh Bid'varo in place of a Borei Pri Hagafen on the wine. He caught himself. He thought for a minute and then said the Beracha of Borei Pri Hagafen and then the Beracha of Siddur Kiddushin.

This caused a great tumult at the wedding. After all every school child knows that while the proper Beracha on wine is Borei Pri Hagafen if you accidentally say a Beracha of Shehakol on the wine you are Yotzei, it is good enough B'dieved (ed. note this is a Mishna in Berachos 6:2 (על פירות הארץ; יצא; על פירות האדמה, יצא; על פירות האילן בורא פרי האדמה, יצא; על פירות הארץ)).

יצא (בורא פרי העץ, לא יצא. ועל כולם אם אמר שהכול נהיה בדברו, יצא). Here this new Rav the Aderes came and said a Shehakol on the wine and then made a Borei Pri Hagafen on the wine. He had no business doing that because the Shehakol was sufficient.

Later during the wedding when the Aderes saw that people were tumuling, he got up and explained himself. He said of course a Shehakol is adequate in a place of a Borei Pri Hagafen. However, in the case of a Misadeir Kiddushin it is different. When the Misadeir Kiddushin makes the Beracha he does so as the Shaliach of the Choson and Kallah. We know that when one makes a Shaliach, the Shaliach has to do what he was told for it to be a valid Shlichus. The Gemara mentions that when you make a Shaliach it is in order that the Shaliach does the right thing and not to make a mistake. So the Aderes said when I made the Shehakol of course the Shehakol is sufficient instead of the Borei Pri Hagafen, however, I failed in my Shlichus on behalf of the Chosson and therefore, this Beracha was not adequate, and that is why I made the Borei Pri Hagafen.

This is a Chiddush. You will notice in the Teshuva Seforim of the great people of that generation that they have Teshuvos about this (without mentioning the name of the Aderes). If you look in the Har Tzvi or Rav Shlomo Zalman's Teshuva Sefer you will see that they deal with this fascinating Shaila and this Chiddush of the Aderes.

And so, one of the greatest Chachamim of Yerushalayim, the Aderes who many of you have never heard of, had already two fascinating stories that happened with him, one with the Techias Hameisim Chiddush and one with the Borei Pri Hagafen Chiddush.

There is another story told about him. That at a wedding in Yerushalayim because of the dire poverty the only thing served was chicken soup. The Aderes was at a wedding and there is a pot of chicken soup. There was a child who had ice cream and went too close to the chicken soup and his ice cream fell in. It was a panic because of Basar V'chalav. The amount of ice cream that fell in is not Batal B'shishim and everyone said Ah Oh. The Aderes said wait, don't spill out the chicken soup. Let me think about it and he left.

He came back 15 minutes later and said the chicken soup is Muttar. Why? He wasn't going to tell. He had a secret. Some people ate it and some people didn't eat it. Much later the secret came out. The Aderes went to the ice cream maker of Yerushalayim and you understand that it wasn't Klein's fancy ice cream. It was sugar and milk that was frozen.

He went to the ice cream maker and asked the ice cream maker tell me the truth. How much water do you use to dilute your milk? He didn't want to tell. He said if you tell me I will not tell anybody. Just tell me how much water because we have to know if the milk is Batul B'shishim.

It turned out that the ice cream was only half milk and the rest was either sugar or water. There was no Shishim in the chicken soup against the ice cream, however, there was Shishim against half the amount of ice cream. Therefore, the milk was Batul B'shishim. The ice cream was Batul into the chicken soup and the chicken soup was Muttar to eat. Another story about a man, one of the Gedolei Olam. One of the geniuses of the generation, the Aderes. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Korach 5778

1 - Topic - B'inyanei the Perek of Mishnayos of (אִינְיָנוּ מִקְוִין) and a trick how to "find time" to say it.

As we prepare for Shabbos Parshas Korach. Of course Parshas Korach is well known for the episode of Korach V'adaso although that is only a part of the Parsha. Today I would like to talk about the rest of the Parsha. Specifically a little about the Kohanim and a little bit about the Leviim.

Let me start with the Kohanim. There are two Parshios in the Torah that deal with the Mitzvah of Kehunah, of Kohanim eating Kodshim. Kohanim as you know eat exclusively Kodshei Kodashim as it says in this week's

Parsha 18:9 (וְזֶה-יְהִי־לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים, מִן-הָאֵשׁ: כָּל-קֶרְבָּנָם לְכֹל-מִנְחָתָם וְלְכֹל-חֲטָאתָם, וְלְכֹל-אֲשָׁמָם). The Kohanim get to eat from the Kodshei HaKodashim. That is what is says in the Parsha.

I would like to discuss today the Perek of (אִיזְהוּ מִקוּמָן) which is the 5th Perek of Maseches Zevachim and we say it in our Davening every morning as part of Korbanos. There we find in Mishna Gimmel (וְנֶאֱכָלִין לַפְּנִים מִן הַקִּלְעִים). We find that Kodshei Kodashim are eaten Lifnim Min Hak'layim (within the curtained area) L'zichrei Kehuna (only to Kohanim).

The Bartenura there brings a Posuk in Parshas Tzav and here. So he brings the Posuk in Parshas Tzav 6:22 (כָּל- (וְזֶה-יְהִי־לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים, מִן-הָאֵשׁ; קֹדֶשׁ קֹדָשִׁים, הוּא (וְזֶה-יְהִי־לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים, מִן-הָאֵשׁ). However, Rashi brings the Posuk from Parshas Korach. The GRA in his Pirush on the Mishna is Matmia on Rashi. Why does Rashi not bring the earlier Posuk in Tzav and only bring the Posuk in Korach?

Then in Mishna Hei by the Korban Asham it again says that it is eaten (לְזִכְרֵי קֹהֵנָה). There again Rashi brings the Posuk in Korach and the Bartenura as well. There they bring the Posuk in Korach and the Tosafos Yom Tov asks the Kasha, (מֵאִי דוֹחִקִּיהָ דְּלֹא כָתוּב לִקְרָא דְּפִרְשֵׁת צוֹ). Why don't Rashi and the Bartenura bring the Posuk in Parshas Tzav and they bring instead the Posuk in Parshas Korach?

Later in Zevachim 6:1 for a third time it says (וְנֶאֱכָלִין לַפְּנִים מִן הַקִּלְעִים) and Rashi says the Posuk here in Parshas Korach and here too the GRA asks why not bring the Posuk in Parshas Tzav. So Rashi consistently brings the Posuk in Korach and it is a mystery as usually you bring the first Posuk that is found in the Torah.

In the Sefer Gan Na'ul from a good friend of mine, he brings a beautiful explanation. He says the Parsha of eating Kodshim is in Tzav and it says it again in Parshas Korach. Why does it repeat it? Rashi in Posuk Ches brings (לְפִי שְׂבָא קָרָה וְעֵרַעַר כִּנְגַד אַהֲרֹן עַל הַכְּהוּנָה) since there were those who challenged the Kehuna (בֹּא הַכְּתוּב וְנָתַן לוֹ כ"ד) therefore, it was given to him in Parshas Korach as a permanent gift. As Rashi says (בְּשִׂמְחָה, לְשׁוֹן שִׂמְחָה הוּא זֶה). So he says very beautifully. He says look in Parshas Tzav it was followed with a Machlokes of Aaron's right to the Kodshim and after the Machlokes of Korach is over HKB"H reaffirms the gift to the Kohanim B'simcha. So of course if something was promised to you and then a second time it was promised to you B'simcha Rabbah, with a Bris Melach. Of course you would remember the second time it is given and that is why Rashi brings the Posuk in Parshas Korach.

Then he adds a beautiful Nekuda. We say the Perek of (אִיזְהוּ מִקוּמָן) in Korbanos in the morning to make sure that we say a Perek of Mishnayos every day. Why this Perek? The Beis Yosef brings, because this Perek doesn't have any Machlokes in it. There is not a single Machlokes in the Mishnayos and it is a straight Perek of Mishnayos.

Some people think that this is the only Perek of Mishnayos that has no Machlokes and that is not true. There are at least six Perka'im in Shas that are without a Machlokes. The Siman to remember them SIM ZMAN. Shin stands for Shavuos Perek Ches, Yud stands for Yevamos Perek Tes, the Mem stands for Meilah Perek Daled, Zayin is Zevachim Perek Hei, Mem is Maseis Sheini Perek Aleph, Nun is Negaim Perek Gimmel.

At any rate, why is this Perek brought? This Perek is brought because it is a Perek B'li Machlokes, beautiful. Since it was as a result of a Machlokes that the gift of the Kehunah is repeated, so therefore, it is Davka in the Perek B'li Machlokes. Very Geshmak!

There is another Nekudah to add. In (אִיזְהוּ מִקוּמָן) we say (וְנֶאֱכָלִין לַפְּנִים מִן הַקִּלְעִים), eaten within the curtains. The (קִלְעִים) were in the Mishkan not in the Beis Hamikdash. They were only in the Mishkan. It is a bit of a Pele, why are you bringing a language that is from the Mishkan.

The Teretz brought in the Peninim Meshulchan HaGra in Shemos 38:9 which is also brought in the Tiferes Yisrael here in the Mishnayos Os 24 that the language (לַפְּנִים מִן הַקִּלְעִים) is Moshe Rabbeinu's original language.

When he said the Mishnayos it is a Perek of no Machlokes, it is Toras Moshe Rabbeinu and therefore, Moshe Rabbeinu is talking about the Mishkan he said (לפנים מן הקלעים). Very Geshmak!

But there is really a Kasha on this. It says (שְׁחִיטָתוֹ בְּכָל מְקוֹם בְּעֹרָה) the language (עֹרָה) is in the Beis Hamikdash as there is no (עֹרָה) in the Mishkan. So it is not true that it is Moshe Rabbeinu's Lashon throughout. The (קלעים) is a Lashon of Mishkan and (עֹרָה) is a Lashon of Mikdash. But according to what we are saying it is very Geshmak. The whole point here is that (וְנֶאֱכָלִין לִפְנֵים מִן הַקְלָעִים). We are talking about the fact that the Kohanim got this gift of Achilas Kodshim as a gift here by Moshe Rabbeinu here by the Bris Melach. It is very Geshmak because we are talking about what happened by Korach and you mention (וְנֶאֱכָלִין לִפְנֵים מִן הַקְלָעִים) because it is going on the eating of the Kohanim. The other parts of the Mishnayos don't talk about Achilas Kohanim so they refer to the Bais Hamikdash. At any rate, a very beautiful explanation of (אֵיזוֹהוּ מִקוֹמָן) and its connection to the Achilas HaKohanim.

I do want to leave you with a Kasha. As I told you, both the GRA in the Peninai HaGra and the Tiferes Yisrael in Perek Hei Os Chaf Daled of Zevachim say that the Perek of (אֵיזוֹהוּ מִקוֹמָן) has no Machlokes because it comes down to us in the Lashon of Moshe Rabbeinu himself and therefore, there is no Machlokes in the Perek.

There seems to be a problem. I don't know much about Kodshim but I know Pesachim. I know the Korban Pesach. The Korban Pesach it says in (אֵיזוֹהוּ מִקוֹמָן) that (וְאֵינוֹ נֶאֱכָל אֶלָּא עַד חֲצוֹת). The Gemara in Zevachim 57b (13 lines from the top) says that Rav Elazar Ben Azarya holds that the Pesach is eaten until Chatzos. This is even though Rabbi Akiva holds that you can eat the Korban Pesach the whole night. The Rambam Paskens that way and that is why we do eat the Afikomen after Chatzos if we need to. So it is a bit of a Pele as this is a Stam Mishnah like Rav Elazar Ben Azarya. As a matter of fact, Tosafos says that we Pasken like Rav Elazar Ben Azarya because it is a Stam Mishna. Machlokes Rambam and Tosafos. But how can you say that this Perek has no Machloksim in it when (וְאֵינוֹ נֶאֱכָל אֶלָּא עַד חֲצוֹת) is a Machlokes?

