



Parshas "Korach"

מתוך "ליקוטי שמואל"

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“Fake News” Is Not a Modern-Day Invention

Parshas [Korach](#)

By Rabbi Yissocher Frand

Over the years, we have spoken about certain Gemaras very many times, always trying to find new insights. Ohn ben Peles of Shevet Reuven is initially enumerated as one of the main protagonists of

the Korach rebellion. Later on, he is not mentioned. A famous Gemara (Sanhedrin 109b) says that his wife saved him. How did she save him? She argued to him that it does not make any difference to him whether Moshe is the leader or Korach is the leader. Either way, he is just a follower, with no power of his own. "You have nothing to gain from this dispute. You will always remain just an Indian and not a Chief." Ohn ben Peles conceded that his wife was right, but said that at that point he had no choice in the matter. He had already agreed to join the rebellion. Korach and his followers were on their way to pick him up to join the fight with Moshe.

The Gemara relates that Ohn's wife came up with a great plan: She got her husband drunk. He was sleeping. She sat herself in the front of the tent, removed her hair covering, messed up her hair, and basically "scared away" the "very *frum*" rabble-rousers who came to pick up her husband. They did not want to look at a woman whose hair was uncovered! They just left the tent, and that is how Ohn ben Peles was saved. About this incident, the Gemara cites the *pasuk*, "The wisdom of women saved the house..." (Mishlei 14:1).

The *ba'alei mussar* ask the following question:

Korach had a whole litany of complaints against Moshe Rabbeinu: Moshe practices nepotism. He gave his close family members all the important jobs. Look at the embarrassment he causes to the Leviim – he shaved them, leaving them bald from head to toe. Then he picked them up and shook them like a *lulav*. Then, Korach related, there was this poor widow with two daughters. Moshe forced her to leave *leket*, *shikcha*, and *peah* (gifts to the poor) from her crops, reducing her harvest yield. Then he made her give *terumos* and *ma'asros* (additional gifts to

the *Kohanim* and *Leviim* from the harvested crops).

The *Kohanim* took her first born animals. Then they took the *zeroa*, *lechayayim*, and *keivah* (the parts of slaughtered animals that are given to the *Kohanim*). After leaving her penniless, she and her two daughters died in famine.

Ohn ben Peles must have bought into this litany of complaints. He was one of the chief antagonists. So, the *ba'alei mussar* ask, how was his wife able to convince him to abandon his rebellion?

Granted, he would never become the leader of the people. But how does that answer all the complaints against Moshe Rabbeinu? How does that answer the fact that Moshe practiced nepotism? That he embarrassed the *Leviim*? That he caused the poor woman and her daughters to die?

The answer is that the list of ostensible complaints is never the real issue. When people get into a *machlokes*, it is not about the laundry list of "It's not right! / It's not fair!" issues that the antagonists come up with. People get into *machlokes* for one reason – because of personalities! They get into arguments because they want money or they want *kavod* (honor) or they want power. That is always the fuel that feeds *machlokes*.

When Ohn's wife explained to him that he was not going to get any money or honor or power out of his participation in the Korach-Moshe contest, all the arguments

and *taynas* against Moshe Rabbeinu became irrelevant. Who cares whether a garment that is entirely *techeiles* is obligated in *tzitsis* or whether a house filled with *sefarim* is obligated in *mezuzah* or not?

Those are academic discussions. What about the poor woman and her daughters? That story never happened. There was no planting in the *midbar*. There was no *leket*, *shikcha*, or *peah*. There was no *zeroa*, *lechayayim*, or *keivah*. It was all 'fake news.' Fake news did not start with Donald Trump. It went back to Korach. They made it

up. There was no such thing. It all became irrelevant once Ohn ben Peles realized that there was nothing for him in joining the *machlokes*.

That is what the Gemara means when it cites the *pasuk*, "The wisdom of women saved the house." The great wisdom of the wife of Ohn ben Peles was that she could tap into that crucial point of showing her husband that he had nothing to gain from joining the rebellion. She didn't get into a polemic with him to convince him about a garment that was entirely *techeiles*. She said, "I know what this is about – this is about *kavod*." So, she told her husband: Listen here, you will not get an iota more of *kavod*, whether Moshe is the leader or Korach is the leader. That was her *chochma* – to see the real reason behind the *machlokes*. That is the case with every *machlokes*, ninety percent or more of the time. No matter how it starts (perhaps for the noblest of reasons), in the end, it devolves into an argument over *kavod* and power. One of the greatest forces in human nature is the urge to win.

