

Beit Hamidrash Hameir Laarets | Issue 59

**Korach** | The Virtue of Faith and Simplicity



# MESILLOT

*Pathways to the Soul*

Illuminating Torah teachings of  
HaTzaddik Rabbeinu **Yoram Michael Abargel** zt"l

Based on the lectures of his son  
HaRav HaGaon Rabbeinu **Israel Abargel** shlita

# ...**PATHWAYS TO THE SOUL**...

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### Beit Hamidrash Hameir Laarets

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# Parashat Korach

## Shalom Pursues Aharon

**At** the age of seventeen, Rebbe Shalom of Belz traveled to the city of Lublin to become an apprentice of Rebbe Yaakov Yitzchak, the Chozeh of Lublin.

**For** fifteen years, he merited drawing from the wisdom of the Chozeh.

**Once**, during Shabbat, the Chozeh's home was so packed that he couldn't find anywhere to stand. He decided to crawl under the table and lay by the legs of the Chozeh. The Chozeh felt that someone was lying under his feet and asked him who he was. Rebbe Shalom told him it was him, and the Chozeh blessed him, "Just as you squeezed yourself under my table, may you merit many *chassidim* that will squeeze themselves under your table!"

**Rebbe** Shalom got married to Rabbanit Malka and moved to a town near Belz called Sokal.

**In** the year 1815, the position of Head Rabbi in the city of Belz opened up. The community leaders got together and debated who would be appointed. The debate was a tough one, opinions firing from one end of the room to the other. One of the community leaders exclaimed, "What's the problem? Doesn't the holy *tzaddik* Rebbe Aharon Katzenellenbogen, the descendent of the "Knesset Yechezkel" and disciple of the Chozeh of Lublin, live in our city!? In my opinion, he's the most worthy of the position.

**With** the agreement of everyone, they decide to write him a letter...

**Rebbe** Aharon, who had just received the letter, paced back and forth in his room... "I'm going to be the Head Rabbi?! No! I don't want this!"

**After** the community leaders received Rebbe Aharon's rejection,

**Parashat Korach - How Much Is Fifty-Dollars Worth ?**

they decided to travel to the Chozeh to ask for his opinion.

**The** Chozeh heard what they had to say and answered, “In *shamayim* (the heavens), my disciple Rebbe Shalom from the town of Sokal was chosen to be the Head Rabbi of Belz.”

**The** community leaders returned to Rebbe Aharon and told him what the Chozeh had said. In the next room, Rebbe Aharon’s wife sat and heard their words...

**After** they left, his wife approached him and said disappointedly, “You, who sacrifice yourself day and night for the service of Hashem, will submit to a young *avrech*?! I disagree! You’re the most worthy of being

Head Rabbi, and I demand that you take the position! !...”

**Rebbe** Aharon tried avoiding the situation but to no avail. His wife continued to pressure him... Rebbe Aharon submitted to his wife’s will and accepted the position of Head Rabbi of Belz.

**When** the Chozeh heard the news, he exclaimed, “The Mishna in Masechet Avot<sup>1</sup> speaks of Aharon HaKohen who loved and pursued peace (*shalom*). Now, the opposite happened, Shalom pursued Aharon....”

**Nonetheless**, it wasn’t long until Rebbe Aharon passed away in 1816, and Rebbe Shalom was anointed Head Rabbi of Belz. His name then became known to all as “HaSar Shalom (the Minister of Peace) of Belz.”<sup>2</sup>

**How Much Is Fifty-Dollars Worth ?**

**Everyone** knew that Yoni was the most original camp counselor out of all the counselors at the summer camp. Every year he would surprise everyone with

his weird and exciting ideas that no one would think of.