You can answer that in the Mishnayos there is no Machlokes, however, that doesn't fit with the GRA and the Tiferes Yisrael that we have the Nusach handed down from Moshe Rabbeinu. If Moshe Rabbeinu said Ad Chatzos then certainly we Pasken Ad Chatzos. Tzorech Iyun Gadol!

Once I am speaking about (אֵיזוֹהוּ מִקוֹמָן) I want to be Mezareiz all of you to say (אֵיזוֹהוּ מִקוֹמָן) in the morning. Obviously most people don't because they run into Shul and put on their Tefillin and they barely have time for Hodu. I would like to suggest a trick. That is if you don't say (אֵיזוֹהוּ מִקוֹמָן) say at least the shortest Mishnah. Memorize the Mishnah of (הָעוֹלָה קָדֵשׁ קָדָשִׁים) שְׁחִיטָתָהּ בַּצֶּפֶן וְקִבּוּל דָּמָהּ בְּכָלִי שֶׁרַת בַּצֶּפֶן. וְדָמָהּ טָעוֹן שְׁתֵּי מִתְנוּת שֶׁהֵן אַרְבַּע. הָעוֹלָה קָדֵשׁ קָדָשִׁים (יִטְעוּנָהּ הַפֶּשֶׁט וְנִתְּנוּ וְכִלִּיל לְאִשִּׁים). A very short Mishnah and say it as you are walking into Shul. It is Bodek Umenusa, it works, that if you get into the habit of saying just the Mishnah of (הָעוֹלָה) every day. Right away you are Marviach, you say a Mishnah every day. But you will see, Bodek Umenusa that you will do it for a year, that you will start saying the next Mishnah (זִבְחֵי שְׁלָמִי צִבּוּר וְאִשָּׁמוֹת) which is also a very short Mishnah. If you get used to saying two you will end up saying (הַתּוֹדָה וְאֵיל נָזִיר). If you live long enough you will actually start saying the whole Perek. But even if not, L'chol Hapachos you should be saying part of (אֵיזוֹהוּ מִקוֹמָן) that starts with (הָעוֹלָה) in that Perek. And so, this is the part regarding the Kohanim.

2 - Topic - Does a Levi have a special Mitzvah D'oraisa that only they can perform?

Let's turn now to a part of the Parsha that is regarding us Leviim. As I have mentioned in the past, I am a Levi and Leviim generally don't get so much for being Leviim. We take what we get. But here is a riddle. Which Mitzvah in the Torah requires a Levi. It can't be done except for by a Levi. If you think about it there may be no such Mitzvah. Kohanim get dozens of Mitzvos that only Kohanim can do. A Levi, what Mitzvah D'oraisa can only a Levi do?

The answer would seem to be Terumas Maisei. What is Terumas Maisei? You give Maisei to the Levi and then the Levi separates Terumah for the Kohen. If you look at the Parsha 18:26 (וְאֶל-הַלְוִיִּם תִּדְבֹּר) Moshe Rabbeinu is told to tell the Leviim (וְאָמַרְתָּ אֲלֵהֶם, כִּי-תִקְחוּ מֵאֵת בְּנֵי-יִשְׂרָאֵל אֶת-הַמַּעֲשֵׂר) when you take Maisei (אֲשֶׁר נָתַתִּי לָכֶם מֵאֵתָם),

(בְּנִחָלְתֶּכֶם--וְהִרְמַתֶּם מִמֶּנּוּ תְרוּמַת יֶרֶךְ, מַעֲשֵׂר מִן-הַמַּעֲשֵׂר Gevaldig, we Leviim have one Mitzvah and that is Maiser Min Hameiser that even pertains to Biz'man Hazeh. If you find some Maiser in Eretz Yisrael you separate Terumas Maiser. However, the Rambam in Sefer Zeraim, Hilchos Terumos 3:12 says the following. (וַיֵּשׁ לְיִשְׂרָאֵל לְהַפְרִישׁ (אוֹתָהּ וּלְיִתְנָהּ לַכֹּהֵן). We get cut out again. The Rambam says that Terumos Maiser doesn't have to be given by the Levi. (וַיֵּשׁ לְיִשְׂרָאֵל לְהַפְרִישׁ אוֹתָהּ וּלְיִתְנָהּ לַכֹּהֵן). It is a shock to read it. I was looking for Hilchos Terumos Maiser in Hilchos Maiser but it wasn't there. It is back in Hilchos Terumos. This is because when the Rambam says that a Yisrael gives Terumah to the Kohen he then says that the Yisrael separates the Maiser and Vaiter. The Yisrael can give Terumos Maiser. It is a Pliya to me.

The Birkei Yosef in Yor'e Dai'a in Siman Shin Lamed Aleph brings the Marit argues and says that the Shulchan Aruch left out this Rambam of (וַיֵּשׁ לְיִשְׂרָאֵל לְהַפְרִישׁ) and therefore, he says it is the Leviim's Mitzvah, at least Lechatchila.

The Chochmos Adam has a Sefer Sharei Tzion who likewise brings a Marit who says that it is the Levi's Mitzvah. However, Rav Chaim Kanievsky in his Derech Emunah on the Rambam in Perek 3 Halacha 12 brings from the Chazon Ish that the Ikkur is like the Rambam that a Yisrael can be Mafrish and incredibly Rav Chaim Kanievsky says that the Birkei Yosef says the Shulchan Aruch leaves it out, no. If you look at Shin Lamed Aleph S'if Chaf Ches indirectly the Shulchan Aruch mentions it. Therefore, the Minhag today in Eretz Yisrael is that the Yisraelim when they separate Maiser they separate Terumas Maiser. The moral of the story is that we are still stuck, we can't find a single Mitzvah D'oraisa that is exclusively for the Leviim alone. Really it is a bigger Mussar. If you read the Posuk it says B'feirush that it is a Mitzvah for the Leviim. But the old story of Torah Shebichsav without Torah She'baal Peh gives you the wrong impression, gives you the wrong understanding.

And so, we will take it as it is. It is a Mitzvah that Leviim can do and that Yisraelim can do. Anybody can separate Terumas Maiser, Bimihair Moshiaich will come and we Leviim will get our 10% and IY"H separate Maiser and Terumas Maiser and we should all give it to my good friend who is sitting in the office listening to me. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Korach 5776

1. Is there anything new that anyone can say about Parshas Korach? In the very first Posuk of the Parsha 16:1 the Posuk mentions that not only Korach started this fight but also Dasan and Avirom and On Ben Peles (וַיִּקַּח (קָרַח, דָּסָן, וְאִיֶּרֶם בְּנֵי-לֵוִי; וְדָתָן וְאַבְיָרָם בְּנֵי אֶלְיָאֵב, וְאֹן בֶּן-פְּלֵס--בְּנֵי רְאוּבֵן). It needs a Biyur because there are 250 men most of whom are unnamed that accompany Korach. So why does the Posuk single out these three individuals? That is something that needs explanation. Perhaps On Ben Peles to tell the story of his wife who rescued him, but certainly why are Dasan and Avirom mentioned?

The Chiddushai Harim says something very important to understand. He says that Dasan and Avirom were not from Sheivet Levi. As you see later in Parshas Pinchas in 26:9 (וַיִּבְנֵי אֶלְיָאֵב, נְמוּאֵל וְדָתָן וְאַבְיָרָם) Oliyav is not from Sheivet Levi. The 250 men for the most part were from Sheivet Levi so they were as Rashi tells us afterwards, they were Darshuning Kavod Atzmon. They said why is Moshe Rabbeinu taking all honor from Sheivet Levi for his family, maybe it should go to us. So it was a complaint. But Dasan and Avirom were not from Sheivet Levi.

Says the Chiddushai Harim that that is the point. A person has a Yeitzer Hora for his own Kavod. It is a certain level of Rishus that you want honor, you want your own Kavod, you have Gaiva and you want to do things to benefit yourself. There is another level and that is the level of Dasan and Avirom. They connected themselves just L'shaim Machlokes. Dasan and Avirom are singled out, they are (בְּנֵי אֶלְיָאֵב). They are not even Leviim. Look how they connected themselves to the Machlokes of Korach, for what reason, for what purpose? They gained nothing for this tumult. It was only because of the Sin'a that they had for Moshe Rabbeinu. This is what the Chiddushai Harim says.

The deeper message of the Chiddushai Harim is this. How do you know, when you are involved in Machlokes Chalila, how do you know that you are doing things properly, you think that you are doing things L'sheim Shamayim. Korach thought that he was right. How do you know if you are doing things L'sheim Shamayim or not L'sheim Shamayim?

The answer typically is that if you have something personal to gain from it then you are probably not doing it L'sheim Shamayim. If you have nothing to gain from it then you are. If you find yourself in a dispute, if you have any benefit from the dispute, step aside because you are blinded by the Shochad of your own benefit.

What about Dasan and Avirom? They could have said to themselves we have no benefit and we are involved in this so we must be right. Says the Chiddushai Harim that when a person gets involved in a Machlokes because of his Sin'a, Dasan and Avirom had a hatred for Moshe Rabbeinu that dated back still to Mitzrayim. When you don't like someone, that itself is a form of Shochad, it makes you see things improperly. If you ever see a Machlokes, either you have a benefit like the 250 men or you have Tainos of Sin'a for the person involved, in either of these cases know that you are not seeing things clearly.

There is a Halacha in this. The Chofetz Chaim in his rule of saying Lashon Hora L'toeles, gives a list of conditions. The hardest of these conditions is that if you have Sin'a for the person that you want to say Lashon Hora L'toeles about, you have no right to say it. If you have your own hatred for the person you have no right to speak up even though it is clear that you should speak up. You should speak up L'toeles but not if you have Sin'a. According to the Chiddushai Harim the message is this, when you dislike someone you don't see things right. You are like someone who takes a bribe. You see things in a crooked way. Parshas Korach is the lesson of staying away from Machlokes. It is rare that someone gets involved in a Machlokes unless he has something to benefit or he has a chip on his shoulder, he has complaints against the person or the people that the Machlokes is about. Be careful.

2. In the Talelai Oros he brings a second explanation for the fact that Dasan and Avirom are singled out and this is in the name of the Chofetz Chaim. The Parsha here wants to teach us an incredible lesson. Dasan and Aviram are mentioned by name and they were part of the 250 people who the Posuk describes as (נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד , (אֲנָשֵׁי-שָׁם קְרָאִי)). Later in Parshas Pinchas 26:9 again it mentions Dasan and Avirom and it describes them as (קְרָאִי (קְרָאִי מוֹעֵד)). What does (קְרָאִי מוֹעֵד) mean? It means that these 250 people Dasan and Aviram included, were people that Moshe Rabbeinu called together. When it was time to teach a Halacha he learned from the Ohel Moed, he would call them together. Why did Moshe Rabbeinu call Dasan and Avirom as part of this elite group? Didn't he already know in Mitzrayim that there were problems with these people? The answer is that Moshe Rabbeinu Takeh had Tainos on them yet from Mitzrayim. When being Mekareiv the right hand is being Mekareiv the people that you have Tainos to, you have Mussar about. And therefore, it is very important that a person should know from Moshe Rabbeinu that he was Metapeil with them, with Dasan and Avirom (קְרָאִי מוֹעֵד) despite the fact that he knew from previous experience that they were not good people. When you have Tainos on someone, try to fix it. Moshe Rabbeinu tried and Af Al Pi Kain, Dasan and Avirom despite Moshe Rabbeinu giving them an honor they were indeed Garu'a and so they were singled out. So we have two Biurim in Dasan and Avirom being mentioned specifically here at the beginning of the Parsha.

3. I would like to move on to a summer message. As we go up to the mountains, many of us who are in the city all year are not aware of many different Halachos that are Noge'a to us in the country. The Halachos are the same all year but they don't come up much. Perhaps one of the biggest Nichsholim in the country has to do with the Techum Shabbos. The Halacha is that a person is not allowed to walk outside of the Techum. Now if you live in a city it is rare that this ever has anything to do with Halacha L'mayseh and you don't think of it. But the Techum is roughly 7/10 of a mile. For most people that is an 8 to 10 minute walk. People who are in a bungalow colony go on the road for a 10, 20, 30 minute walk are almost certainly walking past the Techum. Every bungalow colony should have a Memuna, someone appointed who can get a hold of an aerial map with the place he is, today these things are available online and to plot out a distance that a person can walk. People are totally unaware of the limitations of Techum Shabbos.

