

בעזרת ש"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Korach



The Way of Emunah

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Parshas Korach



Cutting the Hair Annuls Decrees/The Start of Avodas Hashem/Properly Utilizing Talents from Heaven/Wrongly Used Intellect/Avoiding Haughtiness/Avoiding Bias/ Submitting to Hashem/He Wanted to Have The Intentions of the Kohen Gadol/ Learning This Parshah With the Havarah/This Parshah is Explained “Yafeh”/ Mitzvah D’Ohraysa/Splitting the Sea in the Merit of Achdus/Not Looking at His Honor for the Sake of Peace/Pursuing Peace/Everything Depends on Achdus/A Segulah for Parnassah/Bracha in the Home/Saved in the Merit of Peace/The Reward for Shalom/Saved from Danger/A Segulah for Long Life/No Fights in the Home/ Compassion Even for the Guilty/Wonders Before the Entire Nation/Rectifying the Sin of Kayin/Both Sides are Right/Hashem Gives Grace and Honor/Connecting With Friends

וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן קְהָת בֶּן לֵוִי וְדָסָן וְאַבִּירָם וְגו' (טז, א)

And Korach son of Yitzhar son of Kehan son of Levi and Dasan and Aviram the sons of Eliav took... (16:1)

Cutting the Hair Annuls Decrees:

The Medrash Rabbah (18:4) relates that when Hashem told Moshe: “Take the Leviim... and pass a razor over their flesh (Bamidbor 8:7)”, he immediately

did so to Korach. He cut off his hair according to Hashem’s command.

Korach then walked around to his fellow Yidden but they didn’t recognize him. They asked him who did this to him, and he

answered that Moshe had done it. Right then, Moshe's enemies began to rile him up and persuade others to oppose him.

Sefer Agra D'Kallah says that this is hinted to in the Torah. The Parshah begins by saying that "Korach took", but it doesn't say what he took. He thus explains it to mean that he took "Korach", which can be translated to mean that he took "his baldness" – in other words, he took badly to the haircut he was forced to get, and this led to him opposing Moshe.

He goes on to say that the reason there was a commandment to cut the hair of the Leviim is because hair represents "*dinim*", harsh judgments. Thus, once Korach saw that he no longer had hair, he thought that he was about judgment and he could serve as the leading kohen with no fear. He took this mindset as a

reason to oppose Moshe for the leadership of the nation.

The Start of Avodas Hashem:

On the topic of the connection between hair and *dinim*, the Noam Elimelech zy"l (Hosafos Likutei Shoshana) writes: "One should be careful not to grow his hair long because the evil forces can latch onto hair, and one doesn't want to give them a place to grab onto. This means that **cutting the hair is the start of *avodas Hashem*.**"

Properly Utilizing Talents from Heaven:

It is stated in the Medrash Rabbah (18:22):

There was a man who was

going from Eretz Yisroel to Bavel. When he sat down to eat his bread, he saw two birds fighting with each other. One of them killed the other one. It then went and got some grass, which it placed on the dead bird, and the dead bird came back to life.

The man went and took some of that grass. He wanted to use it to bring dead people back to life. When he reached the place called Salma of Tzur, he found a dead lion. He wanted to test the grass, so he put some in the lions mouth. It came back to life and ate him.

Sefer Nachalas Eliezer writes that this story is meant to teach us that Hashem grants His Divine assistance to every individual. He gives us the strength to rise to great heights. But what does a person do? He uses these strengths for bad

purposes. For example, He gave Bilaam supernatural strength, and he used it for bad things.

This is comparable to this man who used the amazing grass he found to revive a dead lion, which ended up eating him. So too, Hashem gives us great talents, which we could use for amazing things. If we use them properly, we will greatly benefit, but if we use them badly, we will harm ourselves.

Wrongly Used Intellect:

Chana davened to Hashem to grant her “*zera anashim*” (a child of man, 1 Shmuel 1:11). Chazal (Brachos 31B) understand this to mean that she asked for a son who will be “not overly smart and not overly unintelligent.” Why didn’t she want a very smart child?

The Imrei Emes zy"ra explains that Chana was a descendant of Korach (as Rashi says that Korach saw with ruach hakodesh that Shmuel would descend from him). When she thought about what occurred to such a smart man, she said that she wanted her own son to be of average intelligence.

