

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

ותכל תלונותם מעלי

And out an end to their complaining from Me

It is told about Rebbe Shimon of Yeruslav, a student of the Chasam Sofer, who lived long and reached a ripe old age, and they asked him, "How did you live so long?" Rebbe Shimon replied, "In general, a person has many questions regarding how the Creator runs the world, 'Why doesn't it go well for me, while it does for others? Why don't I have *parnasah* when so and so does? Why don't I have *nachas* from the children like my neighbor?' and other questions and complaints until Hashem Yisbarach answers him, 'Here, in this world, it is not possible to answer your questions, come, go up and get the answers to all your questions.' But as for me, I never ask questions and I have no problem with Above, so they leave me here."

This is hinted at in our parsha. After so many people died because of the dispute of Korach against Moshe Rabeinu, and HaKadosh Baruch Hu demonstrated that He chose Aharon through Aharon's staff which miraculously sprouted blossoms, HaKadosh Baruch Hu tells Moshe (17:25) 'השב את מטה אהרן לפני – 'Return the staff of Aharon to before the Testimony as a safekeeping, as a sign for rebellious ones, and put an end to their complaining from Me so that they not die'. HaKadosh Baruch Hu wanted that this staff with which miracles occurred should remain for safekeeping so that it should be a sign and a remembrance that they not complain again, so that they not die. From here we are given to understand that if we complain about how the Creator runs things, we can receive the punishment of death.

Anyone who gives something to someone, and particularly when every father gives his children, he wants them to appreciate him. *Kal v'chomer*, how much more so when HaKadosh Baruch Hu gives us things we should appreciate what He gave us, especially when He gives us above and beyond what we deserve. Therefore, one who complains and does not appreciate what he received, he arouses a prosecutor against him who could bring against him all sorts of difficulties of which Chazal said one smitten with them is considered as if he were dead... but an excellent character trait [*midah*] is one who appreciates and thanks, then Hashem Yisbarach wants to give him more and more. This is how they explain the posuk in the name of the Chozeh of Lublin (Bereishis 32:13), 'ואתה אמרת היטב איטיב עמך' – 'And You had said, "I will surely do good with you"', that if the person says that it is good with him, then Hashem Yisbarach tells him, "I will do good with you", doubly with open kindnesses.

- Tiv HaTorah - Korach

טיב ההשגחה

'מצלמה חושפת' – 'The revealing camera'

The worker did not arrive at the store on time, and some of the customers were already calling to ask why the store is closed?! The worker did not answer his cellphone. I live in another city and by the time I would reach the store to open it, the worker will have probably shown up...

Instead of being sad and angry, I said to myself, 'Everything is for the best and for *beracha*, the income tax inspector was supposed to show up, and by being closed, I was saved from penalties and damages of one kind or another', and I went back to my learning.

After a while, I checked the store's security cameras and I saw that the store was still closed, and a government official was trying to open it... most likely this was the day they were supposed to come. He was an inspector for the Department of Health and their regulations are very harsh. Even if everything is perfect, they always find something, and whatever they pin on you, is not easy to deal with. They walked back and forth and eventually gave up and went on their way. The wisdom of *bitachon* [trust] is an act of imagining and thanks and sometimes getting to see how HaKadosh Baruch Hu saves us.

כ.ה.

וַיִּקְהָלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל הָעֵדָה בְּלָמְדְּכֶם
קְדָשִׁים וּבְתוֹכְכֶם ה' וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל קַהֲל ה': (ט:טז)

They gathered together against Moshe and against Aharon and said to them, "It is much for you! For the entire assembly, all of them, are holy and Hashem is among them, so why do you exalt yourselves over the congregation of Hashem?" (16:3)

With this complaint, Korach wanted to equate Moshe to his other Jewish brothers, even though Moshe had been alone with Hashem many times, Korach made himself as if he would not admit to this. This is why demonstrated all kinds of trickery and stories, that all that Moshe said he made up by himself, and the Shechina was never alone with him.

Among the tricks of Korach was the famous was the subterfuge brought in the Midrash (Tanchuma Korach), he asked Moshe if a house filled with *seforim* needs a mezuzah. Moshe replied that it needs a mezuzah. Korach was surprised and asked, "A mezuzah only has two *parshiyos* and this house filled with *seforim* has the entire Torah which contains 248 *parshiyos* and should surely exempt the house! Since you say things that are not rational it proves that you make things up."

