

# AT THE ARTSCROLL SHABBOS TABLE

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Mesorah Heritage Foundation

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

## OUT OF THIS WORLD

Rav Wolbe on Chumash by Rabbi Yitzchok Caplan

וַיִּקַּח קִרְחָה. – *Korach separated himself (16:1).*

*Rashi* (16:1) asks the obvious question: What possessed Korach to argue with Moshe? He explains that Korach felt that the position of *nasi* should have been his, and he therefore envied his cousin Elitzafan ben Uziel, who received the appointment. As the *Mishnah* in *Avos* (4:28) tells us, this jealousy literally “took him out of this world,” and the ground swallowed him alive.

The *Rambam* explains the above *Mishnah* as follows: “Jealousy, desire, and love of honor take a person out of the world. The reason for this is that possessing these three *middos*, or even a single one of them, inevitably causes a person to forfeit his *emunah haTorah*.”

It is clear that the *Rambam* understood “the world” mentioned in the *Mishnah* as a reference to a person’s *emunah*. Why do these three things cause a person to lose his *emunah*?

Jealousy — (*kinah*) — hinders a person’s ability to perceive Divine Providence. If he would truly believe that everything Hashem does is calculated

down to the very last detail, there would be no room for jealousy. How can one be jealous of what his friend has when he knows that Hashem specifically decided that he does not need or deserve that particular thing?

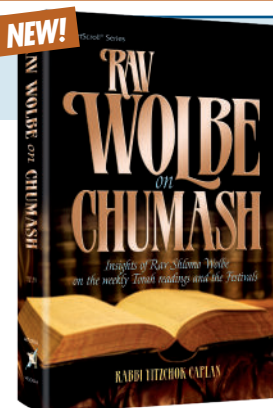


Rav Shlomo Wolbe

*Emunas haTorah* is belief in the fact that spirituality is a reality. Desire — (*taavah*) — stands diametrically opposed to one’s ability to connect to spirituality.

As the *Chovos HaLevavos* writes (*Shaar HaPrishus*, Chapter 2), the purpose of the Torah is “to enable one’s logic to reign over his desires.” Getting caught up in fulfilling physical desires detracts from one’s ability to believe in spirituality as a reality.

Finally, he who pursues honor — (*kavod*) — is clearly lacking in his belief that true reward and punishment are allocated only in the next world. One who is cognizant of this fact does not feel the need to seek honor, because he knows that his



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PIRKEI AVOS

## GETTING IT ALL IN

The Eternal Wisdom of Pirkei Avos by Rabbi Yechiel Spero

The *Mishnah* states, “The day is short and the task is abundant.” Simply understood, this teaches us that every day we have much to accomplish; we must not waste time.

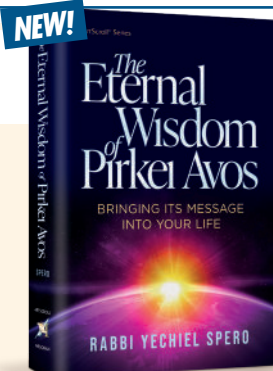
But the *Midrash Shmuel* gives a deeper insight. The “*yom*” to which the *Mishnah* refers is not merely our daily chores, but our lifelong task. We have much to achieve in our lifetime, and we cannot afford to waste it.

A wise man once quipped, “People say, ‘Time is money,’ but it is much more valuable than that. ‘Time is time.’”

Reb Shloime Rotenberg shared a story that highlights this message.

*In 1970, I was a bachur learning in Eretz Yisrael. After Tishah B’Av, three bachurim and I went to Netanya for bein hazmanim. One*

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IN HONOR OF THE REFUAH SHELAIMA OF YOSEF YITZCHAK BEN SIMA CHASYA, MOSHE YOSEF BEN GOLDAH, AND BAYLA CHAYA BAT HITZEL. MAY HASHEM GRANT THEM ALL A COMPLETE AND SPEEDY RECOVERY!