Avoiding Haughtiness:

Rav Hersh of Rimanov zy"ra (Sefer Be'eros Mayim) says that with his great intelligence, Korach devised a plan to gather a crowd against Moshe Rabenu. In addition to being smart, he had sterling yichus and he was very wealthy. And this all led to his downfall.

This is a lesson to avoid haughtiness. One should not be proud of his intellect, his yichus or his wealth. Instead,

he should constantly daven to Hashem and ask Him to protect him from the yeitzer hara.

Avoiding Bias:

The Chidushei Harim zy"ra notes that although Korach was one of the carriers of the Aron, and he had *ruach hakodesh*, and he was a *tzadik* and an old man of 130 years old, he still was jealous of Elitzafon ben Uziel, and this led to his downfall. This small bias destroyed him.

This teaches us how much a personal bias can bring a person down. On the other hand, **one good action can uplift a person to great heights.**

Submitting to Hashem:

In this vein, Rav Meir of Premishlan zy" a explains the verse (7:14): "One spoon (*kaf*) of (the weight of) ten of gold full of incense" by saying that the word "*kaf*" symbolizes "*kefifa*" (submission). Thus, the *pasuk* is saying that if a person submits himself once to Hashem and thinks thoughts of *teshuva*, then he becomes a golden Yid. (The word "ten" represents the letter "*yud*", which also indicates a "Yid".)

He Wanted to Have The Intentions of the Kohen Gadol:

Sefer Mashmia Yeshua (*Ois* 397) quotes Rav Moshe Mordechai of Lelov zy" a as saying the following in the name of the Chozeh of Lublin zy" a:

"If Korach had known that he could sit behind the oven and

think the thoughts that the Kohen Gadol had when he entered the innermost place on Yom Kippur, he would not have opposed Aharon. His main reason for fighting was because he wanted to merit knowing those thoughts."

Learning This Parshah With Just the Havarah:

Sefer Tiferes Yehuda quotes the Parisover Rov zy" a as saying in the name of his father, the Yid Hakadosh of Peshischa zy" a that when an "*ehrllicher* Yid" learns the Parshios of the Mishkan and *karbonos*, he dwells on them and connects with his entire being and essence. But when he reaches the story of Korach and the discord he caused, he rushes through it with "just the *havarah*" (just pronouncing the words) because

he doesn't want to delve too deeply into such a story. One who is not an "*ehrlliche* Yid", however, does the opposite. He recites the Parshios of the Mishkan and *karbonos* with just the *havarah*, and he spends a lot of time on the story of Korach.

This Parshah is Explained "Yafeh":

Rashi writes on the words "and Korach took" that this Parshah is "*yafeh nidreshes*" (explained nicely).

It is famously said that it is scary to try to explain this story, which speaks about how righteous men fought against Moshe Rabenu and the bitter end they experienced. However, **this Parshah can be explained "yafeh", meaning that one can focus on the nice lessons one**

can learn from it about the importance of peace and unity, and how much one must avoid *machlokes*.

Mitzvah D'Ohraysa:

It is stated in Sefer Charedim (2:57): "To seek peace and pursue it is a *d'ohraysa*, as even in times of war one must seek peace, as is stated (Devarim 20:10): 'When you come close to a city to fight a war and you shall call to it with peace.' And the Semag counts it as a *mitzvas asei*"

He continues: "Wherever there is peace, the satan cannot harm us, as is stated (Hoshea 4:17): 'Efraim is joined to idols; let him alone.' And Hashem ordered that His holy name that is written in sanctity should be erased in water (in the case of a *sotah*) in order to make peace between a

husband and wife. **One who wants to merit this mitzvah** (of pursuing peace) **should also be careful to always judge others favorably.”**

Splitting the Sea in the Merit of Achdus:

There is a Medrash Pliah that states: “‘The sea saw and trembled (Tehillim 114:3).’ What did it see? It says Klal Yisroel coming with the bounty of Egypt in their hands.”

The Blozhover Rebbe zy”a (Sefer Shufra D’Yisroel on Lag B’Omer) explains by citing the Medrash (Bamidbor Rabbah 2:22) that says that the Jewish people were taken out of Egypt in the merit of keeping a secret. Moshe told them (Shemos 3:22) that each woman should ask her neighbor for gold and silver vessels because he was planning

on emptying out Egypt, and they kept this secret for 12 months, without a single person revealing it.

