

Falsehood, in any case, does not last. The truth eventually wins out. The Hebrew word for lying, *sheker*, has three letters. Each of the letters does not have a base. Each letter cannot stand.

The Hebrew word for truth, *emet*, has three letters as well. Each of the letters has a base. Truth can indeed stand.

Constantly making an effort to hide your faults will make you feel like a spy in enemy territory, tense and nervous about the possibility of being caught. But being honest with others about yourself will help you be more relaxed. Of course, it is not smart to “tell all” to everyone you encounter, but being less defensive about your imperfections is definitely less taxing.

Catch yourself when you are about to cover up a fault or mistake, and tell the truth instead. Then bask in how good it feels to know that you don’t have to deal with the pressure of covering up one lie with another. It only takes a moment of honesty, and could eventually become a habit that serves as a great “tranquilizer” in your already overly tense world. (One Minute With Yourself – Rabbi Raymond Beyda)

### *A Trip to Atlantic City*

Reb Shraga Feival Medlowitz, the legendary head of *Torah Vodaat* of Brooklyn, was ill and weak in the year 1942. To everyone’s astonishment, however, one morning Reb Feival insisted on journeying to the famous resort of Atlantic City, New Jersey. In those days the highways and quickways we take for granted today had not yet been built. Reb Feival made the long, tiring trip from Brooklyn via ambulance.

The ailing man arrived at his destination, the hotel where the well-known philanthropist, Sam Feuerstein, was staying, and was wheeled into Mr. Feuerstein’s room. The philanthropist was astonished to see the *Rosh Yeshivah* before him.

Waving aside the other man’s questions, Reb Feival began to speak, and immediately came to the point of his visit. “I cannot rest! He exclaimed. “Now is the critical moment to establish *yeshivot* in America. The war in Europe is destroying all our old Torah centers. At this time, one *Yeshivah Torah Vodaat* is not enough. We must build *yeshivot* to educate our youth. That’s why I’m here today. I’m asking you to start an organization that shall direct the establishment of *yeshivot* in America.”

Sam Feuerstein was amazed by this display of devotion to a noble goal, and by the *Rosh Yeshivah’s* absolute disregard for his own person. He regarded Reb Feival silently as he resumed his explanation.

“I have not come for money. I could have solicited funds on the telephone. I want something else - encouragement, a warm heart, devotion. I need your assurance that you will take the responsibility of directing such an organization.”

Sam Feuerstein readily agreed to the Rabbi’s proposal. Soon after, he organized a banquet at the Waldorf Astoria, which raised the then-princely sum of \$40,000.

This was how the organization known as *Torah U’Mesorah* was founded. It proceeded to build *yeshivot* all over America, preparing the ground for the thousands of orphaned young Jews who would seek refuge from war-torn Europe, and ensuring that the Torah and *mesorah* of our ancestors will not be forgotten. (Glimpses of Greatness)

*The Lorraine Gammal A"K Edition*

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהִיָּה

## Congregation Magen Abraham

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SHABBAT KORAH ☆ שַׁבַּת קֹרַח

Haftarah: Shemuel I 11:14-12:22

**JUNE 26-27, 2020 5 TAMUZ 5780**

Candlelighting: **8:12 pm**

Morning Shema by: **8:16 am**

Evening Shema after: **9:10 pm**

Shabbat ends: **9:10 pm (R"Y 9:42 pm)**

**Watch for an email for full Shabbat schedule of minyanim**

**Condolences to Eddie Baranoff on the loss of his mother, Mrs. Fay Baranoff.**

### *A Message from our Rabbi*

”וַיִּקַּח קֹרַח”

“And Korah took.” (*Bemidbar* 16:1)

Korah knew how to rile up the people. He gathered 250 leaders and told them the following yarn: Once upon a time, there lived an old Jewish widow. She had a small farm. When she tried to plow, Moshe warned her, “Not with an ox and a donkey together!” When she tried to plant, Moshe commanded, “You shall not plant two different species together.” She went to harvest the grain and Moshe warned her, “Remember to take *ma’aser* (10%) for the *Levi* and the *Kohen* and leave a corner for the poor!” Ultimately, she couldn’t take it anymore. She sold the field and bought two sheep. As soon as the firstborn lamb arrived, Aharon was there claiming, “The firstborn belongs to the *Kohen*!” She gave him the baby lamb and went to shear the wool from the mother, when all of a sudden Aharon exclaimed, “I get the first of the shearings too!” She decided the only way to salvage her investment was to eat the poor thing. She had it slaughtered and then, once again comes the *Kohen* demanding his share!

The tale he spun was one of the many battle cries that sparked a major rebellion against Moshe and Aharon and the word of Hashem.

As we all know, Korah’s rebellion and derisions were squashed. His career ended when the earth miraculously opened its mouth and swallowed him along with the entire contingent of 250 revolutionaries. Forever they held their peace. Life settled back to normalcy, Moshe and Aharon retained leadership, and the *perashah* continues.

Rabbi Mordechai Kamenetzky makes a very important observation. The next event in the *perashah* is a listing of 24 gifts to the *Kohen* and *Levi*! You heard correctly; the *Kohen* has the right to 24 different items from poor widows who have

tiny lambs and paltry farms. These laws are taught again immediately after the rebellion that was sparked by Korah's fake news story. Shouldn't the Torah have put these laws in a more suitable setting? Couldn't Hashem have waited a few weeks till things calmed down?

Hashem doesn't watch polls. He doesn't give Torah dependent on our moods. If a mockery of the laws of *ma'aser* was a factor in a rebellion, His handlers won't say, "Hashem, I think you should wait a month or two before we let the rest of this legislation out of the bag."

