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IF YOU THOUGHT YOU WERE JEALOUS, THINK AGAIN  
PROPER SHABBOS PREPARATION



FROM THE SHIURIM OF

**HARAV YISROEL BROG** שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR  
GRANDSON OF HARAV HAGAON AVIGDOR MILLER, ZT"L

# PARSHAS KORACH



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

## KINAH IS A REBELLION AGAINST HASHEM

What did Korach see that made him want to be *cholek al Moshe*? Rashi answers, he was *niskaneh* - he was jealous of the נשיאותו של אליצפן. <sup>1</sup> בן עזיאל. He was jealous of the appointment of his cousin Elitzafan ben Uziel to a position of leadership. Moshe appointed Elitzafan as *nasi* over *b'nei Kahas*, על פי הדיבור.

What *Chazal* are bothered with is that Korach entered a *machlokes* with Moshe.

Korach was a *pike'ach* - a wise man. How could he do such a *shtus* and get involved in a fight with Moshe Rabbeinu? And how could he forfeit and lose both his *Olam Haze* and his *Olam Haba* over this? This was playing with serious fire.

The answer is that he was jealous of the *nesius* of Elitzafan.

The jealousy is what took him out of the world. That's what messed up his thinking and that's what caused him to lose everything that he gained in this world. The Torah teaches us about how awful the *midah* of *kinah* is. *Kinah* can be *motzi* a person from the world.

R' Chaim Vital in *Shaarei Kedushah* says *kinah* is extremely difficult, it's very, very serious, because it's a rebellion against Hashem.<sup>2</sup> What you're saying to Hashem is: "How come You are *mashpia tova* on somebody else more than on me?" And all of the early generations were punished only because of *kinah*. He says that Kayin, the firstborn of the world, lost his right to exist in the world - both for himself and for his children - because he was *mored* against Hashem out of jealousy for his brother Hevel. And because of that jealousy, he went on to transgress terrible *aveiros*.

<sup>1</sup> במדבר פרק טז:א ומה ראה קרח לחלוק עם משה, נתקנא על נשיאותו של אליצפן בן עזיאל, שמינהו משה נטלו על בני קהת על פי הדבור. אמר קרח, אחי אבא ארבעה היו, שנאמר ובני קהת וגו' (שמות ו, יח), עמרם הבכור נטלו שני בניו גדולה, אחד מלך ואחד כהן גדול, מי ראוי ליטול את השניה, לא אני, שאני בן יצהר שהוא שני לעמרם, והוא מנה נשיא את בן אחיו הקטן מכולם, הריני חולק עליו ומבטל את דבריו.

<sup>2</sup> הקנאה, היא גרמא לבא לידי שנאה, וגם היא יותר קשה כי מורד על הקדוש ברוך הוא למה השפיע טובה לחבירו יותר ממנו, ואמרו ז"ל (אבות פ"ד כ"א) הקנאה והתאוה והכבוד מוציאין את האדם מן העולם, צא ולמד כי כל הראשונים לא נענשו אלא בשביל הקנאה, כי הנה קין המדבר פה אל פה עם השם יתברך נטרד מן העולם הוא וזרעויתו על שקנא לתאומותו של הבל ועל ידי כן עבר כל אותם העבירות, ועשרת השבטים לא גלו למצרים אלא בעון ויקנאו בו אחיו וסוף סוף נענשו בעשרה הרוגי מלכות, וירבעם שכל חכמי דורו לפניו כעשבי השדה נטרד מן העולם בקנאתו ממלכי בית דוד, גם שאול בחיר השם כבן שנה שלא טעם חטא ולא היה במלכותו שום דופי כמו שאמרו ז"ל (יומא דף כ"ב ע"ב), נטרד ממלכותו ונהרג הוא ושלושת בניו ונהרגו נוב עיר הכהנים וגלו ישראל ביד פלשתים ונחרב משכן שילה, והכל על שקנא לדוד בענין גולית סרה מעליו רוח הקדוש ונחה עליו רוח עושים (ספר שערי קדושה - חלק ב שער ד).