It is further stated in the Medrash (Bereishis Rabbah 38:6): “*Shalom* is so great that even if people worship idols, if there is peace amongst them, Hashem doesn’t let harm befall them.”

The Heavenly minister of the sea was very angry at the nation for serving idols in Egypt (see Yalkut Beshalach, Remez 234), but since the sea saw that they were coming with the bounty of Egypt, it was a proof that the nation was united and no one had revealed the secret. Thus, it trembled and did not harm them even though they had worshipped idols.

Not Looking at His Honor

for the Sake of Peace:

It is related in Talmud Yerushalmi (Sotah 1:4) that Rav Meir would lecture every *leil* Shabbos in a certain *bais knesses*. There was a woman who would regularly attend his lectures. One week, the lecture extended longer than usual. When it ended, she went home and found that the candles had already burned out. Her husband asked where she was, and answered that she had been at the *drasha*. In his anger, he said that he wouldn't allow her into the house until she spat in the face of the speaker.

Rav Meir saw this all with his *ruach hakodesh*. He pretended that he was sick and announced that he needed someone to heal his eyes. This woman then had the idea of pretending to be a healer, planning to spit in his eye

in accordance with her husband's wish.

When she got to Rav Meir's house, he asked if she had a remedy for him, but since she was so scared, she said that she did not. He said, "In any case, spit in my eye seven times and it will be good for me."

After she did this, Rav Meir said, "Go tell your husband that he ordered you to spit in my face once, and you did it seven times."

Rav Meir's students then told him, "If you had told us about this, we would have brought the husband here and struck him with lashes until he agreed to let his wife in!"

Rav Meir said, "Do you think Meir's honor is worth more than Hashem's? Hashem allows His holy name to be erased in order

to make peace between a husband and wife. Surely, Meir can allow himself to be shamed for this purpose.”

Pursuing Peace:

The Mishnah states (Avos 1:12) that one should “love peace and pursue peace.” The Maharal (Sefer Derech Chaim) explains that these are two separate concepts. “Loving peace” means ensuring that you don’t get into altercations or fights with anyone. “Pursuing peace” means that **if a fight breaks out, you should run to make peace.** One must run to do this before the fight gets too big and the people involved get too distanced from each other.

Rav Menachem Mendel of Rimanov zy”a (Sefer Menachem Tzvio, Parshas Korach) writes

similarly that when the pasuk says (Tehillim 34:15) to “turn away from evil, do good, seek peace and pursue it”, it is indicating that *shalom* – which is listed as the last and most cumulative *middah* - is the most important of all *middos*. This is also why we end Shemonah Esrei with the *tefillah* of Sim Shalom, as we conclude with the most important thing. Therefore, although we are told to perform all mitzvos, we are only told to “pursue” peace. **Since *shalom* is the most important *middah*, we are commanded to run after it.** Furthermore, this indicates that one must pursue peace, in the sense that one must seek it out in order to spread it, as opposed to other mitzvos that one is only obligated to do if they come his way.

Everything Depends on Achdus:

The Imrei Emes zy”a wrote the following words to his *chasidim* on the topic of *achdus*:

“To my dear brothers and friends, may Hashem be with you.

“I would like to ask all of you for one thing, which is worth as much to me as many requests, and I promise, *b’ezras Hashem*, to be indebted to you for this in this world and in the next. I will do all I possible can for anyone who helps me with this. Although it is painful and embarrassing for me to write publicly about this, it is the time to do so.

“It is know that you are lacking in one area – and that is having **love and unity between yourselves**. Due to our many sins, in one *chasidishe* household

there can be found many opinions. This is not good. Rather, there should only be peace and truth, with everyone helping each other physically and financially. In this way, we will be able to stand against an breach in Yiddishkeit because everything depends on unity.

“There is no doubt that in this merit, Hashem will help you in all areas, **and especially in the area of *parnassah***. This is my request from every one of you.”