There is another Halacha that people are not aware of and this is Noge'a in the city as well. Let us say that you have a son and he has his clothing in the house as he is a small boy but he goes to a friend in Monsey for Shabbos

and you are in Brooklyn. On Shabbos you want to take one of his neckties and wear it to Shul. There is a problem. An object that is designated for one person, that belongs to one person, have his Techum. So if he is in Monsey for Shabbos the necktie may not be taken out of the house. Now of course if you borrow it before Shabbos and when Shabbos begins you are using it then it has your Techum. But if it is only on Shabbos that you are taking it it has the Techum of the owner.

Certainly if you are in a bungalow colony somewhere up in the mountains and an object of someone who is in the city for Shabbos comes your way, you are allowed to carry it anyplace which is within the Eiruv of the bungalow colony or within the Eiruv of where you are. If you live in a city with an Eiruv and you have a son in Lakewood and you want to use his tie then you can use it anywhere within the Eiruv. It has nothing to do with carrying, it has to do with the Halacha that something out of the Techum is permitted within the Eiruv of which it falls. However, beyond that it is Assur. It is not well-known because we rarely learn Hilchos Techumai Shabbos. These are two Halachos that are very Noge'a.

For bungalow colonies and the like that are making Eiruvai Chatzeiros, of course most of the effort goes in setting up the fence/Tzuras Hapesach that surrounds the area. But don't forget that you have to take a box of Matzos and make an Eiruvai Chatzeiros and say the Lashon of the Eiruvai Chatzeiros before Shabbos. Do it today as you might forget tomorrow. If you neglect to make an Eiruv Chatzeiros then you are going to have a problem carrying on Shabbos even if you have perfect Mechitzos around the area. You would be allowed outside without an Eiruvai Chatzeiros or in a bungalow. But not in a bungalow to the outside or from the outside to a bungalow. For that you need an Eiruv Chatzeiros. So a 3 minute brief Ha'ara about some of the Halachos that are Noge'a as we begin our summer.

Certainly those of you who are going up to the mountains who have time on a Friday afternoon or on a Shabbos, make good use of it. Undertake something to learn on Shabbos. The Thursday night Mishmar is suspended. Why is it suspended? Wherever everybody is, each person in his place should go to learn Thursday night and Chap a Rein a few people. IY"H we look forward to resuming the Mishmar in the beginning of September in Chodesh Elul. I hope you will be part of it. Don't forget Tefillas Haderech in your journey and don't forget to have some Torah on the road as well. (ויבְּלֶחְתֶּם בְּדֶרֶךְ). A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Korach 5775

1. Let me share with you a beautiful thought, a Gevaldige thought! (It was said over for Parshas Vaeschanan 5774 as well). We find in this week's Parsha that Moshe Rabbeinu says as is found in 16:7 (רַב-לָכֶם, בְּנִי לֵוִי). He says (רַב-לָכֶם) you have plenty. Why are you complaining?

We find later when Moshe Rabbeinu Davens to enter Eretz Yisrael in Parshas Vaeschanan that the Ribbono Shel Olam says as is found in 3:26 (רַב-לָךְ--אֵל-תוֹסֵף דָּבָר אֵלַי עוֹד, בְּדִבְרֵי הַזֶּה). Don't add any more praise to Daven for entering Eretz Yisrael. Rashi brings that Moshe Rabbeinu said Rav Lach and the Ribbono Shel Olam with Midda K'negged Midda said (רַב-לָךְ--אֵל-תוֹסֵף דָּבָר אֵלַי עוֹד). The question is what is going on? When Moshe said to Korach and his people Rav Lachem Bnei Levi he wasn't doing anything bad, he was telling them you have enough. 16:10 (וּבִקְשׁוּתָם, גַּם-כֹּהֲנִים) Do you also want to be Kohanim? Why should Moshe be punished for it? It is a Davar Pele!

Rav Schwab says a beautiful answer in Sefer Mayan Bais Hashoeva - Parshas Korach 16:7 page # 334. Rav Schwab explains the feelings of the Leviim in this week's Parsha. You see, every time Klal Yisrael was encamped, the Ananei Hakavod lifted, and the trumpets blew, and Klal Yisrael had to move, all of the members of Klal Yisrael quickly packed their bags, bundled up their children, and got ready to travel. However, by the Bnei Levi it was different. The men were running to the Mishkan, they had to pack up the Mishkan. Their wives were left fending for themselves during the traveling without the husbands to help them. It was quite difficult, but the Leviim did it. They worked very hard. The wives sacrificed, the family traveled, and they arrived at a destination. When they got there, once again the Leviim worked very hard. Their wives had to pitch tents and set up the house by themselves because the Leviim were busy with the Mishkan. Leviim were setting up the

Mishkan, setting up the very heavy Kerashim. It was sweaty work, it was very difficult work. They were Farshvitzed, they were exhausted, they were out of breath. Finally they could put up the Mishkan. What happens next?

The Kohanim come and say Leviim move away. It is Assur for you to be here in the Machane Shechina. The Kohanim are not Farshvitzed, they travelled by easily, they come in their regal Begadim and they get all the attention. They get their portions of the Korbanos that are brought. How do the Leviim feel? They worked so hard, they did all the hard word work and when it comes time for the glory they step aside for the Kohanim. It is no wonder the Bnei Korach felt bad. It is no wonder that the Leviim felt bad. Moshe Rabbeinu said to them (רב-לכם, בני לוי). He said you have a big Zechus, it might be hard, it might be difficult, there may not be any glory in it. (רב-לכם). Appreciate your Schar, appreciate what you are doing. That is the story of this week's Parsha.

Then in Parshas Vaeschanan, Moshe Rabbeinu says to HKB"H let me go into Eretz Yisrael. It says that Chazal said that Moshe complained by saying I went through a lot of difficulties with these people. I went through a lot of Nisyonos, a lot of difficulty and disputes and now I can't see Eretz Yisrael? To which the Ribbono Shel Olam said (רב-לך). Remember what you told the Bnei Levi, remember that you told them that all the hard work is Kedai even if you don't have the glory at the end. The same thing with you Moshe Rabbeinu. All the hard work is Kedai even if you don't have the glory at the end. Beautiful comparison, beautiful lesson. We are willing to work hard to make things happen. The glory, the Kavod, is not what we are in it for. This is Rav Schwab's Vort on the Parsha.

2. In the Tur Al Hatorah he asks a Kasha. We have in this week's Parsha that a Siman is done. 12 sticks are placed out, left over night and in the morning Aharon Hakohen's stick is the one that blossomed. That is a sign that Aharon was chosen. The Tur asks a Kasha. What do you mean that it is a sign that Aharon was chosen. That is not true. It is only a sign that Sheivet Levi was chosen. Every Nasi put out his stick and it says B'feirush in the Posuk that Aharon did it as a representative of Sheivet Levi. So it is a Raya to Mateh Levi, it is not a Raya to Aharon Hakohen. (ויבְקֶשְׁתֶּם, גַּם-קֶהֱנָה) The people they were fighting over Kehunah. A great Kasha.

There is another Kasha that many ask, that after the earth opened up and swallowed up Bnei Korach and after the fire went out and destroyed the Makrivai Haketores, why was it necessary to have another Siman with the sticks and the flowers? Wasn't it adequate these other miracles?

The Tur answers based on a Yesod that we have discussed on numerous occasions. That is that the Avoda of the Bechorim had they not sinned at the Eigel, the Bechorim would not have been Kohanim. That is the Shitta of the Maharal and others. The Bechorim would have been Leviim. Aharon had Kehuna already before they left Mitzrayim. Rashi says that Aharon got the Kehuna in Parshas Shemos.

The Bechorim according to the Maharal were only supposed to have Leviya. What does that have to do with this week's Parsha? Says the Tur, they complained about the Kehuna and for that the fire of the Makrivai Haketores and the opening of the earth for Korach proved that Aharon was to be Kohen. That is fine. Now the people were complaining why should Sheivet Levi be chosen? Let's go with the Bechorim, why Sheivet Levi? 16:3 (כָּל-הָעֵדָה) (כָּלָם קִדְּשִׁים). Let every family have an opportunity. For that there was a second Siman. The Siman of the stick, of the flowers, it was made to show that Bnei Levi were chosen. So the first miracle was made to show that Aharon was chosen as Kohen. The miracle with the stick was made to show that Sheivet Levi was chosen from among the Shevatim.

This idea we discussed in Parshas Behaloscha a few years ago (5773) where we find the Leviim exchange for the Bechorim. Aharon and his sons were not part of that Leviim that were exchanged. The Posuk says that Aharon was in charge but it is clear that they were not included in that exchange. The Maharal says that that is because the Bechorim and the Leviim were vying for the same job and it had nothing to do with the Kehuna.

There is another Raya. In Parshas Tetzaveh it says to make the Bigdei Kehuna L'aharon Ul'vanav (make it for Aharon and his children). There is a Machlokes Rashi and the Ramban if Parshas Tetzaveh was after or before the Cheit Ha'eigel. If you hold that it was before the Cheit Ha'eigel, if Bechorim were supposed to be Kohanim

why does the Posuk say L'aharon Ul'vanav. It is also a proof that the Bechorim were not supposed to be Kohanim they were just supposed to be Leviim.

If so, in my abbreviated session today we had Rav Schwab's thought on Rav Lachem and another addition to something that we have discussed in the past, the Tur's thought on the explanation of the 17:20 (מטהו יפרח) the miracle of the blossoming of the stick. With this I apologize once again for being late in my joining and I hope that everybody who stuck with it felt that it was worthwhile. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Korach 5774

1. This week I would like to share with you a Ramban on this week's Parsha. The Ramban is on 16:21. It is a Yesodosdika Ramban for Limud of the Neviim Rishonim and although it only comes in incidentally to the Parsha we will speak it out here because that is where the Ramban placed it.

The Ramban here makes a very powerful point that perhaps we, especially in our generation do not realize. The point is that the Mishkan Hashem, the Aron, the Menorah, the Shulchan, the Mizbaiach, did not reside in Yerushalayim or in the Bais Hamikdash for most of the period of its existence. Even more powerfully, for most of the history of Klal Yisrael, Yidden did not know where the Bais Hamikdash would be or as a matter of fact, the location of Yerushalayim. This year we learned Yehoshua Perek Yud (in the Navi Shiur) where Yerushalayim is mentioned for the first time incidentally along with other cities. The Ramban makes the point that until the time of Dovid Hamelech, that is over 400 years from when Klal Yisrael left Mitzrayim, Yidden knew that there would be a special place, there would be a place that Hashem would designate in the future but they didn't know where the place was or in which city it would be as it says in Devarim 12:5 (לִשְׁכֵּנוּ תִדְרָשׁוּ, וּבָאתָ שָׁמָּה) there would be a place of Shichno of HKB"H's residing. B'makom Asher Evchar (כִּי אֶם-אֶל-הַמָּקוֹם אֲשֶׁר-יְבַרֵּךְ) it says in Chumash, the place I will choose. But incredibly, for four centuries Klal Yisrael is in Eretz Yisrael, the Aron was in different tent like homes. Even in Shiloh, Shiloh was a place of Yerios. When Dovid Hamelech finally comes 400 years later, he says to the Navi which can be found in Shmuel II 7:2 (וַיֹּאמֶר הַמֶּלֶךְ, אֶל-נָתָן הַנָּבִיא, רְאֵה נָא,) (אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים; וְאֶרְוֹן, הָאֵלָרִים, יֹשֵׁב, בְּתוֹךְ הַיַּרְדֵּה). I am sitting in a comfortable palace and the Aron Hashem is in a tent. This had gone on for many centuries. Which means to say that for most of the existence of Klal Yisrael, certainly at that point for the entire existence, Yerushalayim was not known as a special place. Chazal tell us that with great Mesiras Nefesh, Dovid met up with Shmuel during the time that he was running away from Shaul and with Lomdus from the Pesukim in Torah he Darshuned where the Bais Hamikdash should be.

