



# Ohr Yerushalayim News

ג תמוז תשע"ח – קרח – 16th June 2018 - Volume 10 - Issue 46

## News This Week

### מזל טוב

Mazel Tov to Mr & Mrs Joseph Rosenhead on the birth of a boy. The Sholom Zochor takes place at their home 19 Mowbray Avenue

### All is at Risk

Rabbi Label Lam (Torah.org)

They assembled against Moshe and Aaron, and said to them, "(RAV LACHEM) – You have too much for yourselves, for the entire congregation are all holy, and HASHEM is in their midst. So why do you raise yourselves above the HASHEM's assembly?" (Bamidbar 16:3)

You have too much for yourselves: You took by far too much greatness for yourselves! – Rashi

(Moshe speaking to Korach and his followers) "Place fire into them and put incense upon them before HASHEM tomorrow, and the man whom HASHEM chooses he is the holy one; (RAV LACHEM) you have too much for yourselves, sons of Levi." (Bamidbar 16:7)

The Torah treats us to the actual statement of Moshe in his brief retort-rebuke to Korach and his rebellious troops, "(RAV LACHEM) you have much for yourselves, sons of Levi. These words no doubt are packed with multiple layers of meaning. What was Moshe saying?

On a simple level he was responding to their false accusation. The Talmud says, "Kol HaPosel, B'Mumo Posel"- Anyone who faults another, it is with his own fault!" They were accusing Moshe of being "politically" ambitious when in fact it was they who were trying to usurp power. Moshe was holding a mirror for them to see themselves. It could also be that Moshe was referring to an exchange between Yaakov and Eisav. When Eisav at first tried to rebuff the gifts of his brother he stated, "Yeish Li Rav" – "I have plenty!" Yaakov responded to Eisav with the words, "Yeish Li Kol". "I have everything!" Implied in Eisav's words is that he has plenty in quantitative terms and he is open to receiving even more! Yaakov's claim is that he has everything qualitatively and needs no more! Eisav in contradistinction wanted more and more!

While Korach spoke in high platitudes about the whole nation being holy, Moshe detected that it was his familial claim to authority that was fueling the uprising. By referring to "Bnei Levi"- "Sons of Levi" he was exposing Korach true selfish motive.

There is another obvious reason for Moshe to tell Korach and his followers that they have plenty. There is a simple test for jealousy. I have tried it on many children with surprising results. Offer a child the following theoretical scenario.

What if...I give you a candy!? The child will be very happy about that proposition. What if...I offer you and your brother or sister one candy as well?! The child will be OK with that no doubt. Now ask, and what if I give you two candies... (the face will begin to blossom into a big smile before you finish) but only on the condition that your brother gets three candies?!?

In most cases, but not all, the smile collapses and the child will opt for deal number one where they get one and the sibling gets one.

## לעלוי נשמת דוב יצחק ב"ר אפרים אלחנן ז"ל

### Tachanun

At the beginning of each new month it is customary to use the sighting of the new moon as an opportunity to give praise to the **הקב"ה** for this creation. After nightfall when by the light of the moon one is able to see one's path, between three days (preferably seven) after the 'Molad' and half way through the month one comes out of one's house to recite the **ברכה** and associated **תפילות**.

If possible do together with a minyan of more like minded people whilst still dressed in one's ss clothes is ideal. However even if none of the above conditions can be met so long as the moon is visible, even through a window, and by oneself, one should not miss this opportunity to acknowledge **הקב"ה** for creating this beautiful world and selecting **עם ישראל** as His people.

They are willing to forego a 100% raise so long as their brother or sister does not have more. Such is the nature of jealousy!

Even more! Rabbi Yonason Eibshitz pointed out a percentage point difference between two statements of the sages. One insight into human psychology states, "If someone has 100 he wants 200!" Another sagely statement says, "A person does not leave this world having filled half of his desires!" That means he did not get to 50%! The first one says he got to 50%. It may seem like a joke but it's not. What's the answer?