**Therefore**, when everybody heard that Yoni was planning tonight’s activity in the ballroom,

~~~~~ *Wellspring of Wisdom* ~~~~~

1. Avot 1a:12.

2. **Dover** Shalom (p. 8).

**Parashat Korach - How Much Is Fifty-Dollars Worth ?**

not a single camper stayed in his cabin. Everyone filled the ballroom, which didn't have even one empty spot for the first time all summer.

**Yoni** got on stage with a suspicious smile, walked up to the microphone, and said, "Good evening campers, is everybody excited?"

**"Yes!"** shouted the campers in unison.

**"Then** let's get started. I want to hold an auction with you guys, but because I don't have anything valuable, I'm going to sell you guys a fifty-dollar bill... The crowd chuckled as Yoni pulled out a fifty-dollar bill from his wallet.

**"You** think I'm joking? Then come listen to the rules of the auction."

**The** first rule... The highest bid wins the fifty dollars even if the bid is just one dollar!

**The** second rule... Whoever comes in second place, meaning the second-highest bid, must pay me the bid amount.

**"Got** it? Good, let's start!"

**Eliyahu** jumped the gun and screamed, "One dollar!" thinking

to himself, "I can make forty-nine dollars, and worst comes to worst, I lose only one dollar, so it's definitely worth it."

**"Two** dollars!" yelled Yosef.

**"Wait,** I'm not going to pay a dollar to Yoni for nothing," thought Eliyahu to himself before screaming, "Three dollars!"

**"Four** dollars... Five... Ten... Twenty-five... Forty-two..."

**"Forty-nine** dollars!" shouted Eliyahu. "Fifty!" cried Yosef.

**Yes.** Fifty dollars for a fifty-dollar bill!!

**"I'm** about to pay Yoni forty-nine dollars for nothing," pondered Eliyahu to himself. "Fifty one dollars!" Eliyahu screamed, surprising everyone. "That way, I'll only lose one dollar," explained Eliyahu to Yitzchak, who sat next to him, baffled by his decision.

**"Fifty-two!"** yelled Yosef... "Fifty three... One hundred dollars... One hundred fifty... Two hundred forty nine... Two hundred fifty!"

**"Stop!"** declared Yoni. "It looks like the auction got out of hand. We got to a point where

**Parashat Korach - Yosef Collects All the Money**

you're willing to pay two hundred and fifty dollars for a simple fifty dollar bill! First of all, I'm voiding the auction. I knew from the start that this was going to happen and never intended this to be a real auction."

**Eliyahu** and Yosef breathed a sigh of relief.

**Yoni** continued, "Who here thinks that the two bidders acted without reason? This experiment was tried tens of times, even with highly intelligent people, and every time it ended with the final bid being many times greater than

the value of the bill being auctioned. Do you guys want to know what the secret is here? The secret is not to enter the auction at all. For once you enter, you can't get out without losing."<sup>3</sup>

**When** someone argues with another, they lose their clarity of mind. Their desire for victory rages inside of them, and all means of winning are justified in their eyes... Someone who succeeds in stopping themselves in the middle and flees from the argument is called wise. We meet this personality in our parasha...

**Yosef Collects All the Money**

**The** snake succeeded in causing Adam and Chava to sin... Hashem rebuked them, but because they didn't admit their mistake, He punished them, "Because you listened to your wife and ate from the tree which I commanded you not to eat from, the soil will be cursed because of you. For your whole life you will eat from it in sorrow" (Bereshit 3:17).

**The** Midrash says<sup>4</sup> that this punishment includes another hardship... periods of famine, where people will search for bread and water yet fail to find...

**The** Midrash continues and says that ten famines came to the world... One in the days of Adam HaRishon. One in the days of Lemech. One in the days of Avraham. One in the days of

— *~* **Wellspring of Wisdom** *~* —

3. **B'Noam** Siach (Bamidbar, p. 260).

4. **Bereshit** Rabbah 25:3.

Parashat Korach - Yosef Collects All the Money

Itzchak. One in the days of Yaakov.  
One in the days of the Judges. One  
in the days of David HaMelech.  
One in the days of Eliyahu HaNavi.  
And one in the days of Elisha.

**And** one will be at the end  
of days, as it's written, "Days  
are coming, says Hashem... I  
will send famine into the land,  
not a famine for bread nor a

thirst for water, but to hear  
the word of Hashem" (Amos  
8:11).<sup>5</sup>

**Our** focus will be on the  
famine during the days of  
Yaakov Avinu...

**In** the year 2236 from  
creation, when Yaakov Avinu was  
one-hundred and twenty-eight  
years old, the fifth famine began...

*~ Wellspring of Wisdom ~*

**5. The** Midrash explains that the 10th  
famine will be one for spirituality. Rabbi  
Yosef Shlomo Kahaneman zt"l, the  
"Ponevezher Rav," once asked, "Seemingly,  
this famine is a blessing, not a curse. If  
people are starving and ask for the word  
of Hashem, there's a no bigger  
blessing." This is what we pray for daily  
at the end of Shemoneh Esrei, "Open  
my heart to Your Torah, and after Your  
mitzvot, let my soul pursue?"

**A** famine isn't only recognized by its lack of  
food, but also by the manner of the people,  
for people make do with little, and a few  
crumbs turn into something very important.

**Rabbi** Kahaneman once told that he saw  
with his own eyes, during World War II,  
in which there was real starvation, a man  
who found a potato peel and was  
overcome with boundless joy.

**This** answers our question. Starvation  
for the word of Hashem, because it's a  
time of starvation, we make do with  
little, and every little thing is considered

something great and important. We're  
happy with every crumb, even if they're  
not so clean. Sadly, we see the results of  
this starvation that people are satisfied  
with a few pages of Gemara. Who even  
mentions *Shulchan Aruch* and *Poskim*...

- Sippurei Chazal M'Talmud Bavli (p. 281).

**In** this light, Rabbi Aharon of Klivna tells  
a story about himself that when he was an  
adolescent, he was one of the excelling  
yeshiva students in Prague. A wealthy  
man of the city took him as a groom for  
his daughter and promised him that he  
would provide him with anything he  
needed to continue in his Torah learning.

**His** father-in-law fulfilled his part of the  
deal, but young Rabbi Aharon, on the  
other hand, not so much... He met a few  
guys his age at the synagogue that  
weren't *Bnei Torah*. He started to  
converse with them, become their friend,  
go with them on trips, and slowly, slowly,  
his diligence in Torah study weakened.

**Parashat Korach - Yosef Collects All the Money**

“**The** seven years of famine began” (Bereshit 41:54). The famine struck suddenly. No one was prepared...

**All** of Egypt and the surrounding countries had absolutely nothing to eat. Everyone fell into despair. People sat at their empty tables, starving. The only one with food was Yosef, the second in charge in all of Egypt.<sup>6</sup>

**Yosef** sent out a declaration, “Anyone who wants to buy food can come to me.”

**People** flooded to Yosef from every corner of the world. Yosef’s home became filled with gold, silver, and precious gemstones.

**In** the middle of the famine, Yaakov Avinu was forced to move his family to Egypt, and because of

...*~* **Wellspring of Wisdom** *~*...