The Ramban makes a powerful point. He says (ואלו היו ישראל חפצים בדבר ונתעוררו בו מתחלה היה נעשה בימי אחד (מהשופטים)). Had Klal Yisrael desired Yerushalayim properly, had they had the proper Teshukah for Yerushalayim then it would have happened earlier that the Bais Hamikdash would have been built in Yerushalayim. As it was, Jews lived for centuries teaching their children, their grandchildren, and their great grandchildren that there will someday be a Bais Hamikdash, there will someday be a Yerushalayim. The way we talk about Yemos Hamoshiach, there will someday be a Yemos Hamoshiach. They dreamt of Yerushalayim until Dovid came along and again the Ramban's language (ועל כן נתאחר הבניין כל ימי דוד בפשיעת ישראל). Klal Yisrael failed in wanting Yerushalayim enough. There was a Teshuka and that desire had to be completely strong and powerful enough and then Yerushalayim could happen.

What we add as a point of understanding to the Ramban is that for most of the history of Klal Yisrael since then, Klal Yisrael as a whole have not had access to Yerushalayim. The Bais Hamikdash was built and for a little under 40 years all of Klal Yisrael had access. Then the Aseres Hashevatim broke away and most of Klal Yisrael once again could not go to Yerushalayim. Yerovom Ben Nevat set guards at the border and aside from those 40 years most Jews did not have access not for the rest of Bayis Rishon and even in the Bayis Sheini most Jews remained in Bavel and could not routinely visit Yerushalayim. Certainly during the 2,000 years of our Churban Jews dreamt of Yerushalayim. Your Grandparents, your Great-Grandparents, they told their children there is a place called Yerushalayim, there is a Kosel Hamaravi. It was a dream. It was like telling ones children about Yemos Hamashiach. For centuries all the Gedolei Yisrael were able to dream of Yerushalayim. The Vilna Gaon dreamt of it, the Chofetz Chaim dreamt of it but were never there. Even in our own century, in 1948 Yerushalayim

was accessible, the Kosel was not accessible. From 1948 until 1967 Jews told their children there is a Kosel in an alleyway somewhere in the old city, there is a remnant of the Bais Hamikdash. It was a dream, it was like talking about Yemos Hamashiach. In 1967 Birachamei Hashem things changed. In our lifetime, we again have access to Yerushalayim, we have access to the Kosel, we still await the Geulah and the Binyan Bais Hamikdash. But the Ramban's point about the Teshuka, the desire (לְשֹׁכְנוֹ תִּדְרָשׁוּ), there has to be a desire for Yerushalayim and the Bais Hamikdash. That is a perspective that Jews always had.

In our generation we are getting accustomed to it. It has become a Derech Agav, something that is also a fact of life. I met a friend of mine who visited Eretz Yisrael briefly and did not even go to the Kosel, did not even go! Imagine, Jews since the beginning of our existence have been dreaming about going to the Makom Hamikdash and we have gotten so used to it. What a Mussar the Ramban has, a realization that these 50 years Kain Yirbu are special, they are unique. They are unique in our history that Jews the world over have the ability to go to visit Yerushalayim and Daven at the Kosel. We need to appreciate it.

2. Let's move on to Korach V'adoso. In the beginning of the Parsha yet before Sheini, Moshe Rabbeinu says as it says in 16:5 (בֹּקֶר יֵדַע יְרֹנֵךְ אֶת-אֲשֶׁר-לוֹ). In the morning we will know who Hashem chooses. He did so by use of Machtos, by use of Ketores. The question is why did they need the Ketores, every morning the Man fell at the door of a Tzaddik, the Man fell further away from the door for a Bainani, and quite a distance away for those not worthy. As it says in Shemos 16:4 (וַיֵּצֵא הָעָם וְלִקְטְוּ) they had to go out and collect Man which fell if they were not worthy and they were Reshaim. Certainly the Man fell at the door of Moshe and Aharon. (בֹּקֶר יֵדַע יְרֹנֵךְ) who needs (מִחֲתוֹת)? Check the Man and see at which door the Man has fallen. This is a strong Kasha which Rav Kanievsky asks in Taima Dikra. To me it brings back memories of hearing a Chasidishe Talmid Chochom many years ago on Parshas Korach talking about Un'zere Heilige Zaida Korach, our holy grandfather Korach. It struck me, our holy grandfather Korach? Korach was a Rasha! Korach was swallowed up by the ground. Korach was a Kofer in the Nevuas Moshe. Then I saw that there are many who explain the difference between the Meraglim and Korach. The Meraglim didn't have proper Bitachon. They were too Gashmiusdik. They had lives that were too Chullin and not Kodesh enough. The story of Korach is people who had a tremendous Teshuka, desire to serve Hashem. Mishkan Korach, it is called the Mishkan of Korach. A Mishkan is a place that is holy. Korach was from those who carried the Aron. He personally experienced Aron Nosei Es Nos'av, that the Aron carried him. When he died, Klal Yisrael said as it says in 17:6 (אֲתָם הָמָּתָם, אֶת-עַם יְרֹנֵךְ). Korach is in a different category. Rav Schwab explains this Yesod in his Sefer. He explained that it was Mairov Teshukasam, from too much of a desire, too much of a burning desire to be close to the Ribbono Shel Olam that Adas Korach went wrong. That being the case, it may well be that the Man fell at their doorstep, the Man did fall. They were holy people, they served Hashem with a tremendous Teshuka. They sinned, they had a Taiva. However, when we understand their desire, it gives us a different perspective as we read the Parsha and we learn the Parsha of Korach V'adoso.

3. My third thought for today is a story. It is actually a story brought from Rav Druk in his Sefer, I don't recall ever hearing it from him. As I read it in the Darash Mordechai (on page # 155) I can just hear his voice booming and telling the following story. He is talking about the Lav in this week's Parsha of not being like Korach V'adoso, avoiding Machlokes. He tells a story that happened in Yerushalayim many decades ago. There was a Yid who saved up money and his entire fortune was in a golden Napoleon. A golden Napoleon historically was a fortune of money. It was a coin which a person used in times that you didn't have banks that could wire money. It was a fortune that a person put into a coin and traveled with. This Yid had such a coin. He also had a young son who had heard that recently lollipops had been introduced to Yerushalayim and he wanted a lollipop. One day he chanced upon his father's golden Napoleon. Not really recognizing how important it might be, it was a coin. He went to Amram the grocer and bought a lollipop for that Napoleon. He came home with a lollipop. His parents saw him with a lollipop and said how did you get that? He said I bought it. They asked how did you buy it. He said I found this coin in this and this location. Oh no, the golden Napoleon is missing. They run to Amram and ask him did you sell my son a lollipop? He gave you a golden Napoleon and you gave him a lollipop? Amram said he didn't give me a golden Napoleon he gave me a copper coin which was the cost of a lollipop. They were indignant and said he took the golden Napoleon. You are lying and you are a thief. They Shlepped him to Bais Din. As it is recorded there, each side told its story and Bais Din Paskened that this Amram was a Modeh B'miktzas. The Halachik understanding of that is not today's discussion. Bais Din Paskened that this Amram was

a Modeh B'miktzas and that he has to swear. Amram had no choice because he didn't have a golden Napoleon to pay and Amram swore. The city was in an uproar, a golden Napoleon a child took, Amram the thief, he stole it. They believed the owner of the golden Napoleon and not Amram. Not only did he steal it but he swore falsely. Needless to say, Amram didn't have many customers after that. The town made a tumult, his business went down, he was Mivuyash (embarrassed). He was held to be a thief.

V'hahi Hayom, a number of months later a gentleman knocks on the door of this man who originally owned the golden Napoleon and he says that he has a confession to make. A few months ago I was desperate. I didn't have money to feed my family and they were starving. I saw your son walking with a golden Napoleon and first I thought to myself I should rescue that Napoleon, he is going to lose it and I should return it to its owner. I took the Napoleon from him and traded it for a copper coin, he didn't realize the difference. I intended to return it. Then I thought, you know, my family is starving let me buy them food and I will make some money and return it tomorrow. Months have passed and finally I put together the money to return it to you. The man was dumbfounded. He realized that Amram the grocer was an honest man and he had been put to shame for no reason.

Said Rav Druk, and those of you who heard him can see him saying with fire, in heaven who gets Gehinnom? The owner of the golden Napoleon he did nothing wrong, he argued in Bais Din what he thought was true. Who gets Gehinnom? Amram the grocer, he was perfectly honest and he was a victim. Who gets Gehinnom? The man who took the golden Napoleon he did Shelo K'din, but Gehinnom, he borrowed it because his family was starving and eventually paid it back and did Teshuvah. Who gets Gehinnom? All the people in town that made a tumult over Riv Shelo Lahem, a fight that is none of their business. The people who came and in some self-righteous flow defended who they thought to be the victim, they are those who go to Gehinnom. People who get involved in a Machlokes that they have no business being involved in. Or involved in a community, sometimes in a Yeshiva, sometimes in a Shul, sometimes on the street in business. It happens that people have disputes, that people have disagreements. Go to the other side of the Shul, don't get involved. Go to the other side of the Yeshiva. Don't be involved, when there is a Machlokes stay out of it, stay away from it. It is a Riv Shelo Lachem. What a lesson. An everyday lesson for many of us.

4. The question of the week which comes from Rav Chaim Kanievsky in Taima Dik'ra. Moshe Rabbeinu says to the Ribbono Shel Olam in 16:15 (אֵל-תִּפְּן אֶל-מִנְחָתָם) don't listen to the Korban Mincha. Rashi says which Korban Mincha? The Minchas Tzibbur to which the Bnei Korach had contributed (והמדרש אומר יודע אני שיש להם חלק) (בתמידי צבור, אף חלקם לא יקובל לפניך לרצון, תניחנו האש ולא תאכלנו אֵל-). They have a Zechus in it so don't listen to it. (תִּפְּן אֶל-מִנְחָתָם). What about the Korban Tamid, the Korbanos of the day. Why only the Mincha? A great question.

I will end with a message. My good friend Rabbi Avraham Yitzchok Rubin reminded me that I have failed in something that I normally do. This time of the Daf Yomi cycle I usually encourage people who don't learn Daf Yomi to join Daf Yomi for the one month of Maseches Taanis, Megillah, Chagigah, Moed Kotton. These are Masechtes that you can finish by learning a Daf a day for a month, for one month. The summer is coming, with a change of schedule. Find an hour. The summer will cover after Maseches Tannis that is being learned now, Megillah, Moed Kotton, and Chagigah. You can be Koneh Masechtos. Join Daf Yomi temporarily. One of the benefits of joining temporarily is that if you fall behind, then when Daf Yomi moves on to the next Masechta you can finish. Join the Daf Yomi, do it. Thank you Rabbi Rubin I assume you are joining Daf Yomi for these Masechtos as well. Let us know when you finish. A Gutten Shabbos to one and all.

Rabbi Reisman - Parshas Korach 5773

1. I would like to start with reading two Rashi's to you and these Rashi's seem to be inconsistent. Rashi is on 17:11 and 17:13 during the episode where Aharon Hakohen brings Ketores to stop a terrible Mageifa which is taking place in Klal Yisrael, a Mageifa which kills 14,700 Yidden. Rashi tells us where this idea came to bring the Ketores in Posuk 11. Rashi says the following. (וּכְפַר עֲלֵיהֶם: רַז זֶה מִסֵּר לוֹ מִלֵּאךְ הַמּוֹת כְּשֶׁעָלָה לְרִקְיעַ, שֶׁהִקְטִיר עֹצָר.) This secret was given to Moshe Rabbeinu by the Malach Hamaves when (הַמַּגֵּפָה כְּדֹאִיתָא בְּמִס' שַׁבַּת (שַׁבַּת פֹּט א'))

Moshe Rabbeinu was in heaven. That Ketores works to stop a Mageifa from taking place. However it works, Rashi tells us that the Malach Hamaves himself told Moshe Rabbeinu. Wonderful!

