

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – June 11 / Tammuz 1**

Candle Lighting ..... 8:11 pm

Mincha ..... 7:30 pm

**Shabbos Day – June 12 / Tammuz 2**

Shacharis..... 10:00 am\*

Torah Reading..... 10:50 am

Rabbi Drasha..... 11:15 am

Mincha ..... 8:20 pm

Rabbi's Drasha ..... 8:45 pm

Shabbos Ends..... 9:20 pm

*\*Latest morning Shema is now 9:07 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) ..... 1:45 pm

Maariv (Sun-Thurs) ..... 9:15 pm

**Bulletin**

*This week's Bulletin is sponsored by The Berman Law Office and by Sholom Silvestri, Mortgage Banker.*

Korach incites a mutiny challenging Moses' leadership and the granting of the kehunah (priesthood) to Aaron. He is accompanied by Moses' inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer the sacrosanct ketoret (incense) to prove their worthiness for the priesthood. The earth opens up and swallows the mutineers, and a fire consumes the ketoret-offers.

A subsequent plague is stopped by Aaron's offering of ketoret. Aaron's staff miraculously blossoms and brings forth almonds, to prove that his designation as high priest is divinely ordained.

G-d commands that a terumah ("uplifting") from each crop of grain, wine and oil, as well as all firstborn sheep and cattle, and other specified gifts, be given to the kohanim (priests). ❖



Although the people all possessed an essential G-dly spark, it was the responsibility of Moses to bring that G-dliness into revelation.

Certainly, they possessed the potential; but as the Biblical narrative indicates, there were many occasions when they failed to live up their potential. Moses' leadership motivated them to push forward and express who they really were.

-- The Rebbe

**ברוך דיין האמת**

We extend our condolences on the passing of Mrs. Sara Kapitanker z"l beloved mother of Igor Kapitanker.

Igor will be sitting shiva at his home in Fair Lawn, 18-01 Split Rock Rd. Until Tuesday morning Visits can be made Wednesday-Thursday, between 5:00 PM and 8:00 PM, Friday, between 2:00 and 5:00 PM And then again on Sunday from 2:00 PM to 6:00 PM and Monday, between 5:00 and 8:00 PM

**Keeping in Touch**

In every generation, we must seek leaders, people who will spark us to utilize the positive qualities which we possess. Rather than fear submission to their authority, we should welcome it, understanding that it will enhance our position and not detract from it. Simply put, following the guidance of a leader enables a person to accomplish more than he could on his own initiative.

By the same token, leadership is not restricted to a select few. In our homes, at our workplaces, and in the social environments we choose, we all serve as leaders from time to time. When we are given such a position, we must emulate the selfless dedication shown by Moses and nurture our charges, rather than seek personal advancement.

-- The Rebbe

**Halachic Zmanim**

**Shabbos, June 12, 2021**

**Daylight Savings Time**

Earliest Tallis..... 4:12 AM

Latest Morning Shema ..... 9:07 AM

Earliest Mincha (Gedola).. 1:35 PM

Plag Hamincha..... 6:59 PM

Earliest Evening Shema .... 9:03 PM

## Chassidic Masters

### The Gap of Life

*Based on the teachings of  
the Lubavitcher Rebbe.*

*Courtesy of MeaningfulLife.com*

Korach, whose ill-fated challenge to Moses and Aaron's leadership is recounted in our Parshah, has come to represent the very idea of conflict and discord. Indeed, according to the Talmud, when the Torah wishes to warn against the agitation of dispute and disunity it does so by instructing, "Don't be like Korach..."

The Talmud relates that the great sage Rabbi Meir would deduce a person's nature from his name. The same applies, say the Kabbalists, to every creature, object and phenomenon. For the letters of the Alef-Bet are the building blocks of creation, meaning that the letters that make up a thing's name in the Holy Tongue define the "shape" and character of its soul — of the divine life-force which grants it existence and vitality.