He says that the *shevatim* were sent into the *galus* of Mitzrayim only because of the sin of *בְּאִתְּנָתָם* - their jealousy toward Yosef. And ultimately, this led to the terrible *onesh* of the *Asarah Harugei Malchus*. Yeravam ben Nevat - the person before whom all the *chachmei hador* were like grass in the field - was jealous of the *malchus* Beis Dovid, and he lost his Olam Haba.

Shaul, who was a tzaddik *nifla*, chosen by Hashem - it says that he was sinless like a one-year-old child, who had never tasted the *ta'am cheit*. Unbelievable! And what happened? His Ruach Hakodesh left him. He lost his malchus, he was killed, and his three sons were killed - all because of jealousy.

The city of Nov, Ir HaKohanim, was wiped out because of jealousy. Terrible things happened because Shaul was jealous over the appointment of Dovid HaMelech.

Now it's very important for us to give the following example: There's a *Gemara* at the end of *Menachos*, *daf kuf tes*, that says Shimon Hatzadik was a *kohen gadol*, and at the time of his *petirah*, he said, "My son Chonyo should replace me. He's *ra'uy* to replace me." He was a big *talmid chacham*. Chonyo did not accept the job. You know why? Because he had an older brother. His name was Shimi.

Shimi was two and a half years older than Chonyo. Shimi was an *am ha'aretz*. You hear that? But his younger brother Chonyo, who was a *talmid chacham*, was *mevater* on becoming the *kohen gadol* out of respect for his older brother, that he shouldn't feel bad.

The *Gemara* continues and says, and it sounds like an amazing thing on Chonyo's part, that still and all, Chonyo was jealous of Shimi. Yes, he gave up his position for his older brother, so that his brother shouldn't feel bad, and still and all, he was jealous of him.

Chonyo trained Shimi how to be a *kohen gadol*. And he told him that when you work next to the *mizbeiach*, you should wear a woman's garment. You should wear an apron so that you don't get dirty. Now a *kohen* wears an exact amount of clothes, and a *kohen gadol* also. There was no extra. You were cold, you wanted to wear gloves? No. Wanted to put a scarf on? No.

But some people like to wear extra clothes sometimes. Some people like to wear less clothes sometimes. A Kohen Gadol's gotta wear eight. But Chonyo told Shimi that he should wear an extra garment, an apron.

A garment of a woman. Now when the brothers, the *kohanim*, saw him do this, they decided they're going to put this guy out of his misery and put him to sleep forever. He said, "Why?" So they said,

“You’re not allowed to wear extra garments!” He said, “My brother Chonyo instructed me to do this.” So they went looking for Chonyo.

They were going to kill him. And Chonyo fled to Mitzrayim. Now you know how earth-shattering this was. He was an *adam gadol*. The father said he’s *ra’uy* to be the *kohen gadol mei’echov*, greater than all the other Kohanim. He’s a *talmid chacham* and he was willing to be *mevater* on his position out of respect for his brother, and still and all, it ate him up alive.

*Nu*. The *Gemara* says that a person should be very careful about jealousy, because it’s a *middah* that will eat you up, it will devour you.

### KINAH COMES FROM A LACK OF DAAS

The 11th *perek* of the *Mesillas Yesharim* talks about the *middah* of *kinah*. He says that *kinah* comes from a lack of *daas* and from foolishness. A person who’s jealous of somebody else will never gain anything for himself, and he will never cause the person who’s the object of his jealousy to lose what he has.

So here you have a brother that’s jealous of another brother, or a sister that’s jealous of another sister. This is a very common phenomena. *Nu*. You know what happens from *kinah*? The only one who loses from *kinah* is the person who’s jealous.