Forget all the high-sounding arguments, "*Kavod haTorah! Kavod Shem Shamayim!*" In the end, the major motivation is "I need to win." In the end, it is "all about me." That was the wisdom of the wife of Ohn ben Peles.

The Real 'Anav' Is Not Haunted by 'What People Are Going to Say'

The *pasuk* says that Korach and his followers gathered around Moshe and proclaimed: "It is too much for you! Because the entire assembly – all of them – are holy and *Hashemis* among them; why do you exalt yourselves over the congregation of Hashem?" (Bamidbar 16:3). The Rebbe Reb Simcha Bunim of Peshische asks a powerful question: If I were to say, "Albert Einstein was a smart fellow, but he knew nothing about physics,"

that would be the stupidest thing that anyone could say. He was the greatest physicist of the twentieth century. He may not have known how to balance a checkbook, but he sure knew physics. If I were to say, "Warren Buffet is a bright guy, but he can't pick a stock to save his life," that too would be idiotic. Warren Buffet is the best stock picker in the world. Don't tell me he can't pick a stock!

So, what are they complaining about Moshe Rabbeinu? "Moshe Rabbeinu is a *ba'al gayvah* (haughty person)." Suppose you want to say things about Moshe Rabbeinu, fine. But don't accuse him of haughtiness: "The man was very humble, more so than any person on the face of the earth." (Bamidbar 12:3). It was his most outstanding character trait. So how can anyone claim that Moshe Rabbeinu was a *ba'al gayvah*? What is the meaning of this?

The Sefas Emes says something very interesting: There are two types of humble people. There is a fellow who is an *anav*, who knows he is highly talented. He knows he is smarter and more talented than most people. He knows who he is, except that he makes a conscious effort to act with humility because he knows that it is not good to be a *ba'al gayvah*. He works on himself so that he **acts** like an *anav* and never acts haughtily. This person is definitely an *anav* because even though **he feels inside** that he is better than other people, outwardly he behaves like an *anav*. He is very careful to never, in any way, shape, or form, act in a way that can be misinterpreted by people, causing them to think that he is a *ba'al gayvah*.

However, there is another type of *anav* – the type of *anav* that Moshe Rabbeinu was. Moshe Rabbeinu was the greatest *anav* on the face of the earth because he had the greatest relationship with the *Ribono shel Olam*. Any person who has that

kind of relationship with the *Ribono shel Olam* truly feels that he is, in fact, nothing. It is not an act. That is, in essence, how he feels. Such a person never needs to worry about “what are other people going to say.” That does not motivate him. I act the way I act because I really feel like this! Since Moshe was this type of “essential *anav*,” sometimes he did things that could be interpreted by people as being haughty. Moshe Rabbeinu had no problem talking with authority and absolute certainty because he was not worried that people would thereby view him as arrogant. When he had to assert himself, he asserted himself without worrying, “What are people going to say?” If he had to give people *mussar*, he gave people *mussar*. He was genuine to the core.

That, says the Sefas Emes, is why people could say, “Moshe Rabbeinu is a *ba'al gayvah*.” Sometimes he would act in a fashion that typical talented people would not act – just because they don’t want to be considered a *ba'al gayvah*.

I would like to briefly share the following incident. It was apparently a cause célèbre that I did not know about. There was a fellow named Rav Moshe, son of Rav Pinchas m’Koretz. He had two sons who were in the printing business, in the city of Slavuta (Ukraine). They printed a *Shas*. Before printing the *Shas*, they wanted to make sure that their investment would be protected, so they went to all the *Gedolim* of Europe and got an agreement from them that for the next ten years, no one else would print a *Shas*. They figured that in ten years; they would be able to sell out their entire inventory of printed *Shasim* and could make a profit on their up-front expenses.

