

# פרשת קרח

חלק ד' – גליון 33

ה' תמוז תשפ"ג

מאת ר' ש. קאפלן שליט"א

## *Caught by bandits*

ר' חיים מוואלאזין זצ"ל was once traveling on a journey, carrying a sizeable amount of money with him and he was ambushed by bandits who took all his money away from him.

These bandits wouldn't keep their captives alive, but before they were about to kill him,

they said, "We give you five minutes to

*"Life is too short be broiges with somebody"*

say your prayers before we kill you..."

וידוי ר' חיים מוואלאזין זצ"ל and making a sincere תשובה, בתוך and דבריו he exclaimed, "I'm מוחל the bandits for killing me שלם בלב... I have no טענות on them and they shouldn't get punished for what they are doing to me..."

Amongst the bandits there was a איד who *nebech* had strayed from the path of תורה and he understood what ר' חיים was saying in *Yiddish*, he was shocked, he was taken aback, he was so impressed with what he heard, and he said over to

the other bandits what ר' חיים was saying. "He wants God to forgive us! He bears no grudge against us!..." They were so impressed by him; they gave him back all his money and let him go free.

What's פשט in the story? Why did ר' חיים want to be מוחל these bandits? What did he want with this?

**"רחש לבי דבר"**

ילקוט שמעוני The writes about the "למנצה which states, in (מ"ה) פסוק "לבני קרח משכיל... רחש לבי דבר" explains "להודיעך שלא יכלו בני קרח, ילקוט שמעוני להתודות בפיהם אלא כיון שרחש לבם בתשובה "קבלם הקב"ה" *When the earth opened up its mouth the בני קרח had no time to do תשובה בפה, however they managed to do תשובה בלבם*, and the מדרש continues "ולמה לא יכלו לומר בפיהם שירה" why couldn't they actually speak out their thoughts of תשובה and make amends verbally with their relationship to "שאל פתוחה והאש מתלהטת ?הקב"ה

סביבותיה דכתיב ואש יצאה מאת ה', ואומר ותפתח הארץ את פיה ותבלע אותם לכך נאמר "רחש לבי", the מדרש is teaching that there was simply no time, they had a fraction of a second and in that fraction of a second all they could do was to be מהרהר בתשובה, this was the "רחש לבי דבר", and because of this the מדרש reveals that the הקב"ה saved them to a degree (the כתב סופר explains why this תשובה couldn't save them completely).

When the earth opened up, when they saw the fire and they realised now the הקב"ה was punishing them, they had a split a second to do תשובה which saved them to partially.

The מדרש is a big פלא קרה וכל עדתו, פלא were also swallowed up by the ground, what happened to them? Why didn't they also have a "רחש לבי דבר"? Why didn't they also do תשובה? They saw what was coming, they saw the miracles, they saw the אש, why didn't they do תשובה?

***Even when seeing the truth***

The גמרא in עירובין teach us, "רשעים אפילו", על פיתחו של גיהנם אינם חוזרים בתשובה", they are standing by the entrance to גיהנם and yet they don't do תשובה!

הז"ל are obviously teaching us that it is possible to do some sort of תשובה at that

moment and yet they nevertheless do not use the opportunity. What's the פשט in this?

The גמרא in (נ"ו:) tells us about טיטוס who had a cousin called אונקלוס who were both very close with each other.

When אונקלוס wanted to become a גר his friend טיטוס was no longer alive so he used כח הכישוף to speak to the נשמה of "מאן חשיב בהווא, טיטוס and he asked טיטוס "עלמא – who is special and unique in this world? – "ישראל" – the אידן are חשוב.

אונקלוס then asked him, "So is it כדאי to become a גר and join this nation?"

טיטוס replied, "No, do not be מגייר, it's very difficult, but do you know what you should do? Go and make מלחמה with them! Whoever wages war with them becomes great, as it says "היו צריה לראש" "כל המיצר לישראל נעשה ראש" if you want to become עלמא בהאי עולם then go and attack כלל ישראל..."

He then continued to ask טיטוס what is happening to him in שמים. טיטוס related the gruesome details of the punishments he gets on a daily basis.

We must understand פשט in such a גמרא? טיטוס was in the האמת, he saw the

truth, he was being punished every day, and yet he can stand up and say, "Don't become a גר! Go and attack כלל ישראל instead!" What is going on here? And it's not just because he was a גוי, the גמרא there continues with stories about פושעי ישראל who had a similar response to טיטוס.

What's פשט over here? After a person dies, he sees הקב"ה created the world, he sees שכר ועונש, he sees everything with such a clarity! What is פשט these רשעים are still רשעים אפילו על פיתחו? עומד ברשעו? "רשעים אפילו על פיתחו? עומד ברשעו? – what's the פשט in such a thing?

### **Think about מיתה**

I want to share an important and *moridicker* נקודה and we should use this as an inspiration which can help us in many areas to inspire us and help us to change for the better.

There are those few foolish people who think they aren't going to die, however most know very well that there is a time when they are going to depart their earthly body and leave the physical world.

In fact, the גמרא tells us that if a person sees יסורים coming his way he should try many different מהלכים to take away the

יסורים, this and that, the final solution the גמרא gives is "יזכיר לו יום המיתה" – he should remind himself about the יום המיתה, such thoughts get a person back on track.

The וועלט ask: Why didn't the גמרא start off with that? Why start off with little things? why didn't the גמרא go straight to the point?

I once heard in the name of ר' משה סלויציק זצ"ל: One goes to a doctor when he has an infection and the doctor gives him antibiotics, if it doesn't work the doctor gives him stronger antibiotics, if it still doesn't work he gives him intravenous antibiotics, and then if it still doesn't do the job he will go and make an operation to take out the affected job. You won't ask, straight away when the patient comes for the first time the doctor should make the operation? You start with the small antibiotics, and from there you make your way up, because the stronger the antibiotics the more damage and the more side affects the medication can cause, if nothing works then you go to an operation.

The גמרא is teaching us בהדרגה how to be inspired, stage by stage, if nothing works then יזכיר לו יום המיתה, but if a person is

always going to go straight to יזכיר לו and walk around all day with these thoughts, it comes with side effects, it might depress the person if he gets too engrossed in those thoughts.

However, at the end of the day, there must be a certain element of thinking about the יום המיתה and knowing that one day a person will have to give דין וחשבון for everything they have done.

It's known about Baron Rothchild who was sitting עולם הגשמי של ברומו in the עולם that every night before he went to bed, he would put himself into a coffin, he would remind himself daily that he is only a mortal and one day he is going to leave everything behind.

Even if people occasionally remind themselves with such thoughts, however they don't become so afraid.

Why aren't people so afraid from the יום המיתה?

### ***Nothing changes***

People think that when they depart and there will be an הפרדה between the גוף and the נשמה, they believe the נשמה is going to come up sparkling and clean, it will be beautiful, as white as snow, shining, crystal clear, that is how people think the נשמה will exit the body, leave

the גוף behind and come out clean and there will be un-ending joy and glee for the rest of time.

But the truth isn't so, ר' אליה לאפיאן זצ"ל, would say over about the חפץ חיים who once stood up on ערב שבת and made an announcement, "I had a tremendous אלקי נשמה שנחת, התעוררות, we say נשמה שנחת – the same נשמה which was given is going to come back," the חפץ חיים continued, "I was shaken when I realised this earlier, it's the same נשמה that's coming back."

What did he mean? What message was he trying to convey?

The דרך השם (פרק א' חלק ג') writes clearly, when a person doesn't do what he is supposed to do, "הנה ישפל הגוף ותשפל" – the נשמה also gets tainted dirtied and soiled.

When a person departs this world, he is stripped bear of all the coverings which he has in this world, you see him how he is exactly, down here a person can pretend he likes somebody, he can pretend he isn't jealous, a person can hide himself, but when a person exits his body, everyone can see clearly what he has made himself into, whether he is selfish, lazy, jealous or he doesn't like

somebody, it's all there for everyone to see.

The ספרים tell us: A person doesn't change at all when he exits his body, all that changes when a person exits his body is the clarity of thought, a person sees everything with a brilliant clarity, there is no darkness, העולם הזה דומה ללילה, in this world a person can't see properly, but in one second it all changes, it makes no difference anymore what car he drove, what chandelier he had and how thick the carpet or laminate was in the dining room, everything becomes so unimportant, the value system changes in one second.