A Segulah for Parnassah:

He writes that *shalom* is especially auspicious for *parnasah* because it is known that peace is a *segulah* for livelihood, as is stated (Tehillim 147:14): “Within your borders He makes peace; with the best of the wheat, He will sate you.” This

indicates that **peace creates an abundance of crops and *parnassah***. Furthermore, the Shlah Hakadosh writes (Maseches Yoma, Derech Chaim, Ois 44) that one *machlokes* pushes away 100 measures of *parnassah*. On the other hand, every bit of *shalom* increases *parnassah* immensely.

This is clearly seen from the Mishnah (Peah 1:1) that states: “These are things that one eats their fruit in this world but the main reward remains for the world to come... and creating peace between a man and his friend.” The Rambam writes in his Pirush Hamishnayos that for all mitzvos between man and his fellow man, one receives “fruit” in this world, leaving the main reward for the next. He specifically mentions spreading peace as one of the mitzvos between man and his fellow man

that one is rewarded for in this world.

Bracha in the Home:

The *pasuk* (Bereishis 43:23) states:” And he said, Peace to you; fear not. Your G-d and the G-d of your father gave you a treasure in your sacks.”

The author of Sefer Shevet Hamussar zy”a asks (in his Sefer Megaleh Tzfonos, Parshas Mikeitz) why the man appointed over Yosef’s house began his words by wishing his brothers peace. He answers by quoting the statement of Chazal (Uktzin 3:12): “Hashem didn’t find a vessel that could hold blessing for Yisroel other than peace.” Accordingly, the man in charge of the house told them that the way to determine if finding the money in their sacks was good or bad was by seeing if

they had *shalom* between them. If they did, then they did not need to fear because it certainly would be good because *shalom* can only lead to *bracha*.

Saved in the Merit of Peace:

This is also seen from Rashi (Bereishis 11:9) who explains that the *dor haflagah* were not destroyed from the world, whereas the people of the *dor hamabul* were. The difference between them, says Rashi, is that the *dor hamabul* stole from each other and did not live in peace, whereas the *dor haflagah* treated each other with respect and friendship. **This teaches us that *machlokes* is worse than theft** and we see that the reason the *dor haflagah* was saved in the merit of getting along.

The Reward for Shalom:

The Medrash states (Derech Eretz Zuta, Perek Hashalom, Ois 22): “Rav Yehoshua ben Levi said that Hashem said to Klal Yisroel: You caused My house to be destroyed and for My children to be exiled. You asked about their welfare (*shalom*) and I forgave you. Why? Because you ‘requested the welfare (*shalom*) of Yerushalaim (Tehillim 122:5).’ And it says (Yirmiyahu 29:7): ‘And you requested the welfare (*shalom*) of the city.’ And it also says (Tehillim *ibid*): ‘There shall be peace in your walls.’ And it also says (*ibid*): ‘For the sake of my brothers and friends.’

“And one who loves peace and pursues peace and who initiates peace and answers with peace, **Hashem grants him life in this world and in Olam Haba.**”

Saved from Danger:

It is stated in the Meshilta (Parshas Hachodesh, Parshah 11): The *pasuk* states (Devarim 27:6): “With complete (*shleimus*) stones you shall build.” Rav Yochanan ben Zakai said that this means stones that create *shalom* (because *korbanos* brought on the stones of the Mizbeach atone for sins and thereby make peace between the nation and Hashem). This is a *kal v’chomer*. If stones, which cannot see, hear or speak, make peace, and Hashem says that no iron shall be used on them, it is certain that if a person creates peace between a man and his wife or between one city and another, or one family and another, that no danger shall fall upon him.

A Segulah for Long Life:

Rav Chaim Palagi *zt”l* writes

(in Sefer Nefesh Kol Choli, Maareches Shin, Ois 53): **“One who pursues peace will merit a long life, and his days will not be cut short.”**

He further writes (Siman 6, Ois 13) that one’s love for his friends must emanate from his heart and soul. It should not be mere lip-service. He says that one should be especially careful about this during the time between Pesach and Shavuot (when the students of Rav Akiva died for not properly respecting each other).

He goes on to say: “I testify by the Heavens and earth that any place where there is to be found hatred and jealousy amongst brothers, partners, students, or those who serve the public – where each individual wants to bring down his friend and derive honor from his downfall – they will not emerge cleanly, G-d forbid. But the measure of

goodness is bigger, so **any place where people have love and warmth between them that emanates from the heart and soul, they will have long life and much success for them and their offspring eternally.”**

It should be noted that strife is something that only comes up from time to time. It only comes up when an event occurs that leads to competing agendas – such as when there is a business dispute or a quarrel over an inheritance. Therefore, one usually doesn’t engage in it at all times. Peace, however, is something a person can engage in at any time. Every good word one says to a friend increases peace and harmony and lessens the chance of a fight ever breaking out.

It is also imperative that when one sees two people arguing or

fighting that he should try to make peace between them. He should convince both sides that the other is their friend, and not their enemy. And if one succeeds in making peace, he will be greatly rewarded in this world and the next.

I once saw a terrific story about a man who was at odds with several members of his family. This man once got very sick, and the doctors said that there was nothing they could do for him. One day, the Pnei Menachem of Gur zy”a came to visit him in the hospital, and the man asked for a *bracha* for a *refuah sheleima*. The Rebbe told him in a voice full of pain, “***Shalom* is the source of all blessing. If one has it, he can merit any kind of salvation. If one doesn’t have it, but has hatred instead, the gates of Heaven cannot be**

opened to give him a free gift.”

The sick man began to cry, “But I have many *zechusim*. Please have mercy and daven for me!”

The Rebbe simply repeated, “If one possesses hatred in his heart, even great men cannot help him.”

He then walked out of the room.

The sick man was extremely shaken up. He understood that if he wanted to be healed, he would need to make peace with those he was at odds with. Although it was uncomfortable, he reached out to them and appeased them until they became friends again. **A short while later, he merited a full recovery.**

Yalkut Meyam Loaiz (Parshas Ki Seitzei) writes the following on the topic of *shalom bayis*: “All one’s words to a husband should be pleasant, not uttered in a loud voice and certainly not in anger, as this could lead to a fight. If one allows this to happen once, it could become habitual, which could lead to separation of the hearts and bad thoughts. Furthermore, **if the children see how their parents are acting, they will also act that way.**”

This is an important lesson for parents. If they act in a way that promotes peace and harmony, the children will learn from their example and act the same way. This is as the Gemara says (Sukkah 56B): “What a child says in the street is what he heard from his father and mother.”

No Fights in the Home:

There is a humorous story that is related of a woman who got

mad at her husband and called him a “*shotah*”. He then got mad at her and said, “You are the *shotah*.” They decided to ask their son who was correct, and he replied, “**You’re both right.**”

וַיִּדְבֹר אֶל קִרַח וְאֶל כָּל עֲדָתוֹ לֵאמֹר בֹּקֶר וַיָּדַע ה' אֶת אֲשֶׁר לוֹ וְאֶת הַקָּדוֹשׁ
(וְהַקָּרִיב אֵלָיו וְגו') (טז, ה)

And He spoke to Korach and to his entire assemblage saying: In the morning, Hashem will make known who is to Him... (16:5)

Compassion Even for the Guilty:

Sefer Noam Elimelech asks why he pushed them off until the next morning. He answers that Moshe wanted to try to save them. He therefore told them to wait until morning, which is a time of Divine mercy – a time when Hashem’s *middah* of *chesed* is revealed to the world. He knew that at this time of *chesed*, even guilty people

receive His mercy, either because He is compassionate to all His creations at this time or in the merit of the *tzadikim* of the generation. He thus told them to wait until morning, when Hashem “makes known who is to Him”, meaning that He has compassion on everything He created, or “the holy will be close to him”, meaning that He will have mercy in the merit of the holy *tzadikim* and that would protect them.

וְאִם בְּרִיאָה יִבְרָא ה' וּפְצָתָהּ הָאֲדָמָה אֶת פִּיהָ וּבָלְעָה אֹתָם וְגו' (טז, ל).

But if Hashem creates a creation, and the earth opens its mouth and swallows them... (16:3)

Wonders Before the Entire Nation:

The Chida *zt"l* (Sefer Nachal Kedumim) quotes Rav Shlomo Astruk *zt"l* as saying that Moshe told Hashem, “You promised me that I would do wonders before the entire creation, the likes of which have never been seen before (Shemos 34:10). Now is the time to make this ‘new creation’ in front of the entire nation by creating a new thing and opening the mouth of the earth.”

