

THE CHABAD WEEKLY

Vol 6, # 39

Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

beverlyhillschabad.com

Rabbi Yosef Shusterman 310-271-9063

The story related in this week's Torah portion, Korach, contains a lesson for each and every Jew. Korach instigated a rebellion against Moses, for which he and his 250 followers were severely punished.

What do we know about Korach? The Torah relates that Korach was the descendent of one of the most prestigious Jewish families. An outstanding Torah scholar and wise man, he was also very wealthy. Additionally, Korach was on intimate terms with both Moses, the leader of the entire Jewish people, and his brother Aaron, the High Priest.

By contrast, one of Korach's followers, a man by the name of Ohn ben Pelet (the son of Pelet), was none of these. The Torah mentions nothing by which Ohn ben Pelet was distinguished. Ohn ben Pelet was neither particularly clever nor highborn.

It is therefore surprising that each of their lives took such an unexpected turn. In fact, the fates of Korach and Ohn ben Pelet were the exact opposite of what one might anticipate!

The well-connected and intellectually gifted Korach met a bitter end. Not only did he bring himself to ruin, but hundreds of unfortunate Jews who followed his example met with the same fate.

On the other hand, Ohn ben Pelet was saved, together with his entire family. Indeed, he was the only follower of Korach who escaped punishment.

What was the reason for these different outcomes? None other than the conduct of their respective wives, and the influence they wielded over their husbands.

At the very last second, the wife of Ohn ben Pelet rescued her entire family from destruction. His wife was a true "akeret habayit" (mainstay of the home), the epitome and embodiment of the highest ideals of Jewish womanhood.

Korach's wife, by contrast, aided and abetted her husband and his group of rebels through her actions and words. Instead of being an akeret habayit, the ikar (main component) and underlying foundation of the Jewish home, she chose to be an "okeret habayit," literally a woman who destroys and uproots her home.

This story, brought down in the Midrash, reveals the truly momentous responsibility that has been entrusted to the Jewish wife, underscoring her critical role and the extent to which her behavior affects her husband and family. For as King Solomon says in Proverbs, "The wisdom of women builds her house, but folly plucks it down with her hands." (Adapted from Volume 2 of Likutei Sichot, From: L'Chaim 5760, #626) – lchaimweekly.org

Lift up ... the offering-pans of these mortal sinners, and beat them into sheets with which to plate the altar; for they have been offered to G-d, and have become sanctified.(17:2-3) The sixteenth chapter of Numbers relates the story of Korach's challenge to the authority of Moses and the priesthood of Aaron. Korach, joined by 250 of the spiritual elite of Israel, rebelled against the granting of the kehunah—the privilege of serving G-d in the Holy Temple—to Aaron and his descendants. They, too, desired the opportunity for such communion with G-d, and demanded of Moses that he admit them into the kehunah.

Their spiritual mutiny ended in tragedy. To prove their worthiness for the priesthood, these men made an offering of ketoret (incense) to G-d—the holiest and most potent of divine services, whose performance is strictly limited to kohanim at specially appointed times in the sacred intimacy of the Sanctuary. "A fire issued forth from G-d and consumed the two hundred and fifty offerers of the ketoret."

Yet G-d instructed that the copper pans in which they made their forbidden offering should be hammered into a covering for the altar. These pans have been sanctified, said G-d to Moses; their very metal has been hallowed by an act which, though sinful and severely punished, was motivated by a holy desire—a desire to come close to Me.

The copper plating of the altar holds an eternal lesson: if such is the divine regard for a piece of inanimate metal, certainly no human being is irredeemable. For no matter how deleterious his deeds, they hide a desire and striving, intrinsic to every creature of G-d, for the goodness and perfection of the divine. Based on the Rebbe's words to a group of high school students, circa 1955) – meaningfullife.com

Sparks of Greatness

Rabbi Nachum Rabinovitz, an elder chassid who lives in Jerusalem, was once waiting for yechidut (a private audience with the Rebbe). Among those waiting was a young man, obviously wealthy, but wearing a morose and despondent expression.

A short while later, the young man entered the Rebbe's room, and when he emerged, his expression had changed. His face beamed forth energy and vitality.

Curious about this abrupt shift in emotion, when his own yechidut concluded, Reb Nachum inquired about the young man's identity from the Rebbe's secretaries and was able to arrange a meeting.

"I am a wealthy man," the young man told Reb Nachum, "but recently, my only son died. At that point, I felt that my life no longer had any purpose. I saw no value to my wealth or my position.

"I went to the Rebbe for solace and advice.

"The Rebbe asked me what my feelings would be if my son went overseas and was living in a foreign country from which he could not communicate to me, but in which I could be assured that all his needs were being met and he had no suffering at all.

"I answered that although the separation would be difficult to bear, I would be happy for my son.

"And although he could not respond, if you could communicate with him and send packages to him," the Rebbe continued, "would you do so?"

"Of course," I answered.

"This is precisely your present situation," the Rebbe concluded. "With every word of prayer you recite, you are sending a message to your son. And with every gift you make to charity or institution which you fund you are sending a package to him. He cannot respond, but he appreciates your words and your gifts." (From: To Know and To Care)

PIRKEI AVOS

He Who Fulfills One Mitzvah Acquires For Himself One Advocate (Avos 4:11)

The simple meaning of this mishnah is that the performance of a mitzvah creates an angel that will act as an advocate for the person in his final judgment.[31] Nevertheless, the fact that the mishnah uses the expression "acquires" rather than "creates" implies something deeper. In addition to the angel created by each mitzvah he performs, a person acquires One advocate; the One becomes an advocate for him. For every mitzvah a person performs, regardless of his intent,[32] connects him to G-d. Conversely...

He Who Commits One Transgression Acquires Against Himself One Accuser

Here also, the intent is that "the One" becomes an accuser, because through sin, a person disrupts the connection between himself and G-d. (Sichos Motzoei Shabbos Parshas Eikev, 5738; Sichos Shabbos Parshas Bechukosai, 5741)(From: In The Paths of Our Fathers)

One of the Ater 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). Live in hood 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 5 TAMMUZ).

Harsh or Kind

When He made the world, He made two ways to repair each thing: With harshness or with compassion. With a slap or with a caress. With darkness or with light.

And He looked at the light and saw that it was good. Darkness and harsh words may be necessary. But He never called them good.

Even if you could correct another person with harsh words, the One Above receives no pleasure from it. When He sees his creatures heal one another with caring and with kindness, that is when He shines His smile upon us.

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

PARTICIPATE IN DAILY 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 Makos (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	Chassidus
	Between Mincha and Maariv	Halacha

SHABBOS PARSHAS KORACH

Candlelighting:(Los Angeles) 7:51 PM
Friday Mincha: 8:05 PM
Early Minyan: 6:30 PM

LATEST TIME FOR SHEMA: 9:22 AM

SHABBAT MORNING

- **Tanya 8:45 AM**
- **Shacharit 9:30 AM followed by Kiddush & Cholent**
- **Pirkei Avos 6:50 PM**
- **Mincha 7:35 PM followed by Seuda Shlishit**
- **Shabbat ends 8:51 PM**

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday 9:00 AM

Mincha/Maariv: 8:05 PM

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

Happy Birthday to Daniel Illulian.

Happy Anniversary to Moshe and Tzivia Chodorow.

GOOD SHABBOS!

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