

ohr SHABBOS

PARSHAS KORACH

By R' Avi Freidman

In this week's Parsha we revisit the well known confrontation between Korach and Moshe Rabbeinu. Rashi states that the reason for Korach's error was that he saw by way of Nevuah that great people would descend from him. This led him to believe that he deserved a greater position in Klal Yisroel. From our perspective it is quite apparent who was relating the word of Hashem and who was being deceitful. However, at the time of the episode it was not obvious who was the true messenger of Hashem's word. How can we understand that Korach's mistake came through Nevuah?

The Gemara in Yevamos (49b) writes that, as great as the other Nevi'im were, they did not merit the same level of clarity in their prophetic visions as Moshe did. The other Nevi'im saw Hashem through an unclear glass whereas Moshe Rabbeinu saw the word of Hashem through a clear glass. R' Shimshon Pincus explains that while Moshe Rabbeinu saw Hashem through a glass, the other Nevi'im saw Him through a glass with a mirror behind it. They saw Hashem through themselves. This left room for them to err, despite the reality that Hashem was speaking to them. Korach saw that great people would come from him, and interpreted it to mean that he too deserved greatness. Korach's understanding of the Nevuah was tainted by his ego and motivation for his own success. Had he removed his own self-interest while he listened to the Nevuah, it is possible that there would have been a very different outcome.

Rav Shach extends this idea to answer another fundamental question regarding Akeidas Yitzchak. Much praise is given to Avraham Avinu for fulfilling Hashem's command to offer up his beloved son Yitzchok on an altar. Why was this such a difficult challenge? Had Hashem revealed Himself to any of us and explicitly requested that we do the same, would we not have listened? Rav Shach explains that Avraham Avinu did not hear from Hashem a clear command to slaughter Yitzchak. Indeed, how the Chumash portrays the command - which indicates that it was an unequivocal command - is only how Moshe, who received Nevuah through a clear glass, perceived Hashem's command. Avraham Avinu, however, in order to comprehend Hashem's directive properly, needed to remove any sense of self. This was the greatness of Avraham Avinu. He negated his ego and interpreted the Nevuah of Akadas Yitzchok as Hashem intended.

In many situations it isn't always apparent what Hashem desires from us. Should we go to davening or help our spouse? In these circumstances, when we want to know what is the will of Hashem, we must remove ourselves from the picture. For only then will the glass be clear and will we be able to see what the Ratzon of Hashem truly is.

Korach proclaimed a rebellion against the appointment of the sons of Aharon. He denied the Divine origin of Moshe's mission and sought to replace the Torah with the subjectivity of the individual. In his view, the individual only needs to follow the inner stirrings of holiness in order to attain Hashem's nearness and approval. (Rav Hirsch)

THE REST OF THE STORY:

By R' Yosef Dovid Rothbart

Before Yaakov went down to stay with Lavan, he made a vow that he would take Ma'aser from all that he gained while at Lavan's. When a person separates Ma'aser, or every tenth animal, he places his livestock into an enclosure that has a narrow opening through which no more than a single animal can pass at a time. The mother of these animals is put outside the opening, and the animals rush towards her. The farmer waits with a rod in his hand and as the animals file out, he marks every tenth one with red paint and declares it sanctified. The result of this arrangement is that the order in which the animals enter the narrow pen is the opposite of the order in which they leave.

Therefore, when Yaakov wished to fulfill his promise to separate Ma'aser from what he gained while he was living with Lavan, he separated Levi as Ma'aser from amongst his sons. For just as it is in the case of animals, that the last animal to enter the pen is the first animal out, so too with the children of Yaakov - the last child born is the first child to be counted. Thus the count began with Binyomin, the twelfth child born to Yaakov. Counting backwards, Yaakov concluded that Levi was to be that tenth child who was to be consecrated to Hashem.

Indeed, when Levi was born, the angel Michael came down from the heavens and picked up Levi and brought him before Hashem. "Master of the Heavens and earth," he began, "this child is destined to be set aside from all the other brothers to serve You." Hashem blessed Levi that his descendants should merit to serve in the Beis HaMikdash.

