



RA'ANANA
COMMUNITY
KOLLEL

TORAH BYTES

IN MEMORY OF:

*Pesach Reuven ben Eliyahu,
father of Myron Jacobson, and
Michael ben Tzvi, father of Eli
Symon, on their yartzeits*



Korach 5786  **Start 19:27 | End 20:30**

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ELOKEI HARUCHOT THE G-D OF SPIRITS

Founder: RABBI DOVID HORWITZ

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Moshe then replied to Hashem, "Elokei Haruchot, G-d of spirits, one man sins and the entire congregation is punished?!" After this, Hashem told him, "You are right! I will only punish those that sinned!" This exchange is difficult to understand. If indeed

the entire congregation sinned, what was Moshe's argument? How could he argue that only one man sinned when it was all of them. The answer lies in the words "Elokei Haruchot", G-d of spirits. Rashi explains Moshe's point was that even if all of the people sinned, they were coerced by Korach's sweet talk, and therefore victims of Korach's trickery. In their heart and spirit they were not guilty. One man was responsible for the rebellion and it would be unjustifiable to punish them all. Hashem relented to this.

The only other time Moshe refers to Hashem as the G-d of spirits is in Parshat Pinchas where he asks Hashem to appoint a worthy successor who understands the nature of each person. To lead properly, whether one's family, community, or business, we cannot judge the actions of others based solely on what they do. We need to delve into their hearts and spirits to see what their motives are. Are the people being duped by a charismatic speaker like Korach or are they acting out of their own convictions? The spirit of a person must be taken into account when one leads and when one needs to decide if and how to discipline.

Moshe asked Hashem, the G-d of spirits, to spare the congregation as they were actually victims to Korach's rebellion and not perpetrators. Taking their spirit into account, Hashem was able to show them mercy.

We too, must take the spirit of those around us into account if we wish to relate positively and effectively to those around us. By doing so, we emulate the ways of Hashem Elokei Haruchot!



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When Rav Shimshon Pincus heard this, he asked his brother, "How could he [Collins] bear to stay behind? How was he able to sit there while the other two walked on the moon!?"

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The flaw in his approach can be understood in light of the Mishna (Avos 6:6) that teaches one must be מְכִיר אֶת מְקוֹמוֹ (recognize his place) and be שָׂמֵחַ בְּחֻלְקוֹ (happy with his lot). Among many understandings of what it means to "recognize one's place" is the approach that one must recognize that he has a place, a purpose and mission in this world that only he can accomplish. With such a perspective in hand, a person can hopefully become "happy with his lot" knowing that no one else can accomplish what he is supposed to do, no one else can duplicate his role in this world.

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In Nusach Sefard and Ari, during the blessings preceding Shema, we describe the angels as כֻּלָּם קֳדָשִׁים - all are holy", and immediately follow with וְכָלם עֲשִׂים בְּאֵימָה וּבִירָאָה רָצוֹן קוֹנִים - all of them perform with awe and reverence the will of their Creator." We are taught that every angel has a specific purpose, for Hashem only gives them one mission at a time. Even so, we refer to them as כֻּלָּם קֳדָשִׁים - they are all holy! That all angels may be equal in holiness and purity doesn't detract from nor contradict the fact that they each have their own role and mission gifted to them by their Creator, Hashem! This is true of both angels and man.

Responding to Rav Pincus's bewilderment as to how Collins could remain on the spaceship while his fellow astronauts walked on the moon, Rav Pincus's brother said, הֲרִי הֵם לֹא מְשַׁחֲקִים בְּיָלָדִים - they are not children playing games."

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ASK THE RABBI

Rosh Beit Midrash: RABBI SHABTAI YOGAL

Question: Is there an obligation to eat a bread meal on Rosh Chodesh?

Answer: It is forbidden to fast on Rosh Chodesh, and there is a mitzvah to make the day more festive with a special meal. Strictly speaking, there is no obligation to eat bread specifically. This is why someone who forgot to say Yaaleh V'Yavo in Birkas Hamazon on Rosh Chodesh does not repeat Bentsching. Nevertheless, eating a bread meal is certainly praiseworthy, and it is preferable to do so during the day rather than at night.