After five years, they sold out most of the *Shasim*. So, a fellow from Vilna – whose last name was Romm – said, “I want to print a *Shas* in Vilna”. This was the “Vilna *Shas*.” He went to the other printers and told them what he intended to do. They told him, “Wait a

minute. We have an agreement from all the *gedolim* in Europe (including Rabbi Akiva Eiger) that no one is permitted to print a *Shas* for ten years, and it has only been five years." Mr. Romm told the original printers that they had already sold most of their *Shasim*, and that he was willing to buy up every single remaining copy that had not yet been sold.

The case went to a *Din Torah*: Was Mr. Romm permitted to print the Vilna *Shas* after five years, with the condition that he would buy up all the remaining *sefarim* from the original printers? Rabbi Akiva Eiger *paskened* that he **was** permitted to print the new *Shas*. However, the original printers were not going to take this sitting down. They went to other *Rabbonim*, who sided with them and ruled that Mr. Romm could **not** print his *Shas* for another five years.

These original printers started the following rumor: People should not rely on the "*heter*" of Rabbi Akiva Eiger to print the Vilna *Shas* because he is already elderly, and everything he says is really based on the will of his son, Rav Shlomo Eiger. Rabbi Eiger senior doesn't make his own decisions anymore. Therefore, you can discount what Rabbi Akiva Eiger says. He is not the same Rabbi Akiva Eiger as he was five years ago.

Without getting into the details, Rabbi Akiva Eiger was an extraordinarily humble person. The story is told that when he and Rav Yakov m'Leesa (the "*Nesivos*") were going to a certain town, there was a large reception at the train station of people who gathered to greet the two *gedolei hador*. Rabbi Akiva Eiger was sure that everyone was coming for the *Nesivos* and the *Nesivos* was sure that everyone was coming for Rabbi Akiva Eiger. That is the type of *anav* he was.

Rabbi Akiva Eiger wrote on 4 Teves 5596 (December 25, 1835) "I am appalled by the *chutzpah* of these people, and their words are

blasphemous. Not only what they wrote about my son, the *gaon* Rav Shlomo Eiger, that he twists my heart, but also what they said about me, that I could be influenced to *pasken* against the *din*! All their correspondence to me (arguing on behalf of prohibiting the printing of the Vilna Shas) is *devorim b'tailim* (words that are null and void). I do not forgive them, for it is impossible to forgive shaming the Torah.”

So, we see this great *anav*, Rabbi Akiva Eiger, could write such a letter with such force and such self-righteous conviction! I am sure people were reading this letter who said “Rabbi Akiva Eiger must be a *ba'al gayvah*!” The answer is that Rabbi Akiva Eiger was the same type of *anav* as Moshe Rabbeinu – a real genuine *anav*. He was an *anav b'etzem* (humble to his essence). That type of humble individual is not afraid to shout “Hey! This is a *chutzpah*! This is a *bizayon haTorah*!” Let people say that Rabbi Akiva Eiger is a *ba'al gayvah*, because he knows that he is not a *ba'al gayvah*.

That is how people could come to the erroneous conclusion that Moshe Rabbeinu – the humblest man who ever walked the earth – was “exalting himself” over the *Khal Hashem*. When you are a real *anav*, you act, and you do what is right, and you are not haunted by “What are people going to say?”

The Symbolism Behind Keeping Hands and Feet Together During Prayer

Parshas [Korach](#)

Posted on June 10, 2010 (5770) By Rabbi Yissocher Frand

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Parshas Korach

The Symbolism Behind Keeping Hands and Feet Together During Prayer

Rabbeinu Bechaye writes in his commentary on this week's parsha that when Gentiles pray, they hold their palms together with their fingers pointed upward. He says they themselves do not know why they hold their hands in that position while praying. He asserts they got it from the Jews, and the reason for this is reminiscent of the expression "I'm sorry I can't do anything; my hands are tied." (In other words, "I am powerless to do anything," therefore I pray to G-d to help me).

Rabbeinu Bechaye explains that this used to be a Jewish custom and the Gentiles took it from us. Once it became their custom, the Jews refrained from doing it any longer. However, he says, a remnant of the Jewish custom still remains by the fact that we still keep our feet together when davening. This too indicates that we are bound up, not able to move at all, without G-d's intervention.

