

# 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

### 'Men of renown' – 'אנשי שם'

Chazal say that Korach had *Ruach HaKodesh* [Divine Inspiration], and still, we see how low he sank. This did not happen despite having *Ruach HaKodesh*, rather it happened because he had *Ruach HaKodesh*, for had he not had *Ruach HaKodesh*, he would not have had the audacity to go against Moshe Rabeinu, the holy one of Israel. But because he had *Ruach HaKodesh*, he stumbled, as Rashi brings down (to 16:7), 'His eye led him to error [his wisdom and *Ruach HaKodesh*]. He saw a great chain of descendants coming from him: Shmuel, who is as important as Moshe and Aharon. He said to himself, "Because of him I will escape". Then he saw twenty-four watches [family groupings] among his descendants, all of them prophesying with *Ruach HaKodesh*. He said to himself, "Is it possible that all this greatness is destined to be established from me even if I will remain silent?" This is why he joined with that status that he heard from Moshe, that all of them would perish and one would escape. אשר יבחר 'הוא הקדוש' – 'The one whom Hashem will choose, he is the holy one.' He erred and applied it to himself, but he did not see well, for his sons did Teshuva, but Moshe saw correctly.' Thus, the main reason he fell was because he had *Ruach HaKodesh*.

This is very difficult to understand, how could something like this happen if he had *Ruach HaKodesh*? Seemingly, his *Ruach HaKodesh* should have made him good?! The answer is that true, Korach had *Ruach HaKodesh*, but this was not his true level where he found himself. Therefore, he erred as Rashi says, 'his eye led him to error', but 'Moshe saw correctly', for he was truly at a high level, and he understood what he saw.

There are mountain climbers whose whole purpose is 'to conquer the mountain', and to this end they exert a lot of time and effort and slowly, slowly they climb higher, so their bodies adjust to the weather of the higher altitude. But if they want to rush, and they have no patience, then even if they succeed in reaching the top, they are not able to stand there as they are not accustomed to the harsh conditions. The same applies to spiritual matters [*ruchniyus*], in order to rise up one must 'conquer the mountain', it is not possible to take a shortcut, since this is not enough to attain lofty levels in *avodas Hashem*. One must also know how to live with them, not only does he need to strive to reach high levels, he must also keep in mind at all times 'Who I really am', in the category of 'Who is wise? One who knows his place.' (Sanhedrin 37a)

- Tiv HaTorah - Korach

## טיב ההשגחה

### 'המקבל עליו עול מלכות'

#### 'One who accepts upon himself the yoke of the Kingdom'

Wrapped in Tallis and Tefillin, I left Zichron Moshe to make my way home. A man who always pours out his heart to me and seeks advice stopped me to talk in the heavy heat, but how can I leave a son of the King like that, broken and upset?!

I stood, I listened, I advised and blessed him, and we went our separate ways as he was relieved of pain, and he was pleased with the advice he received. When I finished, I turned to be greeted by another man who I had to talk to, but I could not find his number.

I urgently needed a certain *sefer* that he had in his *seforim* store, but his store was in the *shuk*, and I did not have the time or the desire to walk around the *shuk*... I had not seen him in half a year, and just when I finished helping this troubled man, Hashem worked it out that I would get what I needed without much effort.

I clearly saw that if you are concerned for a son of the King, the King Himself will be concerned for you, as was commonly said by R' Shlomke of Zavhil, that every step a person takes for another, he saves 1,000 steps for himself. Sometimes a person thinks he is wasting time for a mitzvah, or Tefillah, or learning, or something else that is the will of Hashem, but in truth one who accepts upon himself the yoke of the Kingdom, the yoke of worldly responsibility is removed (Avos 3:6), it is the yoke of the King that removes it.

- Moreinu HaRav shlita

### 'מעבירים ממנו עול דרך ארץ'

#### 'They remove the yoke of worldly responsibility from him'

At work, I do not give up on anyone. For one I am concerned that he puts on Tefillin, another I teach to say berachos, and I learn two halachos a day with a third. This is how I fill a small spiritual gap even at mundane work. I am doing the bidding of Hashem, and all are happy and willing. Late one night around midnight, I suddenly remembered that I did not learn the two halachos at work. I was preparing with my wife for our son's Bar Mitzvah the following week and we were discussing money. I asked her to break for a few minutes and I called my friend who I knew was still awake, and we learned two halachos. After learning, he gave me a project that was so profitable, it covered the cost of the Bar Mitzvah. Now I told my wife we no longer had to discuss money as it was already arranged with a little learning. Just as in Avos 3:6.

- נ.כ.

דע את האויב!  
Know the enemy!

המעט כי העליטנו מארץ זבת חלב ודבש להמיתנו במדבר כי תשתרר עלינו גם השתרר: (טז:יג)

**Is it not enough that you have brought us up from a land flowing with milk and honey to cause us to die in the wilderness, yet you seek to dominate us, even to dominate further? (16:13)**

