



The Eyes of the Congregation

Parshas Korach

Leilui Neshmas Meira Chaya Nechama Bracha A"H

Bat David Mordechai V'Zelda Shaindel Sheychu

There is a well-known ophthalmologist in New York. Many come to his clinic from all across the United States. On the advice of a friend, I arranged an appointment in his clinic as well. I consulted the doctor regarding the problems my seventeen-years-old daughter had been encountering over the past few months. She came home one evening with a swelling in her eye. All our efforts to find a cure were unsuccessful. Several doctors offered explanations for the swelling; however no one offered a cure. The doctor asked to examine her, but I told him that she was in Israel, and we were making an effort to bring her over. He set an appointment for her for the very next morning. I called home and asked my daughter to be on the first flight to America; after all, it's a rarity to get an appointment with such a renowned physician on such short notice. She arrived the next morning, and we made it on time for the appointment. The doctor examined her, running several tests. He promised to have results in three days. We awaited the results with great anticipation, praying for a good outcome.

In those days, the Lubavitcher Rebbe would come to the central headquarters of the [Chabad-Lubavitch movement](#) on 770 Eastern Parkway. I hurried there with my daughter. There were two lines formed outside the building, one on the right for the men, and one on the left for the women. We split up and stood on line. The Rebbe arrived and disembarked from his car. He placed a coin in a charity box that was presented to him by a child. I knew this was the proper moment. I left the line and stood in front of the Rebbe who raised his gaze to me, wondering what all the excitement was about. I pointed at my daughter and said: "Rebbe, this is the daughter who is suffering difficulties with her eyes." The Rebbe already knew about the issue at hand from letters I had previously sent him. "Rebbe, save me!" I cried out from the depths of my heart. The Rebbe looked at

me and said: "The Mezuzas should be checked. She will be cured shortly and she will grow up and live a good life for many more years." Amen, I answered, and ran to update my wife on the Rebbe's advice. We checked the Mezuzas at home and the one that hung on the doorway in my daughter's room at the dormitory she was staying at. The Mezuzah in my daughter's room was found faulty – the word "your eyes" was missing. The Mezuzah was fixed and reaffixed to the door. In less than twenty four hours the swelling began to lessen. On Shabbos I went to the Rebbe's *Tisch*. As the drinks were being passed around the Rebbe turned to me and said: "It is getting better." Two days later the swelling was completely gone, after persisting for seven months. A real miracle.

We were still anticipating the test results. We met with the doctor again on Monday. He sat with a serious countenance. He looked up from the test results and asked: "Where is the girl?" Here she is and pointed at my daughter sitting next to me. "Not this one, the one with the eye problem." I insisted that she was the one. "But her eye is fine." He said the change was medically impossible...the esteemed doctor learned of the Rebbe's special qualities.

Our sages try to define Korach's sin as described in our weekly Parsha. "Korach dressed his group with cloaks made entirely of blue wool. They came and stood before Moshe and asked him, "Does a cloak made entirely of blue wool require Tzitzis, fringes, or is it exempt?" He replied, "It does require fringes." They began laughing at him saying, "Is it possible that a cloak of another colored material, one string of blue wool exempts it from the obligation of Techeles, and this one, which is made entirely of blue wool, should not exempt itself?" Korach repeated the question in another version: "A house full of holy books, does it require a Mezuzah or is it exempt? Moshe replied: "It requires a Mezuzah". They replied: "The full Torah, containing two hundred and seventy sections does not exempt a home, one scroll containing one section is sufficient?"

Our sages have concluded that Korach asked his question about Tzitzis based on the verses relating to the Mitzvah of Tzitzis which are immediately before Korach's story in the Torah. How did they come to the understanding that Korach's question related to the Mitzvah of Mezuzah as well?

The Kli Yakar learns this from the verses themselves: "So they withdrew from around the dwelling of Korach, Dasan, and Aviram, and Dasan and Aviram went out standing upright at the entrance of their tents together with their wives, their children, and their infants." Rashi comments: "**Went out standing upright:** with a haughty bearing, to curse and to blaspheme". For this reason their offspring were punished together with them, as our sages explain that for the transgression of the Mitzvah of Mezuzah one's children are punished, the Mezuzah is affixed on the doorway to remind each person "to have G-d before his eyes always when he comes in and when he leaves."

Disrespect of the Mezuzah, which symbolizes the entire Torah, causes a person to forget his children, causing them to be punished. It is stated by the prophet Hoshea: "Seeing that you have forgotten the Torah of your G-d, I, too, will forget your children." One who forgets the outcome of his actions must face the fact that his outcome; his offspring, will be forgotten as well.

If this is the case relating to negative actions, the positive is more abundant, and when one fixes his Mezuzah and ensures his legacy, he brings blessings to his children and removes from them any harm.

Eighteen years later I was a guest in Teaneck. I entered the *Shul* on Shabbat morning and was approached by someone. The person, wrapped in his prayer shawl, began to cry like a baby. I remembered he was the doctor who treated my daughter. "My life changed that day. I repented and became an observant Jew."