Let's move to the next Rashi which is on Posuk 13. There Aharon Hakohen brought Ketores and (וַיַּעֲמֹד בֵּין-הַמִּיָּתִים,) he stood between the Maisim and the Chayim and the Mageifa ended. Rashi says (אָחִי) that Aharon Hakohen grabbed onto the Malach Hamaves and forced him to stop. (א"ל המלאך) The Malach Hamaves said (הִנֵּה לִי לַעֲשׂוֹת שְׁלִיחוּתִי) allow me to continue killing. (א"ל) Aharon responded (מֹשֶׁה צֹנִי לַעֲכָב עַל יָדְךָ) Moshe Rabbeinu told me to stop you. (א"ל) The Malach Hamaves replied (אֲנִי שְׁלֹחֹךָ שֶׁל מָקוֹם וְאַתָּה שְׁלֹחֹךָ שֶׁל מֹשֶׁה) I am sent by Hashem and you are sent by Moshe Rabbeinu. (א"ל) If Moshe Rabbeinu said it it must be from Hashem. (אִם אֵין אַתָּה מֵאַמִּין הָרִי הַקֵּב"ה וּמֹשֶׁה אֵל פֶּתַח אֹהֶל מוֹעֵד בָּא עִמִּי וְשֹׂאֵל). What in the world is going on? The Malach Hamaves himself revealed the secret that if you bring Ketores the Mageifa will end and all of a sudden when the Ketores is brought the Malach Hamaves makes himself like nothing doing, this stuff doesn't work. What is going on here? It is really a Pliya this Stira between these two Rashis.

In the Ayeles Hashchar (on 17:13), Rav Aharon Leib Shteinman makes note of this problem and he answers with a beautiful Yesod. It is a Yesod that our generation would do well to note. He says that a Segula even if that Segula comes from heaven (Shamayim) is not worthwhile unless it is related to a Mitzvah.

In the words of Rav Aharon Leib Shteinman "Ela Shezeh Milamdainu Dil'hachina Koach Shlitas Midas Hadin E Efsher Stam Bisgulos Ela Al Yidai Kiyum Mitzvah." If you want to stop the Middos Hadin it doesn't help Stam Segulos that you hear. The Segula has to be related somehow to a Kiyum Hamitzvah. This is a very important lesson. Because people today are into all of the Meshugana Segulos that they hear all the time or they see an ad from Tzedakos that show pictures of Gedolei Yisroel K'ilu the Gedolei Yisroel are somehow part of making up that ad or drawing up that Segula. It is a mistake. We have Segulos of Torah, Tefilla, Gemillas Chasadim. All the other Segulos that are not related to Mitzvos are useless Segulos. They are made-up Segulos. They are not really useful Segulos. They don't work. Therefore, it is an idea, bring Ketores. Aharon Hakohen is told by the Malach Hamaves no. If it is not as a Mitzvah then bringing Ketores is useless. Aharon said yes but Moshe Rabbeinu told me. If Moshe Rabbeinu told you then it is a different story, then it is a Mitzvah.

2. Let us move on to a second idea regarding the Machlokes of Korach. This comes from Rav Tzaddok in Tzidkos Hatzaddik Os 231. This is vintage Rav Tzaddok. Rav Tzaddok with a tremendous insight into not only human nature but the nature of Yidden. We know that the fundamental complaint of Korach V'adaso was as it says in 16:3 (וְכָל-הָעֵדָה כֻּלָּם קֳדָשִׁים) (וּמַדּוּעַ תִּתְנַשָּׂא, עַל-קֹהֵל יִרְרָה). They complained that (כָּל-הָעֵדָה כֻּלָּם קֳדָשִׁים) all Jews are holy. Why boss around the Jewish people? To this Rav Tzaddok says two really wonderful thoughts.

One Rav Tzaddok writes that "Nefesh Hayisraelis Ain Yachol Lisbol Has'nasos Klal." It is in the nature of the Jewish soul not to be able to take it when he is bossed around. A Jew wants to make decisions and do things based on his opinion, his understanding. He doesn't want others to boss him around. Therefore, Korach hit a raw nerve in the nature of a Yid when he said (וּמַדּוּעַ תִּתְנַשָּׂא, עַל-קֹהֵל יִרְרָה) why boss around the Jews all Jews are holy. With that he drew a following.

Says Rav tzaddok a second point. Korach was right. (וּמַדּוּעַ תִּתְנַשָּׂא, עַל-קֹהֵל יִרְרָה). Why did that resonate with Yidden? Because the idea, the concept that no one Jew is greater than another is true. It is really Emes. As he says "Moshe Rabbeinu Miyuchad L'kabbalas Hatorah." Moshe Rabbeinu was the singular person among the Jewish people who could go up to Har Sinai and be Mikabeil the Torah. "Uch'yotzei Bo Kol Echad B'yisrael Miyuchad L'aizo Davar". And he is no different than every Jew. Every Jew has a special mission. It is not my mission to be Mikabeil the Torah. I have a job and me fulfilling my job is equal to Moshe fulfilling his job. Therefore, fundamentally there is no boss in Klal Yisrael. There is no (וּמַדּוּעַ תִּתְנַשָּׂא, עַל-קֹהֵל יִרְרָה). Just that what? Just that Mimeila somebody who knows more Torah is able to instruct Klal Yisrael better. Somebody who has the knowledge of Torah, the Mussar of Torah is able to instruct Klal Yisrael.

Says Rav Tzaddok, and that is why in Parshas Yisro which is the same Parsha as Kabbalas Hatorah, we have in the same Parsha the Parsha of appointing as it says in 18:21 (שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת, שָׂרֵי חֲמִשִּׁים, וְשָׂרֵי עֶשְׂרֹת). The idea of appointing people in charge. As if to say, inherently there is no boss in Klal Yisrael, no one is a boss over anyone else. A king of Klal Yisrael is a servant of the people. There is no boss. However, when it comes to making Torah decisions, when it comes to making decisions about our Hanhaga, our objectives in life and the way to go about reaching those objectives, we need somebody who has greater Yedios Hatorah.

Zagt Rav Tzaddok, it is in the nature of a Yid not to want to be bossed around. Why? Because it is true. Because in our inner souls we know that no Yid is greater than another in his mission. Each person has to do what he is capable of doing. Mimeila, there is no one who is inherently bigger than someone else.

It is an insight but it is an insight that requires us to fulfill our jobs. A person who is able to learn an hour or two hours a day shouldn't feel that it is nothing. His hour or two hours is his mission. Just like someone else who is a Masmid has a mission of 20 hours and doesn't want to waste a minute he too should not be wasting a minute in his hours. For this piece that Rav Tzaddok makes his famous comment that we say that the Torah has 600,000 letters and that is meant not literally because there are not 600,000 letters in the Torah but it is meant as a concept figuratively speaking. Every Jew has his place in the Torah. Although some letters are smaller and some are bigger, some letters are part of Mitzvos and some are part of stories, every letter has its place and a missing letter Pasuls the Sefer Torah. So too with the job of every Yid. A Mussar, "Nefesh Hayisraelis Ain Yachol Lisbol Has'nasos Klal." The Jewish soul is not Sovel (cannot endure) being bossed around. Why? Because it knows the truth. It knows that this soul, your soul can fulfill Ratzon Hashem as much as anyone else. So we have two lessons so far. We have one lesson regarding the Segulos and we have one lesson regarding (ומדוע תתנשאי, על-). (קהל ירנר).

3. I would like to move on to a message regarding Machlokes which after all is the main point of this week's Parsha. In this week's Parsha as in last week's and earlier in Parshas Beshalach we find an expression for Machlokes as it says in 17:6 (וַיִּלְנוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל). We find an unusual expression that Klal Yisrael got involved in Talumos, in arguments, in disputes. As it says in 14:27 (עַד-מָתִי, לַעֲדָה הָרַעָה הַזֹּאת, אֲשֶׁר הָמָה מְלִינִים, עָלַי; אֶת-תִּלְגֻּמוֹת) (בְּנֵי יִשְׂרָאֵל, אֲשֶׁר הָמָה מְלִינִים עָלַי--שָׁמַעְתִּי) which we had in last week's Parsha. In Parshas Beshalach we had 15:24 (וַיִּלְנוּ הָעָם עַל-מִשְׁחָה לְאַמֵּר, מִה-נִשְׁתָּה).

In a previous year I mentioned that this unusual word can be understood B'derech Hamussar. That for someone to have an argument, to have Tainos, to be upset with somebody else is normal and natural. (וַיִּלְנוּ) don't wake up in the morning with a Machlokes. Get passed it. As it says in 17:6 (וַיִּלְנוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל) they had problems, they had disputes. They were wrong but nevertheless they had arguments. Ok if they had arguments it is normal. It is normal to feel bad and have ideas of Tainos on others. But (וַיִּלְנוּ) get over it and get passed it. Get on with your lives. That message is a very important message. This is all something that I had mentioned in a previous year.

I would like to add to that. Rav Yisrael Salanter in his Ohr Yisrael has a rather famous concept (idea) that I would like to share with you. We find in Choshen Mishpat Shulchan Aruch as well as in the Gemara numerous cases where Chazal use an expression that someone has a complaint against a second person in business and he has no cause for action in Bais Din. The language Chazal use is Ein Lahem Zeh Al Zeh Ela Tarumos. They only have complaints, not a cause for action.

We find this idea in numerous places in the Gemara. To mention one example, the Gemara says it in Maseches Bava Metzia 77b (7 lines from the bottom) (ואמר רבא האי מאן דאוזפיה מאה זוזי לחבריה ופרעיה זוזא זוזא פרעון הוי אלא). Rava holds if someone borrows \$100 Zuz from his friend and pays him back a dollar at a time it is considered a payment but there are Tarumos because I would rather get \$100 at one time. If I get \$100 I will put it away, however, if you give me \$1 a day the money will be spent. Therefore, I want you to pay me \$100 at one time. If you pay me \$1 a day I have no action in Bais Din however, I have Tarumos.

Says Rav Yisroel Salanter, Ein Lahem Zeh Al Zeh Ela Tarumos. The idea of Tarumos is that you have a Heter to have complaints to someone. The Shulchan Aruch does not have to say that people have complaints. It is human nature. What the Shulchan Aruch means is that you have a Heter to have complaints, you have a right. Of course Rav Yisroel Salanter's point is that there are defined circumstances where you have a right to have a complaint against another person. Outside of that, even if you feel bad, a person should not carry around complaints against someone else. Rav Yisroel Salanter goes on. He says if someone owes you money and you are Mochel him then obviously the next day you wouldn't come and say pay me. He says therefore, if you want to work on Tikkun Hamiddos on fixing your Middos, then every night before you go to sleep be Mochel others. Once you are Mochel others then the next day you have no right to have complaints. Just like when you are Mochel someone who owes you money afterwards you can't go to him for the money the same thing if you are Mochel somebody who offended you and did something bad to you once you are Mochel him the next day would you have start having complaints against him? Just think that I was Mochel him and I have no right to have complaints, I have no right to have Tarumos. The idea again is this idea that it is natural for human beings to hurt each other, to offend each other sometimes unfortunately sometimes deliberately. Many times it is done without thinking where one hurts another person. Get passed it! Don't live with complaints. Nobody likes complainers! Don't greet your spouse at the end of the day with a list of complaints. Nobody falls in love with someone who complains. Be positive! When you are positive you are Mikayeim as it says in 17:5 (וְלֹא-יִהְיֶה קָכָרָה) and that should be our goal.

With that I wish everybody an absolutely wonderful Shabbos. A Shabbos of Hatzlacha, of growth. IY"H a Shabbos to learn from the Mitzvah of (וְלֹא-יִהְיֶה קָכָרָה וְכַעֲדָתוֹ). A Good Shabbos to all!