**His** father-in-law sorrowed severely over the situation. Once, one of the rabbis that traveled to different Jewish cities wakening the community, visited Prague.

**The** father-in-law hosted the rabbi at his house. The father-in-law explained to the rabbi the situation with great distress. The rabbi promised to speak with his son-in-law.

**Young** Rabbi Aharon heard what the rabbi had to say and told him that he doesn’t understand his father-in-law’s wants. With all his slack in Torah study, he’s still the most brilliant student in the town !

**The** rabbi agreed with him. Before the confused Rabbi Aharon could say anything, the rabbi continued and said, “But what can I do that your father-in-law believes that there was a mistake here in taking you as a chatan. I know that he’s mistaken, for you are the greatest student in town. But what will you do if he throws you out of his house and doesn’t provide for you anymore? You’ll have to go back to the yeshiva,

where you’ll reunite with all your wise friends who were diligent in their Torah study and elevated to great heights while you were strolling around. Even though you were once the glory of the yeshiva, now you’ll just be an embarrassment ! How will you look at them ? Will you be able to show your face at the yeshiva ? !”

**The** rabbi’s words penetrated his heart. At that same moment, he admitted that he had made a mistake. He decided that not only would he be the smartest student in town, but even if he happened to arrive at the yeshiva, the real estimate of a yeshiva student, there too, he would be the greatest !

**He** promised the rabbi that he would return to his diligence in Torah study as in the past, and he truly became one of the greatest, wisest, and holiest *tzaddikim* of the generation !

- Mayan HaShavuah (Vayikra, p. 318).

**6. Avoteinu** (p. 194).

**Parashat Korach - Korach Finds The Treasure**

Yosef's status, Paraoh agreed to give them the land of Goshen.

**In** the book *Sefer HaYashar* it's written that Yosef took all the silver and gold that came into his hands, as well as an abundance of precious gemstones, and hid them in four places. One part he hid in the desert by the red sea, one

part by the Euphrates river, and the other two parts he concealed in the wilderness opposite to the desert of Paras and Madai. Yosef took the gold and silver that was left and gave it to his father and brothers. The remainder he gave to Paraoh, who put them in his treasury...

**Korach Finds The Treasure**

**The** exile in Egypt began. Two hundred and ten years of hard labor, beatings, torture, and humiliations befell Am Israel until the redemption finally came in the year 2448. Hashem revealed Himself to Moshe Rabbeinu and told him, "Go, tell Am Israel that before they leave Egypt, they shall take from the Egyptians silver, gold, and clothing... and thus you

will divest Egypt of its wealth" (Shemot 3:22).

**The** holy kabbalist Rabbi Mordechai HaKohen zt"l writes<sup>7</sup> that the command to take from the Egyptians was only directed to those that labored in Egypt, but the tribe of Levi that wasn't forced to do hard labor was forbidden to take anything,<sup>8</sup> and if they did, it would be considered theft.

...*~* **Wellspring of Wisdom** *~*...

**7. Siftei** Cohen (Korach).

**8. Chazal** praised Moshe Rabbeinu for his act of dealing with the bones of Yosef instead of collecting treasure from the Egyptians as Am Israel did.

**Rabbi** Yosef Teumim, the Pri Megadim, asked (Teivat Goma, Beshalach), asked, "Moshe was from the tribe of Levi, which were forbidden to take anything

from the Egyptians. If so, why praise Moshe?!"

**He** answered, "Paraoh embarrassed Moshe. Thus, although the tribe of Levi doesn't deserve compensation, Moshe does, for whoever embarrasses a Talmid Chacham, must compensate him with money, and even so, Moshe didn't deal with collecting the treasure. Instead, he dealt with the bones of Yosef..."

## Parashat Korach - Korach Finds The Treasure

**The** entire tribe of Levi received the command with joy, except for one individual.

**The** commotion in Egypt was intense. Hundreds of thousands of Jews filled the streets, their

hands bursting with silver, gold, jewelry, and clothing...

**Korach**, who was part of the tribe of Levi, strolled about, his eyes popping out of their sockets from jealousy and lust for money...<sup>9</sup>

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### *~* Wellspring of Wisdom *~*

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**9. The** Ben Ish Chai writes that the lust for money in the heart of man obliterates him from the world!

**He** then told the following story...

**Once**, there was a man who made a living as a lumberjack.

**One** hot summer day, he was chopping down trees in the forest as usual. Due to the heat and the amount of energy he spent, he became exhausted. He decided to make do with the logs he had and head back to the town to sell them. But because of his weakness, he sat on the ground to rest for a little before leaving.

**He** sat there contemplating his labor and sighed bitterly, saying, “Why do I have to labor all day long, without rest, cutting down trees, just to make enough to be able to eat bread and vegetables?! I never get to taste meat or chicken, not even fruit! I’ve never even held a gold coin, only silver or copper coins, the profit I make from my logs! Why do I not make the gold that others make?! Why don’t I get to sleep on expensive beds?! Why don’t I sit at a table of kings, with golden bowls filled with

different types of sweets?!...” He went on and on, complaining about his lacking all the precious things in the world. He began to sob profusely...

**Suddenly**, in front of him stood a handsome boy, his face shining like the stars of the sky. The boy said to him, “Hashem heard your cry and saw your tears. He’s granting you one wish.”

**He** answered ecstatically, “I wish that whatever any part of my body touches shall turn to gold.”

**The** boy smirked, saying, “As you wish, so it shall be,” and then vanished in front of his eyes. After the boy disappeared, he realized that the boy was an angel sent from heaven!

**He** decided to see if his wish came true. He reached out to grab a log from the bundle, and the moment he touched it, the log turned into gold. He rejoiced and said, “Now other people will have to cut trees and carry heavy burdens on their shoulders, and I’ll be the richest and most honored man on earth, more than princes and kings, for I hold the power of gold in my hands! I’ll touch trees and

**Parashat Korach - Korach Finds The Treasure**

**When** Hashem saw his misery, He had mercy on him and revealed to him one of the treasures that Yosef concealed.

**After** Korach found the treasure, he became immensely

wealthy, even wealthier than Rothschild...<sup>10</sup>

**It** appears, though, that this lust for money was a one-time fall for him because, in all honesty, Korach was an exceptionally holy man...

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*~ Wellspring of Wisdom ~*

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stones, turn them into gold, and build a magnificent palace with them. I'll walk barefoot on the palace floor, have golden floors, and touch all the walls and furniture. I'll fill the treasure room with sand, put my hands on it all and fill the whole room with an abundant amount of gold! Is there a king in the world sitting in a palace made entirely of gold?!"

**From** the strain resulting from his new "project," in addition to the heat of the day, he became very thirsty. He reached out for his jug of water, and the moment he touched it, it instantly turned into gold. His joy increased... However, when he placed the jug on his lips and the water touched him, it too instantly turned into gold...

**At** that moment, he cried out a bitter scream, "What have I done? If everything that touches my flesh turns into gold, what will I eat or drink?! I'm going to die of thirst and hunger!" He wept immensely. His wish, resulting from his lust for money, was to his detriment.

**He** sighed, "I thought that boy smiled when hearing my wish because he

marveled at the wisdom of such a request, but now I know that he was just laughing at my foolishness..."