Torah is truth and truth has no time frame. We must be always ready to speak the truth, even if it is politically incorrect. Shabbat Shalom. Rabbi Reuven Semah

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## Equality

The Tolner Rebbe of Jerusalem, Rav Yitzchok Menachem Weinberg, has a very interesting approach to the story of Korah's rebellion:

Do you know how Korah got people to buy into his rebellion? Korah was selling one of the most popular theories and political philosophies that has been around since the beginning of time. "For all of the congregation, all of them, are holy!" Equality! Everybody is the same. The Tolner Rebbe said they once called this communism. Korah called it Korahism. The motto of the French revolution was quite similar: Liberty, **Equality**, Fraternity! Equality is the most popular political philosophy that has ever been around. Everybody is equal. Suffrage for women—women getting the vote! Everybody buys into that. Thomas Jefferson: All men are created **equal** and they have inalienable rights in the pursuit of life, liberty, and the pursuit of happiness. Lincoln freed the slaves. Nelson Mandela stopped apartheid. You want to get popular? Sell them equality!

The Zohar says that Korah disputed Shabbat. What was his problem with Shabbat? His problem was "Why should Shabbat be special? All days are created equal!" All people are the same; all days of the week are the same; all places are the same; everything is created equal. This is Korahism.

The philosophy of the *Ribono shel Olam* is otherwise. No. Things are not the same. There are *Kohanim*, *Leviim* and *Yisraelim*. There is Shabbat and there are weekdays. There are holy places and there are profane places. And where does the *Ribono shel Olam* show that this is His opinion? Do you know where He shows that all creation is about differences—varying components of the world which are all necessary for existence? He shows it through G-d's earth. The same earth that gives out wheat, gives out bananas. The earth that gives out and supports life produces all kinds of life—cows, goats, sheep, lions, tigers, elephants, llamas, and all other animals. Creation testifies that components are necessary in this world. Creation testifies that we need differences in this world. Creation testifies that the world is not monochromatic.

Look outside. There is green; there is blue, there is brown – earth colors. This is creation. The earth testifies that the *Ribono shel Olam* wants symphony in the world. Just like a symphony has different types of instruments, but together they make beautiful music, that is what the world is all about and that is what people are all about. The Almighty did not create a planet of clones. Diversity is the essence of creation.

The biggest single testament to this is the earth. I put man on the earth, but you can only walk on My earth as long as you believe in My philosophy of the earth. Man must believe in My philosophy that everybody is NOT the same. Things are different and they need to be different. Creation requires differences. As long as you believe in that, you can walk on My earth; but the day you say "everything is equal; one size fits all" you cannot walk on My earth anymore.

The natural consequence of rejecting the philosophy of the earth is "the earth opened its mouth." Sorry. You cannot walk on my earth anymore. That is why the punishment of Korah had to be "this new creation which the Almighty will create..." You are wrong, Korah. There is Shabbat and there are weekdays; there are the locations like the Sanctuary and there are profane locations; there are Jews and Gentiles; and there are *Kohanim*, *Leviim*, and *Yisraelim*. There are different animals, and plants and colors in the world. This is My world—filled with differences. Not everything is equal. (Rabbi Yissocher Frand)

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## Money Talks

The most amazing aspect of the rebellion of Korah – more than the brazenness of his words, the audacity of his arguments, and that he, his wife, and his henchmen were swallowed up alive – is quite possibly the fact that Korah managed to convince some of the greatest leaders of our people to follow him! The *nesiim* – princes who stood higher up on *Har Sinai* than the rest of *Klal Yisrael* and heard the Ten Commandments emanate directly from Hashem Himself were those that were swayed by Korah's specious arguments. How is this possible?

When the Satmar Rav, Rav Yoel Teitelbaum zt"l, visited Yerushalayim in the 1950's, he instituted his clear policy of not accepting any money or favors from the Israeli government – even if the government asked for nothing in return. R' Yoel would forcefully intone the words of Shelomo *Hamelech*: "Money is the answer for everything" (*Kohelet* 10:10). The purpose of spreading wealth around without asking anything in return is to attain control over the minds and hearts of the recipients. Once a person accepts funds from a person, organization, or government, he is now "bought" to a certain extent, and in time, he will find himself beholden to the will – and more dangerously – to the agenda of the donor.

Thus, *Rashi* quotes the *Gemara* (*Sanhedrin* 52b): "Once the people derived benefit from Korah's money, he was able to convince them to become involved in his quarrel, and (ultimately) to rebel against Hashem." Korah understood the power of money. By spreading his wealth around, he was able to control the will of its recipients, even if they happened to be the *nesiim* and most respected members of *Klal Yisrael*!

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## Cover Up

Saul was not the most popular guy in the office. He was not out to perform; rather, he was fixated on impressing the boss. Like all employees, Saul had some shortcomings, but he would never acknowledge his areas of weakness. Instead, he would try to sell the boss on how good his performance was and how well he completed his tasks.

This alone would not have made him so unpopular. What annoyed his co-workers more than anything was Saul's tendency to shirk the truth. Whenever he erred or performed poorly, Saul would say or do something to cover up the facts. His co-workers could not tolerate his approach. Sometimes Saul would even tell an outright lie to make the boss think he was the perfect employee. One untruthful statement very often led to another as Saul spun his tangled web of deceit, trying to transform his weaknesses into apparent strengths.

Approval seeking can ruin lives. People who spend time concealing their faults in order to win the esteem of others will eventually trip up, and all that they worked so hard to hide will be revealed.