The answer I found very useful when answering a request, a frequent request from one of my daughters. The refrain was, "Can I go to Marshalls and get another pair of shoes?" I realized that she has dozens and dozens of shoes in her closet and yet she still wants more, so I shared with her the seering insight of Rabbi Yonason Eibshitz.

He says that the half that the person does not have is more-dear to him than the half he does have. The shoes in the store are more-dear to you dear than the ones in your closet.

Therefore our sages (Avos 4:1) also remind us, "Who is truly wealthy?"

## The Week Ahead

### שבת פרשת קרח

Mincha	7.30pm
Candle Lighting	7.54pm - 8.00pm
Seder HaLimud	8.40am
Shacharis	9.00am
<b>סוף זמן ק"ש</b>	8.54am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	9.53pm
Shiur	Following
Maariv & Motzei Shabbos	10.58pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.50pm

One who celebrates what they have!? Moshe was no doubt more than warning them that they have so very much and all is at risk!

## Stick Figures

Rabbi Mordechai Kamenetzky (Torah.org)

The chronology of complaining and retribution in this week's portion is not only disheartening, it seems almost endless. First, there is the terrible Korach rebellion where this prince of Israel challenges the authority of his cousins, Moshe and Ahron. A group of the 250 rattle-brains are consumed by fire after offering the spiritually volatile k'tores sacrifice. Korach and his close cohorts are swallowed alive as the earth opened its mouth. Then the remaining group complained, and again there was a plague.

Ahron had to actually tender the feared k'tores offering and walk through the camp in order to quell the Heavenly epidemic. And again the Jews complained. Finally, to establish the Divinity of Mosaic leadership and Ahron's Priestly role, Hashem commanded Moshe to perform the ultimate sign.

"Speak to the Children of Israel and take from them one staff for each father's house, from all their leaders according to their fathers' house, twelve staffs; each man's name shall you inscribe on his staff: And the name of Aaron shall you inscribe on the staff of Levi, for there shall be one staff for the head of their fathers' house: It shall be that the man whom I shall choose — his staff will blossom; thus, I shall cause to subside from upon Me the complaints of the Children of Israel, which they complain against you. Moshe spoke to the Children of Israel, and all their leaders gave him a staff for each leader, a staff for each leader, according to their fathers' house, twelve staffs; and Aaron's staff was among their staffs. Moshe laid their staffs before Hashem in the Tent of the Testimony. On the next day, Moshe came to the Tent of the Testimony and behold! The staff of Aaron of the house of Levi had blossomed; it brought forth a blossom, sprouted a bud and almonds ripened.

"Moshe brought out all the staffs from before Hashem to all the Children of Israel; they saw and they took, each man his staff." (Numbers 17:16-24)

A question I discussed last year seems glaring. Of what importance is it that the other princes took their sticks back. Also, why did the other princes take their sticks back. Of what value to them were those sticks, each being the same dry piece of wood?

Last week my wife and I shared the goodness of Hashem's blessings. My wife gave birth to a baby boy. As what has become almost a ritual with all my previous children, I visited my wife in the hospital together with all the newborn's siblings, (those who are home and not studying away in Yeshiva).

After leaving my wife's room and our newborn son, my children stopped to peer through the large glass window of the infant nursery. All the newborns were lined up in their plastic bassinets. My older girls scanned the room "How adorable!" they whispered, balancing the excitement of the miraculous spectacle with proper hospital decorum.

## Holy, but Still "In the Midst of the Children of Israel"

Rabbi Yissocher Frand (Torah.org)

The Ribono shel Olam promises Aaron, "I am your portion and your inheritance in the midst of the Children of Israel" [Bamidbar 18:20].