MESORAH HERITAGE FOUNDATION

## HOW DO OUR BERACHOS WORK?

*The Awesome Power of Your Berachos by Rabbi Mechel Handler, adapted by Malky Heimowitz*



A *berachah* is much more than just words: It is actually a form of *tefillah*. The blessings come from Hashem, but Hashem wants them to be brought down through our good wishes to one another. So when we give someone a *berachah*, we are really *davening* to Hashem to bless that person.

There are two types of *berachos*: the *berachos* we say to Hashem, and the *berachos* we give to one another. Just as we fill our days with one hundred *berachos* that are addressed to Hashem, we also offer many *berachos* every day to our family and friends. We may not even realize it, but we are constantly giving *berachos*: good morning, *hatzlachah rabbah*, *mazel tov*, *gut Shabbos*, *refuah sheleimah*, and so on.

*Berachos* that we say to Hashem have a specific formula: *Baruch Atah Hashem*, and so on. But the *berachos*

we give to others don't need to follow a formula. They can be expressed in a few words or in a long *derashah*. They can be written in a note, a letter, or a poem. They can be sung in a *grammen* or written with icing on a cake. These *berachos* show your friend that you care about him and want the very best for him. This

### A FRIEND'S BERACHAH HAS THE POWER TO UNCLOG THAT PIPELINE.

makes him feel valued, and it makes our Father in Heaven happy that His children love one another.

But how do these *berachos* work? When we give someone a *berachah*, what exactly are we doing for him?

The word "*berachah*" literally means "drawing down." Everything we need — health, happiness, wisdom, money, etc. — already exists

in the Heavenly reservoir of blessing. But sometimes, the "pipeline" that carries that blessing down to this world is blocked.

A friend's *berachah* has the power to unclog that pipeline. The blessing already exists in the upper world, but when that blessing is put into words in this world, the pipeline is opened.

*Chazal* say that a prisoner cannot free himself from prison, but depends on others to rescue him. Similarly, a person who needs a *yeshuah* cannot always draw down the blessing on his own. He needs a caring friend — you! You, with a smile and a *berachah*, can open the channel of blessing for your friend, causing Hashem's goodness to rain down upon him. 🙏

## CARING FOR ALL

*Rabbi Aaron Brafman by Rabbi Shimon Finkelman*



Following Rabbi Aaron Brafman's passing, the family's cleaning lady was crying. She explained that one day she told Rabbi and Mrs. Brafman that her young son was having some issues in school.

The public school the boy attended was directly across from Yeshiva of Far Rockaway, and Rabbi Brafman had a pleasant relationship with the principal of the school. He decided to visit the principal to discuss the boy's situation. The meeting was very productive, and from then on, whenever Rabbi Brafman saw this boy near the school, he would cross the street to exchange greetings and ask how things were going.

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Rabbi Brafman often wrote letters to Jewish prisoners. To one who was sentenced to a long prison term, he sent an ArtScroll *Bava Metzia*. When the person informed him that he found that *masechta* too long and difficult, Rabbi Brafman sent him an ArtScroll *Maseches Megillah*.



Rabbi Aaron Brafman

Rabbi Avi Weller related, "Once, Rabbi Brafman showed me a scrawled letter that he had just received with a return address of Otisville, New York, the location of a federal prison. A Jewish

prisoner there had managed to contact Rabbi Brafman, who then maintained a correspondence with this despondent man, offering him encouragement and hope. Realizing how much Rabbi Brafman cared about him, this prisoner would detail in his letters the strides he had made in his personal development during his incarceration. Rabbi Brafman told me in passing that this prisoner was not the only one for whom he served as a lifeline."