**He** cried continuously until suddenly... He woke up from his dream and saw that his bundle of logs were still trees, and his jug of water was still sitting by his side. He quickly grabbed the jug and gulped down the water. He experienced great relief as if his soul returned to him after parting. Then he contemplated on the dream and learned from it the lesson of a lifetime.

**He** said to himself, "Discontent with my work, resentment towards my life's situation, contemplating on the possessions of others, that which isn't mine, and the feeling of being money-hungry, is all what hastened my death. Hashem taught me through my dream to always be happy with what I have, and with my life's situation, with my job, and not look at anything that isn't mine, for all the lusts of this world are absolute emptiness. This dream was a complete consolation for what I felt."

**10. Siftei** Tzaddik (Parashat Korach, 11).

## The Virtue Of Korach

**Rebbe** Yaakov Itzchak Halevi Horowitz,<sup>11</sup> the Chozeh of Lublin, was accustomed to say, “My holy grandfather Korach !”<sup>12</sup>

**Korach** was a descendent of *tzaddikim*. As the Midrash proclaims, he was exceptionally virtuous, wealthy, and wise.<sup>13</sup>

**The** most significant proof that Korach was exceptionally holy<sup>14</sup> is that he was chosen to carry the *Aron HaBrit* (Ark of the Covenant), which anyone who would touch it while having

even the slightest of sin would instantly fall dead !

**The** Gemara says<sup>15</sup> that only four Leviim would merit carrying the Ark. Two holding the right pole on their right shoulders, and two holding the left pole on their left shoulders.

**Today**, we don't know which of the sons of Kehat merited the holy task of carrying the Ark of Hashem, but one name we do know...  
Korach.

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**11. Rebbe** Yaakov Yitzchak Halevi Horowitz was one of the descendants of Rabbi Zrachia Halevi, the RaZah or “Baal HaMaor,” whose forefathers came to Spain after being exiled from Jerusalem by the wicked Titus. They were all descendants of the prophet Shmuel, who was from the tribe of Levi and descendent of Korach, the son of Yitzhar, the son of Kehat, the son of Levi, the son of Yaakov Avinu.

- Likutei Tzvi (p. 33).

**12. Avnei** Zichron (p. 12).

**13. Bamidbar** Rabba 18:8.

**14. And** all his deeds were for the sake of heaven, for the Gemara (Baba Batra 74a) says that once, Raba bar bar Chana met an arab

merchant on the street. The merchant said to him, “Come, I'll show you the place where Korach and his assembly were swallowed.” Raba bar bar Chana went with the merchant to the desert to see the place.

**The** kabbalist Rabbi Shimshon of Ostropoli (Nitzotzei Shimshon, Parashat Korach) interpreted this as follows...

**The** merchant said to Raba bar bar Chana, “I want to show you their innerness.” If you write out the letters Korach (קרח: ק - קו"ף, ר - רי"ש, ח - ח"ת), the middle letters are וי"ו which is the gematria of the name of Hashem, הו"י"ה. This comes to teach us that all of his deeds were for the sake heaven.

**15. Menachot** 98b.

Parashat Korach - Who's The Most Important ?

**We'll** finish with the words of Rabbi Avraham, the son of the Rambam...<sup>16</sup>

**Korach**, Datan, and Aviram, although not reaching the prestigious levels of Nadav and Avihu, were great [tzaddikim], especially Korach, unlike a foolish person might think. The Torah explicitly

states the people who escorted them, "Leaders of the congregation, representatives of the assembly, men of repute" (Bamidbar 16:2). This is sufficient evidence of Korach's greatness, who believed that Hashem would designate him to Kehuna (priesthood) or at least that he was worthy of it...

**Who's The Most Important ?**

**HaRav** Mordechai Eliyahu zt"l once said...<sup>17</sup>

I heard from the mouth of Rabbi Menashe Shaloh zt"l<sup>18</sup> who heard from his rabbi, the Ben Ish Chai, the following...

**Korach** gathered his family to help him collect the treasure. They put it all in crates, loaded everything on donkeys, and joined everyone on their way out of Egypt.

**While** collecting the treasure, Korach saw various breathtaking jewelry, which he took as a gift to his wife.

**His** wife immediately began to show off her new status. Women from every tribe gathered to glance at her jewelry. One day while sitting alone, she thought to herself joyfully, "I merited both this world and the next. This world because I

...*~* Wellspring of Wisdom *~*...

**16. HaMaspeik** L'Ovdei Hashem.

**17. Divrei** Mordechai (Korach).

**18. Rabbi** Menashe lived in Baghdad and studied Torah under Rabbi Yosef Chaim, the Ben Ish Chai. He immigrated to Eretz Israel in 1864 and later became one of the greatest *darshanim* in Jerusalem. On Shabbat, he spoke at three synagogues, and many flocked from all corners of

the city to hear his astounding lectures.

**In** his *drashot* (lectures), he told many stories and parables, just as he heard them from the Ben Ish Chai. Among those who attended his *drashot* were Rabbi Yehuda Tzadka, Rabbi Mordechai Eliyahu, and the Chief Rabbi of Israel, Rabbi Ovadia Yosef zt"l. Rabbi Menashe passed away on the 15th of Tammuz, 1946.

**Parashat Korach - A Mountain Of Diamonds**

am adorned with gold and diamonds, and surely the next world, for I'm married to an incredibly holy man and will sit with him in *Gan Eden*..."

**As** she was thinking to herself, she suddenly spotted Tzipora, Moshe Rabbeinu's wife, passing by her house...

**"Tzipora,** come here for a moment!" Tzipora approached,

and Korach's wife mockingly said to her, "Tzipora, look what you look like, dressed plainly, without rings or earrings, or any jewelry for that matter! Look what my husband Korach achieved. What standard of living he brought me... While you...."

**Korach's** wife burst into an evil laugh...

**A Mountain Of Diamonds**

**Forty-nine** days passed since the exodus from Egypt. On the fiftieth day, the greatest revelation of Hashem in the history of the world occurred... The giving of the Torah at Har Sinai.

**During** the Ten Commandments, Am Israel merited revelation of the concealed Divine Light, "All the people saw the sounds, the flames, the sound of the shofar, and the mountain emitting smoke. The people saw [all this], and they trembled and stood far away" (Shemot 20:15). The skies opened up for them, and they merited seeing everything that was once concealed, that there's nothing but Hashem!

**The** earth also opened up for them, and they saw that Hashem is King and His Kingship rules over all!

**The** event at Har Sinai came to a finish. Moshe Rabbeinu turns to Am Israel and says, "I'm going up to bring the Torah. I'll return in another forty days."

**Am** Israel waited apprehensively for Moshe to return. The Gemara says<sup>19</sup> that they miscounted the hours, and once they saw that Moshe wasn't coming, they approached Aharon and told him, "Make us gods that will lead us, for this Moshe, the man who brought us up from the land of Egypt, we

don't know what happened to him" (Shemot 32:1).

**Aharon** observed the situation and responded, "Remove the golden rings which are on the ears of your wives, sons, and daughters and bring them to me" (Shemot 32:2). They quickly gathered the gold and brought it to Aharon, and he threw it into the fire... Miraculously, a golden calf was created. All of Am Israel, except for the tribe of Levi, strayed after it...

**Darkness** filled the earth. Moshe Rabbeinu, sitting in the heavens learning Torah from Hashem, was shocked. Then, Hashem tells Moshe, "Descend, for your people, those whom you brought up out of the land of Egypt, have become corrupt" (Shemot 32:7).

**Continuing**, Hashem tells Moshe, "Leave Me, and My wrath will blaze against them and destroy them, and I will then make you into a great nation" (Shemot 32:10).

**On** the 17th of Tammuz, Moshe Rabbeinu comes down from Har Sinai with the two

tablets, sees Am Israel serving the golden calf, and breaks the tablets.

