

THE CHABAD WEEKLY Vol 5, # 37

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The story related in this week's Torah portion, Korach, contains a lesson for each and every Jew.

"And it came to pass, that on the next day Moses came...and behold, the staff of Aaron...had budded...and bloomed blossoms...and yielded almonds." This was one of the signs by which G-d demonstrated that He had chosen Aaron for the priesthood (from whom all kohanim are descended). But what is the special significance of almonds vis-à-vis the priesthood?

Of all the fruits that exist in the world, almonds are the earliest to mature. The interval between the appearance of blossoms on the tree and the time when the nuts have ripened and are ready to eat is the shortest of any variety of fruit.

The Alter Rebbe (Rabbi Shneur Zalman, founder of Chabad Chasidism) explained that almonds are symbolic of the kohanim, who bless the Jewish people with the Priestly Blessing. In the same way that the almond is quick in maturing, so too is the blessing of the kohanim fulfilled in a swift manner, and without delay.

It states in the Talmud: "Kohanim are speedy and diligent." Kohanim are likened to almonds, for not only do they fulfill their priestly duties but they do so with speed and alacrity.

When G-d revealed His holy Torah, He told each and every Jewish man and woman: "And you shall be to Me a kingdom of priests." Every Jew is likened to a kohen, and must therefore derive a lesson from the priestly service:

The Holy One, Blessed Be He, entrusts each and every Jew with a Divine mission in life: to observe Torah and mitzvot in the physical world, and to pass this knowledge on to the next generation, by providing his children with a Torah-true education. How are we to fulfill this assignment? In the same manner as "almonds," i.e., with diligence and alacrity, never missing an opportunity to do an additional mitzva. A Jew should never put off till later a mitzva he can do right now. Rather, he should run to fulfill his mission in carrying out the Divine will.

Furthermore, when we act with alacrity, G-d promises that the fruits our good deeds produce will be swift in coming. Just like the almond, we will not have to wait a long time to see their results. (Adapted from Volume 4 of Likutei Sichot, From: L'Chaim 5761 #674)

This distressed Moshe greatly, and he said, "I have not taken a single donkey of theirs" (Num. 16:15) This showed Moshe's connection to G-d, that he was the true and correct leader. Moshe is referring to the donkey he used to travel back to Egypt. This particular donkey was one of the things that G-d created at twilight on Friday. This same donkey was used by Avraham when he brought his son Yitzchak to Mt. Moriah to be sacrificed, and this same donkey will be used by Moshiach when he reveals himself. Therefore, Moshe said, "I didn't use one of their donkeys, but this special and unique one that shows my connection to G-d." (Midrash Raba)

The earth opened its mouth and swallowed them (Num. 16:32) G-d rewards or punishes measure for measure. Just as Korach and his followers sinned by opening their mouths and telling lies about Moshe, they were punished by having the earth open its "mouth" and swallow them. (Reb Shalom M'Belz)

Everything that is separated from the holy things...have I given to you and your sons...it is an eternal covenant of salt (Num. 18:19) There is a connection between salt and priestly donations. A person may be reluctant to give charity, because it may cause his wealth to shrink. The Torah shows us that charity is like salt. It may cause meat to shrink a little, but the preservative effect far outweighs the loss. When a person gives charity, his wealth may seem to shrink a little, but his earnings are actually being preserved. (Shaar Bat Rabim)
 (From Vedibarta Bam by Rabbi Moshe Bogomilsky, From: L'Chaim 475) - lchaimweekly.org

TAMMUZ

We are now in the Hebrew month of Tamuz, which oddly enough, was the name of a Babylonian idol! Why would our Rabbis choose such a seemingly inappropriate name for a month on the Jewish calendar?

The literal translation of the word Tamuz is "heat," which alludes to the intense heat of the sun at this time of year. The Book of Psalms explains that the heat of the sun is used as a metaphor for G-d's power. G-d's strength expresses itself in two ways, creating positive energy and destroying negative forces. By using the name Tamuz, our Sages emphasized the infinite power of the Divine. In the same way the idol Tamuz was destroyed by G-d's wrath, all negativity encountered by G-d will be mocked and ultimately destroyed. G-d is always in control.

