Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 23 Parshas Koirach, 5779

בס״ד פרשת קרח, תשע״ט

וְאִם בְּרִיאָה יִבְרָא ה׳ וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּבָלְעָה אֹתָם וְאֶת כָּל אֲשֶׁר לָהֶם וְיָרְדוּ חַיִּים שְׁאֹלָה וִידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת ה׳: במדבר פט״ז פ״ל

But if Hashem creates a new thing, and the earth opens its mouth, and swallows them up, with all that belongs to them, and they go down alive into Sheol; then you shall understand that these men have provoked Hashem.{16:30}

Moshe Rabbeinu challenges Korach. He tells all of Bnei Yisroel that if Hashem kills Korach in a miraculous way then "Vidatem Ki Niatzu Ha'anashim Ha'eileh Es Hashem" you will know that these people angered Hashem (16:30). Why do they need to die in a miraculous way? Wouldn't it prove Moshe is right if they would just die on the spot and he remains standing? **The** Meshech Chochma explains that the tragedy of the whole fight was that Korach, Doson, and Avirom who were all great people knew that Moshe and Aharon were appointed by Hashem and that everything Moshe did came from Hashem's command. Had they truly believed otherwise it would made the aveira less severe. There gravest crime was that they told these lies simply as a way to ignite a rebellion among the people. It was the rest of Bnei Yisroel that was caught in this net, having been bought into the lies that Korach spread. Therefore, Moshe does not tell the people that if Korach dies it will prove that Moshe is right. He tells the people that if a great miracle occurs and these people suffer a horrific fate, it will prove, Ki Niatzu Ha'anashim that Korach knew the truth and did what he did simply to cause anger to Hashem. You don't need a miracle to prove who is right, but you need a miracle to prove what is in the heart of a person. **The** Tzanzer Rov said, how is it that Moshe Rabbeinu was able to say {פט״ז פ״ל} וְאִם בְּרִיאָה יִבְרָא ה׳ But if Hashem creates a new thing, etc..., how was Moshe Rabbeinu sure that a Hashem would create a new happening? (16:30). Answers The Divrei Chaim that Moshe Rabbeinu was sure that thoose who rebel against the ones who are appointed by Hashem would be punished in a way not seen before and out of the ordinary!

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרֻאֵי מוֹעֵד אַנְשֵׁי שֵׁם: במדבר פט״ז פ״ב

***They** stood before Moshe with two hundred and fifty men from Klal Yisroel, leaders of the assembly, those summoned for meeting, men of renown. {16:2}*

Logically, a person who is a descendant of distinguished ancestors - "who has Yichus" - should be modest and humble. He should always think: "When will my deeds be as great as those of my ancestors?" In reality, we see that the opposite tends to be true... Such people are likely to be proud and arrogant. Perhaps they take their cue from Korach and his assembly - since. Because they were אנשי שם, men of renown, they were arrogant and quarrelsome - and so it has always been. - Reb Naftoli of Ropschitz

וַיִּקָּהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם ה׳ וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל קְהַל ה׳: במדבר פט״ז פ״ג

***And** they gathered themselves together against Moshe and against Aaron, and said to them, You take too much upon yourself, seeing all the congregation are holy, every one of them, and Hashem is among them. Why then do you lift up yourselves above the flock of Hashem? {16:3}*

It is interesting to note that those who engage in a controversy with righteous men will attribute to these men traits which are the very opposite of their true character. This was also true in the case of Moshe, of whom the Torah states that he was "very humble, above all the men that were on the face of the earth." His detractors, seeking to find fault with him, settled on arrogance, of all things, as the failing for which to attack their leader. - Reb Menachem Mendel of Kotsk

וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה: במדבר פט״ז פי״ב

***And** Moshe sent to call Doson and Avirom, the sons of Eli'ov; which said, we will not come up. {16:12}*

מכאן שאין מחזיקין במחלוקת וכו׳ (רש״י)

From here we see that one should not strengthen a controversy – Rashi.

In every area in Jewish life, the principle of חזקה - presumption - applies. It is presumed that if there is a history of a particular action or state of being, that pattern will continue. Doson and Avirom had a track record of always being belligerent, and, following the principle of חזקה, there would be no point in Moshe approaching them. **However**, as Rashi says: אין מחזיקין במחלוקת - when it comes to seeking peace, we do not follow presumptions. We seek peace regardless. This is why Moshe still troubled himself to approach Doson and Avirom. - Kesav Sofer

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig