

❖ PARSHAT KORACH

In this week's Torah portion, Korach, we read about the controversy Korach instigated against Moses after the Twelve Spies returned from their scouting mission to the land of Israel. Why did Korach wait until then to incite the people against Moses? What was so significant about the sin of the Spies that Korach took it as his cue to challenge Moses' authority, saying, "Why do you lift yourselves up above the congregation of G-d... the whole congregation is holy!"?

The Spies wanted the Jewish people to remain in the desert so they could continue to learn Torah without distraction. Thus, their report discouraged the Jews from attempting to conquer and enter the Holy Land. Moses, however, countered that in Judaism, "the deed is the main thing." Only by performing concrete actions -- observing G-d's commandments -- would the Jews be able to fulfill G-d's will.

There is an essential difference between learning Torah and observing practical mitzvot. Torah study requires comprehension. Yet not all people are on the same intellectual level. Some individuals are able to understand G-d's wisdom to a greater degree; others, to a lesser extent. Thus, every Jew learns Torah based on his own intellectual capacity. But when Jews perform mitzvot, they are all on the same level. People have different intentions when they do the mitzva, but the mitzva itself is intrinsically the same.

Korach recognized that Moses' intellectual stature was far superior to anyone else's. He knew that Moses had received the Torah directly from G-d, and that his understanding of G-d's wisdom was on a higher level than any other Jew. This fact was undisputed. But after the error of the Spies, when it became clear that the Jew's main objective is the actual performance of mitzvot, he began to grumble. Aren't all Jews equally holy? Don't they all perform the same mitzvot? If this is the case, why should Moses be superior to anyone else? "In the morning G-d will show who is His," Moses replied to Korach. By using of the word "morning," Moses alluded to the fact that a Jew's mitzvot must be as bright and illuminating as the light of day. True, we all perform the same mitzvot in the same manner, but without the proper intentions our mitzvot will not bring about the same revelation of G-dliness in the physical world that they could have.

This contains a teaching for us as well: A Jew must never content himself with intentions alone, for the actual performance of the mitzva is what truly counts. But at the same time we must always strive that our mitzvot be "illuminating," thereby making for G-d a "dwelling place" down below. (From L'Chaim 5756, #423, Adapted from Likutei Sichot of the Rebbe, Vol. 4)

"And On the son of Peleth" (16:1) Said Rav: On the son of Peleth was saved by his wife. She said to him, "What matters it to you? Whether the one remains leader or the other becomes leader, you will be but a follower." Said he: "But what can I do? I have taken part in their counsel, and they have sworn me to be with them"... She said: "Sit here, and I will save you." She gave him wine to drink, intoxicated him and laid him down within [the tent]. Then she sat down at the entrance and loosened her hair. Whoever came [to summon him] saw her and retreated.

Meanwhile, Korach's wife joined in and said to him: "See what Moses has done. He himself has become king; his brother he appointed High Priest; his brother's sons he has made the vice High Priests. If terumah is brought, he decrees: Let it be for the priest. If the tithe is brought, which belongs to you [i.e., to the Levite], he orders: Give a tenth part thereof to the priest. Moreover, he has had your hair cut off (cf. Numbers 8:7) and

makes sport of you as though you were dirt; for he was jealous of your hair." Said he to her, "But he has done likewise!" She replied, "Since all the greatness was his, he said also, 'Let me die with the Philistines!'" Thus it is written, "A wise woman builds her house" (Proverbs, 14:1)--this refers to the wife of On the son of Peleth; "but the foolish woman destroys it with her hands" (ibid.)--this refers to Korach's wife. (Talmud, Sanhedrin 109b, Chabad online.com)

"Thus, you too shall lift up the offering from the grain (terumah) to G-d" (18:28) From the words "you too" we derive that a person's agent can act in his stead; that "the agent of a person is as he himself." - The Talmud, Kedushin 41b

When his eldest son, DovBer, reached cheder age, Rabbi Schneur Zalman of Liadi approached one of his colleagues, a fellowdisciple of their late Master, the Maggid of Mezeritch. In his characteristic singsong manner, Rabbi Schneur Zalman said: "I have a mitzvah to fulfill - the commandment 'you shall teach them (the words of Torah) to your children'. You, too, have a mitzvah incumbent upon you - the duty to support your family. Let us make an exchange: I will provide you with the means to fulfill your mitzvah, and you will teach my son Torah."

