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RABBI YEHUDA MUNK
EDITOR
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MRS. AVIVA KOHN

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

PEACE BEFORE PROGRESS

Aleinu l'Shabei'ach by Rabbi Yitzchok Zilberstein written by Rabbi Moshe Zoren

וַיִּקַּח קֹרַח *Korach separated himself* (Bamidbar 16:1)

The *Kol HaTorah* journal relates that during the time when R' Moshe Feinstein was alive, there was a Jewish community in a certain American city that began to deteriorate both materially and spiritually. Sensing that the community was in decline, its leaders decided to bring in a renowned *talmid chacham* to become the Rav of the city and open a yeshivah, in an effort to revitalize the community.

The members of the community hurried to implement this decision, and they brought in a certain *talmid chacham* to become their Rav and open a yeshivah. But it very quickly became clear that the new Rav, who was an old man and had studied in the yeshivos of Lithuania prior to the war, was unable to relate to American youth, and the young men of the community had no interest in learning in his yeshivah. His arrival did not resolve the community's problems, therefore, and the spiritual degeneration of the community continued.

Seeing this, a number of people in the community decided to bring some young *bnei Torah* from Lakewood to open a new yeshivah. These *bnei Torah*, they reasoned, would speak the language and understand the mentality of the young people, and would succeed in opening their hearts to Torah study.

The community offered these *bnei Torah* a substantial sum of money, but since these were true

bnei Torah who did not take a step without consulting *daas Torah*, they went to R' Moshe Feinstein to ask him whether they should accept the offer.

R' Moshe's answer was:

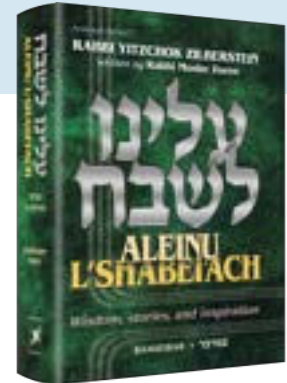
"Because some of the *baalei batim* in the city revere the old Rav, your arrival will cause *machlokes*, and a person has to flee from *machlokes* as he would from fire."

The *bnei Torah* then explained that if they would turn down the offer, the community was liable to die out. To this, R' Moshe responded, "As bad as the situation is now, if there is a *machlokes* it will be much worse."

The *bnei Torah* followed R' Moshe's advice and turned down the offer.

Three years later, the old Rav decided of his own accord that he was not succeeding at his post, and he traveled to R' Moshe Feinstein to ask his advice. R' Moshe suggested that he find some *bnei Torah* in Lakewood who could help him. In Lakewood, the Rav was directed to those very *bnei Torah* who had turned down the community's offer three years earlier.

When these *bnei Torah* arrived, they brought new spirit to the city, opened schools, and improved the overall spiritual condition of the community. 📖



Rav Moshe Feinstein

**IF THEY WOULD TURN
DOWN THE OFFER,
THE COMMUNITY WAS
LIABLE TO DIE OUT.**



Mrs. Brachah Berger left a *simchah* held at Moresches Bais Yaakov Hall on Lehigh Avenue in Lakewood, New Jersey. As she backed out of her spot, she heard that awful crunch no one ever wants to hear. She had crashed right into a car behind hers.

Getting out, she surveyed the damage caused to the Toyota Highlander she had hit. She then pulled out a piece of paper to write her phone number down and placed it on the windshield of the vehicle so that the owner could contact her.

Mordy Weissman, who was at the same *simchah*, returned to his car to find the note — and the substantial dent. Mordy tried calling the number on the paper, but there was no answer. Two days later, he tried again, and the call was answered by a *bachur*, Mrs. Berger's son. Mordy explained that he's the owner of the vehicle that was hit.

"Oh, it's not me," said the boy. "You probably want to speak to my father."

"Okay," said Mordy. "Just one quick question: Does your father learn or work?"

"My father happens to be in *kollel*," said the boy.

"If that's the case," said Mordy, "you can let him know that I called

and just tell him not to worry about it."

Mordy wasn't going to take money from a person who spends his day in the *beis midrash*, living on a *kollel* budget. It was as simple as that.

The *bachur* was amazed. Before hanging up, he commented,



Rav Aharon Kotler

SHE HEARD THAT AWFUL CRUNCH NO ONE EVER WANTS TO HEAR.

"You see what R' Aharon [Kotler] created in Lakewood? Look at the *chashivus haTorah*! By the way, what's your name?"

"Mordy Weissman."

When Mrs. Berger returned home, her son told her about the phone call and the graciousness of the caller, who, after hearing that they are a *kollel* family, said not to worry about the dent.

"He said his name is Mordy Weissman."

"Mordy Weissman?" asked Mrs. Berger. "I have a cousin Mordy Weissman."

She immediately dialed her aunt.

"Hi, it's Brachah.

Did your son Mordy

mention anything about someone banging into his car and refusing to take money to fix it?"

"No, I know nothing about it," said the aunt.

Mrs. Weissman Sr. then called Mordy's wife.

"Hi, did Mordy tell you anything about someone hitting his car and him forgoing any payment?"

"He told me something about a dent in the car, but he didn't say anything else."

"He didn't tell you that he refused to take money for it?"

"No, he didn't say a word about that."

When Brachah heard about this, she was floored.

Her cousin, Mordy, wasn't going to take money from a *kollel* man. And he didn't bother telling those nearest and dearest to him about his altruistic act that demonstrated his *chashivus* for those who spend their days learning Torah.

Brachah called her cousin.

