

Parshas Korach in a Nutshell

(Numbers 16:1–18:32)

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 Aviram. Joining them are 250 distinguished members of the community, who offer the sacrosanct ketores (incense) to prove their worthiness for the priesthood. The earth opens up and swallows the mutineers, and a fire consumes the ketores-offers.

A subsequent plague is stopped by Aaron's offering of ketores. 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). ❖

Korach is not merely a story of the past. 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

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 23 / Tammuz 4

Candle Lighting 8:14 pm

Mincha 7:30 pm

Shabbos Day – June 24 / Tammuz 5

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Mincha 8:25 pm

Pirkei Avos/Rabbi's Drasha ... 8:45 pm

Shabbos Ends 9:23 pm

**Latest morning Shema is now 9:09 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 .*



**Join us each weekday
morning Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by
Shacharis.**



**The position of Moses
was a trust. He was
charged with a mission
and he followed it
faithfully. Rather than
think of himself, he
thought about his people
and what he could do for
them.**

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Halachic Zmanim

Shabbos, June 24, 2023

Eastern Daylight Savings

Earliest Tallis 4:13 AM

Latest Morning Shema 9:09 AM

Earliest Mincha (Gedola) . 1:38 PM

Plag Hamincha 7:02 PM

Earliest Evening Shema 9:06 PM

Chassidic Masters

Aaron's Almond Blossoms

*Adapted from the works of
Rabbi Schneur Zalman of Liadi
by Laibl Wolf*

What's in a name? Take the name "Aaron" for example. It's a warm, biblical name. It has the connotation of trust and understanding. Perhaps this is because the original Aaron was an epitome of love and caring.

But a name is more than connotation. Kabbalah teaches that a person's name comes from the soul. It is connected with the essence of a person far beyond the conscious. So we can journey into the deeper self through the vehicle of a name.

The Hebrew letters spelling the name Aaron (Alef, Hei, Reish, Nun) also spell out the word for something being visually present (nir'ah). This gives a sense that the deeper nature of the Biblical Aaron had much to do with drawing down sublime spiritual flows to visually benefit humankind. Chassidic master Rabbi Schneur Zalman of Liadi notes that Aaron was the first Hebrew Kohen (priest). He possessed the power to draw down a degree of compassionate love known as Rav Chesed (abundance of cosmic compassionate love). He is known to have transformed enmity between people into love, and also to confer the aura of love over a group or even the nation. His heirs, the Kohanim, inherited this trait and continue this process to the present day.

(Interestingly, genetic studies have revealed that Kohanim have a unique genetic marker that identifies them as a distinct historical grouping).

Not only do they have this capacity to draw on cosmic love and shower it on others, but also the spiritual flow is characterized by velocity and speed. Like a mighty river whose fast-flowing waters carry away anything in their path — hurt, envy, hate, or misunderstanding. The Rav Chessed power of Aaron not only reconciled warring parties but did so with amazing speed and velocity. Do you sometimes feel transformed by simply being in the presence of someone? Aaron had that affect on people, but even more so. His was a clear example of non-local phenomena!

A further example of this took place during the archetypal dispute for leadership — Korach's challenge of Moses and Aaron. The spiritual test came in the strange form of a competition: which disputant could make an almond branch bloom. Aaron did so with amazing speed. In fact the Hebrew word for "almond" — shaken — literally means "speed" as well, it being the fastest growing of the all fruits. It was a particularly good receptor of Aaron's spiritual powers.

Although most of us do not possess Aaron's amazing powers of Rav Chessed, we do have an innate power of loving kindness known as Chessed Olam (worldly compassionate love). In other words, every one of us has the power to reconcile people with differences, to resolve disputants in conflict, to foster love where its lack is apparent.

This capacity derives from our inner soul, but it needs to be aroused. When it flows strongly and with velocity, it can carry away with it any ill feelings, enmities, jealousies, and vengeance. A Kohen can do so with great force. But we all possess the power to draw it down to the earthly plane.

Remember, you are much more powerful than you think. You are created in the image of the Cosmos and possess its powers as well. Use your powers to resolve the disputes around you, as well as disputes within the self. You have the power. Use it wisely.

MASTERY: Focus on your capacity to love. How do you do that? It is not like focusing on a navel or a flame. It requires you to focus on your flow of empathy and compassion and then to direct it to someone. There are two inherent problems related to such focusing. The first is to summons empathy. The second is to focus appropriately. Propriety means a feeling that doesn't exploit the other, actively or passively. The more difficult test is to arouse empathy. The meditation exercise below may assist.

MEDITATION: Bring to mind someone you may harbor a grudge against, distrust, or just have a bad feeling towards. Revisit the circumstances that may have brought this about. Introduce a new element: what must have been the shortcoming that caused that person to hurt you or be insensitive to you.

(Continued next page)

Picture that shortcoming as a wound with a trickle of blood flowing out. That person's behavior/words were the result of a wound - an emotional wound. You may not know how that wound was inflicted - even possibly self-inflicted.

Just be aware: when a person hurts you, they are hurting. Heal them with love, empathy, and compassion. Visualize these three being bandages that you strap over the other's wound. ❖

From Our Sages – Korach

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 “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)

To be a memorial to the children of Israel . . . that he be not like Korach and his company (Numbers 17:5)

Anyone who engages in divisiveness transgresses a divine prohibition, as it is written, “That he be not like Korach and his company.”

(Talmud, Sanhedrin 110a)

Why does the Torah not say “G-d saw that it was good” on the second day of Creation (as it says in all other days)? Because on that day divisiveness was created, as it is written (Genesis 1:6), “Let there be a firmament within the water, and it shall divide between water and water.”

(Midrash Rabbah) ❖

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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שבת שלום גוט שבת!



Good Shabbos to all!