The Steipler had the custom of drinking a small amount of wine on every Rosh Chodesh and would also give wine to members of his household, including the women. By doing so, he demonstrated that Rosh Chodesh is a special day worthy of honor.

The importance of the Rosh Chodesh meal can be seen from the fact that the Shulchan Aruch dedicates an entire siman (Orach Chaim 419) to this mitzvah, even though the halacha itself contains only five words: "It is a mitzvah to increase one's Rosh Chodesh meal."

The Rebbe of Ruzhin famously taught that there are two meals whose importance is great, yet people often neglect them: the Rosh Chodesh meal and Melaveh Malkah. The Shulchan Aruch gives each of them an entire siman containing just a single halacha. He would apply to them the verse: "How long will you continue limping between the two sides?" — a playful reminder not to overlook these special opportunities.



TORAH FROM THE HEART OR TRUTH FROM HEAVEN?

RABBI MOSHE ARIEL MARGI

Korach's argument sounded very spiritual. He wasn't denying Hashem. Quite the opposite. He claimed, "The entire nation is holy." Everyone stood at Har Sinai. Everyone heard Hashem's voice. So why should Moshe have a unique status? Why should one person have ultimate authority?

At first glance, it sounds like a fair question. But the Rambam teaches that this issue lies at the heart of Jewish faith.

Every prophet received Hashem's message through his own personality, language, and understanding. Two prophets could receive the same message and express it differently. That is why prophets say, "So says Hashem." The Divine message passes through a human being. Moshe Rabbeinu was different.

The Torah does not describe Moshe as simply the greatest prophet. His prophecy was in a category of its own. Every word, every letter, was transmitted exactly as Hashem gave it. Not an interpretation. Not a personal expression. Pure Divine truth. How did Moshe reach such a level?

The Torah gives the answer: "And the man Moshe was exceedingly humble." Moshe was so humble that he removed his own ego completely. He did not seek to express himself. He sought only to transmit Hashem's word exactly as it was given. That is why, at the height of the controversy, Moshe makes one powerful statement:

"Ki lo milibi" — "This did not come from my own heart."

Question: If Maariv for Rosh Chodesh is davened before sunset, should Yaaleh V'Yavo be recited?

Answer: This is an interesting question. On the one hand, sunset has not yet arrived, so Rosh Chodesh has technically not begun. On the other hand, the tefillah being recited is already the Maariv of Rosh Chodesh.

The Mishnah Berurah explains that since one may daven Maariv after Plag HaMincha, that time is considered nighttime with regard to tefillah. We do not find any poskim who say that when Maariv is davened early, the special additions of that evening should be omitted, whether it is Yaaleh V'Yavo on Rosh Chodesh or Al HaNissim on Purim.

Therefore, Yaaleh V'Yavo should be recited in this early Maariv.

However, if someone forgot to say it, he does not repeat Shemoneh Esrei. This follows the general rule that one who forgets Yaaleh V'Yavo at Maariv on Rosh Chodesh does not repeat the tefillah, since the mention of Rosh Chodesh is not essential at night, as the new month was never sanctified during the nighttime hours.

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These may be the most important words in the entire parsha. Moshe was saying: Nothing in the Torah comes from me. Not my opinions. Not my ideas. Not my creativity. Everything comes directly from Hashem.

Korach's argument was not really about leadership. It was about the source of Torah itself. Is Torah a human interpretation of spirituality, or is it Hashem's eternal truth? Moshe's answer was clear: "Ki lo milibi." Because the Torah did not come from the heart of man, it remains the unchanging truth for every generation.



קורח תשפ"ו כניסה 19:27 | יציאה 20:30

מהדורה עברית-אנגלית
גיליון: 139



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שאל את הרב

ראש בית המדרש: הרב שבתי יגל שליט"א

שאלה: האם ניתן לעשות 'הזכרת נשמות' לאחר קריאת התורה של מנחה בשבת הקרובה או לא מאחר וזו 'שבת מברכים' מה ההלכה?

תשובה: נהגו להזכיר נשמות בשבת שלפני היארצייט לאחר קריאת התורה, על ידי אמירת 'אל מלא רחמים'.