The truth of the matter is that it is very hard to understand Korach's argument, for the mitzvah of mezuzah is on the door of the house from the outside, and the *seforim* that he refers to are found inside the house, how can they possibly exempt the house from mezuzah? By way of Mussar we can explain the debate between Korach and Moshe which revolved around the ways of *avodah* incumbent on the person in his world. The 'house filled with *seforim*' teaches learning the laws of the Torah, and the 'mezuzah' represents *ahavas Hashem* – love of Hashem and accepting the yoke of the kingdom of Heaven and the yoke of mitzvos. It teaches the obligation to learn mussar which arouses the heart to love and fear Hashem. This was the argument of Korach with Moshe, in Korach's view one who is a *talmid chacham*, that is, 'a house full of *seforim*' does not have to be also involved in 'mezuzah', which is '*mussar seforim*', the light of the Torah straightens the curvature of the heart. However, this was not Moshe's view. According to his view it is not possible for a person to be exempt from the obligation of 'mezuzah', which is the study of mussar. Correct, the light of the Torah straightens and purifies the mind of the person, but this is only if he also studies mussar, for only through mussar does the person know before Whom he is serving, and for Who he is learning, and what his intent must be when he is learning, and only through this can one learn Torah with pure intent which illuminates the way for the person how to purify his heart and *midos* [traits].

Without a doubt, right is with Moshe Rabeinu, and as HaGaon HaTzaddik Rebbe Zundel Kroizer once told me when I asked him to explain to me the intent of the Rambam (Hilchos Yesodei HaTorah 2:2) which speaks about getting closer to Hashem Yisbarach by observing the wisdom of the character. To begin, I quote:

'What is the way to love Him and fear Him? When the person thinks about His deeds, and sees the great wonders, and sees the boundless and endless wisdom within them, he immediately loves, praises and glorifies, and develops a great craving to know the great Name, as Dovid said (Tehillim 42:3), 'צמא נפשי לאלקים לקל חי' – My soul thirsts for G-d, the living G-d'. When one thinks about these things, he immediately recoils backwards, is afraid, and knows that he is just a small creature that wonder of wonders stands with a

simple mind before innocent opinions, as Dovid said (Tehillim 8:4-5) 'כי אראה שמיך מעשה אצבעותיך... מה אנוש כי תזכרנו' – 'When I behold Your Heavens, the work of Your fingers... what is frail man that You should remember him'. According to these words I explain great principles from the action of the Master of the Worlds so there should be an opening to understand, to love Hashem, as Chachamim said regarding love, through this you come to recognize Who said the world should come into being.' These are the words of the Rambam.

The Rambam continues and explains there, that when the person considers the wisdom of nature and the world that rotates, he comes to recognize the Creator, and realizes that he [the person] is but a small low creature, and through this he will come to love the Creator and understand His greatness.

The Rambam concludes there (4:12), 'When a person contemplates these matters and recognizes all the creations, the angels, the spheres, man, and the like, and appreciates the wisdom of the HaKadosh Baruch Hu, in all these creations, he will add to his love for the Omnipresent. His soul will thirst and his flesh will long with love for the Omnipresent Baruch Hu. He will stand in awe and fear from his humble, lowly, and base [nature] when he compares himself to one of the great and holy bodies, how much more so when comparing himself to the pure forms which are separate from matter and do not share any connection with it. He will see himself as a vessel full of embarrassment and shame, empty and lacking.'

The words of the Rambam bothered me very much, for we see many *goyim* who study these wisdoms – wisdom of nature and spheres – and even so they do not come to recognize the greatness of the Creator, rather just the opposite, they are the greatest deniers, *Rachmana litzlan*.

I once asked this question to Rebbe Zundel Kroizer, and he answered me that in truth everything depends on the intent of the one who is studying and his purpose in studying, that when he comes to seek the greatness of the Creator through nature, and as Rambam explained, surely, the learning will add to his *emunah*. But if he just comes to learn the laws of nature – his learning will not add anything to his *emunah*, for this is not his purpose, and he will certainly not reveal anything he is not interested in.

The same applies to learning Torah. If we learn with the will to be closer to Hashem and fear Him, then we will earn this. But, if we learn for other purposes, it is impossible to earn this, and for the person to have the right intent when learning he must learn mussar.

To our dismay, when the Torah says (Bamidbar 26:11) 'ובני קרח – 'but the sons of Korach did not die', it hints to us that even the generations that remained like those who followed Korach, for even today there some who follow Korach and learn Torah and not mussar, but if one thinks about '*Moshe emes v'Toraso emes*' for without mussar there is no distinction between one in yeshiva and a *baal habayis*. Although the one in yeshiva sits and learns, but when he comes to shul there is no difference between him and the man standing next to him. We see the yeshiva *man* does not place more value on Tefillah, he *davens* with the same coldness and quickness as the men around him, but with mussar, the difference between then would be noticeable.