I could understand if a person thinks he’s going to be able to gain something. Let’s say a person decides to steal something from somebody. Let’s say a person sees that somebody else has one of these Kia cars that are easy-peasy to steal. I know somebody, who yesterday went to visit someone with their Kia; they parked their car, they went into the house to visit, they came out, the car was gone. They found it a few hours later and it was missing some parts.

A cop said some kids took it for a joyride. It’s happening left and right because somebody posted an easy way to break into Kia models from 2014 to 2020. *Nu*.

So I could understand the guy who does this. He wants to have a car ride, he wants to save himself the Uber fare. You can understand the person who does that. But when you’re jealous, you will not enhance your *matzav* and you will also not detract from the other person’s *matzav*.

There’s a *pasuk* in *Iyov* (5:2) that says: וּפְתָה תְּמִית קִנְיָהּ. *Kinah*, jealousy, will cause the death, the demise, of the fool who strengthens himself in this *middah*. So the best thing is to acknowledge it and realize that you’re experiencing *kinah*, which is a wasteful emotion, it’s good for nothing, it accomplishes nothing.

But the fact of the matter is, says the Ramchal in Messilas Yesharim, there are different *madreigos of kinah*.

## DIFFERENT MADREIGOS OF KINAH

There are some people who are so foolish that if they see someone experiencing *tova*, they become pained, weak, and worried inside. They cannot find happiness in their own blessings, as those do not relieve the *tzaar* they feel upon seeing the *tova* their fellow man possesses. And that's what it says in the *passuk*: *u'rekav atazmos kinah* - jealousy rots a person's bones.

That's what it does. So you should contemplate that. Ramchal says that's a very foolish person. Now you have to know there are a lot of foolish people, because many, many people feel jealous.

And you have others that are not as foolish, so they're not pained so much. They don't lose their minds from their jealousy, but they will feel some pain and discomfort. At the very least, they're going to be fine with somebody else's *hatzlacha* and *bracha* - unless he's from the person's best friends.

*Nu*, but let's say you don't have the most love for this person, and what if the person is a stranger from another land and he's coming here? Now the *Ramchal* says these people, who are full of jealousy, will utter words that will appear as if they're *m'sameach*, that they're happy for you, or they're going to thank Hashem for your *tova*. In their hearts, however, they will have very weak emotions. That means like this: Let's say a person comes to a city and gets engaged to a girl that a lot of young men had their eyes on. Here comes an outsider, he comes into the *shul*, everybody goes over and says *mazel tov* to him. So, Reb Yeruchem writes, if they didn't work on themselves, you know what they really mean to say? *Mazel ra*.<sup>3</sup>

They're not happy for him at all. I know when my grandfather (Rav Avigdor Miller z"l) got married, people were very upset. He was an American boy who had come to Europe, and in Europe there was a great shortage of European girls who were willing to marry a *ben Torah*. And he *chapped one*.

He *chapped* a European girl that had learned in *Yavne* in Telz, she went to Telz for girls. She was the *Neishtater Rav's* daughter, from a very nice family, and she became the *kallah* to my

<sup>3</sup> כהיום רגילים בני אדם בהגיע אליהם איזה בשורה טובה מזולתו כי כותבים תיכף אגרת מז"ט, להביע השתתפות בשמחתו של חברו, ולולי דמיסתפיניא מכם, הייתי אומר כי מרמה גדולה היא, כולו שקר וכזב, ואם נשאלנו בינו לבין עצמו, היה מודה ואומר גם להפך: «הלואי יופסיד חברו!» אמרי אינשי, כי ג' מיני מקרים הן באדם סוחר: א) כשהוא לבדו הצליח במסחרו וחברו הפסיד את הכל, אז זה לפניו תכלית האושר, ב) כששניהם שוים אם בריוח ואם בהפסד, אז זה לפניו צער רב, ג) כשהוא מפסיד וחברו מרויח, כי אז זה לפניו היסורים הכי מרים. שמחתו של אדם אינה כ"ב בהצלחתו שלו, כי אם הרבה יותר ויותר שמחתו גדולה בהפסד חברו, אלה תולדות השחתו של האדם, לו הייתי דורש אלה הדברים לפני אנשים בעולם, לא היו זורקים עלי שושנים... וברוך השם שאתם שומעים ושותקים, האדם בעצמו עפ"י רוב מרמה גם עצמו, ואינו יודע כוונתו הרעה ושנאתו העצומה לחברו "האהוב", להשתתף באמת בשמחת זולתו, צריכות לעבודה רבה, במעשה חושית והתבוננות רבה, ואילו לא נתנה תורה אלא לגלות לנו יסוד זה דיינו (דעת תורה, שמות עמ' רלח)