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A *talmid* related:

When I was still in high school, my sister abandoned our way of life and got herself into a lot of trouble. My mother was terribly embarrassed and was

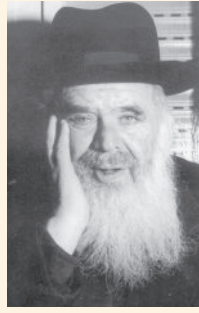
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**GETTING IT ALL IN** *continued from page 1*

morning, right around sunrise, we went down to the sea, which was accessed by descending several flights of stairs. Between each set of steps, there was a walled landing, where one could rest and enjoy the view.

As we were walking down the steps, we saw Rav Chaim Shmulevitz, rosh yeshivah of Yeshivas Mir, leaning on the wall and looking down at the sea, which shone brilliantly.

Rav Chaim, who didn't notice us standing behind him, began talking to himself. "Chaim, Chaim, der Aibeshter hut dir gegeben nuch ah tug. Voss geist du tuhn mit der tug voss der Aibeshter hut dir gegeben? — Chaim, Chaim, Hashem gave you another day. What are you going to do with the day Hashem has given you?"



Rav Chaim Shmulevitz

He started crying and continued, "Chaim, voss hust du getuhn mit dem nechtegen tug voss der Aibeshter hut dir gegeben? Voss hust du getuhn mit dem nechtegen tug az der Aibeshter zull dir geben nuch a tug? — Chaim, what did you do with the last day that Hashem gave you? What did you do yesterday that Hashem should give you another day?" Still crying, he repeated, "Chaim, voss hust du getuhn mit dem nechtegen tug az der Aibeshter zull dir geben

nuch a tug? — Chaim, what did you do yesterday that Hashem should give you another day?"

We couldn't move. We just stood there listening to one of the gedolei hador, someone who they say never stopped learning, who couldn't understand why the Aibeshter had given him the gift of another day, since in his view, he hadn't made good use of the day before. 📖

**CARING FOR ALL** *continued from page 2*

determined to keep it a secret. Then, Rabbi Brafman came over to me, gave me a hug and a kiss, and said, "Everything's going to be all right."

I asked him, "How does *rebbe* know?"

"I'm a *rav* in the community," he responded, "and a *rav* has to know what's going on in the community."

When I was in eleventh grade, I suffered an injury and was bedridden at home. On Friday afternoon, Rabbi Brafman came to visit me. He noticed a big computer screen and said, "You know, we could hook it up so that you can see your *rebbe* give *shiur*."

I politely thanked him but said it wasn't necessary.

"I know that you're not going to listen to the *shiur*," he said, "but it's

important that you see your friends."

While we were shmoozing, he overheard my mother on the phone saying that she had to go to pick up my sister. He told her, "You're busy, you stay here, I can go to pick her up." And then he said to her, "You're dealing with a child who's not well; you're so busy. Let me get some bachurim to come and clean up the house *l'kvod Shabbos*. And my wife can send over some food."

He was always looking to help.

After our marriage, my wife suffered a couple of miscarriages. One day, Rabbi Brafman called. "I understand you're going through something. I want to recommend a good doctor..."

I asked, "How does *Rebbe* know?"

He did not answer the question. Somehow, he knew. 📖

**OUT OF THIS WORLD**

*continued from page 1*

actions will be aptly rewarded in due time. Moreover, as *Rabbeinu Yonah* writes (*Sefer HaYirah*), the honor one receives in this world might even detract from the reward he is meant to receive in the next world.

The *Rambam* tells us that a person's "world" is his *emunah*. In light of the above, one way to work on *emunah* is by diminishing our pursuit of jealousy, desire, and honor. This is easier said than done, since most things we do are connected to these *middos* in some way. Nevertheless, merely being aware of the detrimental effects of these *middos* is already a step in the right direction. 📖

**THIS WEEK'S DAF YOMI SCHEDULE:**

JUNE / תמוז						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
24 ה	25 ו	26 ז	27 ח	28 ט	29 י	30 יא
Gittin 39	Gittin 40	Gittin 41	Gittin 42	Gittin 43	Gittin 44	Gittin 45