"Please, tell Mordy that he's made Hashem — and us — very proud." 📞

	SHABBOS JUNE 28 ב תמוז	SUNDAY JUNE 29 ג תמוז	MONDAY JUNE 30 ד תמוז	TUESDAY JULY 1 ה תמוז	WEDNESDAY JULY 2 ו תמוז	THURSDAY JULY 3 ז תמוז	FRIDAY JULY 4 ח תמוז
BAVLI	Avodah Zarah 10	Avodah Zarah 11	Avodah Zarah 12	Avodah Zarah 13	Avodah Zarah 14	Avodah Zarah 15	Avodah Zarah 16
YERUSHALMI	Pesachim 30	Pesachim 31	Pesachim 32	Pesachim 33	Pesachim 34	Pesachim 35	Pesachim 36
MISHNAH	Avos 5:18-19	Avos 5:20-21	Avos 5:22-23	Avos 6:1-2	Avos 6:3-4	Avos 6:5-6	Avos 6:7-8
KITZUR	161:9-17	161:18-162:5	162:6-11	162:12-163:4	163:5-164:4	164:5-165:3	165:4-11



We all understand the importance of humility and the dangers of arrogance. But what exactly does it mean to be humble? We may be receiving mixed messages in this regard.

The Gemara (*Sanhedrin* 37a) teaches that every person is required to say, *Bishvili nivra haolam*— *The world was created for me*. He is to look around at the sky, see the sun in the day and the moon and stars at night, and tell himself, “That’s all for me!” He is to look at the trees, grass, flowers surrounding him and remind himself, “That, too, was created for me!” And so on.

But what about humbling oneself? Doesn’t believing that the entire universe and cosmos were created just for me smack of arrogance?

Chacham Ben Sion Abba Shaul answers this question. On the way, he helps define humility.

But first, let’s clarify what humility is not. Humility does *not* mean that a person feels lowly, in a state of constant *yiush*, despair, thinking he has no value. It doesn’t mean we tell ourselves, “There’s no benefit in what I am and in what I do.” That’s *not* the definition of humility. That’s lowliness and negativity, attitudes we must do our utmost to avoid.



Chacham Ben Sion Abba Shaul

So, then, what *is* humility?

Humility means that a person realizes: *I am talented and smart and capable, but it’s not from me. It’s all from Hashem*. This can be compared to a person who is gifted a fully-loaded luxury car. Even if he doesn’t want to show off, he doesn’t say, “This car is a piece of junk.” No, he acknowledges all of the car’s many features, while also acknowledging that the car was given to him by a kind benefactor. And in order to show gratitude for his gift, he knows he must use it appropriately and wisely.

Chacham Ben Sion continues by citing an apparent contradiction between two *pesukim*. On the one hand, Shlomo HaMelech teaches us: *Toavas Hashem kol givah lev* — *Every haughty heart is the abomination of Hashem* (*Mishlei* 16:5). On the other hand, when describing the actions of Yehoshafat, a great *tzaddik* who put in tremendous effort to eradicate idol worship from among Klal Yisrael, the *pasuk* tells us: *Vayigbah libo b’darchei Hashem* — *His heart was elevated in the ways of Hashem* (*II Divrei HaYamim* 17:6).

So, is it the right thing or the wrong thing to have an

elevated heart when performing the will of Hashem?

According to Chacham Ben Sion, the first *pasuk*, which calls a proud heart an abomination, refers to the *past*. The second *pasuk*, which praises someone whose heart is elevated, refers to the *future*.

Regarding what we did in the past, we’re supposed to be humble, recognizing that it was all from Hashem and had nothing to do with us: “*Baruch Hashem*, I am so grateful for those opportunities.”

EVEN IF HE DOESN'T WANT TO SHOW OFF, HE DOESN'T SAY, “THIS CAR IS A PIECE OF JUNK.”

However, when looking toward the *future*, we must realize our strengths and capabilities. We can’t feel discouraged. We must say, “I’m going to do it. I *can* do it. It is within my ability, and nothing can

stop me!” Such an attitude gives a person the motivation to move further in his *avodas Hashem*.

That’s all in the *future*.

However, many people flip it around. Instead of saying, “Forget about what I did in the past, let’s look at the future,” they make the past the spotlight. They focus on and emphasize all of their accomplishments and the pride they feel in said accomplishments. They forget about the future, and all of the work that must still get done.

We are constantly walking a tightrope. On one side, we have to be careful not to lapse into brokenness, thinking of ourselves as a nobody. On the other side, we must not fall into the pitfall of arrogance.

The *sefer Kol Mevasser* quotes Rav Simchah Bunim of P’shis’cha, who used to say that every Jew should have two pockets. In one pocket, he should have a slip of paper that reads, *Bishvili nivra haolam*— *The world was created for me*. And in the other pocket, he should have a slip of paper that reads, *v’anochi afar va’eifer*— *I am but dust and ash* (*Bereishis* 18:27).

If we’re getting a little too carried away with ourselves and our accomplishments, we must remind ourselves: *v’anochi afar va’eifer* — *I am but dust and ash*. And if we’re getting a little down and feeling low, we have to take out the card that says *Bishvili nivra haolam*— *The world was created for me*.

It’s a balance. We have to have both. 📖



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.

Hashem created all of us with a job to do in this world. Some people are Kohanim, some are Levi'im. We are born to specific families and we are given specific talents.

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THE WEEKLY QUESTION

Question for Korach:

Which Matnos Kehunah is still given to Kohanim today?

Kids, please ask your parents to email the answer to 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*.

Winner for Bamidbar: AVRAHAM ABER YANKOVICH, Marine Park, NY

Question for Bamidbar: Why are there dots over Aharon's name in the verse that tells us how many Levi'im there were?
Answer: It's the Torah's way of letting us know that although Aharon was from Shevet Levi, he wasn't counted with the other Levi'im.



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