



לעילוי נשמת

David ben ImaShalom

# Sha'arei Eliyahu

## Table Talk

## פרשת קרח

### Lessons From קרח בן-יצחק

This week's Parasha starts ... וַיִּקַּח לְרַח בֶּן-יִצְחָק בֶּן-קַהָת בֶּן-לֵוִי... but it doesn't continue to mention that he is from the lineage of Yaakov Avinu, because Yaakov prayed that his name be kept out of involvement of arguments. Rashi says on this Pasuk that Korach went to Moshe to argue about the case of being Kohen.

The Midrash brings many cases where the prefix וי comes to tell us of something tragic about to take place. In Beshalach it starts ויהי בשלה. This is the Parasha that the Jews left and it starts וי? As we learned back then it is because when Moshe was going to get the bones of Yosef the nation was involved with acquiring gold. In our Parasha the prefix וי comes to teach of the tragedy of the Korach Rebellion.

Also it teaches us that Korach's intent when he was taking the 250 people with him was to fight Moshe. Later in the Parasha Moshe also **took** Aharon but the Parasha uses the word קח without the prefix, showing that Moshe's intent wasn't to fight.

Regarding Korach it says "קרח פיקח היה" - Korach was very smart. So what is it that caused him to stumble? He saw through prophecy that Shmuel HaNavi will come from him. He also saw that Shmuel would be equal to both Moshe and Aharon and with that knowledge he stumbled and went against Moshe.

The Ari in Likutei Torah says that in Tehillim when we say צדיק כתמר יפריה (Tzadik will sprout like a date) it is referring to Korach, a hint to this is when we take the last letters of the three words we get the word Korach. The Ari teaches us that in the times of the Mashiach Korach will rise and be the acting Kohen Gadol.

If we look at the 1st letters of these 3 words we have צ כ י. If we are to take the Gematria Ketana (condensed Gematria) we have צ which equals 9 (9+0), כ which equals 2 (2+0) and י which equals 1 (1+0), and this gives us a total of 12. This is the same as the Gematria Ketana of Moshe (משה) which is 4(0)+3(00)+5. So Korach thought to himself and said if Shmuel alone is as great as Moshe and Aharon and I have the phrase צדיק כתמר יפריה which tells me I'm equal to Moshe, now I can go after Moshe and succeed. Korach failed to see that currently Moshe was the king appointed by Hashem. Had he seen this he would not have erred.

Knowing all this [that Korach erred and brought a rebellion against Moshe] how can the Ari say that Korach will one day [soon] be the Kohen Gadol? The answer lies in Korach's intent. Korach wanted to serve Hashem as the Kohen Gadol. This is why he did what he did. And he thought he did them for with this as the main reasons. However as we mentioned Moshe was a king elected by Hashem therefore Korach was punished, but since he did what he did to serve Hashem, he will soon rise again and serve in his proper time, because Hashem never lets someone go unrewarded.

This teaches us a great lesson. In our everyday life we need to make decisions that are to bring us closer to Hashem. If Korach [who went against Moshe but had good intent] will one day be rewarded for his desire to be close to Hashem, how much more so will we be rewarded for coming closer to Hashem and by learning Torah and attending shiurim.

~ R' Yosef Akilov

### Shabbat Shalom U'Mevorach

### SHABBAT ראש חודש SCHEDULE

Mincha	7:20 PM
Candle Lighting	8:12 PM
Shacharit	8:30 AM
Derasha	6:00 PM
Mincha	7:30 PM
SUNSET	8:30 PM
Shabbat Ends	9:22 PM
Rabbenu Tam	9:43 PM

### SHORT & SWEET

It's interesting to note that when Moshe went to take the bones of Yosef the Torah uses the word ויקח. We learned that the prefix וי comes to teach of tragedy. What tragedy was there in Moshe taking Yosef's bones from the river? Our sages tell us that when Moshe went to get the bones he tried to call them out but they wouldn't leave their resting place as the Egyptians put protective enchantments to make sure they remain in Egypt. This caused Moshe to throw a parchment with the words "Rise Ox". Once Moshe does this the bones immediately came out of their hidden spot. Micha took this parchment and later used it to produce the Golden Calf. This is why the Torah says ויקח.