The same is true of the name "Korach." The three Hebrew letters that spell this word sketch the contours of conflict — the various ways in which the harmony of G-d's creation might be distorted and corrupted.

#### The World a "Hei"

If the soul of each individual creation is encoded in the letters which comprise its name, the inner form of the created reality as a whole is that of the letter "Hei."

Our sages deduce this from the

verse (Genesis 2:3), "These are the chronicles of the heavens and the earth when they were created" — the Hebrew word behibaraam, "when they were created," can also be read as be-Hei beraam, "with a Hei, He created them," to imply that "G-d created the world with the letter Hei."

The Hebrew letter Hei is comprised of three lines: an upper, horizontal line which forms the "roof" of the letter; and two vertical lines, one to the right and the other to the left, which form its walls or "legs." The right leg is connected to the right end of the "roof" and extends downward to the bottom of the written line. The left leg extends along the left side of the Hei, but is not connected to the roof, leaving a small gap between the upper and left lines (see illustration here).



The three lines of the Hei represent three dimensions, or realms, of our reality: thought, speech and action. The upper line represents the world of thought; the right leg, the world of speech; and the left leg, the world of action.

We all nurture in our minds a vision of an ideal world — a world as defined by our purest instincts and our knowledge of the potential for goodness and perfection invested in it by its Creator. This is the "thought" dimension of reality, represented by the Hei's upper line.

"Speech," which is the endeavor to articulate this vision to ourselves

and to our fellow human beings, is the right "leg" of the Hei. By studying, teaching and communicating the ideals contained in the world of "thought," we create a world of words which draws the lofty but abstract upper line of the Hei downward into the more tactual dimension of "speech."

The left leg of the Hei is the world of "action." This is the realm of our interaction with the physical world to mold it and transform it in accordance with the vision we hold in our minds. Like speech, "action" is a downward extension from the realm of thought, a drawing down of its ideals into a more concrete reality. There is, however, a significant difference between speech and action, illustrated by the difference between the Hei's right and left legs.

In the realm of speech, we can forge a reality that is a direct extension of the reality we inhabit in the realm of thought. We can express an idea as we understand it; we can communicate a vision as we see it, and convey a belief as we believe it. But when we seek to apply our ideals to the world of action, we encounter a "gap" — an inherent inconsistency between the ideal and the real. We act upon the physical world, we change it and transform it, but sooner or later we encounter resistance: an insurmountable barrier, an irresolvable conflict, an unbridgeable breach between our inner truth and an obstinate external reality.

***(Continued next page)***

The gap between thought and action is an intrinsic part of the created reality. This is what our sages are telling us when they say that G-d created the word in the form of a Hei: that this gap is real. It is not an illusion; it is not a subjective projection of one's personal deficiencies or lack of determination; rather, it was put in place by the Creator of the world, who desired that the breach between thought and action should be a real and inescapable feature of our existence. For it is this dichotomy, this tension between the ideal and the real, which lends challenge, significance and fulfillment — and ultimately, true harmony — to our lives.

The bottom, open side of the Hei represents the vacuum of evil, the "sin which lurks at the opening" (Genesis 4:7). Thus, the world of Moshiach, when G-d will "annihilate death forever" and "banish the spirit of impurity from the world" is represented by the letter "final mem," whose form is that of a closed square (as alluded to in the verse, "For the increase of the realm and for peace without end" (Isaiah 9:6), in which the letter mem uncharacteristically appears in its closed form in the middle of a word). In this future world of divine perfection, the gap between spirit and matter will be closed, and the negative "fourth side" will be transformed into a positive force.

### **The Realist**

The three letters that comprise the name "Korach" — Kuf, Reish, Ches — are similar in form to the letter Hei. The Kuf is a Hei whose left leg

extends below the written line; the Reish is a Hei that lacks a left leg altogether; and the Ches is a Hei without the "gap" — a Hei whose left leg is joined to its roof (see illustration here).



