

מעשה אבות ... סימן לבנים

ולא תשארו עליו הטא בהדימכם את חלבו ממנו ואת קדשי בני ישראל לא תחללו ולא תמורו ... (ה-לכ)

A religious Jew by the name of David Gellis was on a business trip to Chicago. He spent an entire week involved in business and upon its conclusion, he grabbed an afternoon flight on Friday back to New York. *Shabbos* was late and he figured he had enough time to make it home once he landed in New York before the *zman*. Unfortunately, right from the start, he realized there was a problem with the flight. Although all the passengers had boarded, the plane had still not budged from the terminal. A half hour went by and suddenly the plane began to move. David relaxed a bit as he wasn't too far behind schedule. But then, he looked out the window and saw that his plane, which had begun to taxi toward the runway, was now headed right back to the terminal, right back to where it had started. The minutes ticked by and soon, the flight was a full hour behind schedule. David was beginning to sweat as he realized he might not make it back home in time for *Shabbos*.

The captain came on the loudspeaker and announced that the delay was due to the fact that the President of the United States had just arrived in Chicago and for security purposes, no one was permitted to move until the President and his entourage had cleared out. He apologized for the delay and anticipated that they should be moving in about another hour.

Now David really began to panic. There was no way he'd make it home on time and his only option was to get off the plane now and stay by a friend of his in Chicago. He motioned to a flight attendant and explained that he must get off the plane but she responded politely, yet firmly, that it was impossible as no one was allowed to come or go until the President had left. David sat back in his seat and thought about it. He was stuck - it was crazy! He might not even make it to his friend's house in Chicago. But what would happen if he got sick and required medical attention? All at once, David began to shake and clutched his chest, gasping and choking at the same time. His alarmed seatmate hastily called over the stewardess who recognized the seriousness of the situation. "Is there a doctor on board?" she called out in a shrill, pleading voice.

Seconds later, a middle-aged woman came bounding down the aisle clutching a stethoscope. "I'm a doctor," she said loudly, "let me see the patient." The stewardess pointed to David and she began to listen to his chest. "He's having a heart attack!" she screamed and demanded that they call an ambulance and have it ready to go to take him to a nearby hospital.

A wheelchair was found and David sat down in it, still clutching his heart. He was shocked and began to think that maybe he really was having a heart attack! Within seconds, the doctor was pushing him to the door of the aircraft, where they were both permitted to deplane due to the seriousness of the situation. She continued to push the wheelchair out into the terminal and headed for the airport exit. Suddenly, David held up his hand and she stopped pushing him. "You know what?" he said, with a relieved smile on his face, "I feel so much better. I don't need to go to the hospital. Thank you for your help!"

David jumped out of the wheelchair, grabbed his small overnight bag, and ran to the nearest exit. He grabbed the first taxi he found and arrived at his friend's house with just a few minutes to spare. He spent a wonderful *Shabbos* in Chicago and told his friend about the fiasco on the plane and how he managed to get off and get back here right before *Shabbos*.

On *Motzei Shabbos*, David took the first flight back to New York, and later on Sunday, when he went to *daven Mincha*, he told his *Rav* the amazing plane story. The *Rav* smiled as he listened and said he was collecting great *Hashgacha Pratis* stories. It was a few weeks later, when his *Rav* called him and told him ... the rest of the story! He had just come back from a *simcha* in Chicago, and he overheard a woman talking to a few people. She was saying, ".... I didn't know what to do! The plane was stranded on the tarmac and not moving and I realized I wasn't going to get to NY on time. Suddenly, they called out for a doctor and I came running. I saw a religious man in distress but when I checked his heart, he was fine. Then, I realized that this was my chance to get off the plane. I yelled that the man was having a heart attack and I needed to take him to the hospital. They let us off the plane and I was looking for a paramedic to give him over to, when the man just stood up and said he was fine. Then, he ran out one exit and I ran out another! Made it home for *Shabbos* with seconds to spare!"

תורת הצבי על הפטרות

וילכו כל העם הנלגל ומלכו שם את שאול לפני ה' ... (שמואל א' יא-טז)

As the nation gathered in *Gilgal* for the second coronation of *Shaul Hamelech* - the first one having lacked a convincing consensus - *Shmuel HaNavi* spoke about the responsibilities of the monarchy and how requesting a king over their present leadership was a form of rebellion, akin to the rebellion of *Korach*. The *Torah* commands, "You shall place (appoint) a King over yourself" (*Devarim 17:15*), so why was *Shmuel* upset at the Nation for their seemingly proper request?

R' Avigdor Miller ז"ל explains that *Shmuel* was a descendent of *Korach* and made it his life's mission to rectify his ancestor's sin. For many years, *Klal Yisroel* did not have

the institution of a monarchy ruling over them and while gentile historians want to belittle us and claim that it was because the Jewish Nation was a primitive, tribal, backwards people, that cannot be further from the truth. On the contrary, the Jewish people recognized *Hashem* as the only real King deserving of reverence and fear, and as a result, succeeded at self-governance for close to 400 years, with the help of the *Shoftim*, of course. *Shmuel* was upset because *Klal Yisroel* had become enticed by the glitz and glamour of the heathen monarchies of the time, and without a second thought, were prepared to throw away the self-governance model of their earlier leaders which had allowed them to remain so close to *Hashem*, from the time of their bondage in Egypt, until now.