Rabbi Reisman - Parshas Korach 5772

Of course the theme of Parshas Korach is the Machlokes the dispute between Korach and his men and Moshe and Aaron. I notice that as we are reading the Parsha there is a word that is used very often in the Parsha and as I look back in previous Parshios as well, when there were arguments when there were disputes.

We find for example at the beginning of the Parsha right before Sheini in 16:11 (וַאֲהֲרֹן מִה-הוּא, כִּי תִלּוּנוּ (תִּלְיִנוּ) is to have a dispute, is to argue. This language of Vayilonu and the people came and created a dispute, created an argument, is a Lashon that is used repeatedly when Klal Yisrael is involved with the various disputes with Moshe Rabbeinu. In 17:6 it says (וַיִּלְנוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל, מִמֶּחֱרָתָּהּ). Even after Korach is swallowed up by the earth we find (וַיִּלְנוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל, מִמֶּחֱרָתָּהּ, עַל-מֹשֶׁה וְעַל-אַהֲרֹן). That the next day the people came and again created a dispute against Moshe Rabbeinu and Aaron.

This language (וַיִּלְנוּ) for a dispute is found also in last week's Parsha, in Parshas Shelach where we had the incident of the Meraglim. So there we find repeatedly the same type of language the language of (וַיִּלְנוּ) that the people argued with Moshe in this type of an expression.

Right after Revi'i in Shelach in 14:27 (אֲשֶׁר הִמָּה מִלִּינִים, עָלֶי; אֶת-תִּלְלוֹת בְּנֵי יִשְׂרָאֵל, אֲשֶׁר הִמָּה) (מִלִּינִים עָלֶי--שִׁמְעָתִי). The language of (מִלִּינִים) for a dispute. We find again there that when Klal Yisrael is told that they will be punished in 14:29 (אֲשֶׁר הִלִּינְתֶּם, לְכָל-מִסְפָּרָכֶם, מִבְּנֵי עֶשְׂרִים שָׁנָה, וְנִמְעָלָה: אֲשֶׁר הִלִּינְתֶּם, (עָלֶי). Again the language of having a dispute of having an argument. Again in 14:36 (אֲשֶׁר-שָׁלַח מֹשֶׁה לְתוֹר (וַיִּלְנוּ) which is a language that is otherwise barely found.

If you go back to Parshas Beshalach the first time Klal Yisrael complained at the incident of Marah the bitter waters, there we also find in 15:24 (וַיִּלְנוּ הָעָם עַל-מֹשֶׁה לְאֹמֹר, מִה-נִשְׁתָּה) also the language of (וַיִּלְנוּ). Afterwards in the incident where they asked for meat in 16:7 we see (כִּי תִלּוּנוּ (תִּלְיִנוּ) עָלֶינוּ). This is again the expression of (בְּשִׁמְעוּ אֶת-תִּלְלוֹתֵיכֶם, עַל-יְרֹד) and again repeatedly when Klal Yisrael is involved in (תִּלְיִנוּ) and again repeatedly when Klal Yisrael is involved in (תִּלְיִנוּ).

This expression perhaps has in its words a Remez to an important lesson regarding arguments and disputes. The Shoresh of the word (לנ) or Lina is similar to the idea of staying overnight. We know that the word Lina refers to someone who stays someplace overnight. The lesson would be that human beings very often have complaints against others. People are ready to make a dispute. A smart person puts it off, he waits until he cools down, until his anger subsides. And then does not get involved in the dispute. The problem here is not that they had a Taina to Moshe, it is not a problem that Korach felt that maybe Moshe gave to many of the Kibbudim to his own family and not to others. The problem was (וַיִּלְנוּ) that they waited overnight and they still had their argument the next day. That is the important lesson. To have a Taina, to have a complaint against others is actually unfortunately quite common that people have complaints against other people. A smart person lets it pass.

I once heard an anecdote about a Rebbe who coached his Chassidim in Sholom Bayis and he told them he had a miraculous water, Sholom Bayis Vasser. The pitcher of water the Chossid would take home. When he was upset at his wife he had to do the following Mofes. He would take a cup of this Sholom Bayis water, take it in his mouth and hold it there for as long as he could. The longer he could keep it in his mouth, 15 minutes, half hour, or an hour the greater the Mofes. Because by the time he spit out the water his anger had subsided and the Machlokes was gone. So that the Avlah of a Machlokes is someone who sticks with it. If someone has complaints that is human nature, people have complaints. That someone is not going to get past it that is a problem. 17:6 (וַיִּלְנוּ כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל, מִמֶּחֱרָת). Klal Yisrael was still in an argument the next day that is a lesson for a Chisaron in Machlokes, someone who can't put a complaint put a Taina behind him.

We find after the incident of Korach that Moshe Rabbeinu does a test. He has the leaders of each Sheivet place a stick and Aaron Hakohen placed a stick and miraculously all the other sticks remained as they were the next day and Aaron's stick grew an almond and flowers. This is the way they knew that Aaron was chosen. What is interesting is that after that takes place the Posuk says in 17:23 (וַיֵּצֵא מֶלֶךְ הָעָם אֶת-קֶדֶשׁ הָעֵדֻת מִלִּפְנֵי יְיָ, וַיִּגְמַל שְׂקָדִים). A miracle took place with Aaron's stick and (וַיֵּצֵא מֶלֶךְ הָעָם אֶת-קֶדֶשׁ הָעֵדֻת מִלִּפְנֵי יְיָ, וַיִּגְמַל שְׂקָדִים). So Moshe took it out for all the Jews to see and the Posuk continues (וַיֵּצֵא מֶלֶךְ הָעָם אֶת-קֶדֶשׁ הָעֵדֻת מִלִּפְנֵי יְיָ, וַיִּגְמַל שְׂקָדִים). Each of the individuals took their stick home. In other words Aaron's stick remained together with the Aron but the other individuals whose stick remained the way it was each one took his stick home. The question is why? If you take a test and you fail your test are you interested in taking it home as a souvenir? These are the people who failed the test with the sticks so why are these people taking the sticks home? Tzorech Iyun Gadol.

So I heard B'sheim the Brisker Rav, I tried tracing down what exactly the Brisker Rav said and I believe that it is the following. The Brisker Rav said that when it comes to Torah it is the Teshukah, the desire, the Ratzon that counts the most. That was Mirumaz here. These 12 others who were not members of Korach's group these were the leaders of Klal Yisrael. People who were innocent in the Machlokes but they were called by Moshe Rabbeinu to sort of apply for the Kohen Gadol's position. Each one with his stick applied and was hoping that maybe my stick will be the one that will have the sign that I am Ro'i to be the Kohen Gadol. Afterwards they took it home. Why? They took it home because they wanted to remember L'doros that they had applied for this job, they had wished for this job, they cried for this job, they wanted to have the job. However, the Ribbono Shel Olam said no, they took it home and that was that. So that it was a sign of their Teshuka of their original Ratzon.

I might add to this Vort (and maybe this is what the Brisker Rav said as well, I don't know) that if the lesson of the Parsha is Machlokes and the idea that we are discussing is the ability for a person to put a Machlokes behind him, then their taking the stick home was indeed beautiful, they took the stick home and they showed people I also wanted to be a Kohen Gadol just like Korach but Korach (וַיִּלְנוּ) stayed with his Machlokes. Me, I failed so I took my stick home and it is my reminder that I don't start up with the Kehuna, HKB"H did not choose me. Either way the sticks that they took home were a beautiful sign of accomplishment despite the fact that they were not the ones that were chosen.

So these are 2 thoughts on the Parsha one on Vayilonu and the other on these sticks. Of course each one is a lesson which is somehow slightly connected one to the other.

I would like to turn now to something for the coming summer months. I would like to discuss briefly some Halacha that us city folk don't know when we go out to the country. It comes Lidai Nichshol . We who live in the city look at the laws of Techum Shabbos as a Halacha that is not Nokea. Somehow it is similar to Tumas Sheretz which is not applicable today. The Korban Chatos which we don't have today. So these Hilchos Techumim, if you live in a big city it never comes up. However, when you go out to the country, you go out to the bungalow colonies or camps, and certainly people who live in suburban areas, it does come up. The laws of Techumim are important. A person is not permitted to walk more than 2000 Amos away from his home. People are unaware that 2000 Amos is not that much. It is about 7/10ths of a mile which is a 10 minute walk.

I have had the experience over the years when I was in the country, to meet people who came to visit a bungalow colony from 40 minutes away. They actually walked 2 or 3 times the Techum. We knew where the Techum ended and that they had walked from a place they had no business coming from. Therefore, the first thing is the Zehirus in Hilchos Techumim as it applies in its most simple application. I would like to add something else. In Siman 397 a nice Siman in Shulchan Aruch & Mishna Berura for one to take to learn especially if you are going to the country, we read the Halacha that a person's possessions also has the Halachos of Techumim. The things that a person owns are bound by the Techum of the person. So that if I own a necktie and I lend it to you on Shabbos, you are limited to the Techum which I am allowed to go. You can't walk with my necktie to a place where I couldn't walk. If I lend it to you before Shabbos then for that Shabbos it is established as yours and it is tied to your Techum. This is a clear Halacha in which nobody argues. What this means in application is that if for example someone has a son learning in Lakewood and the father or brother is here in Brooklyn and he wants a tie. So he goes and takes his son or his brother's tie. That tie may not be worn out of the house because that tie is tied to the Techum of the person who normally uses it. If you will say the father owns it, it is true that the father owns it but the Shulchan Aruch in Siman 397 talks about one of the brothers who has something designated for his use. The Techum is established and remains based on that individual. That is a common problem when people are travelling. A person may find himself at home with other family members far away, he has to know that the Techum of the object in the house is limited to the owner unless they were borrowed before Shabbos. Naturally, in the house you can carry things because in the house there is no Techum issue. But this comes up mostly by neckties, clothing, and even a pair of socks that belong to someone who is Chutz Lit'chum, a person may not take it outside of the house in which it is found.

The question of the week is: the Gemara in Maseches Berachos 10 (4 lines from the top) where the Gemara says הנהו בריוני דהוו בשבבותיה דר"מ והוו קא מצערו ליה טובא הוה קא בעי ר' מאיר רחמי עלויהו כי היכי דלימותו אמרה לי ברוריא (דביתיהו מאי דעתך משום דכתיב יתמו חטאים מי כתיב חטאים חטאים כתיב ועוד שפיל לסיפיה דקרא ורשעים עוד אינם כיון דיתמו חטאים (ורשעים עוד אינם אלא בעי רחמי עלויהו דלהדרו בתשובה ורשעים עוד אינם בעא רחמי עלויהו והדרו בתשובה) that Rav Meir wanted to curse a Rasha and his wife Bruria said that the Posuk in Tehillim 104:35 (יתמו חטאים מן-הָאָרֶץ) says (יתמו חטאים מן-הָאָרֶץ). May the sins be abolished from the land. It doesn't say Yitamu Chot'im, it doesn't say sinners it says sins. Since (חטאים) means sins better pray that he do Teshuva. The Gemara is saying very clearly that the word Chot'im refers to sinners and the word Chataim refers to sins.

We have a problem in this week's Parsha 17:3 (את מחתות החטאים האלה). The shovels of these sinners. Here the word Chataim means sinners and that seems to contradict this Gemara. It is a tremendous Tzorech Iyun and it is hard to get around the fact that the Posuk says something that seems to contradict the Gemara. Once this came to mind, in Parshas Vayeira in the Parsha of Sedom by 13:13 (ואנשי סדם, רעים וחטאים, לי רור, מאד) It doesn't say V'chot'im. Therefore, Bruria's Psak of (יתמו חטאים מן-הָאָרֶץ) and not Chot'im is one which is to put it mildly Tzorech Iyun Gadol and it would be nice to come up with a Teretz.

Rabbi Reisman - Parshas Korach 5771

16:14 (אף לא אל-אֶרֶץ זבת חלב ודבש, הביאתנו, ונתתנו-לנו, נחלת שְׂדֵה וְכָרִם; הֵעֵינִי הָאֲנָשִׁים הָהֵם, תְּנַקֵּר--לֹא נַעֲלָה) We find a Posuk that seems totally out of place right after Sheini.