Moreover, in Chasidic terminology, the revelation of the Tetragrammaton - the unpronounceable four-letter Name that alludes to G-d as He transcends the natural order - is strongest at this time of year. The name Tamuz thus emphasizes this deeper dimension of G-dliness.

The numerical value of the Hebrew word Tamuz is 453, which is the same as "tagein" meaning "a protection or shield." This refers to G-d's protection of the Jewish people from the dangers posed by our adversaries. G-d protects and nurtures us even during our darkest moments. And when the letters of "tagein" are rearranged, the word "ginat" is formed, meaning "a garden." This image is a metaphor for the love and pleasure G-d derives from the Jewish people. In the same way a gardener stands in loving admiration of the rose's beauty despite the thorns on the rosebush, so too does G-d forgive His people for all their transgressions, for His love for us is constant and unwavering (From: L'Chaim 5760, #626) lchaimweekly.org

PIRKEI AVOS

"Be of humble spirit before every person" (4.10) Every person is unique in one way or another. In that unique quality, he is superior to everyone else, and therefore everyone else needs him. A person's feet, for example, are the lowest part of his body, but nevertheless have something unique which is not possessed by the head. A person's legs enable him to move from one place to another, and they give stature to his body. In this sense they complete the wholeness of the person. "Be of humble spirit before every person" - even one who regards himself as being on the level of 'head' in comparison with his friend should be aware that without his friend he will not achieve wholeness. Hence he must seek out the quality that he is lacking, which is found with his friend. Through self-effacement and humbleness of spirit, and recognition that all of us form a single entity - through this we become united, so that G-d's Unity can rest upon us. (However, a person who considers himself to be superior to his friend, so that the head and the foot are separated, will fall into a state of fragmentation and solitude. (Likkutei Torah, Netzavim p.44a From: Pirkei Avos in the Light of Chassidus by Yekutiel Green) - ascent.org.il

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.)

***In a rush, in confusion, no one can serve his purpose upon this earth. Human purpose is an exquisite balance of heaven and earth, requiring feet firmly upon the ground and a clear head up in the air.
In a rush, the world is in control of you. Slow down and take control of your world.***

From the teachings of the Lubavitcher Rebbe; rendered by Tzvi Freeman.

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Rosh Hashana (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Sukka (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

There will be no classes next week on Wednesday and Thursday, June 19-20.

DAILY MINYONIM

**Shacharis: Mon -Fri: 6:00 AM & 7:30 AM
Sunday: 9:00 AM**

Mincha/Maariv: 8:05 PM

**SHABBOS PARSHAS KORACH
June 14, 2002 - Tammuz 4, 5762**

**Candlelighting (Los Angeles): 7:47 PM
Friday Mincha: 8:00 PM
Early Minyan: 6:25 PM**

LATEST TIME FOR SHEMA: 9:17 AM

SHABBAT MORNING

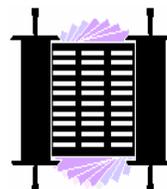
- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent.
- Pirkei Avos 6:50 PM
- Mincha 7:20 PM followed by Seuda Shlishit
- Shabbat ends 8:47 PM

Kiddush this week is being sponsored by Issac Cohen in memory of his father Meir Hannukah Cohen.

Seuda Shlishit is being sponsored by Albert Sarraf-Kashani in memory of his father's yartzheit.

Yartzheits: Yitzchok Minkowitz – Tammuz 8, Moshe LeB Brok - Tammuz 9, Gertrude Dauer - Tammuz 11, Yitzchok Spiegel - Tammuz 11, Yecheskel Sarraf-Kashani – Tammuz 11.

Happy Anniversary to Moshe and Tzivia Malka Chodorow.



A Sefer Torah is being written in memory of the fathers of Rabbi & Mrs. Shusterman.

Anyone who is interested in participating should contact Mendel Shusterman at (310) 497-2643

GOOD SHABBOS!