The angel continued to address Hashem entreating Him on behalf of the Levi'im. "Master of the world, You are certainly aware that, because this child and his descendants have been set aside to serve You, they will desist from all other pursuits. They will disregard their own livelihood in order to be available for Your service. How will they live? King of the universe, won't You act as a human king does and provide your loyal servants with food from his royal table?"

"I have already done this," Hashem answered. "For everything that will be consecrated for Me will be given to the members of the tribe of Levi." (based on Pirkei D'Rebi Elazar)

HALACHA

BY R'ELI KOHANANOO

Hilchos K'riyas HaTorah

The Rema (O.C. Siman 135, 2) writes that if a Tzibur did not hear K'riyas HaTorah one Shabbos, the following week, during the reading of the Torah, they must begin reading from the Parsha that was missed. He explains that every congregation has a yearly obligation to complete the Torah. Based on this, the Biur Halacha (135 s.v. K'riyas) points out that in a scenario where the Tzibur began reading the Torah and was unable to complete it, this Halacha would apply. The Biur Halacha adds that the Parsha should be read in its entirety even though some of it had already been read the previous week. It seems that this Halacha also applies when the Shaliach Tzibur erred in a way that would require him to reread part of the Torah portion (see Siman 142 for details) and he wasn't corrected. For the Shulchan Aruch writes (Siman 137, 3) that a person must fix up a mistake, even if the error was only realized after Mussaf (Piskei Tshuvos 135 fn 32). In any situation where the Tzibur is required to read two weeks' Parshios during a single week, there is much debate how they should split the reading into

different Aliyos. The Sharei Ephraim (Shar 7, 9) writes that they read three Aliyos from the older Parsha, the fourth Aliyah connects the two Parshios together, and the remaining Aliyos are read from the current week's Parsha in the same way as is done when there is a double Parsha. Other Poskim (Kaf HaChaim 135, 5 quoting many Poskim) maintain that the first Aliyah should consist of the entire previous week's Parsha as well as the first Aliyah of the current Parsha, and the remaining Aliyos should be read as usual. The reason for the second opinion is that, ideally, everyone who is called up to the Torah should recite a bracha on that day's portion. In a similar situation, a friend of mine asked Rav Elayshiv Ztl what was the accepted opinion to follow. Rav Eliyashiv Ztl replied that the Tzibur that missed a week's reading should follow the opinion of the Kaf HaChaim and read the entire first Parsha along with some of the second Parsha for the first Aliyah.

All this applies to the Torah reading of Shabbos. For, as the Mishna Berura explains, the reason for this enactment was to ensure that the community completes the entire Torah every year. However, the reason for which Torah reading on Monday and Thursday was instituted was so that three days would not go by without any leining. Therefore, if a reading on Monday or Thursday was missed, even accidentally, it cannot be made up on another day (Aruch HaShulchan 135, 6; see there the additional reason that this would cause a loss of livelihood).

The Mishna Berura (135, 7) discusses what the Halacha would be if only part of the congregation missed the reading one week.

He writes that if the majority did not hear the Parsha, they must read it the following week. However, if only the minority didn't hear the reading, there is no need to do so.

The Sharei Ephraim (Shar 7, 39) quotes those who maintain that if the minority (consisting of at least ten people) of the Tzibur missed the K'riya owing to something beyond their control, they could read the portion they missed the following week. However, if they missed the reading as a result of negligence, they would not have the right to do so.

' (ע"י בה"ל סי קלה ד"ה אם וי"ל)

.....
(continued from story column)

He had never told her that he was seriously considering the idea of embracing the Jewish faith. Before he could confide in her, he had to be sure what her feelings were: Would she be prepared, like him, to give up her family and a life of ease and luxury in order to become his Jewish wife; or, if she was not prepared to make the sacrifice, would she, at least, not betray his secret? Zrodny felt, therefore, that he had to return home and clear up the situation before he made a final decision. He explained his position to his friend, informing him that he would return home, for the time being at any rate.