Rectifying the Sin of Kayin:

The Medrash (Medrash Tehillim 19:14) explains the verse (Tehillim 19:8): “Hashem’s Torah is complete; it revives the spirit”, by saying: “Why is Hashem’s Torah complete? Because it revives the spirit.”

The Noam Elimelech explains that, as *mekubalim* say, Korach was a reincarnation of Kayin. His being swallowed into the ground was a *tikkun* for how the blood of Hevel was soaked into the ground after Kayin killed him.

He asks why Kayin couldn’t have this *tikkun* performed on himself while he was still alive and explains that Hashem had him return in a new *gilgal* as a means of making His Torah complete, as if Kayin had this *tikkun* done on himself, the Parshah of Korach would be missing from the Torah.

Thus, the Medrash is saying that Hashem’s Torah is complete because Korach “revived the spirit of Kayin” – meaning that Kayin’s spirit was reborn in him, and this completed the Torah.

וְלֹא יִהְיֶה כְּקֹרַח וְכַעֲדָתוֹ כַּאֲשֶׁר דִּבֶּר ה' בְּיַד מֹשֶׁה וְגו' (יז, ה)

And you shall not be like Korach and his assemblage when Hashem spoke through Moshe... (17:5)

Both Sides are Right: fights.

Rav Henoch of Alexander zy" a (Sefer Chashbah L'Tova) discerns from this verse that there will never again be a fight like the one between Korach and Moshe Rabenu. He asks how this can be said when we can attest that there have been many very bad

He answers that the Torah is saying that there never again will be a fight like this in the sense that one side was 100% right and one side was 100% wrong, as in all future fights, both sides will bear partial guilt.

וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר בּוֹ מִטַּהוֹ יִפְרַח וְהִשְׁפִּיתִי מֵעָלָיו אֶת תְּלֹנוֹת בְּנֵי יִשְׂרָאֵל וְגו' (יז, כ)

And the man whom He chooses will have his staff blossom... (17:20)

Hashem Gives Grace and Honor:

The Shotzer Rebbe (of London) zy" a (Sefer Ohr Ganuz) explains in a lighthearted way that many people who experience success are treated with respect by the masses and their opinions are taken very seriously, even

though they actually are not that smart. Thus, the *pasuk* is saying that the man whom Hashem chooses to have success may be “like a staff”, in the sense that he has little intelligence, but he still will “blossom” in people’s eyes and will be treated like a genius.

וַיְהִי מִמָּחָרֶת וּגְו' וַתֵּהֵא פֶרֶחַ מִשֵּׁה אֶהָרֹן לְבֵית לֵוִי וַיֵּצֵא פֶרֶחַ וַיֵּצֵץ צִיץ
וַיִּגְמַל שְׂקָדִים (יז, כג)

And it was the next day... and behold, Aharon's staff for the house of Levi had blossomed, sprouted buds and produced almonds. (17:23)

Connecting With Friends: *chesed* that he personified into our relationships with our friends.

The Ahavas Shalom explains that the main way to spread peace is through friends connecting with each other and creating meaningful bonds. **This is beloved by Hashem and creates many yeshuos, both physically and spiritually.**

This is the meaning of the Mishnah (Avos 1:12) that exhorts us to be from amongst the students of Aharon by loving peace and pursuing peace. The Zohar (Chelek 3, 53B) states that Aharon represents the Divine attributes of *chesed* and *rachamim*, which are aroused when friends connect with each other. We are meant to emulate Aharon by bringing the type of

Accordingly, when the *pasuk* says that “Aharon’s staff for the house of Levi had blossomed”, the word “Aharon” represents the *middah* of *chesed*, while the word “Levi” represents connection and *achdus*, as it indicates “*levaya*” (accompaniment). This means that the *middah* of *chesed* blossoms through *achdus* and connection between friends.

The day of Shabbos also has this bechina of peace, which is why the Zohar (Chelek 3, 176B) calls it “Shabbos Shalom”. That is why Shabbos is a source of blessing.



בס"ד

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Every week, Irgun Lachmei Mordechai

under the auspicious of Harav Meir Isomer Rosenbaum shlitza, sends
large Shabbos packages full of meat, chicken, fish, challos, cake,
kugels, candies and gifts for the orphans directly to their doors.

**FOR
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You can sponsor a Shabbos package for a needy widow and her children.
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