When a person was created his נשמה and גוף were two separate parts and the נשמה begins pure and clean, however, as we go through life if we give in constantly to our desires, this becomes our new makeup and affects the נשמה, this is what we become, and although when a person leaves his body he starts seeing with a tremendous clarity and without any doubt he knows that תורה is מן השמים and there is a רבש"ע controlling the world, there is a תכלית החיים, everything he sees in one second, but to his embarrassment he still hungers to the desires that he

gave into that became part of his very self, part of his נשמה, the value system may change, it will be visible to him the true priorities of life, but he will stay exactly the same.

Even though the concept of desire no longer remains, however a person stays with the same desires, although he can't eat and indulge, but the desire for those things remain.

It's known about the famous דיבוק which was around in the times of the חפץ חיים, the בחורים at the time acted like בחורים and they went to the דיבוק and asked it many questions, and some of the questions weren't with the most holy intentions, and when they came to one of the questions the דיבוק answered with ניבול פה ממש, it shocked the בחורים, they didn't expect that response with such blatant language.

They said to the דיבוק, "But you just told us you can see the מלאכי הבלה! You just told us what you can see and what's happening to you and the tremendous צער that you are going through! How do you still speak like this?!"

The דיבוק answered, "This is what I made myself into and that is what I am...", and they were shocked.

The whole concept of תאווה seemingly shouldn't really exist then, yet it does exist, nothing changes, the דיבוק was so embarrassed, he couldn't control himself, that is the essence what he had made himself into, he answered the questions according to the מציאות that he was.

משל למה הדבר דומה, a person is might see a kid about to cross the road without looking and without the mothers permission, and you might hear the mother scream, "If you do it again I'm going to kill you!" We hear the גוים scream like this, does she mean it? Hopefully not, but she can't control herself, that's the way they speak at home, that's the language, they get so used to it, and then in public you simply can't control yourself, it's so embarrassing, they can't even control themselves, that's what they are and that is the way they behave.

We are very conscious with the way we look, we take a pride in our appearance and rightfully so, but are we taking care of our real essence and character our real appearance, what are we making ourselves into? A person with a temper? Selfish? We can hide all of that in the

עולם העשייה, but this is all נתגלה לעין the moment when a person gets disrobed of his body, he is there for everyone to see exactly who he is, a person can be as beautiful as he made himself in the real world or as ugly, but our תכלית is "והלכת בדרכיו" to emulate Hashem, we have to mould ourselves!

With every single thing we do we are being formed, we are creating the real image who we are, the decisions we make, what we speak about, what we do, actions, we are shaping ourselves the whole time, in this world a person can form himself and put himself into the right form, it's not easy, but down here we can still change ourselves, but the moment a person leaves his body the music stops and he is stuck frozen solid in time, that last pose stays forever, for נצחיות.

This is what the גמרא is telling us by פושעי ישראל and the other טיטוס הרשע, טיטוס remained the same, they saw the אמת with clarity, but the desires of כבוד they still had.

"Don't you want כבוד? Don't you want to become great in this world? Go and attack the אידן!" He was embarrassed to speak like that, but he had no other

choice, that is what he was, and that is how he remained, frozen like that.

Although eventually cleans a persons נשמה from such desires as the 'ה writes<sup>1</sup>, it takes time and until then he will be stay with his final pose, we don't want to stay like that even for a short period of time.

This is what "רשעים are teaching us, ל"אפילו על פיתחו של גיהנם אינם חוזרים בתשובה", they don't do תשובה, because that is what they make themselves into, the fact they have the clarity of thought and they see the אמת, that doesn't change who they made themselves into.

The קרה weren't as bad as קרה, they had an התעוררות and in that split second they managed to do תשובה and be saved to a degree, but קרה ועדתו had moulded themselves in such a way to be חולק on כלל of ראש and to be חולק on תורה and disconnect themselves from ישראל and מנהיג, to them a תשובה didn't even enter their minds, and they went

into תשובה, they didn't have any thoughts of תשובה.

ר' חיים מוואלאזין זצ"ל was certain that he was going now to the האמת, and when person is angry at someone, even to a גוי, it's a מידה, being *broiges* with people is a bad מידה, it's not easy, people do things to us in life and it's hard not to be *broiges*.

Reb Rimon who is also a מוהל once told me at a bris about the Sandek that when he was in Mir he took somebody else's place and only after two months he realised he had been sitting on somebody else's seat! He went to ask מחילה, "I hope you're not *broiges* with me..."

The איד said, "Life is too short to be *broiges* with somebody... I have no time to be *broiges*..."

But it's much more, being *broiges* with somebody makes one into a *broiges* person, when he comes to the next world he will stay *broiges*, ר' חיים מוואלאזין זצ"ל said, "I'm מוחל the bandits! I have no

<sup>1</sup> ואולם מלבד היות עולם הנשמות מקום לנשמות לשבת בו כל זמן היותן מצפות לגוף, כמו שכתבנו, הנה עוד תועלת גדול נמצא בו לנשמות עצמן ואחריהן לגוף, למה שיצטרך אחר כך בזמן התחיה. וזה, כי אחר שהיתה הגזירה על האדם שלא יגיע לשלימות אלא אחרי המות, אף על פי שכבר נראה לו מצד מעשיו ועודנו חי, כי זולת זה לא היה מגיע לו מעולם, שהרי אין זמן קניית השלימות אלא בעולם הזה טרם המוות, וכמו שנתבאר; עוד נמשך מן הגזירה הזאת, שהנשמה כל זמן היותה בגוף בעולם הזה שהרע דבוק בו, שאי אפשר שיפרד ממנו לגמרי, תהיה גם היא חשוכה ועמומה. ואף על פי שעל ידי המעשים הטובים שהאדם עושה קונה היא בעצמה שלימות יקר, לא יוכל הדבר להיגלות, ולא תוכל להזדהר בוהר שהיה ראוי לה להזדהר כפי היקר שהוא שהיא משגת באמת, אלא הכל נשאר כבוש בעצמותה עד הזמן שינתן להיגלות. ואולם אין העכבה מצידה כלל, כי אם מצד

הגוף, כמו שנתבאר. והוא עצמו מפסיד בזה, שלא יקבל כל אותו הזמן הזיכרון שהיה ראוי שיקבל, כמו שנתבאר. אמנם גם היא מפסדת, שהיא כבושה בעצמה ואינה יכולה לפשט זהריה. ועוד, שאינה פועלת הפעולה הראויה לה, שהיא זיכרון הגוף. ואילו היתה פועלת אותה, היתה משתלמת בזה שלימות גדול מצד מהות הפעולה עצמה, שהרי פועלת שלימות היא היות מיטיב ומשלים זולתו. ועוד, שזאת היא הפעולה הנאותה לה לפי טבעה וחוקה, שלכך נוצרה; וכל נברא משתלם כשפועל מה שחוקק לו בוראו יתברך שיפעל, וחסר משלימות כל זמן שלא יפעלו. ואמנם בצאת הנשמה מהגוף ולכתה אל עולם הנשמות, הנה שם מתפשטת ומזדהרת בזהריה כפי מה שראוי לה על פי מעשיה, ובמה שהיא משגת שם כל זמן היותה שם, מתחזקת ממה שנתחלשה בגוף, ומזדמנת יותר למה שראוי שתעשה בזמן התחיה, עד שכשתשוב בגוף בזמן הראוי, תוכל לפעול בו הפעולה הנאותה לה, דהיינו הזיכרון שזכרנו.

at all on them!" he wanted to leave his body with such שלימות, without any bad feelings, he didn't want to take bad feelings with him to the next world.

There is a famous story <sup>2</sup>about a child in ארץ ישראל where voices started to come out of the child, eventually they went to ר' חיים קניבסקי זצ"ל who told them, "The answer is פשוט, this child is named after two grandfathers, these two grandfathers had a מחלוקת together throughout their lives.

When one gives a child a name, he gets a ניצוץ from the person he is called after, they are being ממשיך the מחלוקת in the child... Take a מנין to the קבר of both of them and beg ברחמים to cease the מחלוקת in the child..."

But what's פשוט in such a story? They are in the האמת! They are still arguing! Yes the bad feelings remain, because we don't change.

The מצוה of "והלכת בדרכיו" is a מצוה to work on ourselves to be mimicking הקב"ה's מידות, this is one of the greatest מצוות, and as the דרך השם writes, the only way we can enjoy the קרבת אלוקים in עולם הבא which is the purpose of why we

were created, is if we mimic הקב"ה as much as we can, the more we mimic Him the higher the level we can become close to Him, according to how similar we are we will enjoy that closeness.