grandfather. It was very common in those days for *bachurim* - my grandfather was older, he wasn't a young man - to get engaged later in life. But a lot of people had *tainos* on him.

“Why'd you *chap* her? Go back to America, marry a girl from America! You have to take one of the only few girls here that are *shayich*?!” Now, they didn't know that the reason why she married him was *because* he was from America. She wanted to marry an American.

Now how common is this type of *kinah*? Says the Messilas Yesharim: והוא דבר יָאָרַע עַל הָרַב בְּרוּב בְּנֵי הָאָדָם - it happens most times, *berov bnei ha'adam*, by most people, *ki afal pi*, even though they're not *baalei kinah mamash*, they're not bad people, not people who *mamash mekaneh* others; אַמְנָם לֹא נִקְוּ מִמְּנָה לְגַמְרֵי, but they're not completely free of it. So they're not wishing you bad, but they're not happy for you when they say *mazel tov*.<sup>4</sup>

It's difficult for people to share your happiness. I know when people share sadness with me, then I know their hearts are 100% with me, because people love to share sad situations with other people. The guy breaks his *shidduch*, a guy gets divorced, everybody's with him. “I feel terrible for you, I feel bad for you, I am so sorry,” and they mean it.

But when a guy gets a *shidduch*, and he gets a good *shidduch*... oh, boy! I remember when I got engaged. A fellow came over to me and told me, “How dare you?! You're not in Lakewood that long. What are you doing? I've been waiting here for two years. What are you *chapping* this girl for? Why don't you sit and learn for a little while?”

“Look, I'm sorry,” I told him, “I didn't realize this; maybe if I would have known that I was taking your *shidduch*, maybe I would have waited. I don't know what I would have done, I'm sorry.”

Rabbosai, unless somebody's your good friend, really a good friend, it's very difficult not to feel jealous. Nu, he says על הרב ברוב בני האדם - *this is how most people are in most cases*.

Ramchal wrote about this in *perek Nekiyus*; he's telling us that this is what *nekiyus* is about: To cleanse, to recognize, to identify.

Now there are times when a person could say *mazel tov* when he doesn't care. For example, let's say a guy is already married, and some other guy gets married to a nobody. The first guy doesn't mind saying *mazel tov*. Then he could say *mazel tov*.

<sup>4</sup> ותראה שבפיהם אפשר שייאמרו דברים כשמתים או מודים על טובותיו, אך לבם רפה בקרבם. והוא דבר יָאָרַע על הרב ברוב בני האדם, כי אף על פי שלא יהיו בעלי קנאה ממש, אמנם, לא נקו ממנה לגמרי, כל שכן אם בעל אמנותו מצליח בה, שיקבר כל אמן סני לחברה (ס"ר יט), וכל שכן אם מצליח בה יותר ממנו (מסילת ישרים י"א:קמ"ז)

He thinks: “I wouldn’t marry that person anyway. I’m happy you didn’t get anything close to what I got, so *zei gezunt*.” But that’s also not *mentschliche* behavior.

And then he says what if the guy is a competitor of yours? Two fellows are looking for a job. When people are waiting for a job, they wait anxiously for a job. And every minute and every day they have to tell their wife a report, tell their mother a report, their father a report. “Nu, did you get anything? Did you try? Did you push? Did you pull?” No.

