



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

OD YOSEF HAI
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Thoughts on Parashat KORACH Year 24 by Dayan Abraham David

Korach and his associates came to Moshe wearing garments of techelet blue and asked him if they were obliged to put Tsisit on them. Moshe replied in the affirmative. They began to ridicule him, if one thread of techelet fulfils the obligation on the garment, how much so a whole garment of blue. They then questioned him on a house full of Sifrei Torah if it needs a Mezuzah and he answered in the affirmative. Again they ridiculed him, if one parchment of the Torah fulfils the obligation how much more so a house with many Sifrei Torah.

Rabbi Moshe Feinstein explains Korach's mistake, that even though we are given reasons for a Mitzvah, there are many more reasons not revealed to us for that Mitzvah and so we have to keep the Mitzvah even when that reason is not relevant for basically we have to keep Mitzvot even when there is no logical reason.

We could also explain that Moshe could have countered the flaw in Korach's argument by saying that a garment of colors is made for

beauty, a blue garment of techelet will only be for its beauty and will not be noticed as a reminder for the Mitzvot. But that extra tassle with a thread of techelet which is put there for a purpose will remind us of the Mitzvot. And the same with a house full of Sifrei Torah. There is no special extra sign to remind us it would be a room with Sefrei Torah like a library as we enter and leave, and can go unnoticed whereas a Mezuzah is there specially to remind us of the speciality of our home dedicated to G-d.

Moshe did not argue back for he understood that Korach was really rebelling against his authority, saying there was no need for leadership or priests, since all the people were holy and connected to G-d from Sinai. The same as a garment of techelet would not need extra tassels of blue or a house full of Sifrei Torah need a Mezuzah, it was all extra and not needed so the Jewish people did not need Moshe or Aaron, they could read the message themselves. Moshe understood what was behind their argument and they really did not want answers. He told them the clear halachah without reason. Their pride and arrogance had misled them to thinking like that. The

Torah was not given as a written Law Book to be consulted at will but together with an oral law to explain it, handed down through our Sages to be studied with dedication and responsibility, protected by decrees and fences not to be deviated from. They would become responsible to teach and hand over the Halachah to the Holy Nation of Israel. Yes, even a Holy Nation will need Guardians to guide them to keep G-d's Law without adding or subtracting from the original as given over to Moshe. There would always be a need for Torah Leaders and Teachers, however clever a learned person might be in Torah, he needs a Rebe to guide him and remind him of what is required of him by the Torah, as the Tsisit is a Mitzvah to remind us of the Mitzvot. Korach who was after the Nesiut of Shevet Levi to become the leader of his tribe, was clever and did not argue with Moshe directly about it for nobody would listen to him, people would call him just jealous and look down on him. Hence he worked against the credibility of Moshe, Mitlotzetz he made fun of Moshe, that his teachings were not logical. How come a garment of Techelet be obligated to have a Tsisit and a house full of Sefarim obligated to have a Mezuzah, or a holy people needing representatives and leaders above them. Hence Moshe had made it up himself. He used a tactic to discredit Moshe in the eyes of the Tribes and enacted a show to draw attention, his argument about the Kehunah was to discredit Moshe with a rabble

rousing claim that he was not doing it for himself but for the kavod of the Holy People. Our Rabbis in the Talmud compare his cleverness to that of the dogs of Rome. The dog longed for a bun from the tray of the baker. He dare not try directly to steal one, for the baker would beat him off with his stick. He rushes past the baker and upsets his tray, sending the buns rolling all over the street. The baker rushes to pick his scattered buns, the dog then takes a bun and runs off. Thus Korach planned to upset the authority of Moshe and quietly take the leadership of the Tribe of Levy for himself. Our enemies keep on accusing us time and again with false claims of our brutality and hunger for power and even though these claims are eventually disproven, they have the effect of dehumanizing us in the eyes of the world, so it becomes easier to harm us. Ein Lanu eleh Avinu she Bashamayim,

TORAH GEMS

. Korach and his group challenge the '*Nebuah*' of Moshe claiming there is no need for Kohanim, for all the congregation are Holy. Moshe tries to persuade Dan and Abiram to retract, but is met with ridicule, they cannot be persuaded. Moshe becomes very angry and pleads with Hashem: '*Al Tefen el minchatam, lo chamor echad mehem naasate etc*'. Moshe begs Hashem not to turn to their offerings: "they have no justification against me I have not taken anything which belongs to them, nor have I been bad to them.

They are only contradicting my prophecy.”