We have to work on cleansing our מידות and being "והלכת בדרכיו" מקיים, because if we don't work on this, all our bad מידות and how we have shaped ourselves will be our מציאות *dicker* makeup in the next world, there it will be such an embarrassment to have bad מידות, down here we can hide who we are and what we are, but the true מציאות is how we are going to look afterwards, it's a great פחד, we won't change, the value system will change, we will see in one second only the אמת, but what we made ourselves into will remain, a person can still hunger to have his desires fulfilled.

It can give a person a *gevaldiga* התעוררות if he thinks about this ענין, it can propel him to work on his real self, who he really is, it's all very nice to behave like a *mench*, and to hide in your mind, the jealousy, who you don't like, it's very easy to do that, but if we don't work on ourselves coming to a level where these

<sup>2</sup> I once said this story over and somebody came over to me afterwards and told me, "I know the story is true, I know the משפחה..."



don't exist, one day when we leave the גוף, it will all be there לעין כל to our embarrassment.

It's an התעוררות to come to a דרגה where we have cleansed ourselves properly, קרח saw the big fire, טיטוס הרשע and the other פושעי ישראל saw it all, but they remained the same, nothing changed, it's a *moridicker* התעוררות telling us to work

on our true פנימיות and not just on our היצוניות, taking away the grudges, taking away the hatred, taking away the קנאה, because if we don't that is how our נשמה is going to remain, only when a persons נשמה is in his body can he change only in this present state, we are forming himself now to how we is going to be for eternity.

[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)



# פרשת קרח

חלק ג' – גליון 39

ג' תמוז תשפ"ב

## מאת ר' ש. קאפלן שליט"א

### *Sleeping at night*

People look at sleep in different ways, there are people who look at sleep as a big nuisance, they wish they could be like the person in China who doesn't have to sleep, they feel it's a nuisance, it's a bother – and might say למה לי לצרה הזאת. Other

people perhaps

“...how many גדולים got lost on the way to bed?...”

thing: קרח should

who are more mature look at sleep as something which rejuvenates a person, it refreshes a person, it's very healthy, it prevents various heart problems and other מחלות נוראות, they look around and find many benefits which are a direct result of sleeping.

I would like to share with you a new dimension to sleep, something which you won't find in books, it's something brought in the ספרים הקדושים, a completely different way of looking at sleep, and it's not just an interesting and

fascinating idea, it's something which we must internalise, and it can ultimately enable us to appreciate a deeper understanding in the purpose of sleep which is part of creation.

קרח had a great מלחמה with מרע"ה – a great מחלוקת מרע"ה. wanted only one

be חוזר בתשובה, קרח should retract and there should be only שלום amongst כלל ישראל.

מרע"ה tried his best, as חז"ל tell us throughout the פרשה in different פסוקים where we find מרע"ה tried to come to some sort of arrangement so that the מחלוקת should be בטל. מרע"ה knew the dangers of a מחלוקת, he knew what פורעניות this could result in.

We spoke about the פשט of the סופר חתם סופר in previous years,<sup>1</sup> קרח told מרע"ה "אם כמות כל האדם ימתון אלה ופקדת כל האדם יפקד

<sup>1</sup> See פרשת קרח תש"פ גריון 37 and פרשת חקת תשפ"א גליון 32

(ט"ז, ל') *If these people die like the death of all men, and the destiny of all men is visited upon them, then it is not Hashem who has sent me.* "ואם בריאה יברא ה' ופצתה האדמה את פיה... וידעתם כי נאצו האנשים האלה את ה'." *But if Hashem will create a creation, and the earth opens its mouth... then you shall know that these men have provoked Hashem!* Normally one learns that this means, "If you die in your bed at 120 or earlier in a normal way that shows you are right, however, if you die with a strange death now then I am right."

Explains the סופר: This is not פשט! *מרע"ה* was telling קרח, "you are going to die – even if you are right! Why? Because one cannot be חולק with the מנהיג הדור... a person who argues with the מנהיג dies even if he is right... we will know who is right depending on how he dies, if he dies a normal death now, it shows he is right, if he dies an unnatural death, he is wrong... but he certainly will die..." *מרע"ה* worked very hard to bring an end to this מחלוקת, he did all he could to prevent any פורעניות and

מגיפות, there had already been so many מגיפות.

### ***It's not just calm down***

"בקר וידע ה' את אשר לו", קרח says to *מרע"ה* – in the morning, *רש"י* explains, "והוא היה מתכון לדחותם שמא יחזרו בהם", *משה* intended to delay them so that perhaps *קרח* would turn back and do תשובה. Usually, we learn this פסוק as follows: People normally calm down with time, *משה רבינו* was hoping that in the morning *קרח* will come to his senses.

However, if you look in the ספרים you will see that this is not the פשט, *קרח* wasn't a *posh'teh mench* – he was a great person, the ספרים explain that there was a *teefa* מחלוקת – there was a great debate over here between *משה רבינו* and *קרח*,<sup>2</sup> it wasn't just that he was being told wait and hopefully he will "calm down! Sleep over it... it will be alright tomorrow morning..." it wasn't like when a child gets in a temper at home and the mother tells the child, "Go to bed! Sleep over it overnight! You'll be okay in the morning.....or count till one hundred"

<sup>2</sup> See פרשת קרח תש"פ where we explained with a מהלך what exactly the מחלוקת between *מרע"ה* and *קרח* was. See there where we also

*מרע"ה* gave a different פשט in the message was giving to *קרח* with telling him "בקר".

It wasn't just, "Time out! Go for a walk... you'll feel better when you come back..." that wasn't פשט here, we're speaking about קרה.

The "אם אדם" teaches, (ברכות י"ט) רואה תלמיד חכם שעבר עבירה בלילה אל תהרהר "If one sees a transgress a sin at night, don't be מהרהר after him the next day for perhaps he has already done תשובה. The גמרא continues and says not only "שמא" "ודאי עשה תשובה", in fact, "ודאי עשה תשובה", he most certainly did תשובה, a צדיק and a תלמיד חכם do תשובה immediately.

"ודאי עשה תשובה" – he definitely did תשובה! One can ask on the גמרא: What's פשט? Of course, one must be זכות דן, לכף זכות, but that's not what the גמרא is telling us over here, the גמרא is telling us, "ודאי עשה תשובה! What's פשט in such a גמרא?

### ***A spiritual well***

Reb Pichos Koritzer זצ"ל explains, when a person goes to sleep, of course he is rejuvenating his body, he's recharging from a tiring day, this is all happening in the physical sense. However, the ספרים teach us that when one sleeps it's a time of המתקת דינים, the נשמה goes to a place in the עולם העליון which is called "באר" ראשי which the ספרים teach is the עליון,

for תיבות "בידך אפקיד רוחי", *in Your hands I shall entrust my soul*, this refers to the באר where the נשמות goes.

באר in the physical sense is a place of מים – a place of water, and in the spiritual sense it's a place where the נשמה is מטהר, when a person sleeps it goes to the באר and in the באר it receives a טהרה.

This is the פשט in the גמרא in ברכות, הרואה תלמיד חכם שעבר עבירה בלילה אל תהרהר אחריו ביום וודאי עשה תשובה – a person who learns תורה – a person who lives with the רבש"ע, his נשמה goes to the באר where the נשמה is מטהר, it freshens the נשמה, the נשמה gets a boost of חדשים לבקרים – התחדשות, a person becomes renewed, and when a person becomes renewed – of course he did תשובה, it's not a matter of זכות דן – he most defiantly did תשובה.

– "בקר" קרה, said to מרע"ה in the morning, this wasn't a count to ten like we were taught in school, it wasn't a cool off, פשט in the בקר is, "When you go to sleep you will wake up with a different נשמה – you will wake up as a different person, in שמים they will be מטהר the נשמה, you will come back in a different frame of mind you will realise your error and see your נגיעות."

The big קשיא then is: So, what *taka* happened? Why didn't קרח wake up the next morning and say to משה, "חטאתי, משה, משה" "עויתי ופשעתי!" What happened to the טהרה in שמים?!

The answer is פשוט: He didn't go to sleep! What was he doing the whole night? What was he doing the whole night? "חז"ל tell us that throughout the night he went around trying to gain support, he went around trying to fly his flag, trying to get a great following, as "כל, חז"ל brings from רש"י (ט"ז, י"ט) "הלילה ההוא הלך אצל השבטים ופתה אותם", *he went to the various tribes and convinced them*, he didn't even have time to go to sleep.