Valentin did not attempt to dissuade his friend. "My dear Zrodny," he said, "I am sorry that we must part, but you must, of course, make up your own mind in such an important decision. Should you wish to meet me again, you will find me in Amsterdam. I will give you a letter to take to my parents, and please, reassure them

both not to worry about me."

Thereupon Valentin wrote a letter to his parents, in which he assured them that he was well and happy, that the city of Rome had made a lasting impression on him, and all that he had gained would stand him in good stead. He further told them that he would continue with his plans to visit Paris and Berlin, and he begged them not to worry about him.

Zrodny returned home and went to deliver Valentin's letter. The count and countess received him very warmly. They were, of course, disappointed that their son had not returned too, but Zrodny assured them that Valentin was no longer the young lad they had known, and that he had matured a great deal and could well take care of himself.

Zrodny then went to pay his respects at the home of Prince Radzivil, where he was received with honour and affection. It was not long before he received the Prince's blessing to marry his daughter.

To be Continued....

*My dear Zrodny," he said,
"I am sorry that we must
part..."*

Shabbos table discussions

- If a person has a choice to daven by himself at the Kosel or with a Minyan at someone's house, at which place should he daven?
- The Shulchan Aruch (O.C. 180, 5) cites a custom to cover any knives that are on the table during the recitation of Bircas HaMazon. The Mishna Berura explains that a person once stabbed himself out of grief during the blessing over Yerushalayim. Would this apply to plastic knives? What about other sharp utensils such as scissors?

Shabbos STORY

By R' Yossi Bergman

In the previous week Valentin and his friend Zrodny formed a plan to further their studies of Judaism and possibly embrace the Jewish faith....

The realization that his ambition to become a Jew was no longer a dream, but a distinct possibility, excited Valentin to no end. He could think of nothing else. He lost interest in his studies at the Vilna seminary. He lost his appetite, and spent many sleepless nights.

Valentin's parents did not fail to see the change in their son's mood. Anxiously they questioned their beloved son to see if something was wrong. Valentin told them that his studies at the seminary bored him and that the seminary was too insulated for him. He would like to travel for a while abroad, to see the world and perhaps continue his studies in Rome or Paris.

"Don't you think, Valentin, that you are somewhat young to travel abroad on your own?" they asked him. "There is no need, dear father. I am sure that I can persuade my good friend Zrodny to accompany me," he responded. The senior Pototzky knew Zrodny as a serious and responsible young man and he couldn't think of a better companion for him. And since money was no problem, he agreed.

So far everything worked out according to Valentin's plan. Zrodny's parents were delighted that their son should have such an opportunity to travel abroad, all expenses paid. Thus, the two friends set out on their journey with their parents' blessings.

The two young Polish noblemen first went to Rome. Armed with a letter of introduction from his father, the renowned Count Pototzki, Valentin and his companion were welcomed in the highest spheres of the Vatican. All the doors were open to them. They were fascinated by the tremendous Vatican Library, bursting with rare books and ancient manuscripts. They were allowed to see treasures rarely seen by anyone else. They were particularly impressed by the wealth of Hebrew books and manuscripts, filled with the wisdom of Jewish sages who flourished in different parts of the world for countless centuries, long before the Vatican itself came into being.

Valentin and Zrodny took time out to visit the ruins of the ancient glory of Rome. They roamed through the Coliseum, where captives of Jerusalem were made to fight hungry lions to entertain the triumphant emperor and the Roman populace. They gazed upon the Arch of Titus, the memorial to the Roman emperor who destroyed Jerusalem. It still depicted quite clearly the scene of chained Jewish heroes carrying the Shulchan, Menorah and other

sacred vessels from the Temple.

"How strange!" Valentin remarked thoughtfully. "Here Titus boasted that he had completely vanquished the great Jewish nation. It had taken the best Roman legions three years to overcome the heroic Jewish resistance, yet all they achieved was to destroy wood and stone. The Jewish spirit was never broken; it seems to be as strong as ever, if we are to judge by what we have seen in Vilna and here, in the Jewish ghetto of Rome."