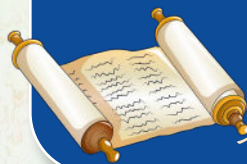
**THIS WEEK'S MISHNAH YOMI SCHEDULE:**

JUNE / תמוז						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
24 ה	25 ו	26 ז	27 ח	28 ט	29 י	30 יא
Succah 1:1-2	Succah 1:3-4	Succah 1:5-6	Succah 1:7-8	Succah 1:9-10	Succah 1:11-2:1	Succah 2:2-3

**This week's Yerushalmi Yomi schedule:**

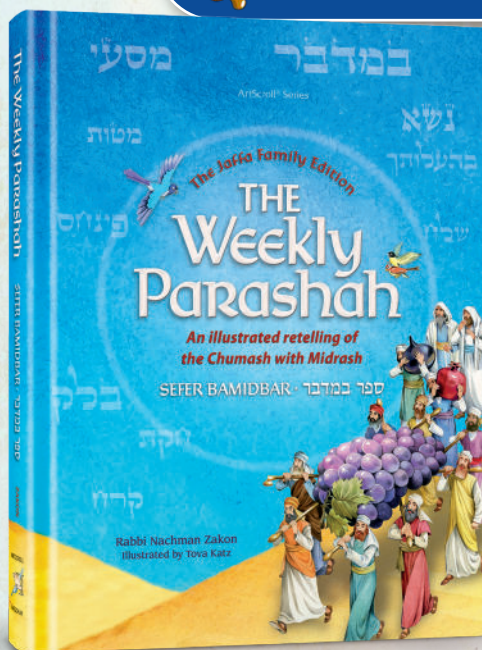
JUNE / תמוז	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	24 ה	25 ו	26 ז	27 ח	28 ט	29 י	30 יא
	Demai 56	Demai 57	Demai 58	Demai 59	Demai 60	Demai 61	Demai 62

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# Parashah for Children

## פרשת קרח



### Torah Messages

What are some of the messages we can learn from the story of Korach?

▶ Want to have a happy life? Don't be jealous of what others have. It makes it impossible to enjoy what you do have. Look at Korach. He had wealth and wisdom, and even an important job, but he became upset and angry, because he was jealous that Elitzafan was appointed nasi, and not him. In the end he lost everything he had, all because of jealousy.

How can we not feel jealous when someone else has something we want?

Here's a way to beat jealousy. Think to yourself: Who runs the world? Hashem!

If Hashem wanted you to have a brand-name pair of shoes like your friend just got, or a hoverboard like the one that your cousin has, couldn't He give it to you? Everything in the world is His to do with as He pleases. So why doesn't He give it to you?

Hashem loves you. It must be that in some way, having that pair of shoes or that hoverboard is not what you need, and it's not good for you. Just as a father would never give his diabetic child cotton candy made out of sugar, or a mother wouldn't give her allergic child a peanut butter and jelly sandwich, Hashem won't give you what is not good for you at that time — and He makes sure you get exactly what you do need. So why be jealous?

▶ Korach's mistake was that he tried to be something he wasn't. Imagine if a soldier who was appointed by the army to be a tank driver decides to leave in the middle of a battle and fly a helicopter instead.

Korach was a Levi, and he had a special job, yet he only wanted to be a Kohen.

▶ Korach did a terrible thing when he refused to listen to Moshe Rabbeinu. Moshe was the greatest Torah leader, and he knew that Hashem wanted Aharon and his family to be Kohanim. Korach had no business telling Moshe he was wrong.

Our Torah leaders know more than we do. We have to trust them and listen to what they say.

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## THE WEEKLY QUESTION

Question for Parashas Korach:

**What were the three times Moshe prayed for forgiveness before the story of Korach?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Naso question is: YEHUDA KARP, Providence, RI**



The question was: Could a bald man become a nazir? The answer is: Yes

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