### ***Every single night***

The truth is, this is not just a nice and interesting פשט in פרשת קרח, this is the מציאות. We are מאמינים in חז"ל that the נשמה goes up during the night, and we are מאמינים in what the ספרים הקדושים write that the נשמה receives a *gevaldiga* טהרה, this is the מציאות which happens at night.

I once heard from ר' יונה לוי שליט"א: "שינה" is the גימטריא of 365, this is the רמז in שינה, 'you have to sleep 365 nights of the year...' The אריז"ל writes: The שינה by day isn't a good שינה, in the day the

נשמה doesn't go up to שמים like it does by night (except on שבת afternoon the sleep then is like the sleep of during the week).

We have to sleep 365 times a year. Sleep is so important for every בן עליה and any person who is striving to *shtieg* in his עבודת השם.

It's known about the Telzer Rov זצ"ל that he would go to bed every night at the same time.

The נצי"ב would make sure his בחורים in his ישיבה would go to bed on time, he would come back to ישיבה to make sure the בחורים were actually sleeping.

The הפז היים would say that he suffered for months after skipping his sleep (the חז"ל said the same thing).

Let me tell you a *moridicker* סופר כתב from פרשת ויצא. It says in the פסוק, "ויקץ, פסוק, פסוק – and יעקב woke up from his sleep. The מדרש (ס"ט) "אמר ר' יוחנן, אל תקרי משנתו אלא ממשנתו" כתב סופר: "משנתו" – from his sleep!?

The סופר there explains in length – it's worth looking it up: A person must sleep, "כי צריך זה ללמוד בעיון" – one needs to sleep properly in order to learn תורה

בעיון, to learn בקיאות the mind can manage with less sleep, however a person who wants to learn תורה בעיון must sleep properly. אל תקרי משנתו אלא – ממשנתו – the מדרש is teaching us, when a person goes to sleep this is considered that he has learnt because it will help his learning! Sleeping and learning is the same thing, he writes "ושינה זו עסק התורה" – היא – such *moridicker* words of the כתב – סופר A בחור who is a מתמיד who *chaps-a-rine* every סדר, sixty seconds to a minute and every minute in the hour, a חלק to his התמדת התורה is his sleep at night, ושינה זו עסק התורה.<sup>3</sup>

This is not just interesting ענינים, it's s "בקר" with a meaning, if a person gets up in the morning the way he should be getting up he *taka* can feel this new התחדשות for the day, he feels like a different person, חדשים לבקרים, a new נשמה, a new person, every single day is a new opportunity. However, for this we must sleep, and sleeping means every night 365 times a year.

Sleep is not just a physical rejuvenation, it's a spiritual rejuvenation, and

remember as the אריז"ל teaches, this doesn't happen by day. This is an ענין which we must take seriously as we mature, understanding the tremendous חשיבות of sleep which has become one of the greatest יצר הרע's of today's generation in every ישיבה around the world, it's a rampant יצר הרע – a dangerous disease which is just getting worse and worse. We have to be aware, when lacking sleep we can't function properly, as the כתב סופר writes, "כי צריך" – זה כדי ללמוד בעיון" בעיון learn in order to learn.

When missing a night sleep, we are missing out on a *gevaldiga* טהרה which is שייך for a person to receive during his sleep at night. All the גדולים would always go to sleep, they would wake up in the early hours of the morning, but at night they would sleep.

We all need a חיזוק in this ענין and today were hearing a whole new dimension to it, it's a מציאות what happens which we must believe in, it's a spiritual מקוה which can take place, and if a person neglects this area of his עבודת השם he is

<sup>3</sup> See 24 פרשת קדושים תשפ"א גליון where we spoke about a דרך השם in length who teaches how all our גשמיות can be turned into רוחניות, as he writes, "ואדרבא! השפלתו תהיה הגבהתו",

והתעלות אל הזך, one elevates, גשמיות... ואל המעלה

losing out on a lot of things he could  
have gained.

ר' מתתיהו סלומון שליט"א  
would always say, "...how many גדולים  
got lost on the way to bed?..."



[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)

# פרשת קרח

גליון 31

ב' תמוז תשפ"א

## מאת ר' ש. קאפלן שליט"א

### *His fall outside the camp*

"אתה והם ואהרן מחר", קרח said to מרע"ה, in the morning – tomorrow you will see the truth. Later, מרע"ה called קרח a רשע, as it says in the פסוק, "סורו נא מעל אהלי האנשים, פסוק" (ט"ז, כ"ה) The הרשעים" (ט"ז, כ"ה) therefore ask: tell us that the רשעים in the מדבר did not receive the מן outside their tent, but rather they had to go outside the camp to fetch it. If מן his רשע was a קרח must have fallen outside the camp. Was this not enough

*"The חכמה is to never get involved in a מחלוקת in the first place, because once you are involved – once you've been pulled in, it's extremely difficult to get out."*

of a ראייה that what קרח was doing was wrong? Couldn't they clearly see that קרח was a רשע? Didn't קרח realise what he was doing was wrong? Didn't he see he wasn't doing the רצון ה'?

When ר' יעקב גלינסקי זצ"ל was giving a חסידים in Monsey he said to the דרשה there, "From מופתים you can't bring a ראייה – you can't bring a proof from פרשה" Similarly, regarding the

of אליעזר עבד אברהם when he came to find a wife for יצחק אבינו and saw the water rise up from the well to רבקה, he wasn't impressed, he still kept to his original plan, he still waited to see if she will do חסד by giving to drink to him and his camels. Then again we see, from מופתים you can't bring a ראייה, you can't bring a ראייה from miracles.

The חסידים were not happy with the פשט, "We have a different פשט," they said. "is," they

explained, "קרח was a Rebbe!"

So what that he was a Rebbe?! How is that meant to answer the question?

They explained, "A Rebbe has גבאים and שמשים... the גבאים and שמשים arranged for the מן to be there..."

The פשט explain with another פשט: When a person is convinced that what he is doing is לשם שמים and he is fighting to stand up for כבוד שמים and the דבר ה' he



doesn't see anything wrong going his way. קרח had an explanation why his מן fell outside the camp, "I'm obviously not fighting strong enough against מרע"ה... מרע"ה is showing me that I must be more powerful against מרע"ה..."

מדרש ר' יעקב גלינסקי זצ"ל then brings a תנחומא which teaches: At the time of the מן still fell since כלל ישראל were together באחדות. However, when it came to the מן קרח ועדתו of מחלוקת did not fall – the מן never fell on that day.

it's so terrible that it stopped the מן from falling, this is the power of a מחלוקת.

אמר, teaches, סנהדרין (ק"ט:), in גמרא The "רב און בן פלת, אשתו הצילתו מן המחלוקת" – *the wife of און saved און from the מחלוקת*, (when they came to pick him up, she uncovered her hair which caused them all to run away,) about this the פסוק writes, "חכמות נשים בנתה ביתה" (משלי י"ד, "א' זו אשתו של און בן פלת, "ואולת בידיה – there was a תהרסנו" זו אשתו של קרח. תביעה on the wife of קרח for not stopping קרח from making a מחלוקת.

And the question is: How is one supposed to know that one isn't fighting לשם שמים? We're speaking here about קרח. קרח wasn't a פשטה-mench. קרח was

one of the נושאי הארון! קרח was a cousin of קרח! רוח הקודש! קרח had מרע"ה! קרח was a great person! How was the wife of קרח meant to know that he wasn't fighting לשם שמים? How was she meant to see that he really had a נגיעה and a הקנאה?

How is she supposed to know? It's very easy for us – 3000 years later to turn around and know because הז"ל teach us, "נתקנא באליצפן בן עוזיאל" – *he was jealous regarding the appointment of the נשיא אליצפן בן עוזיאל*. But how is she supposed to know this? She knew קרח as being a בעל רוח הקודש and one of the greatest people of the generation? What could such a great person be doing wrong!?! He must be fighting לשם שמים!?! Why was she expected to know such a thing?

### סימנים

The answer is: There are many סימנים which show itself when a מחלוקת isn't לשם שמים, and these סימנים are applicable to our own lives and to the lives of those around us.

איזהו teaches, אבות (ה', י"ז) in משנה The מחלוקת שאינה לשם שמים? מחלוקת קרח לשם שמים? *What is a מחלוקת which is not לשם שמים? The מחלוקת of קרח and his people.*

There is a basic question we must ask on such a משנה. Why does the משנה call this מחלוקת a מחלוקת of "קרה ועדתו", wasn't this a מחלוקת between קרה and מרע"ה? The משנה should have written, "קרה ומשה!"

There are many מהלכים to explain this משנה, each מהלך bringing out a different נקודה about the ענין of מחלוקת.