Whoever considers the words of Dasan and Aviram will not be able to find a solution to his puzzlement. How could these *rishaim* [wicked ones] describe the land of Egypt as 'a land flowing with milk and honey'? It is not at all possible to describe the awful situation of *Bnei Yisroel* while they were in Egypt. Their very distress of being slaves is not possible to describe since the status of a slave is the same as an ox or a donkey. Just like an ox is considered an object to do work in the eyes of its master, so too is a slave in the eyes of his master. He cannot do anything for himself. His entire being is in servitude to his master like an ox to the yoke or the donkey to its load. Even if this is how Israel looked at it, that they were agreeable to give up their freedom and turn back into slaves, at the end of the day the reality is that they will be in indescribable pain. How much more so if they do this without giving it much thought to change back into slaves, that is, they were not even compared to animals in the eyes of the Egyptians. If an Egyptian wanted to purchase an animal, he paid its owner. This was not done with Israel. Rather, they forcefully enslaved them and forced them to work as if they were ownerless creatures *Rachmana litzlan*. Even after they acquired them, they sustained them with just dry bread and minimal water, barely enough for them to survive, [this is why we eat matzo, since it stays in a person's stomach more than other food, and also because it is inexpensive, as it is only made from flour and water]. In the eyes of the Egyptians they were barely living creatures, not fit to waste food fit for humans on them, just enough food to keep them alive, just as they were forced to feed their animals straw... did it enter their minds at all the depth of their distress and the deplorable conditions?

Not to mention the physical pain that was inflicted on them constantly. When the Egyptians rushed them and forced them to work until it broke them, and if they did not complete their quotas, they would vent their wrath and they would punish them with punishments beyond description as related in the *midrashim* of Chazal. Additionally, Israel was afflicted with even more distresses that when one considers them, their hair stands on end, their children were thrown into the water *Rachmana litzlan*, they were treated as bricks and added to the construction, and lastly, their blood was used by the tormenting king as a remedy. Countless children were killed for this purpose, so how can we even imagine the enormity of the affliction of Israel? Any rational person will understand that there is no greater suffering than this, and the Ari HaKadosh states this as well, that this servitude was the most difficult of all servitudes and calling Egypt 'כור הברזל' – 'The iron furnace' (Melachim I 8:51) testifies to this.

In light of this, who would not be angry when he sees the arrogant words of Dasan and Aviram so rudely thrown against their Rebbe Moshe, the messenger of Hashem, who took them out of a deep pit and sanctified them into the chosen nation. Is this their gratitude, they turned things upside down and yelled at him for taking them out of the land flowing with milk and honey?

Additionally, the amazement grows as is brought down in *seforim*, that there was no basis for their words, yet they had an impact on many Jewish souls, to the extent that Moshe Rabeinu had to separate the people from the tents of these wicked ones. Why did they talk such nonsense in the ears of the listeners, when they themselves drank from the cup of poison in Egypt?

In order to resolve these issues we will first mention the explanation of the Baal Shem Tov on the Gemara (Shabbos 75a), 'Why is the *shochet* liable? Rav said because of dyeing'. The '*shochet*' is the '*yetzer hara*' and it is called a '*shochet*' because it entices the person to sin, and afterwards it goes up and accuses him so as to receive permission to kill him. It is brought down in the Gemara (Succah 52a) 'In the future, HaKadosh Baruch Hu will bring the *yetzer hara* and slaughter it in the presence of the righteous and the wicked. The Gemara in Shabbos is referring to the Gemara in Succah when it asks 'Why is the *shochet* liable?' What is the sin of the *yetzer hara* called *shochet* who itself is liable to be slaughtered in the future? Because it enticed the person to sin is not a valid reason to punish it, for that is why it was created, and HaKadosh Baruch Hu Himself appointed it for this? The Gemara responds 'Because of dyeing!' It is not being punished for the enticement, but rather, for the way it entices. HaKadosh Baruch Hu only commanded it to entice the person to sin, that is, to entice the person 'to rebel against the kingdom of Heaven' in place of the benefit he would receive. But the *yetzer* knows that if its words are clear the person will not want to go against the edict of his King even if it promises him all the money in the world. Therefore, it is smart, and it tells the person that there is no sin or guilt attached to what it is suggesting, and by doing this it blinds the eyes of the creations from seeing the truth. This is the 'dyeing' as it dyes the sin so it is not recognizable so the person will stumble with it. For this it is liable to be slaughtered, for this was hot its job.

Our bewilderment with Dasan and Aviram and the ones who accompanied them serve as a 'trusted witness' to the teaching of the Baal Shem Tov. We can clearly see how the *yetzer* is able to prove to the person how pleasurable it was in Egypt, and they crave to return there, and it would be for 'the sake of a mitzvah', and they shouted at Moshe Rabeinu that he was a sinner *chas v'shalom* that he took Israel out of there.

Once we know the extent of the reach of the *yetzer* to make us stumble, to accustom ourselves to not chase after our desires unless we are certain that this is the will of Hashem Yisbarach. Since the nature of a person is bad from his youth, he must calmly judge his ways, and though he wants to follow his will, he must do it calmly and remove his involvement to the matter.

Sometimes the *yetzer* generated a warmth in the hearts of people until the person is not sure of what he should do. It is hard to decide which way to go. Then, the advice to him to push off the *yetzer* at least for a short time, since the *yetzer* will go along with this. Then, after some time has passed and the warmth within him has cooled down a little, then he will be able to weigh the situation clearly. And if he sees that the fire is still burning within him, he should push off the *yetzer* for another hour, and so on until the desire abates. As mentioned in the holy *seforim*, this is hinted at when the posuk says (Shemos 17:9) 'צא והלחם בעמלק מחר' – 'Go out and do battle with Amalek tomorrow', the very battle with the *yetzer* is categorized as Amalek, that it return 'tomorrow', that is push it off until tomorrow, and later, and in the meantime think about what you want to do, if it appropriate or not.