~ R' Yosef Akilov

1. Who hid away Aharon's stick with its everlasting almond blossoms?
2. Which bad middah causes fighting and hatred?
3. Why did On ben Pelet mourn for the rest of his life?
4. What is Hashem's favorite korban?
5. Why did Aharon's stick sprout with almonds?
6. How many gifts are we required to give to Shevet Levi?

1. Yoshiyahu HaMelech hid away many of the Jewish Peoples historical artifacts, so that they should not become desecrated. {Yoma 52}

2. Jealousy causes animosity hatred, and arguments. Nothing distances people as much as jealousy. {Pele Yoetz}

3. On ben Pelet mourned the rest of his life for having consented to oppose the Gadol Hador. He particularly felt guilty that his wife was the one who spared him, not himself. On comes from the word animus which means mourning. {Sanhedrin 109b, Shach}

4. Ketoret is Hashem's favorite korban. The fact that it unites the Chelbona (roul smelling spice) [which symbolizes embracing the non-religious] is what makes this offering most favorable. {Rashi}

5. Almonds are the fastest fruit to sprout. This symbolizes that whoever fights with Kehuna will be punished quickly. {Rashi}

6. Shevet Levi is entitled to twenty-four distinct gifts. {Rambam, Bachyei, The Midrash Says}

### מסר של שבוע - Weekly Dose of Ethics

א. הגם שהאדם חי בעולם הזה כמה שנים, לא יזכה להיקרא תואר חיים על שנותיו כי אם על ידי השגת התורה, אבל בלאו הכי אין נקראים בתואר חיים (שבת מלכתא).

Although an individual may appear to be living in this world - they are not - one does not merit true life without the Torah. It is with the Torah that one can understand and achieve the true meaning of life.

ב. "דכולי עלמא בשבת נתנה תורה". אפשר הטעם לפי פשוטו כמ"ש רבותינו זכרונם לברכה דכשקיי ישראל נכנסו לארץ, אמרה תורה עתה ישראל נכנסו לארץ, זה רץ לשדהו וזה לכרמו, ותורה מה תהא עליה? ואמר לה הקב"ה נתתי להם השבת שבו יעסקו בתורה, ואפשר דמראש מקדם נמו התורה בשבת, לרמוז דעיקר למיד התורה בשבת. (מראית העין שבת פ"ו).

According to all opinions in the Talmud (see Shabbat 88A) the Torah was given on Shabbat. The explanation might be based on a teaching of the Sages. The Sages taught that when the Nation was entering the land of Israel the Torah asked Hashem, "Now the Jews are entering the land, this one will run to his field and this one will run to his vineyard, what will be of the Torah?" Hashem answered that the Jews will surely study the Torah on Shabbat. That may be why Hashem gave the Torah on Shabbat initially, to allude that the main learning of Torah will occur on Shabbat.

ג. מי שפסקל השבוע עוסק בעסקיו, אם בעל נפש הוא, לא יישן בשבת וילמד בתורה כפי ידיעתו דחייבא רמנא עליה לעסק בתורה בשבת, כמ"ש בירושלמי ונהביאו מור"ם בהגהה. (מחזיק ברכה בקו"א).

An individual that spends his entire week earning a living, however, should not sleep. Instead, he must spend his time learning Torah according to his capabilities. It is his responsibility to at least study on the holy day of Shabbat.

ד. ואת אשר מחטא ברגע תליקה עליו כמה אלפי שנים! ואתה בידך, את אשר שחתת בכמה שנים, תתקנו כשעה אחת (מים חיים עמ' פג).

The sins one commit last a short period of time, however, their punishment can last for thousands of years. Nevertheless, every individual must know that they can repair that which they destroyed in a heartbeat.

ה. והנה על ידי שהאדם מתקן מעשיו ומתקן כל אחד ואחד ניצוצי נשמתו כראוי, אזי יתבררו כל הניצוצות ויבא הגואל משיח צדקנו במהרה בימינו (מים חיים עמ' סג).