But my friend, who’s also waiting, *got* a job. Messilas Yesharim says a Chazal, that every professional dislikes someone who’s in the same profession. *Azei shteit in Chazal* (מדרש תנחומא בראשית ח ועוד) (מקומות).

### WE CAN’T TOUCH EVEN A HAIR’S BREATH OF ANOTHER’S CHELEK

Surely, if the other guy is more *matzliach* than him. But, says Messilas Yesharim, if a person would only know, think, and understand *אין אדם נוגע במין להבדיל*, a person cannot touch something that’s prepared for his fellow man, *אפילו כפלא נימא*, even like a hair’s breadth. And if he would only realize that every single thing is from Hashem, according to Hashem’s *eitzah*, according to Hashem’s *chochmah*, the guy would never, ever be *mitzta’er*!

And I want to add something which I mentioned a little while ago. That every one of us was asked by Hashem for everything we need to fulfill our mission. Let me explain that:

### EACH OF US CHOSE AND AGREED TO WHAT WE GOT

Hashem showed it all to your *neshama* before you were born, and you agreed. Every one of us signed off on what we want and what we need. Hashem showed you the exact job that was available for you. As an employee, you had a choice. Do you want to work, or do you want to be the boss? Do you want to be in this field, or in that field? Real estate or dry goods? Hashem showed you everything. You want to be in elementary school, or you want to be in high school? You want to be in high school, or you want to be in the Beis Medrash?

You saw the *emes* then. You were shown the complete *emes* and you knew then what the best was for you. And you chose it and you signed off on it. So you see, you could have never gotten what someone else has, because you rejected what that guy has!

You never wanted to have what that guy has. Not his money, not his house, not his wife, not his car, nothing! Because you knew it wouldn’t be good for you. And if a person knows that, then that person stands a small chance of working on this *middah* of *kinah*.

And Reb Yerucham writes that this *middah* of *kinah* does not get cleansed by Torah. He says Torah does not cleanse *middos*. He quotes a *Rosh*. The *Rosh* says that for this sickness of *kinah*, there is no *refuah* whatsoever in the world.

You have to heal yourself, you have to cure yourself. Torah will not be a cure for you. It's an amazing *chiddush*. And he says that's why you find in the history of the world where big people who had a lot of Torah under their belt, were *mekaneh* and the Torah didn't help them.

Korach was a *gvaldige talmid chocham*, a brilliant man. Hakadosh Baruch Hu should help us not be *mekaneh*. Amen.

## PROPER SHABBOS PREPARATION

### THE SPECIAL BOND

In order to get some *daas* and a feeling for Shabbos, you first have to have *chochmah*. That's what you require - a *chochmah*; you have to know what Shabbos is about.

One of the great gifts of Shabbos is that Hakadosh Baruch Hu grants us a *neshamah yeseirah*. What is the purpose of the *neshamah yeseirah*? The Alshich in *Parshas Ki Sisa* writes about this and says על ידי הפס יתירה מתאחדת נפש עם קונו - there is a certain unity, a bond, a oneness, that transpires between an individual and between the *Ribbono Shel Olam, bichvodo u'b'atzmo*. How does this work? He says there is a חוט של חסד, a certain pipeline of *chessed* that is משוך מאיתו יתברך - that opens from Hakadosh Baruch Hu Himself, אל, into the person's heart. That's what it is. And that's what it says in the *passuk* ביני וביני ישראל - it's between Me and *Bnei Yisrael*. What does that mean 'between Me and *Bnei Yisrael*'? It means there is something personal, something that automatically happens. Hashem is *mashpia* on each individual person. That means the bond that exists between Hakadosh Baruch Hu and a *ben Yisrael* on Shabbos is not the same bond that exists during the week.<sup>5</sup>