These are the three Hebrew letters which spell "Korach" (from right to left): Kuf, Reish, Ches.

On the face of it, these are more "harmonious" letters: the dissonance between thought and speech on the one hand, and deed on the other, is resolved, or at least allowed to take its natural course. In truth, however, the very opposite is the case: these letters spell "Korach," the very essence of conflict and disharmony. For each of these letters is a distortion of the Hei — a corruption of the manner in which the Creator desires that we perceive and deal with His creation.

The first distorted perception is that of the ultra-realist. This is a person who not only recognizes the gap between thought and action, but also accepts it. To this person, the world is a Kuf — a world whose left flank is not only disconnected from its other two lines but also drops below the area delineated by them.

In a world described by the letter Kuf, a different set of standards governs the world of action than those which govern the realms of thought and speech. "Certainly, I have my ideals," argues this approach to life.

"I have my inner truth; I know what's right and what's wrong. This is the world I inhabit in my thoughts; these are the ideals I discuss with and advocate to others; these are the truths which I teach my children. But I'm not so naive as to believe that these truths can be applied, without compromise and equivocation, to the world of action. What is right as an abstract or verbalized idea simply won't work in the reality of a material and materialistic world. Can I negotiate a business deal with the same integrity I demand from myself when I address G-d in my prayers? Should I assess my physical needs and wants by the same criteria I apply to my spiritual aspirations? These are two different domains, and an unbridgeable gap separates the two. I would never compromise my convictions, but the way we think and speak about our world will always be of a higher standard than the way we act in it."

### **Two Idealists**

At the other extreme from the ultra-realist is the ultra-idealist. This is a person who, if he cannot deal with the actual world as an unbroken continuum of his thoughts and words, prefers not to deal with it at all. Why sully our lives by venturing into an arena which, if it does not corrupt us outright, will, at the very least, coarsen our higher sensitivities?

The ultra-idealist's response to the gap between the Hei's left leg and its other two lines is to jettison that leg entirely: to shun the world of action and devote all his energies and resources to the worlds of thoughts and words which comprise the higher two strata of creation.

The reality he inhabits is in the form of a Reish — a two-dimensional world of theory and polemic, devoid of all regard for the state of the physical universe.

The third corruption of the Hei is the Ches, which represents a more subtle, but no less destructive, form of idealism. Rather than disavowing the left leg of the Hei, it disavows the gap, claiming that no true separation exists between the various realms of G-d's creation. The material, says this world-view, is no less sacred than the spiritual; actions are no less pure than words; both "legs" are equally connected with the "upper line" and can equally bring down its ideals into their respective realities.

The problem with this vision of reality is that, lacking a proper awareness of the true state of the world of action, one is far too easily satisfied. While the Reish thinks that thoughts and words can take the place of actions, the Ches deludes himself that his thoughts and words are actions, or that a few vague, symbolic deeds suffice to transform the world into a harmonious actualization of its highest potentials.

### **Tension**

True harmony in life can be achieved only in recognizing, confronting and grappling with the intrinsic dissonance between thought and action. If we succumb to the gap, we end up with a Kuf — a physical world that has slipped "below the line" (i.e., into the realm of evil) and gone awry from the principles upon which it is founded. If we escape the gap by renouncing all the lies beyond it, we end up

with a Reish — a world lacking its most "real" and important dimension. If we ignore or make light of the gap, we end up with a Ches — a fool's paradise in which nothing has been changed and nothing has been achieved save in one's own imagination.

Because they fail to deal with the world as it has been forged by its Creator, each of the three "Korach" approaches ultimately break down into chaos and conflict.

On the other hand, the Hei perspective on life is the formula for true and enduring harmony. The Hei approach defines the world of action as disconnected from the worlds of thought and speech, but nevertheless confined to the boundaries delineated by them. In other words, the gap between the ideal and the real exists, but this does not mean that we cannot profoundly transform the physical world with our actions and bring it "in line" with the ideals which we contemplate and propagate.