Rabbi Schneur Zalman then gave the young man a crash course in his approach to early childhood education: "One obviously starts with the Aleph-Bet. What is an Aleph? A dot above, a dot below, and a line in between - this is an Alef. And this is the very Alef of Torah: that the Yud [the dot] above (G-d) and the Yud below (the Jew) are bound by a line of faith." (

From: Once Upon a Chassid by Yanki Tauber)

❖ **THOUGHTS:** Brief glimpses of the Rebbe's unique insights.

Body and Soul: The lamp produces two things: light and shadow. The light is generated by lamp's flame. But no lamp can burn without a vessel to hold its fuel and wick; hence the shadow cast by the lamp, by its vessel's partial obstruction of the flame's light. Man is comprised of body and soul. The soul could not shed its light were the body not to hold it as a lamp holds its flame. But this material containment also eclipses the soul's light, imparting darkness and shadow to our lives. Yet shadow, in its own way, can be as illuminating as light: projecting the opaque areas of self onto the canvas of experience, emphasizing and defining what requires correction and development in our lives. (From: therebbe.org)

❖ **LAWS OF SHABBAT - 39 Melachot: Tochain (Grinding)**

According to the accepted Halacha, the Melocho of Tochain does not apply to edible foods that do not grow from the ground. This principle is referred to by the following expression: *Ain Tochain Ello B'gedulei Karkah* ("Tochain only applies to earth- grown items") This rule applies to all foods (i.e. foods that are edible before grinding) that do not grow directly from the ground, such as meat, fowl, cheese, and fish Based upon this principle, it is permissible to chop meat or mash tuna fish, egg, or cheese. It is also permissible to chop and mash liver even very finely for this reason

Although cheese, meat, eggs, etc. are exempt from the Melocho of Tochain, and may be chopped or ground on Shabbos, grating these foods with a grater or other device specifically designed for grinding purposes is forbidden. (From: The 39 Melochos by Dovid Ribiat)

ONE OF THE ALTER REBBE'S GREAT AND VERY CLOSE CHASSIDIM HAD YECHIDUS, IN THE COURSE OF WHICH THE REBBE INQUIRED AFTER HIS SITUATION. THE CHASSID COMPLAINED BITTERLY THAT HIS FINANCIAL SITUATION HAD UTTERLY DETERIORATED. THE REBBE RESPONDED: YOU ARE *NEEDED* TO ILLUMINATE YOUR ENVIRONMENT WITH TORAH AND "AVODA OF THE HEART" (*DAVENING*). LIVELIHOOD AND WHAT YOU NEED - THAT, G-D MUST PROVIDE FOR YOU. YOU DO WHAT YOU MUST, AND G-D WILL DO WHAT HE MUST. (FROM REBBE'S HAYOM YOM TAMMUZ 5)

*One who really cares is not placated by the fact that he has a good excuse. If the goal was not achieved, it was not achieved -- regardless of the excuse.
"Bringing Heaven Down to Earth"*

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Berachot (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukkha (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
<u>(NEW)</u>	7:00 PM	Reading & Learning Rashi
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasiddus
	Between Mincha and Maariv	Halacha

SHABBAT PARSHAT KORACH	
<i>July 7, 2000</i>	
Candlelighting:	7:49 PM
Friday Mincha:	8:05 PM
Early Minyan	6:30 PM

LATEST TIME FOR SHEMA: 9:23 AM

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Pirkei Avos 6:55 PM
- Mincha 7:40 PM followed by Seuda Shlishit
- Shabbat ends 8:49 PM

Anyone who would like to sponsor a Kiddush or Seuda Shlishit can contact Rabbi Shusterman at (310) 271-9063.

Seuda Shlishit is being sponsored by Mr. & Mrs. Saul Brok in memory of his brother's yartzheit.

Yartzheits: Moshe Lai

DAILY MINYONIM:

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM
Mincha/Maariv: 8:05 PM

b Brok - Tammuz 11, Gertrude Dauer - Tammuz 11,
Yitzchok Spiegel - Tammuz 11.

Happy Birthday to Daniel Illulian, Marla Wilson.

GOOD SHABBOS!