**On** the 18th of Tammuz, he burned the golden calf and judged the sinners.

**On** the 19th of Tammuz, Moshe Rabbeinu goes back up the mountain to try and nullify the decree.

**Moshe** Rabbeinu prayed to Hashem for forty days straight with tremendous self-sacrifice, "I prostrated myself before Hashem as before, forty days and forty nights, bread I did not eat nor water did I drink... Because I was afraid of the anger and the fury that Hashem raged at you (Am Israel) to destroy you... and Hashem accepted my prayer..." (Devarim 9:18-19).

**Then**, on the 29th of Av, after 960 hours of prayer, Hashem revealed Himself to Moshe and said, "Carve out two stone tablets for yourself just like the first ones. And I will write upon these tablets the words which were on the first tablets that you broke" (Shemot 34:1).

**The** Midrash<sup>20</sup> adds that Hashem revealed to Moshe a

**Parashat Korach - Tzipora's Ring**

quarry of *sanpirinon* in his tent, and he hewed two new tablets from it,

and Hashem told him that whatever is leftover he could keep...

**Tzipora's Ring**

**The Ben Ish Chai** continues...<sup>21</sup>

**Moshe** took a piece of the leftover stone and gave it to his wife, Tzipora, and said to her, "Tzipora, my wife, go to Aholiav and make for yourself a ring."

**Tzipora** took the piece of *sanpirinon* and went to Aholiav. When Aholiav picked up his

head and saw Tzipora, Moshe's wife, he immediately stood in respect.<sup>22</sup>

**Tzipora** showed him the stone, and Aholiav stood shocked. "I've seen many gemstones in my life, but a stone like this I haven't seen in a long time! This is the most expensive and rare stone in the entire world!"

...*~* **Wellspring of Wisdom** *~*...

**21. Divrei Mordechai** (Korach).

**22. After** all, you have to stand for the wife of a Talmid Chacham.

- Ben Ish Chai -Year 2 (Ki Tisa, 16).

**The Gemara** (Shvuot 30b) tells about Rav Nachman, who sat and judged cases in the *Beit Din* (Jewish court). One of the cases that came in front of him was of two women, the wife of Rav Huna (who had already passed away at the time) and the other a woman whose identity we don't know.

**As** stated, one must stand for the wife of a Talmid Chacham, but Rav Nachman couldn't stand up and honor the wife of Rav Huna because when two litigants come to be judged, the Rabbi must not honor one of them more than the other, as it causes distress

to the other litigant, resulting in them stumbling in their words and forgetting their claims.

**If** so, Rav Nachman was exempt from standing for the wife of Rav Huna, but he wasn't content with being exempt and still sought a way how to honor the wife of a Talmid Chacham. He then told his assistant to throw something in his direction when Rav Huna's wife enters, and the result of it will be that Rav Nachman will have to stand to dodge it. Rav Huna's wife will think that he stood in her honor, that is, in honor of her husband Rav Huna, and the other woman will think that Rav Nachman stood because of the object that was thrown and won't be in distress or stumble in her claims.

**Parashat Korach - Prepare The Leviim**

**Aholiav** made her a ring, and all the women of Israel left Korach's wife and began gathering around Tzipora to take a glimpse at her beautiful ring.

**Korach's** wife, who was left alone in her house, swore to take revenge.

**Let's** go back a little...

**Prepare The Leviim**

**When** Am Israel arrived at Har Sinai, the firstborns offered sacrifices to Hashem since the work of the *Mikdash* was given at first to the firstborns.

**However**, when Am Israel sinned with the golden calf, Hashem said, "I gave greatness to the firstborns, and they rebelled against Me. I will now take them out of My home and bring in the tribe of Levi!"

**After** the sin of the golden calf, everything changed. Hashem decided that the spiritual leadership would be in the hands of the tribe of Levi.

**To** be fit for their new role, they had to undergo specific preparation, and so Hashem commanded Moshe Rabbeinu...

**1.** Shave all their body hair, and they shall wash their clothes. Then sprinkle them with the ashes of the *para aduma* (red heifer). (Bamidbar 8:7)

**2.** Then take the Leviim and set them in the presence of Am Israel, in front of the *Mishkan*.

**Aharon** will then sprinkle them (each Levi separately), and then Moshe Rabbeinu will again. By the sprinkling of the ashes, they will gain supreme spirituality.

**In** one day, Aharon and Moshe Rabbeinu sprinkled twenty two thousand men!

**Among** all of these men that merited this was Korach.

**Korach** returned home, knocked on the front door, and entered. His wife looked up and forcibly held in her laughter... Korach, you're hairless?!

**Do** you understand what Moshe Rabbeinu did to you?! It's like he's playing games with all of you!

**How** long will you let him do what he wants?!

**Parashat Korach - The Quality Of Simplicity**

**“What** do you want me to do ? Moshe’s the leader,” answered Korach to his wife.

**Korach!** When will you recognize your own virtue ? You’re more worthy than Moshe Rabbeinu !

**She** pressed and pressed... and Korach began to recruit others... and since Korach was indeed a great and holy man, many distinguished individuals followed him...

**Korach** and his assembly approached Moshe Rabbeinu with the accusation that “Is it not

enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, but you also want to exercise authority over us ?”

**We** were fine living in the land of Egypt, a land blessed with fruit, milk, and honey, and you forcibly removed us from there because you wanted to be king ! We want to know what is so special about you that you want to be king. After all, we all heard the Ten Commandments at Har Sinai just like you !

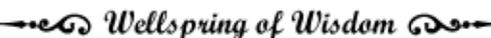
**The Quality Of Simplicity**

**The** following is an excerpt from our book *Imrei Noam*, by HaRav Yoram Michael Abargel zt”l...<sup>23</sup>

**Our** Rabbis in the Midrash<sup>24</sup> say that Korach was very clever. Even the people whom Korach took with him in the controversy with Moshe were great and wise individuals, as the Torah testifies to them, “Leaders of the congregations, men of prominent name” (Bamidbar 16:2).

**On** the other hand, those who remained steadfast in their simple belief in the righteousness of Moshe Rabbeinu and his leadership were the simple people in the nation who had neither knowledge nor wisdom.

**The** truth is that the simple people, far from wisdom and greatness, generally feel in their hearts the lack of their value in



**23.** *Imrei Noam* (Parashat Korach, Maamar 2).

**24.** *Midrash Tanchuma* (Korach, 5).

relation to the righteous individual standing before them. This feeling keeps them from having any doubts in their hearts, even when they don't understand why the *tzaddik* did what he did.

**However**, those who have learned Torah and acquired knowledge, along with the virtue of their wisdom, also lies the danger of feeling haughtiness and arrogance. From their great wisdom, they may mistakenly think that there's no difference between their stature and that of the *tzaddikim*. They even believe it to be okay to disagree and contradict them.

**Therefore**, precisely Korach, who was very wise, and the rest of his congregation, fell into the net of the *yetzer hara* and mistakenly thought that there was nothing between them and

Moshe Rabbeinu. But, the hearts of the simple people stayed clean with no thoughts of strife, even for a moment.

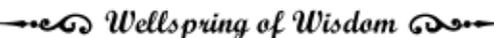
**And** see what happened in the end with Korach and his assembly, where their wisdom and arrogance led them, that *chazal* said<sup>25</sup> about them that they lost their share in *Olam Haba*.

**Every** person whom Hashem has merited to learn Torah must learn from this that his knowledge and wisdom were given as a gift from Hashem, and for no reason whatsoever may he use it to act with arrogance or pride. Instead, he must guard himself against the dangers of these bad middot and always remember the importance of staying humble and unpretentious, especially in front of *tzaddikim*, who without any doubt are much greater than us.

## The Lion and The Fox

**In** a letter written by Rabbi Eliyahu Dessler zt"l to his disciple, he wrote as follows...<sup>26</sup>

**Rabbi** Hai Gaon was one of the greatest Rabbis of the "Geonim" generation. Because



25. Sanhedrin 109b.