The מלבי"ם teaches: The משנה writes קרה because when a מחלוקת is שלא לשם then the faction which are not fighting לשם שמם, they have quarrels and squabbles within their own people – within their own faction. When there is a מחלוקת לשם שמם, there is no in-fighting amidst the faction which is fighting לשם שמם.

When we see a מחלוקת and within one faction – within one side there is a fight – they aren't getting along with each other – they have a difference of opinion, something isn't right, it obviously isn't a מחלוקת לשם שמם.

This is why the משנה writes קרה ועדתו. "איזהו מחלוקת שאינה לשם שמם?" - You want to know a סימן to see if a מחלוקת isn't לשם שמם? "קרה ועדתו" – look and see if you find any fighting within one of the fighting parties, קרה and his

congregation were fighting amongst themselves, they certainly were not fighting לשם שמם. He had a מחלוקת within his own faction.

### ***Nothing but the argument***

There is another סימן to see whether a מחלוקת is לשם שמם. The משנה continues, "ואיזהו מחלוקת לשם שמם? מחלוקת שמאי והלל" – *What is a מחלוקת which is לשם שמם? A מחלוקת of שמאי והלל.* Why does the משנה choose הלל ושמאי more than anyone else? There are plenty of תנאים who have a מחלוקת in ש"ס?

In the סוגיות of (דף י"ד) we find a famous מחלוקת between שמאי והלל about a צרת ערוה. According to שמאי בית some families of בית הלל were ממזרים. Nevertheless, the משנה concludes, "לא נמנעו בית שמאי מלישא נשים מבית הלל ולא בית הלל מבית שמאי", *they still married each other*, "ללמדך שחיבה וריעות נוהגים זה בזה לקיים מה שנאמר האמת והשלום אהבו."

The first question for a שידוך wasn't, "Who do you follow? Who do you support? הלל or שמאי?" No! No such thing! In fact, the מפרשים teach us there that בית הלל would say to בית שמאי, "You can't marry into this family because you hold this family are ממזרים!"

They helped each other! They loved each other! There was no מחלוקת beyond the point of argument. If the מחלוקת spills out onto other issues, something is wrong. You fight about what there is to fight, but nothing more than that.

Often a person can have a מחלוקת with somebody – a disagreement, and suddenly everything he does is wrong, you have טענות on everything, “This is wrong! That is wrong! You don’t deserve this! You don’t deserve that!”

When you start saying bad things against the person which are not נוגע to the מחלוקת, somethings wrong – it’s not לשם שמים. If you dislike him for anything else besides for the point of argument, you should know that you have a נגיעה there which isn’t לשם שמים.

### ***Getting personal***

מוסד ר' שלמה זלמן זצ"ל once stopped a מנהל from taking a certain מנהל. The מנהל came to discuss the situation with ר' שלמה זלמן, to find out what he thought ר' שלמה זלמן had against him.

When he arrived, ר' שלמה זלמן treated him with כבוד מלכים, “don’t think I have something personal against you,” ר' שלמה זלמן exclaimed, “in fact, I hold very

highly of you, but I do not feel that you are the right מנהל for this מוסד.”

ר' שלמה זלמן then accompanied the מנהל until his gate, giving him the greatest כבוד.

The מחלוקת is not supposed to get personal. When it gets personal, this is another סימן that this מחלוקת is not לשם שמים. If it’s לשם שמים then why are you bringing your personal life in?? What’s the שייכות? Why is it נוגע?! You obviously *stam* want to make a fight...

### ***The עולם are joining in***

I’ll tell you another סימן to see whether a מחלוקת is לשם שמים. The יצר הרע loves מחלוקת, it gets him raging. By קרח it is stated, “ויקהל עליהם קרח את כל העדה” – the whole nation joined קרח! What’s פשט? Was it נוגע to them? Did they have anything to do with this מחלוקת?

But when the יצר הרע sees a מחלוקת with a נגיעה שלא לשם שמים he tries to get everyone to join in and hop on board, the more people the better.

When we see ourselves being *shlepped* into a מחלוקת which is not even נוגע to us, when we see a מחלוקת where everyone is giving their דיעה even though they have no שייכות to the מחלוקת, this is a סימן that this מחלוקת is לשם שמים. It’s clearly

the pulling in as many people as he can. If it would be לשם שמים, there wouldn't be such a big crowd – there won't be so many followers, the יצר הרע doesn't get involved in such a מחלוקת, he keeps such a quiet, he's not interested, he doesn't try to involve other people with it.

It's when you see an entire nation join up in a rampant מחלוקת, you can see that the יצר הרע is involved in this one – it must be לשם שמים.

קרה's wife could have see this. What's the whole עדה joining קרה for?! Why are they all saying their שיטות and דיעות? What has this got to do with any of them? What are they saying their opinion for – it's not נוגע to them? What are you all mixing in for?

There are so many סימנים by a מחלוקת לשם שמים, if you look for them, you will find them.

### ***Listening to each other***

The סימן הגיוני מוסר writes another סימן to a מחלוקת שלא לשם שמים: Are both sides prepared to listen to each other? Will they sit around the table and discuss the מחלוקת? The עירובין (י"ג) in גמרא tells us about שמאי והלל who argued for two and a half years! They discussed it all – they

went through it all – backwards and forwards for two and a half years! They sat around the table and listened to each other's opinions.

But when it came to the מחלוקת of קרה and קרה, the פסוקים relate to us how קרה and קרה were not interested in discussing their דיעות with מרע"ה, as they exclaimed, "וּיֹאמְרוּ לֹא נֵעֲלֶה" (ט"ז, י"ב) – *we're not coming to speak to you!* they didn't have any dialogue with מרע"ה, they weren't interested in speaking to מרע"ה, they just wanted to fight, to fight לשם שמים.

This is what the משנה means, "איזהו מחלוקת שלא לשם שמים? מחלוקת קרה ועדתו" – It was with קרה and קרה, *not* קרה and קרה! It's because their opinions and discussions was amongst קרה ועדתו – and nothing more than that! That's not a מחלוקת לשם שמים, they didn't want to discuss anything with the other faction. A מחלוקת לשם שמים is when one faction is prepared to speak to the other faction. It's when both sides are speaking together do we say that such a מחלוקת is לשם שמים, such as הלל ושמאי who spoke and discussed their opinions together for two and a half years! They heard what each side had to say.

Discussing it all amongst yourselves is nothing. Go and discuss it with the other side. Have a dialogue. Go see if you can sort it out. The discussion should be directed totally to the other side, not within your faction and within your supporters.

### ***All areas of השם עבודת***

The ספרים write about another נקודה: When it come to מחלוקת, suddenly people wake up. An entire week they are sleeping, but when a מחלוקת starts they wake up.

You often see these people in ירושלים that when a car drives past on שבת they scream at the top of their lungs, "שבת!! שבת!!" Or a קבוצה of people join up around ירושלים and they start walking around the streets screaming at the cars, "שבת!! שבת!! שבת!!"

And we often ask ourselves, "How do these people *daven* a שמונה עשרה or say a שמע שמע"?! Do they also scream "שמע שמע" with such a *bren* and with such an התלהבות?"

If you want to see if a מחולקת is לשם שמים, go and look at the front liners – go and look at those who are screaming and fighting with all their might, go and look if these People serve הקב"ה with the same

*shtark-kite* in other areas of their עבודת השם? Do they shake לולב and eat their מצה with the same חשק and the same passion?

This is an extremely important סימן. Have a look; did these people suddenly wake up screaming, "לשם לשם שמים!" "לשם שמים..." do they also do everything else with a such a level of "לשם שמים!!" "לשם שמים!!"? Is this your normal behaviour when it comes to עבודת השם? If not, then stop for a second, think about what you are doing, somethings wrong over here – there must be a נגיעה involved.

"לשם שמים" can sometimes be misused. I once heard a *verrtel* from ר' שמעון ש"ס: The משנה writes, "כל מחלוקת שהיא לשם שמים סופה להתקיים", – When people come along and scream "לשם שמים" I must stand up for the כבוד of הקב"ה – claiming they are fighting לשם שמים, you can't help them – there's nothing to do, "סופה להתקיים" – they will carry on forever, they won't stop fighting, you can't stop them, they get too carried away.

A true קנאי and a true לשם שמים lives his entire life with a *bren* and a התלהבות, *not* just when it comes to מחלוקת, they always serve the רבש"ע with a fire.