Moshe Teaches the Importance of Trying to Make Peace

The main topic of Parshas Korach is inner-communal squabbling amongst the Jewish people (machlokes). Unfortunately, machlokes has been around from the beginning of time (going back to Kayin and Hevel in Parshas Bereishis). There were only 4 people in the universe at that time, and they could not get along. The two who argued were brothers. It is no surprise, then, that machlokes is still around until this very day in our very diverse world and in our very diverse communities.

Parshas Korach is the paradigm parsha for teaching what to do to avoid prolonging machlokes. The Gemara [Sanhedrin 110a] derives from the fact that Moshe sought out Dasan and Aviram to try to bring the dispute to an end that one should not persist in an

argument. Rashi says that we learn this from the fact that Moshe was willing to forgo his honor and protocol and personally seek out those who started the rebellion against him – to try to make peace. Some enumerators of the commandments actually count “And there shall no longer be like Korach and his followers” [Bamidbar 17:5] as one of the 365 forbidden actions (Lavim) in the Torah – namely that one should not persist in a machlokes.

There is some irony in the fact that the Torah just told us that Moshe was the humblest man on the face of the earth [Bamidbar 12:3] and the fact that Korach and his followers claimed that Moshe was “exalting himself over the congregation of Hashem” [Bamidbar 16:3]. Even though these other people started the fight and they hurled the most absurd and inflammatory charge against Moshe, Moshe himself (who was the prophet of G-d and the King of Israel) went to seek peace with these two obnoxious people (the same two people who slandered him in the past to Pharaoh and almost cost him his life in Egypt). Moshe swallowed his pride and his honor and tried to take Dasan and Aviram aside and reason with them logically against the folly of their rebellion. The Talmud derives from here that one should not persist in an argument, but should take the initiative to bring it to an end.

When two people get into a fight, and someone goes to one of the parties and asks him to “make shalom”, typically the response is “Why should I sue for peace? I am right. He wronged me. Let him come ask me for peace!” Moshe Rabbeinu’s actions here teach us the impropriety of such a response. One will never be more “right” in a machlokes than Moshe was in his dispute with Korach. Despite that fact, it was Moshe who tried to end the argument and make peace.

Rav Chaim Shmuelevitz once explained that the pasuk “And there shall no more be like Korach and his followers” is not only a negative transgression, but it is a prediction as well. There will never again be such a one-sided argument, where one party was so clearly right and the other party so clearly wrong as in this case of Korach and his followers arguing with Moshe Rabbeinu. This was a case where one side was 100% right and the other side 100% wrong. Never again would there be such a morally lopsided argument.

The following story illustrates this concept. (The names in the following true story have been changed to protect the innocent.) Reuven had a subscription to the NY Times. His neighbor Shimon did not subscribe to the Times. However, Reuven noticed every morning that his NY Times had already been read before he brought it in the house. Shimon had known that Reuven would pick the paper up from his porch at 7:00 AM, so he came by at 6:00 AM, brought the paper into his own house, read it for 45 minutes, and then re-folded it up and returned it to Reuven’s porch. Reuven suspected this and woke up early one morning and caught Shimon in the act. He challenged him, “How dare you take my paper before I read it!” Shimon responded, “What are you getting so excited about? You’re acting like a Sodomite. I get benefit, and you lose nothing. You have no right to complain about what I’m doing.” Reuven was at his wits' end. He did not know what to do, so he consulted his Rabbi. He wanted to take Shimon to a Din Torah. The Rabbi told Reuven he had good advice for him: Buy your neighbor a subscription to the NY Times. Reuven could not believe his ears. “What? My neighbor steals my paper, and I should buy him a subscription to the NY Times? Rabbi, are you out of your mind?” Ultimately, however, Reuven listened to his Rabbi’s advice and years later he admitted that his purchase of the NY Times

subscription for his neighbor was the best investment he ever made! He now not only can read a clean newspaper in the morning without coffee stains, but he also still has good relations with his neighbor!

Reuven was certainly not obligated to buy his neighbor a subscription to the paper. Perhaps Reuven was not even obligated to forgive his neighbor for taking his own paper without offering to pay something. But sometimes that which is ethically appropriate to do should take precedence over what one is legally entitled to do.