The Medrash<sup>6</sup> brings a *mashal* to a *melech* and his queen who are יושבים, they're sitting and they're talking intensely, privately between each other. And could you imagine, the Medrash says, if somebody says to them, "Excuse me, can I walk by?" Or, "Excuse me, can I get some insight, what's the *hock*, what are you guys

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<sup>5</sup> (ד) שע"י הנפש יתירה מתאחדת נפשו עם קונו. בחוט חסד משוך ממנו ית' אל תוך נפשו. וזהו ביני וביני ישראל. כמאמר ר' יוחנן במדרש רבה. משל למלך והמלכה שהם יחד. ובא זר ונכנס ביניהם. (ה) כי כאשר העושה מלאכה בשבת. קוצץ ומשרש נפשו משרשה. כך המכבד את השבת. בהתענגו בו לשמח. ועסק בו בתורה. ונמנע מכל דברי חול. הוא מוסיף התעוררות. והתרבות הארה בבחינות השבת. כאלו את השבת הוא עושה. כענין ואנכי מלאתי כח את רוח ה' (אלשיך, שמות לא יז)

<sup>6</sup> שמות רבה כה יא "...ביני וביני בני ישראל וגו' (שמות ל"א, י"ז) משל למלך יושב ומטרונא יושבת כנגדו העובר ביניהם חייב". וזה לשון הריקאנטי (שמות ל"א ל"ג) "...משל למלך שיושב ומטרונה יושבת כנגדו, העובר ביניהם חייב מיתה, והרמז לכנסת ישראל של מעלה... כך השבת היא בין הקב"ה ובין ישראל שנאמר "ביני ובין בני ישראל", לפיכך כל גוי שמכניס עצמו ביניהם עד שלא מל חייב מיתה. וזהו מאמרם גוי ששבת חייב מיתה..."

saying to each other?" So, is he not *chayev misseh*? So Chazal tell us that this *marshal* is a *tziyur* of what happens between Hakadosh Baruch Hu and *Bnei Yisrael* on Shabbos. That's the meaning of this unique חוט של חסד. Hakadosh Baruch Hu has, so to speak, a personal involvement, He extends Himself personally to every Yid.

### A YID'S NEFESH IS A CHELEK OF HASHEM

Now the *Alshich* explains this in *Parshas Vayakhel* with a little *Tosefes biyur*. He says as follows: The *nefesh* of a *ben Yisrael* comes *metachas kanfei haShechinah*. There is a special place called "the wings of the Shechinah" - wings of the Shechinah are very close to the Shechinah. And, *bnei Yisrael's neshamos* come from *tachas kanfei haShechinah*. That's a place of *achdus*. That means, it's a place where we are one with Hakadosh Baruch Hu. Any other nation does not come from such an *achdus* of Hashem. Every other *goy* in the world is created from a place "outside" of Hashem. In other words: The *nefesh* of the *u'mos ha'olam* are a creation of Hashem. The *nefashos* of a *ben Yisrael* are not creations of Hashem, they are a *chelek* of Hashem.

There's a *marshal* that *Chazal*<sup>7</sup> tell us: it's like when somebody breathes. There's a difference if a guy goes and builds a table, or he breathes from himself and he creates something from his breath. The breath is from himself. The building with his hands is something outside of himself.

This uniqueness, says the *Alshich*, this unity that exists between a Yid and Hakadosh Baruch Hu, is only *niker*, it's only recognizable on *yom haShabbos*. Because that's when Hakadosh Baruch Hu sends a *hashpa'ah* of *kedushah* to every single Yid, depending on the *shoresh* of his *nefesh*.

All our *nefashos* are not created equal. We all come from *tachas kanfei haShechinah*, but even *tachas kanfei haShechinah* there are levels. And through this a person becomes bonded with his Creator, because Hashem pours upon us from the top of the *kanfei haShechinah*, which is one with Hashem's *metzius*, and that's how we become one with Hashem, and we become separated from anything outside of Hashem.