"I couldn't agree with you more," replied Zrodny. "Look, what we see here are the remnants of the ancient Roman Empire. The Jewish people are very much alive and looking forward to the restoration of their Temple and of Jerusalem, whereas of ancient Rome there are left only crumbling dead monuments..."

"Come, my friend, let's go to the Jewish Quarter and refresh ourselves by the sing-song of Jewish children learning Torah. I cannot begin to tell you how it affects me; I feel so much more at home there than anywhere in the world." With that, Valentin put his arm through his friend's as they strolled off to the old ghetto.

Young Count Pototzki and his friend Zrodny had seen and learned all they wanted to in Rome. Now they had to decide what to do next. Valentin's resolve to become a Jew had not been weakened, while Zrodny was not quite so certain. Back home he was all but engaged to marry the daughter of Prince Radzville. Should he marry her, a brilliant future awaited him. (continued on inside column)

RIDDLE

By R' Naftali Spiegel

Which Mitzvah should not be performed for Kabbalistic reasons during Sefiras HaOmer or next year?

Please send your answers to editor@ohrshabbos.com.

Please include your name and age.

All those who submit a correct answer will be entered into a raffle to a free meal at Pizza Café. Sponsored by: **Pizza Café**
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Answer to last week's riddle: There is a Machlokes if the spies really met up with giants. If they did, they met in Shechem.

SHIURIM AND EVENTS IN KOLLEL OHR YOSEF THORNHILL COMMUNITY KOLLEL

Canada Day
BREAKFAST
& LEARN

CANADA DAY BREAKFAST & LEARN

Kollel Ohr Yosef & BAYT Adult Education invite the men & women of the community to a Canada Day Breakfast & Learn on Tuesday, July 1, featuring Rabbi Baruch Lichtenstein & Rabbi Michael Skobac. Stay tuned for more details.

GUEST
SPEAKER

SPECIAL GUEST SPEAKER

There will be a special guest speaker in the Kollel, Rabbi Psachya Fried, noted Posek and Mohel on Sunday June 22 at 8:45 am.

**Topic: An Historical Overview on
Metzitzah B'Peh.**


Did you know...

- The wife of Korach was the person who spurred him to challenge Moshe? “Even the Ma’aser which we as Levi’im receive is not entirely ours; a tenth of it has to be given to the family, the Kohanim,” she told him.
- The opening of the earth which swallowed up Korach and his followers was created during the six days of creation. When Moshe said, “if Hashem creates something entirely new,” he meant that if the mouth of the earth which Hashem created during the six days of creation is located in this area, let it open its mouth and swallow Korach. But if it is somewhere else in the world, let Hashem bring it here.
- After the earth opened up and swallowed Korach and his band, a fire came out of the Mishkan and consumed all the 250 men?
- Some sages say that Korach was neither swallowed up nor consumed by fire? Rather he died in the ensuing plague.
- The children of Korach were spared the punishment that Korach suffered? They had initially defended their father’s position, but changed their mind later on. When the earth opened to swallow up Korach, a pillar of protective fire leapt out of Gehinom and surrounded them.

When the Jewish people saw this, they cried out to Hashem on their behalf. Hashem listened to the Jewish people’s Tefilos and the children of Korach were spared. These children entered the land of Eretz Yisroel where they established a great family which produced the Navi Shmuel and his sons.

- Although Hashem does not punish a person who is less than 20 years old, in this disagreement between Korach and Moshe, even nursing babies were punished? From here we can learn how far a person must go in order to avoid conflict.

To contribute to this section and be featured in this newsletter, email your D’var Torah to editor@ohrshabbos.com or drop off it at Kollel Ohr Yosef 613 Clark Avenue West.



By R' Naftali Spiegel

Which three Pesukim in a row have 72 letters?

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Please include your name and age.
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Answer to last week’s riddle: The spies brought back five pomegranates.

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