But one may ask: It cost Reuven money to buy that subscription for his neighbor. Why should he have to do that? The answer, the Chofetz Chaim says, is as follows: An Esrog and lulav costs money. Matzos cost money. Making Pesach costs money. Kosher meat costs money. Every year a person has to make a calculation that he needs X amount of money for mitzvos. The Chofetz Chaim says a person should put away money at the beginning of the year in a “machlokes fund”. This is the money earmarked to forgo or to lay out to avoid machlokes, to preserve peace among family and community members.

The Medrash at the end of Parshas Tzav states: Chizkiya stated “Great is peace, for by all other mitzvos the Torah specifies ‘If – If you happened to see your friend’s item is lost; If you happen to see your friend’s donkey straining under its load; If you happen to see a bird’s nest. Meaning if the mitzvah happens to come to your hand, you do it; otherwise you do not need to do it. However, in connection with peace the Torah teaches “Seek out peace, and chase after it” [Tehillim 34:15].

If we need to pay for matzah and for lulav and for tephillin and for everything else, we need to pay for Shalom as well. Where did that money for the subscription to the NY Times come from? It came

from Reuven's "Shalom fund". Money from that account is the best money a person spends the entire year!

The message of the lurking snakes

Written by Daniel Shasha

The mannah was an incredible miracle. It fell straight from Shamayim with no effort and tasted like whatever the people desired. Yet, despite its wondrous properties, Bnei Yisrael complained. Their ingratitude brought about a terrifying punishment: an outbreak of deadly snakes. But why snakes specifically? And why was healing brought about by looking at a copper serpent raised by Moshe?

Rabbi Shimshon Refael Hirsch offers a powerful insight. Normally, the wilderness is full of dangerous snakes. Yet throughout their journey, Hashem protected the people from this threat. It was only when they complained and lost that sense of gratitude that this protection was withdrawn. The snakes had always been there; Hashem had simply been shielding them. The Torah uses the phrase *וַיִּשְׁלַח ה' בְּעַם אֶת הַנְּחָשִׁים הַשֵּׂרָפִים*—"and Hashem released the fiery serpents." Rav Hirsch points out that the word *וַיִּשְׁלַח* implies that the snakes weren't newly created or summoned—they were just let loose. These were the very same snakes that had always been there but hadn't been allowed to harm them until now.

This reveals a deeper layer to their punishment. It wasn't just about the pain of the snake bites—it was a wake-up call. The very danger they were now suffering had always been lurking around them, and it was only due to Hashem's constant kindness that they had been safe. Their complaint came not from lack, but from blindness to how much they were already receiving. This context gives new meaning to the copper serpent Moshe raised. It wasn't just a remedy; it was a lesson. Looking up at the serpent reminded them that they were always surrounded by potential danger, and every moment of safety had been a miracle. It was a call to awaken their appreciation.

Suddenly, even something as basic as breathing became a source of wonder. Each breath was a gift from Hashem, something they had taken for granted until now.

Rav Hirsch writes that a person doesn't need to win the lottery or possess extraordinary talents to feel fortunate. Just being alive, healthy, and able to experience the world is the greatest treasure. Hashem is constantly giving to us—sustaining us, healing us, protecting us—even when we don't realize it. This message still rings true today. We're constantly being protected, even in ways we don't see. Every breath we take is a reminder of Hashem's kindness. As Chazal teach in *Bereishis Rabah* (14:11), “For every breath, one must praise Hashem.” The fact that we're alive, breathing freely, and functioning is nothing short of miraculous.

There's a story of an 87-year-old man who was hospitalized with a breathing condition. He was put on a respirator, and after two weeks, Baruch Hashem, he recovered. The hospital informed him that the cost for his treatment was ten thousand dollars. The man began to cry. Seeing how distressed he was, the staff quickly offered to reduce the cost. But he wasn't crying about the bill. He explained that he had just realized how incredible the gift of breathing was. For two weeks on a machine, it cost ten thousand dollars—yet all his life, Hashem had allowed him to breathe effortlessly and for free. It overwhelmed him with gratitude.

That story captures the essence of what Bnei Yisrael were meant to learn in the desert—and what we're meant to internalize every day. The gift of life, breath by breath, is something truly priceless.