### ליצנות

There is yet another סימן to see whether a מחלוקת is לשם שמים: How does one faction speak about the other side? If there is any ליצנות involved, it's all over – it's clearly a לשם שמים. If they speak badly – or if they *mach-a-*ליצנות, something is not right, it's not a מחלוקת לשם שמים.

These are just a few סימנים we have mentioned to see whether a מחלוקת is לשם שמים. When a מחלוקת comes your way and you start heating up, think for a moment – stop and think, “Is this really לשם שמים? Is there a סימן that I am fighting לשם שמים?”

Think about these סימנים and you will see how so many times a מחלוקת is a מחלוקת לשם שמים.

The חכמה is to never get involved in a מחלוקת in the first place, because once you are involved – once you've been pulled in, it's extremely difficult to get out.

### *A true miracle*

About this the גמרא tells us: און בן פלת went away from the מחלוקת. Who was פלת? The גמרא teaches: פלת didn't exist! But און was called the son of פלת because he did a "פלא" – he did something

phenomenal, he actually removed himself from being involved in a מחלוקת! That is a פלא! It's a פלא he got out of it, because once you get involved it's usually too late, you get *shlepped* in with the tide – you get *shlepped* in with the tsunami, you can't get out.

Often, גדולים can have a מחלוקת between themselves, and it's for us to follow in the ways of our גדול, but it's not always that the people following the גדול mean לשם שמים.

The מאור ושמש writes: Why does the משנה write, "ואיזהו מחלוקת לשם שמים?" "בית שמאי ובית הלל" and not "מחלוקת שמאי והלל"? Because the followers – בית שמאי – were not on the same level as themselves.

It's well known that ר' יהונתן אייבשיץ זצ"ל came to a גדול in a dream after he died and he said to the גדול, “You should know, even after the great מחלוקת between myself and ר' יעקב עמדין זצ"ל which raged for decades, in שמים we are sitting together next to each other! But the חברה which mixed in – the people who got involved with something which has nothing to do with them, they are not sitting here with us...”

This is why the שמאי והלל משנה writes and not בית שמאי ובית הלל.

### *The napoleon coin*

In 1915 during the terrible years of famine where people were starving to death, there was one איש יחיד who had some money which he had saved from before the war. The child of this גביר asked his father if he could go and buy some sweets.

“Go to my top draw, take a coin and go and buy yourself some sweets,” the father said to his six-year-old child.

Later that evening the father goes to his draw and sees that he only has a פרוטה there. He originally had a פרוטה and a napoleon coin there, a פרוטה can buy a few sweets and a napoleon coin can feed a family for two months!

He immediately called his child and asked, “Did you not get any change from the shopkeeper??!”

“No...” the child replied, “he didn’t give me any change...”

The next morning, the father went to the shopkeeper and exclaimed, “My son came to you yesterday with a napoleon coin and you didn’t give him any change!”

“That’s not true,” the shopkeeper replied, “he came with a פרוטה...”

“No question about it,” the father screamed, “You’re lying! He gave you a napoleon coin...”

The father took the shopkeeper to בית דין where על פי הלכה he was able to מחייב the shopkeeper a שבועה.

The דיין said to the father, “Have רחמנות... people are having a hard time making a living... people are starving to death... perhaps you are causing a person to make a שוא...”

בסדר – if that’s what the Rov said the father was prepared to listen, he let him off and went back home.

And as people start raising their voices and spreading rumours around town, people began to believe that this shopkeeper is a שקרן. Eventually, people stopped buying food in his shop.

Two years later the גביר receives a letter through his door together with a wad of notes.

On the letter was written the following, “Two years ago, I was walking down the street looking for some food. My family was starving, there was nothing to eat.

Your child was walking down the street when he saw other children playing gobs

on the floor. Your child did not have any gobs, so he played with a coin he was holding in his hand.

As I came closer to the boy, I saw he was playing with a napoleon gold coin!

I thought to myself, "What's going on over here? Playing with a napoleon coin during the years of famine?! Such a גביר! Playing with a napoleon in the street!? The family must have plenty of them!"

I went and sat on the floor and asked the child if I can play with him with my פרוטה.

After we finished the game, we both took a coin, making sure I took the napoleon coin, leaving the פרוטה for the child who couldn't tell the difference.

I haven't slept for two years, I felt like a real גנב. Finally, I have managed to save up, so here you go; והשיב את הגזילה אשר; גזל, please be מוחל me."

ל would say over this story and finish off with the punchline: Whose the villain of the story?

The shopkeeper: *nebech*, poor fellow, he was innocently accused of a crime he never did.

The גביר: he had the rights to assume that the shopkeeper took his napoleon, and in the end of the day he was taken מוותר on

the שבועה, he wasn't תובע the shopkeeper.

The child: a six-year-old child, what do you expect from him, he's only kid, how should he know anything better? A kid is a kid, you can't have טענות on a kid.

The poor man who took the coin: It certainly was not right what he did, but למעשה he had הרטה and he eventually did תשובה.

On whom will טענות have הקב"ה? On those people who stopped buying in the shop! What's it got to do with you? Carry on buying in the shop!

This is a *moridicker* מעשה which brings this point out. We have to make sure that we are not joining into a מחלוקת which is not נוגע to us and has nothing to do with us.

### ***Don't mix in***

This is something vital which we must remember when it comes to מחלוקת, as the א"ל תתעבר writes, in רא"ש "אל תתעבר" – don't join into a מחלוקת which is not נוגע to you. It's not נוגע to me, it's irrelevant to me – stay out!

And as we mentioned: the danger is, once you're pulled in, it's extremely difficult to get out, then it's already a פלא to escape and get out of the fire.



We must take this לימוד from the פרשה, to be extremely careful when it comes to מחלוקת.

כלל ישראל have suffered many tragedies during the past few weeks. It's not for us to say the reasons, but the גדולים have mentioned that we must be מחזק ourselves with the ענין of מחלוקת – to stop מחלוקת.

ל tell us, "צדיקים נתפסים בעון הדור", *the righteous are punished because of the sin of the generation*, these קדושים were great people.

One core which we can see runs through it all is: In Meron they fell, in Karlin they fell, in Italy the cable car fell, and this week a sinkhole in the middle of a parking lot in ישראל opened up!

Everything's falling, similar to what we find in this weeks פשרה when קרח was swallowed up by the ground.

The ספרים הקדושים teach us that because קרח made a מחלוקת and was חולק on מרע"ה – he had to go down – he had to fall.

It's time to wake up, the גדולים have told us; we must be מחזק ourselves with the ענין of מחלוקת, to stay away from מחלוקת and on the contrary, go out and be מחזק ourselves with the ענין of שלום.



*"Thought on the פרשה..."*

I want to say a *vort* on one *vort*. Everybody knows the רש"י at the beginning of this weeks פרשה which teaches, "בשביל שהיה שבט ראובן שרוי בחנייתם תימנה שכן לקהת ובניו החונים, או לרשע ואוי לשכנו." (ט"ז, א') קרה so they lived next to קרה by מושפע they became ממילא.

אוי לרשע ואוי לשכנו – my דיוק is: It should have said, "אוי לרשע ולשכנו", what's the two "אוי"s all about, what's "אוי לרשע ואוי לשכנו"? Why does it say again "אוי"? Likewise, "טוב לצדיק ולשכנו" ל חז"ל say "טוב לצדיק ולשכנו", then again, why couldn't ל חז"ל tell us, "טוב לצדיק וטוב לשכנו", The תירוץ is: Everybody has got his own מעלות, his own חלק, his own matzev, and if you're next to another good בחור – **you** become your own טוב – **you** become your own good! You don't share his טוב! "טוב לצדיק" is a different טוב to the "טוב לשכנו", everyone has their own חלק of "טוב" which is best for them!

And when it comes to a רשע, רשע ואוי לשכנו – each person does there own עוולות, the "אוי לשכנו" is a different "אוי" to the "אוי לרשע"!

A separate "אוי" and a separate "טוב", everybody has his own טובות not *yena's* טובות.

(ר' ישראל ראקאוו שליט"א)



Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן

All mistakes, omissions and errors are mine.

# כרשת קרה

גליון 37

ה' תמוז תש"פ

## מאת ר' ש. קאפלין שליט"א

לוי *the son of קהת, the son of יצהר, the son of קרח*, "ויקח קרח בן יצהר בן קהת בן לוי... (ט"ז, א) (ט"ז, א) *separated himself*. teaches, רש"י הקדוש, "לקח את עצמו לצד אחד", *He took himself off to one side*, "לעורר על הכהונה", *to be separate from the assembly*, "להיות נחלק מתוך העדה", *by raising objections regarding the כהונה*.