What is happening here is that Doson and Aviram are complaining to Moshe. It is hard to understand what this means, you have not brought us to a land (זבת חלב ודבש), what does this have anything to do with the Taynos that are going on. More than that, what is the Tayna (העיני האנשים הקהם, הנקר) are you going to poke out our eyes, I am not sure who (הקהם) means. Are you going to poke out the eyes of the Jewish people. Who is talking about poking out the eyes of Yidden. A very difficult Posuk to be able to understand.

Rav Mordechai Kornbluth (of Eretz Yisrael) says a very nice Pshat of how this Posuk follows the previous Posuk. In the previous Posuk, 16:13 (גם-השתרר עלינו, גם-השתרר) Dasan and Aviram complained that this generation is not coming into Eretz Yisrael, to the Eretz Zovas Chalav Ud'vash which was the goal of leaving Mitzrayim. So to them Moshe was a failure. You took us out of Eretz Yisrael to die in the Midbar.

Moshe Rabbeinu might argue what do you mean? I brought you to the Midbar and here you have the Man and the B'air of Miriyam, so it is Zovas Chalav Ud'vash. After all, the Man can taste like anything you want. It certainly has the qualities of the promise of Zovas Chalav Ud'vash. The B'air of Miriam also had the ability to taste like any drink at all. Therefore when Dasan and Aviram complained that Moshe Rabbeinu took us out of Mitzrayim and we are not going into Eretz Yisrael, Moshe might say I took you to a good place a place of Zovas Chalav Ud'vash. The Midbar where there is Man and the B'air of Miriyam, you are having Zovas Chalav Ud'vash.

The Gemara says in Maseches Yoma 74b (6 lines from the bottom) (רבי אמי ורבי אסי חד אמר אינו דומה מי שיש לו פת) בסלו למי שאין לו פת בסלו וחד אמר אינו דומה מי שרואה ואוכל למי שאינו רואה ואוכל אמר רב יוסף מכאן רמז לסומין שאוכלין ואין (שבועין אמר אביי הלכך מאן דאית ליה סעודתא לא ליכלה אלא ביממא) that a blind man does not enjoy food the way that the rest of us do. Part of the pleasure of food is in seeing the food. Not only the sense of taste but also everything else that goes along with it. If you eat in the dark you will not have the same pleasure in eating the food as if you can see the food. Therefore, they said that it may be true that the Man might have the qualities, the taste of the other foods, however, we don't see it and it doesn't give us the same pleasure as if we had gone into a land of Zovas Chalav Ud'vash. It is not the same and therefore they complained. This is the sequence of Posuk 13 and 14. You have taken us out to die in the Midbar and we don't seem to be going into an Eretz Zovas Chalav Ud'vash. (אף לא אל-ארץ זבת חלב ודבש, הביאתנו, ותתן-לנו, נחלת עדה וקרם; העיני האנשים הקהם, הנקר--לא נעלה) You have also not brought us to a land of Zovas Chalav Ud'vash, nor given us land. Are you going to poke out their eyes? They don't have the pleasure of the food. This is a nice Vort a Drush Vort to Teitch up this Posuk. 16:15 (ויקר) Turning to the next Posuk. It says that Moshe Rabbeinu said to the Ribbono Shel Olam, don't listen to them. I haven't stolen one single donkey from them, and I didn't do harm to any one of them. It is a Pele! Did anyone accuse Moshe Rabbeinu of stealing donkeys?

In order to answer this question, I would like to say over a Chasam Sofer on this week's Parsha which is a Yesod Gadol. It is a very basic idea that is important to know for Nach. The Chasam Sofer does not come to answer Pshat in the Posuk of (נשאתי, לא חמור אחד מקהם), rather he comes to explain the complaint of Korach.

The Chasam Sofer is in Toras Moshe on page # 659 (Taf Reish Nun Tes) Dibbur Hamaschil "Boker V'yoda Hashem." There are 3 pieces that start with the same Dibbur Hamaschil and this is the third piece. He makes a very general observation regarding Nach. He says that throughout Tanach we never find that the King of Klal Yisrael is also the Navi except for by Moshe Rabbeinu. Logically I might think that it should be this way. Who should be king? The most learned person, the most spiritual person. Certainly someone who was Zoche to the highest level of prophecy, of Nevuah should be the king. This is a Yesod that it isn't this way. Klal Yisrael has a separate office of Malchus, of being a king, and a separate office of Navi of someone who was the Prophet. Prophet doesn't only mean in the sense of prophecy, prophet means the Gadol Hadar the person who leads the learning of his generation.

That is why there was Shmuel in the time of Shaul, Nasan Hanavi in the time of Dovid Hamelech etc. There are constantly both. A king is very different than a Navi. A king has to behave in Hanhagas Malchus, he behaves as a king. He sits on the throne and has a nice palace. He runs the affairs of government. A Navi on the other hand, has a Hanhaga of Anava and Shiflus. The Navi has a Hanhaga of simplicity among the people. Shmuel Hanavi

travelled from city to city so that people could come to see him. That is a basic difference that doesn't allow the Melech to be a Navi as well. They are always separate people.

We find an exception by Moshe Rabbeinu who was both the leader of Klal Yisrael, (וַיְהִי בִישׁוּרֵן, מֶלֶךְ) Vayehi Bishurun Melech. The Ramban brings that there are those who say that Moshe Rabbeinu was the Melech. So he was at the same time the leader of Klal Yisrael and at the same time he was the Navi of Klal Yisrael. That is why we find the Maimonides that Mimoshe Ad Rabbi Lo Nisina Torah V'Gedula B'makom Echad. From Moshe Rabbeinu until Rabbeinu Hakadosh we never found Torah V'Gedula in one place. We don't know what Torah and Gedula means as it is difficult to understand. Do you mean that from Moshe Rabbeinu until Rabbi there was no one as great as Rabbi? That certainly can't be. Eliyahu Hanavi, Pinchas, many great leaders of all those generations were greater than Rabbi.

The Hanhaga of Klal Yisrael is that they never had Malchus and the leadership of a Navi, a Gadol Hador in learning in the same place. It was at the time of Moshe Rabbeinu and not again until Rabbeinu Hakadosh.

With this the Chasam Sofer explains as well that we find when Shaul runs after Dovid, that at one point Noes B'rama, that he starts to say Nevua. The people say, Hagam Shaul Banivim? Is Shaul a Navi? Why should Shaul not be worthy of being a Navi? He was greater than the other people of his generation.

The Chasam Sofer answers the question of Hagam Shaul Banivim came because the people knew that a Melech is not a Navi, they are two different institutions in Klal Yisrael. The Chasam Sofer says that was Korach's complaint. Moshe Rabbeinu you are taking everything for yourself, it is not just Moshe Rabbeinu you are selfish or Moshe Rabbeinu share the greatness. The Taina (complaint) was it is not an acceptable mixture, it doesn't go together. You can't be a Melech and at the same time be the Navi of Klal Yisrael. That was their complaint.

Agav, I will mention that Rav Yaakov Kaminetzky in his Sefer Emes L'yaakov Al Hatorah mentions this somewhere as well, however, I don't recall the place. There always had to be a Melech and a Navi who were separate individuals. I believe he mentions that it is for checks and balances. It was an idea that the Melech always had someone to whom he had to answer.

Therefore, it makes sense that the complaint was the 2 offices should not go together. Im Kain we understand Moshe Rabbieniu's defense (אֶת-אֶחָד מֵהֶם, וְלֹא הִרְעֵתִי, אֶת-אֶחָד מֵהֶם), I haven't taken any donkey from anybody. I am not behaving in the institution of Malchus. The whole contradiction is that you can't teach if you don't behave in a matter of humility, you can't really be a teacher of students. Therefore, Malchus can't be together with the position of Navi. Moshe Rabbeinu said I never behaved like Malchus, I never took anything away from them, as we know a king has a right to take things away. However, I have never taken anything. This is a nice Yesod that has to do with Navi and a nice Yesod that has to do with Korach and at the same time it explains this week's Haftorah is similar to the Parsha in only one way. Shmuel Hanavi too defends himself from Klal Yisrael by saying that he hasn't taken anything from them. This can be found in Shmuel Aleph 12:3 - 4 (וְהָיָה כִּי יִגְדֹּל יְרֵד וְיִגְדֹּל מִשִּׁיחָה, אֶת-שׂוֹר מִי לְקַחְתִּי וְחֹמֹר מִי לְקַחְתִּי וְאֶת-מִי עֲשָׂקִיתִי אֶת-מִי רְצוֹתִי, וּמִי-מִי לְקַחְתִּי כֶּפֶר, וְאֶעֱלִים עֵינַי בּוֹ; וְאֲשִׁיב, לָכֵם גִּהְנִי עֲנִי בִי נֶגֶד) That is the similarity to the Parsha. Why is that important? It is such an incidental similarity? Moshe Rabbeinu also said (אֶת-אֶחָד מֵהֶם, וְלֹא הִרְעֵתִי, אֶת-אֶחָד מֵהֶם) that I didn't take an animal. According to the Chasam Sofer it is a major issue of Parshas Korach. Very Geshmak.

18:28 The third Vort of today I would like to share with you is that there are Halachos that we learn out of every Parsha and certainly out of Parshas Korach.

At the end of Parshas Korach we have the source at least according to one Drasha of the Gemara that Shelucho Adam K'moso, of making a Shaliach. This is found in 18:28 (אָסר תַּחֲוּ, מִלִּי מִעֲשֵׂרֵיכֶם, יִרְדּוּ, תְּרוּמַת גַּם-אַתֶּם, תְּרִימוּ גַם-אַתֶּם). The Gemara Darshuns from the words (גַּם-אַתֶּם), you can do it, that one can do it in your place. Who can do it in your place? Your Shaliach. If you make an agent to do something in your place then Shiluch Shel Adam K'moso.

I want to review with you a Ketzos Hachoshen which I am sure you learned in Yeshiva. Certainly if I was Zoche to be in the same classroom as you, you would have heard it from me. The Ketzos is in Siman 243:8. There is a basic Machlokes regarding Zochin L'adam Shelo B'fanav. We know that one of things that is similar to Shilichus is that even if you are not appointed an agent you can do something for someone's benefit without his knowledge. Zochin L'adam Shelo B'fanav, if you see something of value you can pick it up and you can be Kone (acquire) it for your friend.

The Ketzos brings from the Sefer Terumas Hadeshen that because of this, if I see my friend prepared a dough and the dough is rising, if I let it stay longer it will turn sour. I would like to shape the dough into Challas and stick it into the oven. Am I permitted to separate Challah for the other person? The Terumas Hadeshen says yes because the Posuk says (גם-אֲתֶם). You can separate for someone else. Even though the Gemara says Ma Atem L'dait'chem, Af Shiluchachem L'dait'chem, in Shilichus the sender has to be aware that he made a Shaliach. The Terumas Hadeshen says this means that the sender has to be Nicha Lai, that the sender has to be happy with it. Anytime we know that he is happy with it we don't need him to make an agent, him to make a Shaliach. It is as if he did it, so just like a Shaliach can separate Challah on behalf of the owner of the dough so too anyone else can do it because Zochin L'adam Shelo B'fanav.

The Ketzos here has his famous disagreement with this. This ruling of the Ketzos is known in the Yeshiva world as Zochin L'adam Shelo B'fanav and not Zochin Mai'dam Shelo B'fanav. You can acquire things for someone not in front of him but you can't take things away from him not in front of him. Even if you know that he is happy with it. He disagrees with this Drasha of that it is enough if Nicha Lai. He says, Zechia doesn't happen unless there is actually a positioning of Shilichus. Therefore he says only Zochin L'adam Shelo B'fanav and not Zochin Mai'dam Shelo B'fanav, that you can't give away someone's thing or separate Challah without his knowledge.

This Ketzos is very Nogea if someone is Lo Aleinu in a coma before Pesach and someone else wants to sell his Chometz for him. We know that if he were conscious he would want it. He didn't make a Shaliach. Can someone do it under the principle of Zochin L'adam Shelo B'fanav?