Korach's myopic outlook

Written by Anonymous

“And Korach took...” (16:1)

Rashi (to verse 7) writes: “Korach was an intelligent [literally, ‘open-eyed’] man. What reason did he have to commit this sin?”

The answer is that his eye misled him. He prophetically saw that a line of

great men would descend from him, amongst them Shmuel HaNavi, who was equal in importance to Moshe and Aharon together [see Tehilim 99:6].

Therefore, Korach said to himself, 'On his [Shmuel's] account I shall escape the punishment'."

R' Boruch Sorotzkin z"l asks: why does Rashi write that Korach's "eye" (singular) misled him? After all, a person has 2 eyes! Indeed, we read at the end of last week's parashah (15:39), "You shall not explore after your heart and after your eyes (plural)."

He explains: One of the distinguishing characteristics of a tzadik is that he looks at every issue from multiple perspectives and does not jump to conclusions based on his first impression. Rashi is teaching that Korach did not do this. He used only one eye, so to speak, and thus was misled. (For example, he did not consider the possibility that he would be punished, but his sons would repent and be saved, as in fact happened.)

R' Sorotzkin adds that the above lesson is closely related to the teaching in Pirkei Avot: "You shall judge kol ha'adam favorably." The expression "kol ha'adam" usually is translated, "every person." Literally, however, it means, "the whole person." The Mishnah is teaching that when we judge the whole person – when we look at him from numerous angles to see all of his strengths and weaknesses and all of the circumstances that affect his life – we will be likely to judge him favorably.

Does your wife know her Tafkid??

Written by Benjamin A Rose

At the beginning of Parshas Korach, the torah in one Pasuk gives two different examples of what a wife can do for her husband. The Pasuk begins, "Vayikach Korach", (And Korach took), and ends with "V'On ben Peles. (and 'On' the son of Peles)."

The question can be asked – who is On ben Peles? This is the first time he is ever mentioned and the last time – we never hear about him again. Also, there were 250 men involved in the Machlokes – why is he singled out for

mention?

The Gemara tells us that On ben Peles is mentioned to teach us about his wife. On's wife wanted very much to keep her husband away from Korach and his Machlokes – but how should she go about doing it? When she saw Korach and his men coming towards her tent, an idea came to mind. She sat herself by the entrance to the tent, uncovered her hair, and began to brush it. Korach and his men saw her and could not go inside. They continued on their way, and On was saved from suffering the same fate as Korach and his followers.

That is one example of the power of a woman

What is the second? The Pasuk begins “V'Yikach Korach.” What did Korach take? The Medrash tells us that Korach took “etzas ishto,” the suggestions of his wife – the machlokes was all her idea. She told him that Moshe is taking everything for himself and his family and leaving nothing over for him and the rest of the Shevet (tribe).

What are the two questions that Korach asked Moshe – Does a “Talis Koolo Techayles” (a tallis made of all purple wool) need Tzizit and does a house full of Seforim need a Mezuzah?

In the beginning of B'reishis (Perek 2:18) the Chumash tells us that Hashem saw it was not good for a man to be alone “E'eseh Lo Ezer Kinegdo”(I will make him a helpmate to match him). A wife is called Ezer – a helpmate. In the Parsha of Tzizit (Bamidbar 15:39) the Pasuk tells us “V'Haya Lachem L'Tzizit, U'Riesem Oso, U'Zichartem Es Kol Mitzvoth Hashem, V'Aseesem Osam.” The Divrei Yisrael explains that in these three words U'Riesem, U'Zichartem, V'Aseesem – we have the letters Ayin, Zayin, Resh – the letters that spell “Ezer.” So, merumez in a woman is the mitzvah of Tzizis. What is the importance of Tzizis? The Chumash in Parshas Shelach tells us that Moshe added a Yud to the name of Hoshea Ben Nun and called him Yehoshua. Rashi explains that Moshe davened “Kah Yosheacha Mayetzas HaMeraglim” – Hashem should deliver you from the ideas of the Meraglim. Who are the Meraglim? In the Parsha of Tzizis, Rashi tells us that the eyes and the heart are the Meraglim for the body – they are what work to lead a

person astray. Hashem took the 'Ish', which has the Yud and gave him an 'Ishah' which has the Hey – the two together are Yud and H'e "Y-ah" – a wife is what helps to keep her husband from the ideas of HIS Meraglim and keeps him from transgressing the Mitzvos of Arayot.