במקור הדברים מבואר שהמנהג היה לעשות כן לאחר קריאת התורה של שחרית, אולם כיום המנהג בהרבה מקומות לעשות כן דווקא לאחר קריאת התורה של מנחה, וייתכן שהוא על פי דברי הזוהר הקדוש שיש בזמן מנחה מעלה מיוחדת שהוא זמן 'רעווא דרעווי'.

וכתב המשנה ברורה ש'בשבת מברכים' (שבת לפני ראש חודש שבה מברכים את החודש הבא עלינו לטובה) לא מזכירים נשמות.

אולם ייתכן לומר שכל כוונת המשנה ברורה זה רק בתפילת הבוקר, שאז אכן קדושת 'שבת מברכים' והחגיגות המיוחדת שיש בגלל מעמד זה של 'ברכת החודש' לא מאפשר להזכיר נשמות, ומשום כך אנו גם לא אומרים בשבת מברכים* תפילת 'אב הרחמים' שהתחברה כהזכרת נשמות לאותם שלוש קהילות הקודש שמסרו נפשם על קדושת השם בגזירות ד' אלפים תתנ"ו (מסעי הצלב).

אולם בתפילת מנחה - שהתרחקנו כבר ממעמד ברכת החודש - לא תהיה מניעה להזכיר נשמות, וראיה מכך שאנו אומרים בתפילת מנחה גם בשבת מברכים, 'צדקתך צדק', שזהו גם כן מעין צידוק הדין לנשמת משה רבינו ע"ה. ואכן כך פסק בספר שמירת שבת כהלכתה (חלק ב')* שבשבת מברכים לא מזכירים נשמות רק בשחרית, אבל במנחה ניתן להזכיר נשמות, ורק בשבת שחלה ביום שלא אומרים בה תחנון, אז לא מזכירים נשמות לא לאחר קריאת התורה של שחרית ולא לאחר קריאת התורה של מנחה.

לשאלות 0584810910



לשאלות

RAANANA COMMUNITY KOLLEL

Shacharit

7:00 8:15

Ahuza 198 Raanana

Mincha

13:14 18:00

19:38

Maariv

20:08

Join us

תורה מהלב או אמת מהשמיים?

רב משה אריאל מרגי



פרשת קורח האדמה נפערת, בריאה חדשה נבראת לעיני כל, ומאתיים וחמישים נשיאי עדה יחד עם קורח ועדתו יורדים חיים שאולה. חומרת המאורע כה גדולה, עד שאפילו דורות רבים לאחר מכן מספרת הגמרא (בבא בתרא עד, א) שקורח ועדתו עדיין צועקים: "משה ותורתו אמת, והן בדאים". אבל על מה היה הויכוח?

קורח לא הציג את עצמו ככופר. להיפך. הוא בא בשם הקדושה, בשם הרוחניות ובשם השוויון: "כִּי כָל הָעֵדָה כֻּלָּם קֹדְשִׁים וְגִבּוֹרִים הֵם". רש"י מברר שם שכולם עמדו במעמד הר סיני, כולם שמעו את הדיבור האלוני מפי הגבורה מה שאומר שכולנו נביאים. אם כן, שאל קורח, מה מעניק למשה מעמד ייחודי? מדוע דווקא הוא הסמכות העליונה?

לכאורה, זוהי טענה, אבל הרמב"ם מלמד שהיא נוגעת באחד מיסודות האמונה החשובים ביותר. כאשר הוא מונה את י"ג עיקרי האמונה (בהקדמתו לפרק חלק, מסכת סנהדרין), הוא אינו מסתפק בעיקר האמונה בנבואה (העיקר השישי), אלא קובע עיקר נפרד לחלוטין לייחודיות נבואתו של משה רבנו (העיקר השביעי).