The Chasam Sofer writes that normally the more spiritual a person is, the more he is removed from this world, and from the people who inhabit this world. When we think of a person who is extremely holy, we think of someone who is "above it all." However, the Chasam Sofer writes that the Almighty's promise to Aaron was that in spite of the fact that he was the Kohen Gadol [High Priest] — the man who went into the Kodosh Hakodashim [Holy of Holies] on Yom Kippur — nevertheless, "I am your portion and your inheritance in the midst of the Children of Israel." You will have the ability — no matter how holy you are — to remain "in the midst of the Jewish people" — a man of the people.

This was indeed the characteristic trait of Aaron. He was "a lover of peace and a pursuer of peace." The Torah says (in next week's parsha) that when Aaron died, "the entire House of Israel (Kol Beis Yisrael) wept for him" [Bamidbar 20:29]. This is something that is not mentioned even upon the death of Moshe Rabbeinu. Aaron was beloved by the people.

Usually, being extremely holy and being extremely beloved do not go together. A person who excels in holiness usually is in a world by himself. This blessing of "I am your portion and your inheritance in the midst of the Children of Israel" bestowed upon Aaron a unique trait. He was able to cling to the Almighty, and at the same time he would remain a beloved man of the people.

Someone commented that in our day and age, there was an analogy to this in the personage of Rav Moshe Feinstein, zt"l. Rav Moshe was not only a world-class genius, the posek for his generation, the "Chief Rabbi of the entire Diaspora" (Rabban shel kol bnei haGolah), but he was also a person with whom people felt they had a relationship. They did not look at him as someone who was in a world by himself.

I will never forget seeing the mix of people who were at his funeral (March 1986) — both "Yeshivish people" and "non-Yeshivish people," men, women, and children. The whole spectrum of Orthodoxy was at that levaya because everybody felt a connection with Rav Moshe, despite the fact that he was such a holy person. He was also a person who was me'urav bein haBriyos [integrated with society].

I saw a story in the sefer "Aleinu L'Shabeach." The author writes that someone started working in Rav Moshe's Yeshiva — Mesivta Tiferes Jerusalem (MTJ) — and he noticed that every few weeks a woman would come knock on the door of Rav Moshe's office, she would spend a few minutes in his office, and then walk out. This happened on a regular basis. The employee kept wondering: What is this woman's connection to Rav Moshe Feinstein? Does she have shaylos [questions] for him every few weeks?

One time, the employee built up the courage and asked the woman, "Tell me, what brings you so frequently to see Rav Moshe Feinstein?" He relates that the woman was from Russia and she had a son who was still in Russia. The son wrote his mother letters in Yiddish. The woman was illiterate and could not read the letters, so she came to Rav Moshe and he read the letters to her.

Can you imagine that? The Gadol Hador sits and reads these personal letters, so that a mother could keep in touch with her child. That is a magnificent thing.

I never learned in MTJ, but I heard that Rav Moshe used to say a Shiur Kelali [Torah lecture for the student body of the Yeshiva] on Friday mornings. Every week, a woman would come to the Yeshiva at that hour, open the door at the back of the Beis Medrash and yell out (in Yiddish), "Rebbe, what time is candle lighting tonight?" Clearly, it is not necessary to seek out the greatest Rabbinic sage of the generation to find out the appropriate time for licht bentchen [Reciting the blessings over the Shabbos candles].

If this would happen to me, perhaps the first time I would answer, "licht bentchen is at such-and-such a time." If it happened more than once, I would post someone at the door and instruct the person that when this woman shows up, he should tell her the time of licht bentchen. She does not need to stick her head into our Beis Medrash in the middle of a Shiur Kelali to ask when time candle lighting is! Clearly, I am not Rav Moshe Feinstein.

But that was Rav Moshe Feinstein. He answered her even though it was not appropriate according to the honor due him, and even though it was in the middle of the shiur, and even though it probably disturbed the shiur. This illustrates his patience and his attribute of being integrated with and close to the masses. That is this quality promised to Aaron, "I will be your portion and your inheritance..." You will cling to Me, and yet still have the capacity to be "in the midst of the Children of Israel."