Also, the Divrei Yisrael brings down that in the Tanaim we say – "Loy Zeh Me Zu V'Zu Me Zeh" – which contains the letters of Mezuzah – which contains the name (Shin Daled Yud) "Shakai" which is the Foundation (Yesod) of Yiddishkeit.

So, within a woman you have the mitzvot of Tzizit and Mezuzah. Korach's wife obviously did not have within her the Kedusha of a bas Yisroel. A bas Yisrael who brings with her to her marriage the mitzvot of Tzizit and Mezuzah. She understood the Tafkid of a wife – to be a helpmate, but without the Kedusha, she could not lead him in the right direction.

That is why when Korach came to Moshe his questions were about Mezuzah and Tzizit.

A woman's role is to be a helpmate for her husband, an "Ezer" but also to be "Kinegdo" against him when necessary. Rashi explains that when he is worthy, his wife will be his helpmate, but if he is not worthy, she will become his adversary.

Here the Chumash showed us two different examples of two different wives – one who understood her Tafkid and purpose and saved her husband's life, and one who twisted around all she had within her and brought about her husband's death in her pursuit of power and kavod.

Humor

The Dead Donkey

Morty Applebaum bought a donkey from an old farmer for \$100. The farmer agreed to deliver the mule the next day. The next day, the farmer drove up and said, "Sorry, but I have some bad news. The donkey died."

"Well, then, just give me my money back," said Morty.

"Can't do that," replied the farmer. "I went and spent it already."

"OK, then. Just unload the donkey."

"What ya gonna do with him?"

"I'm going to raffle him off."

"You can't raffle off a dead donkey!"

"Sure I can. Watch me. I just won't tell anybody he's dead."

A month later the farmer met up with Morty and asked, "Whatever happened with that dead donkey?"

"I raffled him off. I sold five hundred tickets at two dollars apiece and made a profit of \$998."

"Didn't anyone complain?" asked the farmer.

"Just the guy who won," said Morty. "So, I gave him his two dollars back."

The Definition of Chutzpah

A little old Jewish lady sells pretzels on a street corner for 25 cents each. Every day a young man leaves his office building at lunchtime, and as he passes the pretzel stand, he leaves her a quarter, but never takes a pretzel. They never exchange a word. This goes on for more than three years.

One day, as the young man passes the old lady's stand and leaves his quarter as usual, the pretzel lady finally speaks to him.

"Sir, I appreciate your business. You are a good customer, but I have to tell you that the pretzel price has gone up to 35 cents."

The Doctor, the Lawyer, the Rabbi & Little Moishie Brown

A doctor, a lawyer, a Rabbi, and little Moishie Brown were out for a Sunday afternoon flight on a small private plane. Suddenly, the plane developed engine trouble. In spite of the best efforts of the pilot, the plane started to go down. Finally, the pilot grabbed a parachute, yelled to the passengers that they had better jump, and then he bailed out.

Unfortunately, there were only three parachutes remaining. The doctor grabbed one and said, "I'm a doctor, I save lives, so I must live," and jumped out.

The lawyer then said, "I'm a lawyer, and lawyers are the smartest people in the world. I deserve to live." He also grabbed a parachute and jumped.

The Rabbi looked at little Moishie Brown and said, "Moishie, I've lived a long and full life. You are young and have your whole life ahead of you. Take the last parachute and live a life full of mitzvahs."

Little Moishie handed the parachute back to the Rabbi and said, "Not to worry, Rabbi. The 'smartest man in the world' just took off with my backpack."

The End of the World as we Know it

A physicist is giving a lecture at a Jewish seniors residence and explaining that in 4 and 1/2 billion years the sun will exhaust itself of fuel and burn out and all life as we know it in the solar system will end.

Upset, Saul Epstein yells out, "Is there anything we can do professor? Can we form any congressional committees, or donate money for research?"

The physicist responds, "Sir, why are you so upset? This won't happen for 4 and a half billion years?"

"Oh, thank God," says Mr. Epstein. "I thought you said it would happen in 4 and a half million years."