Every year, when we learn the פרשה of קרה, we try to understand what exactly was the טענה – the claim he had against משה רבינו and what we can learn from this.

The תורה continues, "ויקומו לפני משה ואנשים מבני ישראל חמישים ומאתים..." (פסוק ב'), *They arose before משה with men of ישראל*, *two hundred and fifty [of them]*, *נשיאי עדה קראי*, *princes of assembly, those summoned for "מועד", men of renown*.

The גמרא in (דף ק"י) teaches, "נשיאי העדה" – מובחרים שבעדה, – these were the נשיאים – the ones who were the elite of the עדה, "קראי מועד" – שהיה יודעים לעבר שנה ולקבוע החדשים, שם – these refer to the famous people of ישראל that were known about around the world.

these refer to the ones create an leap year months of the year,	"We must work on this lifetime עבודה of being מבטל ourselves for those who know better."	who knew when to and establish the "אנשי שם" – שהיה להם
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We can understand why קרה took on his side the "נשיאי העדה", the prestigious and respected נשיאים and we can understand why קרה took with him to fight against מרע"ה – the "אנשי שם", famous people within ישראל. But what was the significance with taking the "קראי מועד" – those that established the yearly and monthly calendar? Why does he need those people to join with him to fight against מרע"ה?

קרה seemed to be חולק regarding the כהונה, "מדוע תתנשאו בקהל ה'" – 'why have you appointed your brother אהרן as the כהן גדול for ישראל?' He was claiming that מרע"ה himself chose his brother אהרן to serve as the כהן גדול.

However, if we look in (ט', כ"ג) פרשת שמיני, the תורה describes to us what happened when "ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם", כהן גדול was appointed to be the כהן גדול.

"אהל מועד *and אהרן came to the מועד*, *and they went out and they blessed the people – and the glory of Hashem appeared to the entire nation!*

there brings from חז"ל, that during the שבועת ימי המילואים when מרע"ה was setting up the משכן, "לא שרתה בו שכינה", *the שכינה had not descended to ישראל*, "משה רבינו! כל משה", *were embarrassed and they said to משה*, "our master! All the trouble we went through that the שכינה should rest among us, and that we should know that the sin of the עגל was atoned for on our behalf! Now we see that it's all for nothing – the שכינה hasn't come!" "לכך אמר להם", *Therefore, he said to them*, "אשר צוה ה' תעשו", *This is the thing that Hashem has commanded you to do, the glory of Hashem will appear to you then*, "אהרן אחי כדאי וחשוב ממני", *my brother, is worthier and more important than I*, "שעל ידי קרבנותיו ועבודתו תשרה שכינה בהם", *for through his offerings and his service the שכינה will rest among you*, "ותדעו שהמקום בחר בו", *and you will know that הקב"ה has chosen him.*

The תורה writes, "וירד מעשות החטאת והעלה והשלמים", *and then, "וירא כבוד ה' אל כל העם" – the glory of Hashem appeared to the entire nation!* The entire nation saw with their own eyes that it was the קרבנות of אהרן הכהן which appeased הקב"ה and brought down the שכינה!

The entire nation saw – קרה included. They all saw that אהרן's קרבנות was the only thing which brought down the שכינה, how after seeing this, does קרה claim against מרע"ה for appointing אהרן as the גדול? They saw it was אהרן who appeased הקב"ה and made the שכינה descend, proving that Hashem appointed him?

מרע"ה then answers קרה, "את אשר לו", *מרע"ה was telling קרה "in the morning;"* explains קרה "גבולות חלק הקב"ה בעולמו": "רש"י explains קרה "fixed certain things in His world, there is night and there is day, you cannot change that, it's day when its day and its night when it's night. "So too," said מרע"ה to קרה, "You cannot change the fact that אהרן הכהן is appointed as גדול."

What sort of response is this? קרה claims, "משה! You decided this all on your own accord..." What response is it then to reply, "...it's clear that he should be appointed..." How exactly does that answer the claim of קרה?

There is a beautiful מהלך of the ר' יוסף סלנט זצ"ל – באר יוסף: Certainly, together with the rest of כלל ישראל, אהרן saw the כבוד ה' – the שכינה descend only through the קרבנות of אהרן הכהן.

It was אהרן who brought it down, no doubt about it.

However, קרח's טענה was, "It was you מרע"ה who was given the right to decide who will be the כהן גדול. It was your decision. Then, הקב"ה agreed to your decision, which ultimately caused for the שכינה to descend and reside with כלל ישראל." "כלל ישראל."

He had a complaint, "You're the מלך over here! Why did you go choose your brother to become כהן גדול – why not choose someone else? There's no ראייה from the השראת השכינה which happened as a result of the עבודה of אהרן because הקב"ה simply agreed to your decision!" In order to prove his point of view, he brought with him on his side the "קראי" – מועד – those who knew how to establish the year and its חדשים. They were the ones who determined when ראש חודש and the ימים טובים will be, they established the calendar.

He wanted to show מרע"ה that כלל ישראל have the power to determine how הקב"ה acts.

The ראש השנה in משנה ראש השנה tells us clearly that the way כלל ישראל determine when ראש השנה and יום כיפור will be, it is on that day that הקב"ה will sit בדין and judge כלל ישראל.

יום טוב "מקדש ישראל והזמנים" – כלל ישראל goes after the decisions of כלל ישראל. We say on "מקדש ישראל והזמנים" – "ישראל" is mentioned before "זמנים", because it is us כלל ישראל who affix and establish the זמנים.

The בית דין של מעלה are subservient to the בית דין של מטה.

In the town of Metz – the town of the שאגת אריה, there was a person who wanted to emigrate from there to a different part of France. His father came to him in a dream and said, "Do not leave the town of Metz! For if you leave the town of Metz you are going to die."

He explained to his son, "The שאגת אריה would often disagree in הלכה with all the other פוסקים. The שאגת אריה gives a פסק regarding a certain deficiency in a lung of an animal that it's כשר. All the other פוסקים in France and Europe at the time were of the opinion that an animal with such a fault in the lung was a טריפה animal."

Continued the father to his son, "As long as you live in Metz you will live, however, if you move out of Metz you are going to die. Since the פסקן's שאגת אריה that an animal

with this fault is not a טריפה – but rather it will live, someone in his town who has the same defect in his lung will also live. However, if you move out of Mntz, under the רבנות of other פוסקים – having such a fault in the lungs is considered a טריפה and it will die shortly. You too, who has the same deficiency, will die in accordance to the פסק of the place you will move to.”

What’s פסקנד in the בית דין של מטה creates how the בית דין שמעלה will judge the situation, בית דין של מטה determines the מציאות of nature.

The סופר once said, “If I would פסקן that an אשה is no longer an עגונה... immediately, even if the husband is alive, he will die at that moment of the פסק דין.”

בית דין של מטה פסק go according to the פסק of בית דין של מעלה. That is the power of a Rov – the power of a בית דין and the power of a מנהיג – a leader.

הז"ל tell us that if somebody falls into the sea, his wife is forbidden to get married (for perhaps he survived).

The סופר would also say, “If הז"ל would have פסקנד that she is permitted to get married, it wouldn’t be possible for a person to fall into the ocean and remain alive.”

If הז"ל פסקן that she could get married – that would be an immediate death sentence for her husband who fell into the sea.

It’s well known that the ט"ז took his father-in-law the ב"ה to a תורה, because the ב"ה promised that he would feed him with meat during the time he lived in his house, however, the ב"ה provided him with liver. The ט"ז claimed in בית דין, “This was not the agreement... liver is not considered meat...”

The בית דין then פסקנד that liver is considered as meat.

However, the town were shocked, “Did the ט"ז really have to take his father-in-law the ב"ה to a תורה דין because he wasn’t providing meat but rather, he was providing liver?”

The ט"ז explained himself, “I wasn’t sure if liver is meat or not. I was convinced that my father-in-law was right – it’s considered meat. However, I wanted the בית דין של מטה פסקן that it was considered meat, so that when the ב"ה comes to שמים, there will not be any טענות on him that he did not keep or fulfil the obligations that he promised (in case liver is not meat).”

He wanted בית דין של מעלה to determine how בית דין של מטה will treat liver!

This is why קרח took with him the קראי מועד. This was the message he was expressing to מרע"ה. He was telling מרע"ה, "You chose אהרן and הקב"ה agreed, because that is our power – בית דין של מעלה will automatically agree with the decisions of מטה! The fact the שכונה rested when אהרן offered up his קרבנות is no proof that he should be the chosen one. That's no חידוש, הקב"ה simply goes according to your decisions. It's your decision that הקב"ה will listen and agree to, but you didn't have to choose אהרן your brother to be appointed as כהן גדול!?"