ומדוע? מפני שאם משה רבנו הוא נביא גדול יותר מאחרים, הרי שמחר יקום נביא אחר ויטען לשינויים כאלה ואחרים. נצחיות התורה נשענת כולה על ההבנה שנבואת משה אינה עוד חוליה בשרשרת הנבואה, אלא מציאות ייחודית שאין לה המשך ואין לה תחליף. חז"ל מלמדים ש"אין שני נביאים מתנבאים בסגנון אחד" (סנהדרין פט, א). ניתן לדמות זאת לרב גדול המוסר שיעור עמוק בפני תלמידיו. כולם הבינו את אותו רעיון, אך כאשר כל תלמיד יכתוב את סיכום השיעור, נקבל בוודאות נוסחים שונים. התוכן זהה, אך המילים, המבנה והסגנון מושפעים מאישיותו של הכותב. כך היא נבואתו של שאר הנביאים. והסיבה לכך היא שידבר ה" עובר דרך אישיותם, שפתם ועולמם הפנימי. לכן הם מתנבאים בלשון "כה אמר ה'" - כלומר: כך, בערך,

כעין זה. האמת האלונית עוברת דרך כלי הקיבול האנושי. משום כך חז"ל מכנים את נבואתם "אספקלריה שאינה מאירה" (יבמות מט, ב). האור האלוני אמנם קיים, אך הוא עובר דרך שכבה נוספת של תפיסה אנושית סובייקטיבית.

לעומת זאת, התורה שבידינו בנויה על יסוד אחר לחלוטין. חז"ל דורשים דיני ממונות ודיני נפשות מכל תיבה ואף מכל וא"ו שבתורה. דיני שליחות, דיני שומרים ופרטים רבים נוספים נלמדים מייחורים דקים ביותר בלשון המקרא. דבר כזה אפשרי רק אם כל אות בתורה מדויקת לחלוטין ואינה תוצאה של סגנון אישי. לכן אצל משה מופיעה לשון אחרת: "זה הדבר אשר ציווה ה'" (ספרי, מטות). לא "כה" אלא "זה". לא תיאור עקיף של המסר, אלא מסירתו המדויקת, כמו הצבעה באצבע באספקלריה המאירה.

כיצד זכה משה למדרגה שאין דומה לה? התורה עצמה מגלה את הסוד: "וְהָאִישׁ מִשֵּׁה עָבָד מֵאָדָּם מִכָּל הָאָדָם אֲשֶׁר עָל פְּנֵי הָאֲדָמָה". אין כאן שתי מעלות שונות שבמקרה התחברו במשה רבנו - נבואתו הייחודית וענוותנותו היתרה. אלא שזה גרר את זה משה רבנו בענוותנותו זיכך את עצמו עד למדרגה שבה לא היה דבר שחצץ בין רצון ה' לבין המסר שהועבר דרכו.

משה לא ביקש להביע את עצמו; הוא פשוט התבטל לחלוטין לדבר ה'. כפי שמבאר הרמב"ם (הלכות יסודי התורה, פרק ז'), אצל שאר הנביאים המפגש של האור האלוני עם ה"אני" יצר חיכוך, פחד ופירוק כוחות גופניים, ואילו משה, מחמת ביטולו המוחלט, התנבא כדבר איש אל רעהו, פנים אל פנים ובלא זעזוע. הוא זכה להיות האספקלריה המאירה, הצינור הצלול שדרכו ניתנה התורה לעולם. לכן, ברגע המכריע של המחלוקת, משה אינו מגן על מעמדו ואינו נאבק על כבודו. הוא מציב את נקודת המבחן האמיתית: "בָּזֹאת תִּדְעוּן כִּי ה' שְׁלַחְנִי לַעֲשׂוֹת אֶת כָּל הַמַּעֲשִׂים הָאֵלֶּה - כִּי לֹא מִלְּבִי".

אלו אולי המילים החשובות ביותר בכל הפרשה. "כי לא מלבי". משה רבנו זועק: בתורה שלימדתי אתכם אין שום דבר שמגיע ממני. הכל במדויק מפי הגבורה.

מחלוקת קורח לא נסובה רק על שאלת ההנהגה, אלא על הדרך שבה התורה נמסרת לעם ישראל. משה רבנו לימד שהתורה אינה רעיון כללי הנתון לפרשנות, אלא דבר ה' מדויק שנמסר לעולם כפי שהוא. לכן, בשיא המחלוקת, הוא מעמיד את הכול על משפט אחד: "כי לא מלבי". דווקא משום שהתורה לא נולדה מלבו של אדם, היא נשארה עוגן יציב ואמת נצחית לכל הדורות.