The gap is a source of dissonance and tension, but this is a constructive tension which drives the aspirations, challenges and achievements of life. For it is our knowledge of our imperfections which fuels our striving to improve ourselves and our world. It is our sensitivity to the distance between what we are and what we ought to be which makes us aware and productive partners in the divine endeavor of Creation. ❖

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## From Our Sages

### **Korach . . . the son of Yitzhar, the son of Kehat, the son of Levi (Numbers 16:1)**

*What moved him to start a quarrel? He was moved to it by the fact that Elitzafan, the son of his father's brother, was appointed prince over his family, as it says, "The prince of the father's house of the families of the Kehatites was Elitzafan the son of Uzziel" (Numbers 3:30). Korach argued: My father was one of four brothers, as it says, "The sons of Kehat: Amram, and Yitzhar, and Hebron, and Uzziel" (Exodus 4:18). As for Amram the firstborn, his son Aaron attained to greatness, and Moses to royalty. Who then should rightly take the next office? Is it not the next in line? Now I, being the son of Yitzhar, should by right be the leader of the Kehatites. Yet Moses appointed the son of Uzziel! Shall the [son of the] youngest of my father's brothers be superior to me? Behold, I shall dispute his decision and put to naught all that has been arranged by him . . .*

*-- (Midrash Rabbah; Rashi)*

### **And Dathan and Aviram (Numbers 16:1)**

*They were the ones who forced Moses to flee from Egypt (by informing on him to Pharaoh that he killed an Egyptian overseer—Exodus 2:13–15). They were the ones who hurled harsh words at Moses and Aaron in Egypt (ibid. 5:20–21). They were the ones who left over from the manna (in defiance of Moses' instructions—ibid. 16:20) and went out to gather the manna on Shabbat (ibid. v. 27). And they joined in Korach's mutiny.*

*-- (Torah Sheleimah)*

### **And Dathan and Aviram . . . of the tribe of Reuben (Numbers 16:1)**

*From this text the saying is derived: "Woe to the wicked and woe to his neighbor!" It applies to Dathan and Aviram, neighbors of Korach, who both camped to the south side of the Sanctuary, as it is written: "The families of the sons of Kehat were to pitch on the side of the Sanctuary southward" (Numbers 3:29); and it says, "On the south side shall be the standard of the camp of Reuben" (ibid. 2:10).*

*-- (Midrash Rabbah; Rashi)*

### **And On the son of Peleth (Numbers 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 put him to bed 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)*

## Haftorah for Korach in a Nutshell

*I Samuel 11:14-12:22*

The prophet Samuel (a descendant of Korach, the protagonist of this week's Torah portion) gathers the Jews to firmly install Saul as king of Israel. During the course of his address to the Jews he called out, "Here I am; bear witness against me before G-d and before His anointed; whose ox did I take, or whose donkey did I take, or whom did I rob; or whom did I oppress, or from whose hand did I take a bribe..." This echoes Moses' statement in this week's Torah reading: "I have not taken a donkey from a single one of them, and I have not harmed a single one of them."

The nation gathers at Gilgal for a second coronation of King Saul—the first one having lacked a convincing consensus. They offer sacrifices and rejoice together. The prophet Samuel then delivers a talk: he asks the people to testify that he never committed crimes against the people, and they confirm. He discusses how G-d saved and aided them every step of the way and chastises them for wanting a flesh and blood king. He assures them that G-d will be with them if they follow in His ways, and of the consequences they will face if they do not follow G-d's word.

To underscore the seriousness of his words, Samuel asks G-d to send a thunderstorm, although it was not the rainy season. The Jewish people got the message and asked Samuel to intercede on their behalf and to have the thunderstorm cease. The haftorah ends with a reassurance: "For G-d will not forsake His people for His great name's sake; for G-d has sworn to make you a people for Himself." ❖



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**Good Shabbos to all!**

שבת שלום גוט שבת!