מרע"ה then answered קרח, "בקר ויודע ה' את אשר לו" – There are certain things that are decided by הקב"ה that are not in our hands. We can't change the day to night, and nor can we change the night today. There are certain things that we are incapable of controlling.

Said מרע"ה, "קרח! You're making a great mistake! When הקב"ה created night and day, it is stated "ויבדל בין אור ובין חושך" – *separated between the light and dark*, וכשם "שהבדיל בין אור ובין חושך, כך הבדיל ישראל מן האומות" – just like הקב"ה separated between light and darkness, כלל ישראל are separated from the other nations of the world – איד cannot become a גוי. That's not in the hands of בית דין. Even בית דין can't make איד into a גוי – it's simply not in our control, those are one of the things that only בית דין של מעלה can determine.

When אהרן הכהן became the כהן גדול it is stated, "ויבדל אהרן להקדישו..." – אהרן הכהן was separated by הקב"ה to serve הקב"ה and preform the עבודה! This was something which is only in the control of הקב"ה. אהרן הכהן was made into the כהן גדול by the רבש"ע and NOT by my decision."

This was the מחלוקת between מרע"ה and קרח.

If קרח was punished, obviously he was meant to see things the way מרע"ה saw things. It should have been clear to him like day that not everything gets decided by בית דין של מעלה. There are certain things beyond the role of כלל ישראל.

לחז"ל teach us that קרח did not see the truth – the truth that this was the decision of the רבש"ע, because "נתקנא באליצפן בן עוזיאל" – *he was jealous regarding the appointment of the נשיא אליצפן בן עוזיאל*.

The משנה in (ה', י"ז) teaches, "איזהו מחלוקת שאינה לשם שמים? מחלוקת קרח ועדתו", *What is a מחלוקת which is not לשם שמים? The מחלוקת of קרח and his people.* קרח didn't know this משנה. On the contrary, קרח was convinced that his intentions were only לשם שמים. He was convinced that he was going to win.

This jealousy he had within, this כח of having a נגיעה makes a person blind from the eternal truth.

Someone asked קרח "Why didn't קרח realize that what he was doing was wrong, from the fact that the מן did not fall the next morning outside his tent – like it used to?"

קרח explained, "With a נגיעה – with the כח of מחלוקת, קרח thought and felt that it fell far away because he wasn't fighting strong enough against מרע"ה!"

When things go wrong to people with נגיעות, they don't take it as a sign that הקב"ה is upset with their behaviour. Rather, they twist it and use it as a sign that they are not fighting strong enough!

When a person has a נגיעה everything gets twisted around.

קרח teach us that the wife of און בן פלח saved און from joining in with the מחלוקת of קרח ועדתו. Cleverly, when they came to pick him up, she uncovered her hair which caused them all to run away.

Said the Manchester זצ"ל ראש ישיבה, "When they saw her uncover her hair they ran away! They were tremendously צניעות on מקפיד! These weren't simple people trying to make a fight. They were שומר every word of תורה until its fullest. They ran a mile – they didn't want to see the hair of an אשה uncovered."

They were מדקדק on everything, however, at the same time it is possible to go against מרע"ה and be חולק on the מלך. A person can be extremely frum – מדקדק in every מצוה, however, with a נגיעה he can become totally blind and no longer see the truth.

The Alter of Kelm זצ"ל would say, "אויים ונורא – it's a tremendous fear... Who is going to tell us if our actions are right or not?"

When a person has a נגיעה he doesn't even realize he has a crooked נגיעה within! He thinks his actions are completely right. He thinks his שיטות are totally לשם שמים. They can often build for themselves שיטות and even give proof for them from the תורה.



But what they don't realize is, that with a נגיעה a person is simply twisting everything backwards – fitting everything according to his נגיעה.

He doesn't see the truth. It's clear in חז"ל that קרח thought in his mind that he was fighting a battle לשם שמים! He didn't see the truth because of his נגיעה.

This is the power of a נגיעה.

He didn't see his מדה of קנאה taking the upper hand over here.

We must prepare ourselves with refining our מדות before the נסיון comes, because once the נסיון arrives, it will be too late, we will not recognise our bad מדות because of a נגיעה.

If קרח would have worked on his מדה of קנאה, he wouldn't have gone through all of this, he would have realised and recognised that it was simply his נגיעה leading him along the wrong path.

A נגיעה can change and stop a person from seeing what he is meant to see. It's therefore so important in life not to have a דעה and opinion about everything, but rather to be מבטל oneself completely for older people, the דעת תורה – those with experience and know better. We mustn't accustom ourselves to have an opinion in every matter.

The משנה at the end of (ט', ט"ו) מסכת סוטה teaches, "בעקבות משיחא חצפא יסגא" – in the times of משיח there will be "חוצפא יסגא"; meaning: in the times of משיח every young person will think to himself, "I know better... I know how to decide this and that..."

But we must understand that we cannot overpower our נגיעה. Our נגיעות will bog us down and make us completely blind. Even קרח went wrong because of his נגיעה! If קרח didn't see his נגיעה, certainly we too, will not see our hidden נגיעות.

We must be aware of this, and to understand to be מבטל ourselves completely to the גדולי ישראל – those who know better.

Not to have a דעה in everything. It's something we suffer tremendously with in the secular world. Everyone has his rights, and everyone can have his own opinion in everything and anything. The entire democracy is built on this, every single person has the right to give his opinion and place his vote. A שוטה who knows nothing has the rights to vote and give his opinion whether England should leave the European union or not?!

If we think about the world of democracy, we see how flawed it all is. How can a person who has no idea what's going on in the economy go and vote whether England should leave or not?

The leaders by the גוים also go along with their own נגיעות, all they want is to be voted again in the next run.

However, with השקפת התורה it doesn't work with democracy. Not every person has to give his opinion in everything. It's up to our רבנים and גדולים who decide.

It's our leaders who lay down what is right and what is wrong.

The מסילת ישרים tells over a famous משל about a person who is lost in a maze. He's desperate to get out. The person above – standing on top of a tall tower can see clearly where he must turn to get out. Only a fool will turn around and say to the man standing on the tall tower, "What do you know... I understand much better... I know how to get around the maze... I can decide myself which way to turn right or left..."

He's a שוטה – a complete fool.

However, this is often how we behave. This world is like a maze, we're complete lost, we don't know where to turn, עולם הזה דומה לחושך – this world is compared to darkness. We're lost – we don't understand anything. We must stop having our own דעות when traveling through the maze, but rather only listen to our true leaders – those who are already standing on top of the tower that can show us the way of life.

We see many-a-time throughout the פרשיות that a נגיעה will twist everything and stop a person thinking straight.

We must work on this lifetime עבודה of being מבטל ourselves for those who know better. We'll conclude with a *moridiker* vort of the שפת אמת. The מדות of a person are inherited, which פשטות means through the genes and the DNA, it is transferred to the children of a person his מדות.

However, the שפת אמת explains: One of the reasons why קרה was convinced that he was right because he saw that שמואל הנביא was going to come from him and eventually be one of his great grandchildren.

שמואל הנביא was equivalent to משה and אהרן together! קרח was therefore convinced, "If שמואל הנביא is going to come from me and he will be שקול כנגד משה ואהרן, it's not possible that I can have any bad מדות within me! I obviously don't have any נגיעות involved!" קרח thought that if he would have a נגיעה, it wouldn't be possible שמואל הנביא to come from him.

However, the שפת אמת teaches, the מדות of a person are only inherited once a person dies. That is when he gives his מדות over to his children.

The mistake of קרח was that קרח didn't realize that הקב"ה was going to destroy him *not* through death. The תורה tells us, (ט"ז, ל"ג) "חיים שאלהם..." – they were swallowed up **alive**, they were never killed. קרח is still alive!

If קרח never died, he therefore never gave over his bad מידות to his children.

His נגיעה twisted him and he made a whole חשבון how right he must be. He made a חשבון to convince himself why he was right.

The נגיעה didn't allow him to think, "Perhaps something is going to happen which will disprove my theory?! Perhaps שמואל הנביא can come from me despite the fact I have bad מידות... for perhaps הקב"ה will destroy me without giving me death..."

His נגיעה stopped him from thinking that perhaps there could still be a possibility that there can be a שמואל הנביא even though he has within himself this מדה of קנאה.

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.