26. **Michtav** Me'Eliyahu (Vol. 4, p. 305).

**Parashat Korach - The Lion and The Fox**

of his greatness, others didn't call him by his name but rather by the title "*Gaon*" (genius). He was even appointed Rosh Yeshiva at the age of thirteen!

**Yet** we found that he wrote in his book a story about a fox and a lion...

**One** day a fox took a stroll in the woods when suddenly he heard the roar of a lion! The fox's blood froze, and he stood still.

**The** lion approached and prepared to pounce on the fox...

**The** fox looked at the lion and said to him, "Look how thin I am. My meat won't satisfy you! Let me find you someone fat that you can eat and be satisfied."

**The** lion agreed and went along with the fox.

**The** fox, who had already gotten to know the area, knew that one of the hunters had dug a pit, covered it with branches, and sat by, waiting for his trap to work. The fox decided to take the lion there...

**When** they arrived, the lion said to the fox, "I'm afraid of the prayers of this hunter." The fox

replied, "What are you worried about? You and your son will not be harmed, maybe your son's son will be harmed, but in the meantime, you will be satiated from your hunger, and the time until your son's son is a long one."

**The** lion was tempted and jumped in the direction of the man and fell into the pit. The fox approached carefully, stood on the edge of the pit, and peered into it.

**The** lion looked up with tormented eyes and asked, "Didn't you tell me that harm will only come to my son's son?"

**The** fox replied, "I told you the truth, your grandfather caused trouble, and you're here to pay for it!"

**Everyone** who reads about the Korach affair stands with amazement. Some of the most significant individuals of the generation joined Korach. How did they misjudge such a simple thing? They saw with their own eyes the troubles and the bondage of the Egyptians, how they were enslaved and forced to work, and how their children were slaughtered.

Parashat Korach - The Wife Of On Ben Pelet

**While** in the desert, under Moshe Rabbeinu's leadership, they had everything good, and if so, how can we understand their complaint, "Is it not enough that you brought us out of a land flowing with milk and honey to kill us in the desert, but you also exercise authority over us ? (Bamidbar 16:13).

**The** answer is that, even the wisest of people, if lust and desire take over them, not only will their wisdom not save them, but they will

also use their wisdom to deceive the world in order to achieve their desire.

**This** is exactly what Rabbi Hai Gaon wanted to teach us... Even the lion, king of the animals, fell into the trap of the fox, all because he lusted after a little more meat. What he later realized when his punishment hit him, he didn't understand at first since he was tempted by his desires.

### The Wife Of On Ben Pelet

**Korach** managed to receive widespread support from some of the greatest *tzaddikim* of his generation. We don't know most of their names, but one of them that we do know is On ben Pelet (On the son of Pelet).

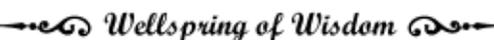
**More** precisely, his name was Nemuel ben Eliav, and he was the brother of Dan and Aviram. However, after Korach's dispute, he changed his name to On ben Pelet.<sup>27</sup>

**When** Korach started his dispute with Moshe Rabbeinu, On

ben Pelet approached Korach and expressed his desire to join his side. Korach said to On, "I'm glad you're with us, but I have one request. I don't want anyone who will have second thoughts on my side. If you want to be with me, swear to me that you won't leave me in the middle." And On ben Pelet swore to him...

**On** ben Pelet returned to his home, knocked on the door, and entered. His wife saw him and asked, "How was your day?"

**On** replied, "I joined Korach's side on the dispute."



**Parashat Korach - The Wife Of On Ben Pelet**

**His** wife heard and then replied, “On, why are you interfering and putting yourself where you don’t belong? What will you even get out of this dispute? No matter which way it goes, you will stay in the same place. What do you gain from this controversy?”

**His** wife’s words made an impression on him, and he decided that it would be better not to intervene at all.

**“You’re** right,” said On, “but what will I do? I’ve already sworn that I won’t leave them in the middle?”

**His** wife told him not to worry and poured him some wine to drink...

**After** On fell asleep, his wife ruffled her hair and sat by the entrance to the tent, and whenever someone from Korach’s assembly came to call On, he would back away at the sight of On’s wife.

**That** same day the earth opened and swallowed up Korach and everyone with him. The only ones that survived were On ben Pelet and the three sons of Korach, who had repented their fathers’ ways.

**At** that exact moment, On’s bed, which he was lying on, began to move towards the place where the earth had opened. When his wife saw this, she took hold of the bed with all her might and began to pour her heart out in prayer before Hashem, “Hakadosh Baruch Hu, please forgive my husband!”

**Hashem** accepted the prayers of his wife, and On’s bed returned to its place. When he awoke, his wife told him all that had happened to Korach and his congregation and how he had survived their sentence and asked him to go to Moshe to ask for forgiveness. On refused to go because he was embarrassed and ashamed to look at Moshe.

**When** his wife saw this, she arose and went to Moshe. On’s wife came to Moshe, apologized, and told him everything that had happened. When she finished telling Moshe about all the miracles that happened to her husband, Moshe ran to On’s tent and informed him, “Hakadosh Baruch Hu has forgiven you. Your sin has been atoned for.”

## It's Never Too Late To Stop!

**In** a lecture delivered by Rabbi Reuven Elitzur Karlenstein zt"l, he said the following...<sup>28</sup>

**In** parashat Korach, we learned how On ben Pelet's wife saved her husband, while Korach's wife was the one who caused his death.

**Chazal** called the wife of On ben Pelet a wise woman, and it's said of her, "The wisdom of women builds her home" (Mishlei 14:1).

**I** heard from Rabbi Chaim Shmulevitz zt"l, who put it this way...

**What** wisdom did On's wife have? At first sight, she didn't do anything special. In general, all she did was give him to drink, helped him to bed so that he might sleep well, and what's certain is certain, for sure, while sleeping, he'll stay at home and not go with them.

**How** did On ben Pelet agree to go to sleep? How did his wife manage to convince him to drink wine...?

**She** simply said to him, "What will you gain from this whole story."

**Does** it take that much wisdom to say such a simple sentence? Anyone could have said what she said... It doesn't take a rocket scientist to figure this one out...

**Yet**, this is what Rabbi Chaim Shmulevich answered...

**Yes!** She acted with great wisdom, for in a time of controversy and conflict, in the heat of battle, we aren't able to calculate for ourselves a simple calculation of one plus one - and she succeeded!

**This** is a heart-stopping point! Someone in a time of dispute loses their head and is unable to make simple calculations. Their judgment isn't just wrong but inexistent, and if they manage to stop at all and think of something simple, something essential, that is great wisdom.

**But** we still need to understand, how did On's wife herself not fall into the controversy? And the reason for that is only one...

## Faith and Simplicity, A Lifeline

**The** Lubavitcher Rebbe once said<sup>29</sup> that what the Midrash says that the praise said in Mishlei, “The wisdom of women builds her home” (Mishlei 14:1) was said about the wife of On ben Pelet, and the rest of the verse, “but a foolish one tears it down with her hands” was said towards Korach’s wife.