When an individual rectifies his improper actions he begins to rectify all the sparks of holiness of his soul as well. Then, and only then, when all the sparks of holiness are fixed can the final redemption occur with the coming of Mashiah, speedily in our days.

ו. וסיבת ביאת הפורענות בר מינו היא עונות שכן אדם להבירו והקשה שבכולם היא השנאת חנים, כי אין מזיק לישראל כמו השנאה, ואין טובה לישראל כמו האהדות והשלום זה עם זה (שפתי חיים).

The cause of most misfortunes is due to the sins one commits between one and his fellow, the worst of which being baseless hatred. There is nothing worse for health of the nation than hatred amongst one another. On the other hand, there is nothing better for the nation than peace and unity amongst one another.

### חודשים של שבוע - Weekly Dose of Insights

א. ויקח קרח בן יצחק - ולפ"ז שפיר קרו ליה רז"ל לעניינו של קרח בשם מקח רע כי סחורה גדולה נסתחר בעון המחלוקת הזה שעשה שגרם להוליד מסחורה זו רעה בכל דור ודור (בן איש חי דרשות).

ויקח קרח בן יצחק  
"And Korach the son of Yitzhar took etc." (Bamidbar 16:1).

The Sages teach that the Pasuk is stating that Korach took a bad acquisition for himself. The acquisition that he took is the responsibility of being credited with every future disputation. His disputation with Moshe Rabbenu is viewed as the cause of all arguments that arouse in history.

ב. ויקח קרח וגו' - אפשר במה שאמרו רבותינו זכרונם לברכה דאמר קרח אני "בן יצחק" דהשמן צף למעלה על הפל, וזה שאמר "ויקח קרח", לקח בדעתו שהוא בן יצחק שהוא דומה לשמן, והשמן הוא עליון על פל המשקין ולו יאתה הגדולה והכבוד. אבל לא ראה שהוא "בן קהת" שיקהו שניו ושיני מולידי. "בן לוי" שיהיה לו לניה בגיהנם כמו שאמרו רבותינו זכרונם לברכה פרוק חלק, וזה טעות כפול דעיקרא מה בידו יקח אם אביו הוא שמן, והן לו יהי הנה לו לראות בן קהת ולחוש שיקהו שניו. (נחל קדומים).

ויקח קרח בן יצחק  
"And Korach the son of Yitzhar took etc." (Bamidbar 16:1)

Korach reasoned to himself that he is יצחק, בן יצחק, the son of Yitzhar. Yitzhar in Hebrew is a term synonymous with oil. Just like oil floats above water, Korach believed he was above all others in honor and prestige. However, what he failed to realize is that he is also בן קהת, the son of Kehat. Kehat is a reference to the weakening of one's teeth, i.e. their essence. He is also בן לוי, the son of Levi. That is a reference to his future escort to Gehinam as the Talmud teaches. That was Korach's mistake, he analyzed his father's name, but he forgot to analyze the names of Kehat and Levi, leading to his failure.

ג. ויקהלו על-משה ועל-אהרן - ונ"ל בס"ד שלא הרהרו אחר משה ואהרו בלבד אלא הרהרו על אור השכינה השורה וחונה עליהם, כי כל צדיק שכינה למעלה מראשו (ברכת הרי"ח).

ויקהלו על-משה ועל-אהרן  
"They assembled on Moshe and Aharon etc." (Bamidbar 16:3).

The word "על" simply means on or against, however, the word also connotes above. The group of Korach not only assembled against Moshe and Aharon, but they also assembled against what is above them, Hashem. By going against righteous individuals they were in truth going against Hashem Himself.

ד. ויקח קרח - כתב רש"י: וקרח שפסק הנה מה ראה לשטות זו? עינו הטעות, אפשר רמז "עינו" גימטריא "ממון", זה הטעות ונתן עינו בממון. "בכח הממון" גימטריא "עינו טעה בראיתו". (תדרי בטון).

ויקח קרח  
"And Korach took etc." (Bamidbar 16:1).

Rashi asks, "Korach, that was wise, what did he see that misled him to make such a mistake (to go against Moshe)? His eyes (עינו) misled him." The word עינו has the same numerical value as the word ממון, money, an allusion that it was his vast wealth that caused him to veer and commit this error.