### BECOMING A HEICHAL OF THE SHECHINAH

The *Alshich* in *Parshas Ki Sisa* says a person should not think that the "os" of Shabbos just means 'not working' - להבטל ממלאכה. 'Not working' is not the "os" of Shabbos. Because an "os" is something much deeper and much more inside. And, an *os bris* is something

<sup>7</sup> רמב"ן בראשית ב:ז - "כי הנופח באפי אחר מנשמתו יתן בו"; רמ"ק בספר פרדס רימונים אה - "ויפח באפיו" (בראשית ב:ז) כל הנופח מעצמותו הוא נופח"; עמק המלך קכזג - "אמרו חכמינו זכרונם לברכה כל הנופח מעצמו הוא נופח"; ספר התניא (חלק א פרק ב) בשם הזוהר: "מאן דנפך מידיליה נפך" (אבל לא נמצא המאמר הזה בזוהר שבידינו).

that is *in*, “between Me and you”, and it’s *in* - נכנס ביניכם - it goes *into* your self. On Shabbos, a person becomes a larger receptacle, a larger container for the Shechinah of Hashem. On Shabbos every one of us becomes more of a *heichal* of Hashem.<sup>8</sup>

Regarding the *Olam Habah*, the *Ramchal* writes that, depending on the *shiur* of a person’s *avodah* in this world and the extent of their *hishtadlus* to attain a degree of *sheleimus*, their *neshamah* becomes enlightened by the presence of Hakadosh Baruch Hu to that same degree, subsequently illuminating their *guf*. And both of them, in the *Olam Hatechiyah*, will find יקר וגדולה. And the greater the level that a person attained, the closer he’ll be to Hakadosh Baruch Hu - ליהנות - to bask in the pleasure - of the טוב האמיתי.

### ONE SIXTIETH OF OLAM HABA

This means as follows: Shabbos is *me’ein Olam Habah*. How much, says the *Gemara*, how much is Shabbos *me’ein Olam Habah*? אחד משישים - one sixtieth.<sup>9</sup> That means the most that a person could be *zocheh* to on Shabbos is one sixtieth of *Olam Habah*.

The Maharsha explains the *pshat* of “one sixtieth.” He says one sixtieth is the smallest amount of taste.<sup>10</sup> That means you get the smallest amount of taste of the *ohr*, of the joy, of *Olam Habah*. You see, if the ratio is smaller than one sixtieth the taste becomes *battul*. For example, if you have a mixture of one part to sixty parts, or more than sixty, the one part becomes *battul* and you don’t feel it and you can’t sense it.

So all week long this proportion is smaller than one to sixty, and therefore during the week you can’t feel even the slightest *te’imah* of *Olam Habah*. But on Shabbos you could be *zocheh* to one sixtieth. And that is an allusion, says the *Maharsha*, to the *nth* degree of tasting a *ta’am* of *Olam Habah* on Shabbos. And that could be felt on Shabbos. So it comes out that when Hakadosh Baruch Hu grants each and every one of us an *ohr* of Shabbos and a *me’ein Olam Habah* of Shabbos, the *pshat* is that Hashem is giving us a *siyata diShmaya* to live and taste *Olam Habah* in this world.