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l

כי כל העדה כלם קדשים ובתוכם ה' ומדוע תתנשאו על קדקד ה' וגו' (פ-ג)

Parshas Korach is truly a sad chapter in *Bnei Yisroel's* sojourn in the wilderness. It was the first open rebellion against *Moshe* and *Aharon*, and the leadership of the Nation. Yet, there are many lessons we can extract even from *Korach* himself.

Korach and his group had a *sheifa* (desire) for *gadlus*. It was a quest to elevate themselves in *ruchniyus*. However, they infringed upon something that did not belong to them. We learn from this episode 3 things: First of all, in order to attain any level of holiness, one has to have a *sheifa* - albeit a righteous and proper one. Second, says **R' Yeruchem Levovitz ז"ל**, we learn that the prohibition of stealing applies not only to physical property but even to one's spirituality. This is why a *goy* who keeps *Shabbos* is "*chayav misa*" - because *Shabbos* is a treasure that belongs exclusively to *Klal Yisroel*. If a gentile keeps *Shabbos*, he is taking something that does not belong to him. And finally, the *Medrash* says on the *posuk* "בקר וידע ה' את אשר לו" - *Moshe* was hinting to *Korach* that *Hashem* created definitive natural boundaries that cannot be altered. Morning is morning, night is night. *Yidden* are *Yidden*. *Goyim* are *Goyim*. We are separate from the gentiles by nature. These "laws of nature" cannot be defied. A *Yid* is a different creation than a *goy*. I once heard in the name of the **Chasam Sofer ז"ל** that a physical or medical statistic that was attained based on a sample of gentiles, does not necessarily hold true, in a physical sense, for a Jew because even our DNA and physical makeup are different than theirs. Thus, in a similar fashion, *Korach* cannot take away the *Kehunah* from *Aharon Hakohen* because it belongs to him "naturally."

The lesson we can learn is very important. We must always remember the *posuk* and principle of "*V'avdil eschem min h'amim lihyos li*" (I will separate you from the nations) and live up to our task, living life like an *ehrlliche Yid* truly should!

משל למת הדבר דומה

ואזין בן פלת בני ראובן (ז-א)

משל: A man drove through the rainy streets of Lakewood and noticed a familiar figure pushing a baby carriage. When he pulled up closer to offer a ride, he confirmed that it was in fact the renowned *Rosh Yeshivah*, **R' Dovid Trenk ז"ל**, who was pushing an empty baby carriage in the rain. Hurriedly, he put the carriage in his trunk and asked R' Dovid to sit down.

After R' Dovid got into the car, the driver pressed him for an explanation. Rabbi Trenk explained that he was driving along in the rain and saw a woman with a baby and several other young children struggling to make their way home in the rain. He stopped and urged them to climb in so he could drive them the few blocks they needed to go, but the woman refused, saying that she wasn't comfortable taking a ride from a man who wasn't a family member.

R' Dovid didn't hesitate for a second. Instead of continuing

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... מחלוקת

דרגה יתירה

ולא יהיה בקרה ובקרתו כאשר דבר ה' ... (ז-ה)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

Korach goes down in history as the classic *baal machlokes*. When the *Mishna* tells us that a *machlokes* that is not "*L'sheim shamayim*" will not last or accomplish anything worthwhile, the example given is *Korach*. *Machlokes* sometimes occurs when a parent is *nifrar* and there is an argument over the *yerusha*. So many families literally get ripped apart when this occurs. There is a *Gemara (Shabbos 153a)* that says that *Rav* told *Rav Shmuel bar Shilas*, "After my death - '*Achim B'hespeida*' - inspire the people. Say words of encouragement that will be a merit for my *neshama*." **Sefer Nishmas Yisroel** explains that, "*Achim B'hespeida*" means that brothers should take upon themselves, at the *levaya* of a parent, that they will remain true brothers. They will not fight about anything - for the *neshama* of the *nifrar* has no peace as long as his children are fighting. **Sefer Chassidim** writes that people should practice the art of "not fighting" when their parents are alive and he adds that the *neshama* of a person knows what is going on in this world and has tremendous pain when there is *machlokes* among his children.

The *machlokes* that occurs after the death of a parent is often a result of ill feelings that were dormant as long as parents were alive. These feelings come to the surface when there is no higher authority to keep them at bay. The underlying *kinah* and *sinah* that siblings carry in their hearts explode into full fledged and ugly *machlokes* after many years of suppression. One must make tremendous efforts to overcome negative feelings when they are younger, for if not, they might wind up causing themselves, their siblings, their children and grandchildren, much pain and heartache. This all pales in comparison to the indescribable suffering that one causes his/her deceased parents, who cannot rest in peace because of the fighting between their children.

May we "mask our mouths" from saying hurtful words and practice "social distancing" in the form of being careful how we treat other people's feelings! The way to avoid *machlokes* is by focusing on the COVID of others, rather than one's own COVID!