**Chazal** say that Korach’s controversy against Moshe Rabbeinu was caused by the influence of his wife, who was foolish and persuaded him to begin a dispute with Moshe Rabbeinu.

**On** the other hand, On ben Pelet’s wife, who had saved him, was wise, and therefore, even though On ben Pelet initially followed Korach and even swore to him that he won’t change his mind, he was able to convince him to stay away from the controversy. She saved him by influencing him according to reason, in a pleasant manner, and without causing an argument. This is how On ben Pelet survived and wasn’t taken with Korach and assembly.

**It’s** said of her, “The wisdom of women builds her home,” that by her wisdom, she was able to save not only her husband but her entire home.

**What** motivated Korach’s wife to influence him to disagree with Moshe Rabbeinu was her pride. Korach’s wife recognized the virtues of her husband, which were real virtues, but she forgot one important thing... none of these virtues come from Korach himself. Rather, they were given to him by Hashem. As a result, Korach’s wife acted on these feelings of pride and demanded that her husband disagree with Moshe Rabbeinu.

**On** ben Pelet’s wife also recognized her husband’s virtues, but at the same time, she also knew the truth, that these virtues were given to him only by Hashem. She knew that they should only be used in accordance with Hashem’s will and according to the guidelines of the Torah.

**When** the Torah says that someone should be used in a

certain position and not in a higher position, surely this is the best position for them, for their own good and happiness, both physically and spiritually, and they shouldn't demand any higher position.

**She** knew that no good could come out from it when greatness comes contrary to the Torah.

**This** is the difference between the two women... Korach's wife encouraged her husband to feel arrogant and to desire and demand greatness for himself, while On ben Pelet's wife understood precisely the opposite, that the virtues given by Hashem should be used appropriately and not to demand greatness for yourself.

**Every** woman and girl must learn from this that even when there are true virtues that because of them, it's supposedly possible to find justification for the feeling of pride, special caution is required.

**Korach** was one of the most important individuals in Am Israel. He came from one of the most well-known families. He was a great Torah scholar, one of the richest men in the world at the

time, very clever, and close to Moshe Rabbeinu and Aharon HaKohen. On the other hand, On ben Pelet, who joined Korach, nothing is told about him, not that he had great wisdom or any other attribute or even a known lineage.

**But** what happened in the end? Just the opposite of what one would have expected.

**Korach** had a bitter end and even dragged hundreds of others with him, and On ben Pelet survived with his entire family and was given full atonement.

**The** reason everything turned out how it did, is all due to the influence and behavior of their wives!

**On** ben Pelet's wife saved her husband and her entire family in the last moments. She was a real housewife. On the other hand, Korach's wife proudly brought about the end of her husband and his entire congregation. Instead of being a real housewife and the foundation of her home, she was the cause of its destruction...

**Korach's** wife was so great that she managed to uproot the earth itself ...

## The Jewish Home - In A Womans Hands

**The** son of Rabbi Chaim Kanievsky zt"l, Rabbi Shlomo Kanievsky shlita, wrote that the Gemara compares these two women, the wife of On ben Pele8t and the wife of Korach, to one another.

**On** ben Pelet's wife spoke to him with logic, explaining why his struggle, even if it was justified, would surely not bring him any personal benefit. After being convinced, she even resorted to clever tactics to take him out of the situation.

**Korach's** wife did the exact opposite. She enticed her husband and presented him with a distorted picture of Moshe seemingly trying to acquire all the roles that greatness for himself while attempting to humiliate the rest of the nation and the Leviim in particular.

**The** result? They're already known to all... Korach was engulfed by the earth, while On ben Pelet was saved by his wife.

**From** a superficial point of view, it seems that *chazal* are merely presenting us the difference between the two women, one built and the other destroyed. However,

*chazal* seem to be emphasizing an important point to us if we look a little deeper.

**We** tend to believe that a woman can "tear down" a home only if cracks already exist. We argue that if the home is stable and strong, all the winds in the world wouldn't be able to bring it down. But here, Korach's wife proves to us that this isn't the case.

**Korach** was one of the greatest of the generation. With great wealth and all the positive virtues, he had all the potential of a sturdy and strong home. Nevertheless, his wife was able to cause him to enter into a conflict and unnecessary dispute with Moshe, which led him and all his possessions to total oblivion!

**On** the other hand, we also tend to believe that a woman can maintain a stable home and prevent all harm, but to save a home that has already begun to fall isn't within her power... But again, On ben Pelet's wife proves to us that this too isn't the case!

**On** ben Pelet was already a member of Korach's assembly

**Parashat Korach - Everything Depends On The Comma**

and had even given Korach his word! Yet, through her clever thinking, his wife managed to save him from the fate that awaited them and protect her home!

**All** this teaches us that “The wisdom of women builds her

home” means that it’s in the ability of a woman to sustain her home and protect it from all harm, even when it’s already begun to crumble. Even when her home hasn’t begun to be built, it’s in her hands to build it...

**And** we’ll end the story...

**Everything Depends On The Comma**

**The** “*Sheva Brachot*” ended, the couple went to their home in a small village, and already on the first night, the fire of controversy was kindled...<sup>30</sup>

**As** the man was getting ready to go to bed, he heard his wife saying *Kriyat Shema* in a strange *nusach*. When she came to the part of 'מלאך הגואל', instead of saying “The angel who redeems me from all evil, may he bless all the children,” she said, “The angel who redeems me from all, evil will bless the children.” She put the comma after the words “from all” and turned the end of the verse into “evil will bless all the children.”

**When** the husband heard this, he became outraged and rebuked

his wife, saying, “According to your *nusach*, you’re going to bring the evil angel into our home.

**The** man was sure his wife accepted his rebuke and that she would say the verses with the correct punctuation the next night. However, to his great surprise, she continued with her *nusach*...

**She** even rebuked him back, saying, “You won’t teach me how to say 'מלאך הגואל' I got this *nusach* from my mother, and if this is my tradition, how dare you demand me to change it!”

**The** husband was furious and shouted back at his wife, Shlomo HaMelech said of you, “A foolish one tears it down with her hands.” Wanting the last word, she shouted

back, “You are the foolish one, uprooting ancestral customs!”

**From** that day on, the fire of controversy burned until there was almost nothing left to save...

**One** day, Rebbe Eliezer Zusia Portugal, the Skulener Rebbe, arrived at their village. When the couple heard about this, they decided to approach him, lay out their arguments, and as he judged, so they would do.

**When** the Skulener Rebbe heard their arguments, he took them very seriously and decided to close his eyes in concentration.

**After** a couple of long minutes of thought, the Rebbe Eliezer turned to the husband and said,

“**Why** do you think your wife is wrong with how she says מלאך הגואל? Rather I think that the tradition she received from her mother is correct. I’ll explain to you her intention in what she says, “Evil will bless the children.”