Rashi gives two explanations: (1) *‘Al tefen el minchatam’*, do not turn to their offerings as referring to the *‘Ketoret’* they would be bringing with their incense burners and (2) the Midrash that even the portion that every Jew has donated through the *‘Shekalim’* in the daily offerings, of the Tamid let their portion in it not be accepted and go unburned. It would seem all this was a very special request of Moshe and that is why he had to put himself on the line and had to say he had not done anything to justify their accusations against him for when we pray against another we are scrutinised.

We need to understand why should Moshe have to pray to Hashem not to turn and accept the *‘Ketoret’* of the 250? Was it not obvious they were wrong in challenging Aaron for the *‘Kehunah’* and of course G-d would prove them wrong through the *‘Ketoret?’* Further according to the Midrash why did Moshe pray that their portion in the Tamid not be accepted, why was this so necessary?

The Gemorah in Sota (21:1) explains the Mishna that a *‘sota’* if she has merit her demise can be delayed one or two or even three years. Through the merit she has sending her children to Talmud Torah and encouraging her husband to study Torah. With this we could explain that Moshe prayed to take away any merit they might have which would delay their demise in the test of the *‘Ketoret’*, according to the first explanation in Rashi. He was begging HaShem do not turn to their Mincha, the *‘Ketoret’* and take into account any personal merit of learning they might have to prevent their immediate demise. According

to the second explanation do not give them the merit of their portion in the Tamid which might protect them at that time since a Mitzvah protects at the time it is being done. Moshe who became an accuser, *‘mekatreg’* had to show that there was no basis for their claims against him through Moshe, for someone who accuses another and demands *‘din’* is himself scrutinised.

Moshe put his own life on the line for the Torah so that there should never be a possibility for heretics in future generations to be able to say that even in Moshe’s time there were those who denied his *‘Kabalah’* of the *‘Torah Baal Peh’*.

STORIES OF TZADDIKIM

The Chasid who served as the Shamash of Reb Yitzchak of Vorki once remembered a time when he had accompanied the Rebbe on one of his many missions to Warsaw for the public’s good. They had returned in the evening only to find their hotel door besmirched from top to bottom with all kinds of insults and abuse against the Rebbe. From sheer embarrassment the Shamash did not know which way to look. But the Rebbe reassured him: “Do not allow this to dampen your spirits. For I learned a lesson on this subject from the *Ilui* – Genius (for Reb Yitzchak was in the habit of referring to his teacher, Reb Avraham Moshe, the son of Reb Simcha Bunim of Pshischah in this way). My teacher used to point out that those who bring about controversy always slander that very attribute of character about

which their victim is most vigilant. In support of this observation he used to cite the case of Korach. Whose complaint to Moshe Rabbeinu was: 'Why do you raise yourselves up over the congregation of Hashem?' - As if Moshe was arrogant - whereas the Torah itself testifies that: "The man Moshe was very humble more so than all the men on the face of the Earth."

Shabbat Shalom

HALACHOT

Basar ve chalav (cont)

13) We wait six hours before we eat cheese or milk after eating meat, even if it is only chicken. Even in winter when the days are shorter and according to some *poskim* 4 hours would be enough, Maran does not differentiate and we must wait 6 hours. The Ramoh brings down the opinion that some *kehilat* of Europe would only wait an hour. But the prevalent *minhag* ashkenaz is also to wait 6 hours.

14) If a person forgot and made a *beracha* on cheese within the six hours after meat, he is allowed to eat a piece so as not to make it a *beracha l'batala*, a *beracha* in vain.

15) A person who is ill and has to be in bed even without a life threatening illness, can wait only an hour before eating cheese or milk if he needs to. This would apply to a very young child who is considered like an ill person and needs to eat cheese or milk soon after meat.

16) After a meaty meal one should be careful to make *birchat hamazon* before starting or eating a milky food so it should be considered another *seuda*. If he has not eaten bread he should make the appropriate *beracha*

achrona, after *beracha* for what he has eaten e.g. *al hamechiya* or *nefashot*.

**We have a regular Youth
Minyan organised by David
Douer followed by a kiddush**

**Regular Nightly Shiurim in the
Beit Hamidrash Programme not
to be missed**

**Sunday to Thursday
From 20:00 to 21:10**

**For full details see the notice
on the Shul Board**

**If you wish to sponsor a
Kiddush
Please contact
Nathaniel Bendayan 07825
871749**

**For Seuda Shlishit
or to rent the**

**Nancy Reuben Hall
for a Simcha**

**Please contact
Yanky David 07725 408724**

SHABBAT TIMES

Shabbat commences	9:04 pm
Shabbat terminates	10:32 pm
Mincha Erev Shabbat	7:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Shiur	7:40 pm
Mincha on Shabbat followed by Seuda Shlishit	8:40 pm
Followed by Arbit	

Shacharit Weekdays	6:50am
Shacharit Sundays	7:00am
Mincha followed by Arbit	7:30pm