<sup>8</sup> נבא אל ביאור הכתובים אמר הוא יתברך הלא צוית לעשות משכן לשכני בתוכו. אך בזאת שאת שבתותי תשמרו. ולא תדחו שבת לעשי' המשכן וזה בין בלילה בין ביום וז"א שבתותי לכלול מדת לילה ומדת יום שכל אחד בחינת שבת בפ"ע כמפורש בהקדמה הראשונה ולבל יקשה בעיניך למה לא תדחה שבת מפני מה שבו תשרה שכינה. על כן אני נותן לך שלשה טעמים. אחד כי אות היא כו' והוא לו' אל יעלה על רוחך שאין בשמירת שבת יותר כ"א להבטל ממלאכה. ביום שהקב"ה לא עשה בו מלאכה כשברא העולם. שהוא אות וזכר לחידוש העולם. שא"כ הוא היה נדחה מפני המשכן אך מה שאות היא השמירה שאמרת תשמרו. הוא דבר פנימי המקשר ביני וביניכם שהוא דבר שהוא ביני ונכנס ביניכם שהוא תוך נפשכם שהוא מעין היותכם היכל לשכינתי. שהיא גם הוא חלק אלוהי ית' כאמור בהקדמה שנית ושלישית. וא"כ כיון שהמשכן אין השראת שכינה בו מצד עצמו. כ"א באדם כמד"א ועשו לי מקדש ושכנתי בתוכם. כי בתוכו לא נאמר אלא בתוכם שהוא כי היכל ה' הוא האדם וממנו יתפשט אל המשכן. וא"כ אמור מעתה איך בשבת שהאדם הוא היכל ה' יעשה מלאכה במשכן שהוא מצד עצמו וממנו יתפשט אל המשכן. וא"כ אמור מעתה איך בשבת היות האדם היכל ה' נמשך אל המשכן.

<sup>9</sup> ברכות נז ב

<sup>10</sup> רמ"א יורה דעה ק"ט א

## MAKE YOURSELF A RECEPTACLE FOR OLAM HABA

Now the *neshama yeseirah* is *me'ir*, it shines, every single Shabbos; and a person has to try to make himself a receptacle to be able to be *zocheh* to that. If a person doesn't use or is not aware of this *chochmah*, and he thinks it's an automatic thing, and he tries to feel Shabbos because he heard about this *Gemara*, but he never felt anything, he will think "it's not for us, it's not *shayech*." But a person who knows and is aware that there is such a concept, and he wants to really feel Shabbos, that person - as the *Chofetz Chaim* says in *Mishnah Brurah* - prepares himself. You have to understand that you can't get to *Olam Habah* if you're completely *tamei*, you can't feel the oneness of Hashem if you're bringing all your *chitzoniyus*, all your layers of crust. If you're bringing the whole *goyishe velt* to Shabbos with you, of course it's not going to work!

Let's say a person stocks up before Shabbos with all the magazines and newspapers. I remember once going to a fellow's house in a different state, I was sleeping in his house. The guy had all kinds of paraphernalia, and he was sitting there by the table, he sat with one magazine, then another magazine, and he said, "What would you like?" I said, "What do you have to offer?" "I have *The New York Times*." He gave me a whole list of magazines from top to bottom.

There was a *bachur* in the yeshiva here, and today he is a very big *talmid chacham*. And he came to me and said, "You know, I never saw a Shabbos table." "What do you mean, your mother is a famous *Rebbetzin*, your father was a very big *baal kishron*, he was a big *talmid chacham* in Telz." He said, "You want to know what the Shabbos table was like? My father and my mother pulled away the magazines from each other." "What kind of magazines?" "*Newsweek*, *Time*," *v'k'heina v'kheina*. So of course that Shabbos was devoid of anything of Hakadosh Baruch Hu. A big *talmid chacham*, a very big *talmid chacham*...very *frum* people, *mechanchim*, but they had no *mussag* of Shabbos. They never prepared themselves once for the *ohr* of Shabbos. A man has to know this.

And if a person knows this. Let's say a person tries to take a shower before Shabbos - when a person takes a shower before Shabbos, you know what he's supposed to think? He's supposed to think when he takes a shower before Shabbos, or when he goes to the mikvah: "I am also cleaning out my insides. I am preparing myself for Shabbos."

Everybody rushes, they go to the mikvah which is no mitzvah, it's not even a mitzvah to take a shower before Shabbos; to wash פניו ורגליו is what you have to do. Okay, we're *mehader*. Everybody's worried about *putzin zich*, primping and grooming themselves, but your insides, says the *Chofetz Chaim*, you are not *putzin*, you are not grooming. People don't prepare for Shabbos appropriately, they don't think about the Shabbos, so it's not *me'ir* in them this greatness of Shabbos.

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