**You** probably already know that two angels accompany every Jew everywhere they go. One a good angel and the other a bad angel.

**More** precisely, on Shabbat night, these two angels escort you home from *tefilla*, and when you get home and everything is ready for Shabbat, the bad angel blesses you that “so it will be every week.” However, if you get home and nothing is ready, then the good angel is forced to bless you that “so it will be every week.”

**When** your wife’s mother said, “The angel who redeems me from all,” she referred to the good angel and prayed that this angel would redeem her from all her troubles. But when she added, “Evil will bless the children,” she referred to the evil angel, that even he will join this blessing...”

**The** husband heard the Rebbe’s words and began to “understand” what was going on here. Suddenly he realized that his wife was right...

**After** the husband calmed down, the Rebbe turned to the woman and said to her, “I think your mother said the verse this way because of a severe plague that was at the time that affected many people, and so she added that even the evil angel would bless the children.

Parashat Korach - The Pathway...

**But** now that the plague has passed and we're not in any danger, you can return to the original wording and say, "The angel who redeems me from all evil, may he bless all the children."

**Miraculously**, the woman also "understood" the words of the Rebbe, and the words that were said calmly and pleasantly restored peace to their home.

*The Pathway...*

1. When someone argues with another, they lose their clarity of mind. Their desire for victory rages inside of them, and all means of winning are justified in their eyes. Someone who succeeds in stopping themselves in the middle and flees from the argument is called wise. We meet this personality in our parasha...

2. Everyone who reads about the Korach affair stands with amazement. Chazal say that Korach was very clever. Even the people whom Korach took with him in the controversy with Moshe were great and wise individuals, as the Torah testifies to them, "Leaders of the congregations, men of prominent name" (Bamidbar 16:2). How did they misjudge such a simple thing? They saw with their own eyes the troubles and the bondage of the Egyptians, how they were enslaved and forced to work, and how their children were slaughtered. The answer is that, even the wisest of people, if lust and desire take over them, not only will their wisdom not save them, but they will also use their wisdom to deceive the world in order to achieve their desire.

3. On the other hand, those who remained steadfast in their simple belief

in the righteousness of Moshe Rabbeinu and his leadership were the simple people in the nation who had neither knowledge nor wisdom. The truth is that the simple people, far from wisdom and greatness, generally feel in their hearts the lack of their value in relation to the righteous individual standing before them. This feeling keeps them from having any doubts in their hearts, even when they don't understand why the *tzaddik* did what he did.

4. Those who have learned Torah and acquired knowledge, along with the virtue of their wisdom, also lies the danger of feeling haughtiness and arrogance. From their great wisdom, they may mistakenly think that there's no difference between their stature and that of the *tzaddikim*. They even believe it to be okay to disagree and contradict them.

5. Therefore, precisely Korach, who was very wise, and the rest of his congregation, fell into the net of the *yetzer hara* and mistakenly thought that there was nothing between them and Moshe Rabbeinu. But, the hearts of the simple people stayed clean with no thoughts of strife, even for a moment.

*The Pathway...*

**6.** Chazal called the wife of On ben Pelet a wise woman, and it's said of her, "The wisdom of women builds her home" (Mishlei 14:1), while the rest of the verse, "but a foolish one tears it down with her hands" was said towards Korach's wife. Chazal say that Korach's controversy against Moshe Rabbeinu was caused by the influence of his wife, who was foolish and persuaded him to begin a dispute with Moshe Rabbeinu. On the other hand, On ben Pelet's wife, who had saved him, was wise, and therefore, even though On ben Pelet initially followed Korach and even swore to him that he won't change his mind, he was able to convince him to stay away from the controversy. She saved him by influencing him according to reason, in a pleasant manner, and without causing an argument. She was able to save not only her husband but her entire home.

**7.** Someone in a time of dispute loses their head and is unable to make simple calculations. Their judgment isn't just wrong but inexistent, and if they manage to stop at all and think of something simple, something essential, that is great wisdom. The difference between the two women is that Korach's wife encouraged her husband to feel arrogant and to desire and demand greatness for himself, while On ben Pelet's wife understood precisely the opposite, that the virtues given by Hashem should be used appropriately and not to demand greatness for yourself. Every woman and girl must learn from this that even when there are true virtues that because of them, it's supposedly

possible to find justification for the feeling of pride, special caution is required.

**8.** We tend to believe that a woman can "tear down" a home only if cracks already exist. We argue that if the home is stable and strong, all the winds in the world wouldn't be able to bring it down. But here, Korach's wife proves to us that this isn't the case. Korach was one of the greatest of the generation. With great wealth and all the positive virtues, he had all the potential of a sturdy and strong home. Nevertheless, his wife was able to cause him to enter into a conflict and unnecessary dispute with Moshe, which led him and all his possessions to total oblivion!

**9.** On the other hand, we also tend to believe that a woman can maintain a stable home and prevent all harm, but to save a home that has already begun to fall isn't within her power... But again, On ben Pelet's wife proves to us that this too isn't the case!

**10.** On ben Pelet was already a member of Korach's assembly and had even given Korach his word! Yet, through her clever thinking, his wife managed to save him from the fate that awaited them and protect her home! All this teaches us that "The wisdom of women builds her home" means that it's in the ability of a woman to sustain her home and protect it from all harm, even when it's already begun to crumble. Even when her home hasn't begun to be built, it's in her hands to build it...

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# Shabbat Times Korach



2<sup>nd</sup> of Tammuz, 5782

| City        | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|-------------|-----------------|--------------|--------------|
| New York    | 8:13 pm         | 9:22 pm      | 9:43 pm      |
| Miami       | 7:58 pm         | 8:56 pm      | 9:29 pm      |
| Los Angeles | 7:50 pm         | 8:52 pm      | 9:21 pm      |
| Montreal    | 8:28 pm         | 9:44 pm      | 9:59 pm      |
| Toronto     | 8:44 pm         | 9:58 pm      | 10:15 pm     |
| Jerusalem   | 7:33 pm         | 8:23 pm      | 9:20 pm      |

## Pathways to the Heart

From the Holy Words  
of **HaRav Yoram** zt"l

Even if it looks as if the truth will cause a loss, it's better to lose everything and remain devoted to Hashem. This point is essential in the raising of our children.

We must also accustom our children to speak well of their friends and, G-d forbid, never to say anything bad about them.



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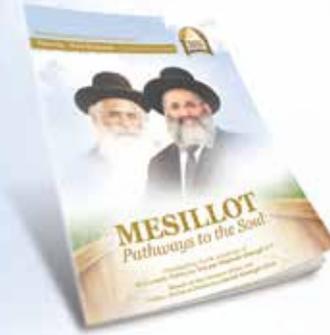
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