The Poskim in general Pasken like the Terumas Hadeshen and not like the Ketzos and therefore, the Minhag is to do it (sell the Chometz).

16:30 The question of the week is: We know the Mishna in Pirkei Avos in the 5th Perek (עשרה דברים נבראו בין) השמשות--פי הארץ, פי הבאר, פי האתון, והקשת, והמן, והמטה, והשמיר, והכתב, והלוחות. ויש אומרים אף המזיקין, וקבורתו של משה, ואילו של אברהם. ויש אומרים אף צבת בצבת עשויה (פי הארץ), the miraculous opening of the earth that we have in this week's Parsha which swallowed Korach and his people. That miracle that the earth can open up its mouth and take something in and swallow and then close over it, that miracle was created Bain Hashmashos. This is to say that it was something so highly unusual that it needed a special creation as it says in the Posuk 16:30 (וְאֵם-בְּרִיאָה יִבְרָא) (יִרְרֹר, וּפְצָתָהּ הָאֲדָמָה אֶת-פִּיהָ וּבָלְעָה אֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם, וַיִּרְדּוּ חַיִּים, שְׂאֵלָה--וַיִּדְעָתָם, כִּי נִאֲצְצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת-יִרְרֹר).

I have a problem, the Gemara in Maseches Yoma 21a (9 lines from the bottom) (ואמר אביי מוראה ונוצה ודישון מזבח) tells us that this exact miracle occurred in the Bais Hamikdash daily. The Gemara there relates that at the time of the Terumas Hadeshen, everyday in the morning the Kohen would take the leftover ashes of the Mizbaiach, take a little bit of it and carry it over to the edge of the Mizbaiach and he would drop it to the ground. According to the Gemara he would also take the ashes of the Mizbaiach Hap'nimi, the ashes of the Menorah and take all these things together and he would drop it to the ground. In addition, he would take Mora'a V'notza (the feathers of birds that had been offered as sacrifices). He would take all these things together standing on the Mizbaiach and he would drop it on the ground below and it would be miraculously swallowed up by the ground and this occurred even in the Bayis Sheini this miracle took place daily.

So it is interesting, here we say that there had to be a special creation Bain Hashmashos of a mouth of the earth to swallow up something (וּבָלְעָה אֹתָם), and the language Biliya is used again in the Bais Hamikdash. There is no greater miracle of something that swallows one pound of ash as opposed to something swallowing a greater mass

of hundreds of pounds of people and material. The miracle is exactly the same of (פי הארץ). Therefore, this needs explanation.

There is another similar question. One of things created was the (פי האתון), the mouth of Bilam's donkey. The miracle that it can open its mouth and speak, that was created Bain Hashmashos. There too we have a problem because in Shmuel Aleph Perek 6:12 (ולא-סרו ימין) (וישמאול; וסרגי פלשתים הלכים אחריהם, עד-גבול בית שמש) when the Aron is stolen and the Aron is returned, it says that the Aron was returned to Klal Yisrael in a wagon and the cows were bringing back the wagon to Eretz Yisrael from the hands of the Pilishtim. Rashi brings that the animals miraculously sang Hallel as they came back. Why is the (פי האתון) created Bain Hashmashos and the Peh of these cows are not mentioned at all. Tzorech Iyun Gadol.

Rabbi Reisman - Parshas Korach 5770

Moshe טו ניסר למשה, מאד, ויאמר אל-יְרֹנֶה, אל-תפן אל-מנחתם; לא תמור אחד מהם, נשאתי, ולא הרעתי, את-אחד מהם 16:15 Moshe Rabbeinu says to Hashem please don't pay attention to their offerings be it the Ketores or some other Korban. What is the Hava Amina that the Ribboinoi Shel Oilam would answer the Tefillos of Korach and his people if they were Reshoim and they were asking for bad things?

This is a Makar for the Sefer Haikrim, Maimar 4, Perek 24, who writes that a person's Tefilla is answered with the Koiach Hatefila even in a situation where the Tefilla is not for a good thing. So great is the power of Tefilla that when a Ganaf Davens that he should be successful when he robs a house says the Gemara, that prayer also has a Koiach. The Yesoid is that even a Tefilla for something that is not really good nevertheless has the power to be answered. Therefore, Moshe Rabbeinu had to beseech Hakadoish Baruch Hu not to listen to their offerings or prayers.

There are a number of Mekoiros for this in Chazal. We find that someone who killed unintentionally went to the Arei Miklat until the Kohen Gadol would die at which time he would go out. In Maseches Makkos 2:6 it says, לפיכך אימותיהן של כוהנים, מספקות להם מחיה וכסות, כדי שלא יתפללו על בניהם שימותו. The mother of the Kohen Gadol would try to make someone's stay at the Arei Miklat comfortable. They were afraid that the people who were in the Arei Miklat would Daven to hasten the death of the Kohen Gadol. The mother of the Kohen Gadol wanted at the very least that it should not be a Tefilla of a broken heart, and therefore the mother of the Kohen Gadol tried to make life more comfortable for these people who killed unintentionally.

We see from this Gemara that a Prayer to hasten the death of the Kohen Gadol that is for purely selfish reasons in that a person just wants to leave the Arei Miklat, has a Koiach Hatefila. This is the Yesoid from the Sefer Haikrim and this is the Yesoid we see from this Posuk.

Rav Pam would warn people who were dating who thought a Shidduch was good for them, not to Daven to let this Shidduch be the one but to Daven that the right Shidduch should happen. Don't give the Ribboinoi Shel Oilam Eitzois for things that you need.

This Yesoid has an application in understanding something in the Siddur, in Nach, and in Halacha.

The Rashash on Maseches Berachos 16b (7 lines from the bottom) says, רב בתר צלותיה אמר הכי יהי רצון מלפניך, ק, 'אלהינו שתתן לנו חיים ארוכים חיים של שלום חיים של טובה חיים של ברכה חיים של פרנסה חיים של חלוצי עצמות חיים שיש בהם יראת חטא חיים שאין בהם בושה וכלימה חיים של עושר וכבוד חיים שתהא בנו אהבת תורה ויראת שמים חיים שתמלא לנו את כל Rosh Chodesh Bentching we end off Chaim She'yimalei Hashem Mishalois Libainu L'toiva. The Rashash explains based on our Yesoid that it is important that every Prayer has in it that condition that She'yimalei Hashem Mishalois Libainu L'toiva. That the Ribboinoi Shel Oilam should give us what we want but in a way that he understands is good. Sometimes there are things we Daven for that may not really be good. That is an application in the Siddur.

[illegible]

There is an application of this in Halacha as well. Rav Moshe in Igros Moshe Even Haezer at the end of Siman 91 writes about if it proper to grab a Shidduch that someone else is already pursuing. Someone is dating someone and someone else thinks that this Shidduch would be good for him, so can he take the Shidduch for himself. Rav Moshe says that a person can't take a Shidduch that someone else is already involved in.

Rav Moshe says you can ask a Kasha, the Gemara in Maseches Moed Kattan 18b (11 lines from the top) writes, ומי אמר The Gemara wonders if this is really true and says שמא יקדמנו אחר והאמר רב יהודה אמר שמואל בכל יום ויום בת קול יוצאת ואומרת בת פלוני לפלוני שדה פלוני לפלוני אלא By the fact that we are concerned that someone will Daven for a Shidduch and get it out of him on Chol Hamoed it must be that you can take away someone else's Shidduch? It is not a Raya because a person that Davens for something that is Assur for him, the Tefilla is also Mekabeil.

We should always Daven that Hashem should guide us in the things we do. Rabbi had mentioned previously that the phrase (מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן) Melech, Oizer, Moishia, Umagein that we find in the first Beracha of Shemone Esrei is explained as follows. Oizer is when we know what we want and Hashem helps us get it. Moishia is when we don't know what we want and Hashem knows it is something good for us and helps us get it. Magen is when we think something is good for us we ask Hashem to protect us from things that we think are good for us, however, they are not good for us.

16:22 וַיִּפְּלוּ עַל-פְּנֵיהֶם, וַיֹּאמְרוּ, קַל, אֲלֵקֵי הַרוּחַת לִכְל-בְּשָׁר׃ הָאִישׁ אָחֻד יִחָטֵּא, וְעַל כָּל-הָעֵדָה תִּקְרָף 16:23 is the Makar for Davening with Nefillas Apayim. When we fall Nefillas Apayim (Tachnun) by falling on our arm what is the feeling that is associated with a prayer by falling on our arm? It is not just the same prayer but with a different position. Rabbeinu Bachye explains at length that the idea is to show Moire Shechina. That is the idea when Moshe and Aharon fall as well as is seen in the Posuk. They fall as if overwhelmed by the Shechina that is facing them. With this we understand why in Halacha it says to fall on your left side is because you imagine the Shechina facing you. While one falls on his left side his face is angled to look to the right. The Ribboinoi Shel Oilam is Kavayachil on the right side which is the side of Rachamim. This is the feeling one should have during Tachanun.

It fits well with Rav Yaakov Emden's Yesoid that during Nefillas Apayim one has to imagine his own mortality. The fact that life is brief and Klapei the Shechina there should be a feeling of Moire Shechina and Hachna'a which brings a person to a new level of Tefilla which Nefillas Apayim is really supposed to be.

The Poiskim write that just like during the Beracha of Shoimai'a Tefilla in Shemone Esrei we add Bakashois, in Nefillas Apayim we can add Bakashois as well. The Gemara says that during Nefillas Apayim the Tannaim and

A thought regarding Shabbos Rosh Chodesh which is this Shabbos. In the Sefer Yakar Tiferes there is a beautiful thought regarding Shabbos Rosh Chodesh. The Tur writes that the Sholosh Regalim are K'negged the 3 Avois. The 12 Roshei Chadashim are K'negged the 12 Shevatim. The Tur writing in the beginning of Hilchos Rosh Chodesh says that really the 12 Roshei Chadashim should have been Yomim Toivim, however, because of the Cheit Ha'eigel, Rosh Chodesh was turned from a Yom Tov to an almost ordinary day of the week. The Shulchan Aruch says that you should be Marbe K'tzas Simcha on Rosh Chodesh. However, it does not have a Din of Yom Tov. The women who did not sin by the Cheit Ha'eigel have a very special obligation and Mitzvah to treat Rosh Chodesh as a bit of a feeling as a Yom Tov.

He brings a few Rayas to his thought. In Atah Yatzarta that is said on Shabbos Rosh Chodesh by Mussaf, we say Ahavta Oisanu V'ratzisa Banu V'roimamtanu Mikoil Haleshoinois. Those words don't belong in the Shabbos Rosh Chodesh Davening. They are not found in a Rosh Chodesh Davening or a Shabbos Davening. So Shabbos Rosh Chodesh should also not have these words which are found by a Yom Tov Davening? He answers that since Shabbos Rosh Chodesh has the Koiach of Yom Tov, therefore this Tefilla has the Nusach of Yom Tov.

Perhaps that is why there is a Minhag in Klal Yisrael to have a double Kugel on Shabbos Rosh Chodesh even though we don't find that when Rosh Chodesh falls during the week that people eat anything special to celebrate it. Shabbos Rosh Chodesh has a special aspect of Kedusha and beauty to it.

The Second question of the week. 17:5 להקטיר הוא, לאֲשֶׁר לֹא מַזְעֵעַ אֶתָּהּ הוּא, The Gemara in Maseches Sanhedrin on 110a (26 lines from the top) ויקם משה וילך אל דתן ואבירם אמר ר"ל מכאן שאין מחזיקין במחלוקת דאמר רב כל המחזיק במחלוקת עובר (מכאן) בלאו שנאמר violates the Lav of ; ולאֲיִהְיֶה קִרְחָה וְנִכְעַדְתּוּ This is very Shver because Korach did more than just continue a Machloikes, he was a Koifer in Nevuas Moshe Rabbeinu. He denied Moshe Rabbeinu's authority. This Posuk can hardly be a source to every person who continues a Machloikes. It is a very difficult thing to understand.