

But the problem was that he did not know anybody in Strasbourg. He waited until a few hours before Shabbat and then asked to be driven to one of the synagogues. Although Reuven had been here once before and was vaguely familiar with his surroundings, he was not comfortable enough to ask someone to stay and eat in their home for Shabbat. But Reuven underestimated the community, and especially one individual, Meir Talisky. Meir was one of the movers and shakers of the small community, and he was the one who usually hosted needy people who showed up in the synagogue. Meir gave Reuven a warm “*Shalom Alechem*” and escorted his guest home. They walked into the tastefully decorated house, which was a short walk from the shul. When everyone was seated at the table, Reuven was surprised to see that a place setting had already been set for him. Obviously one of Meir’s children had run ahead to tell his mother that a guest was coming and she had set the table accordingly.

The meal was delicious, entertaining, and highly uplifting. Meir sang with his children and shared some inspiring Torah thoughts with his family and his special guest. After the meal Meir and Reuven sat down to talk, and Meir was surprised to learn that he had eaten at the home of Reuven’s parents in *Eress Yisrael* when he was a young man learning in yeshivah. Small world, isn’t it? Their conversation lasted well into the night, and after the meal Reuven was shown to his room. The rest of Shabbat was uneventful and after *habdalah* Reuven expressed his thanks and admiration and the two parted ways.

Two years later, similar circumstances brought Reuven to Strasbourg, but this time he knew to which address to go. He walked into Meir’s home on Friday night and the two embraced as if they were long-lost friends. As Reuven looked around the table, he noticed that there was already an extra place setting for him. Puzzled, he looked up and asked Meir whom he had been expecting. Meir smiled but shied away from answering. After the meal Reuven made it a point to ask Meir’s oldest son for an explanation. He proudly agreed.

“Reuven, it is not often that we are privileged to have guests in our area for Shabbat, but we desperately want to have them. So Friday night we always set an extra place and before we go to shul my father prays in the corner and pleads with Hashem to please send us a guest.” He then looked up at Reuven, “And every once in a while we are lucky enough to have one.” (Touched by a Story 3)

The Lorraine Gammal A "H Edition
 װ"ןןףװχ, X װ♦τκ, ♦v♣α↔°β ηΥκηγκ

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
 West Long Branch, New Jersey 07764
 (732) 870-2225



σξχ

SHABBAT KORAH ☆ φ♥ρ↔ε, X♥↑

Haftarah: Shemuel I 11:14-12:22

JULY 5-6, 2019 3 TAMUZ 5779

Friday Shir Hashirim/Minhah: **6:30, 7:00, 7:30** Shacharit: **4:34, 6:30, 8:10, 8:45, 9:00**

Candlelighting: **8:11 pm**

Evening Shema after: **9:09 pm**

Morning Shema by: **8:20 am**

Minhah Gedolah: **1:30 pm**

Shabbat Classes: **6:40pm**

Shabbat Minhah: **7:40pm**

Shabbat Ends: **9:09 pm (R"Y 9:41 pm)**

Sunday Minhah: **7:05 pm**

These times are applicable only for the Deal area.

Mabrook to Roni & Esti Sitton on the birth of a baby girl. Mabrook to the grandparents, Myer & Madlyn Sitton.

Mabrook to Abe & Millie Abadi on the birth of a baby girl. Mabrook to the grandparents, Jack & Grace Marcus.

A Message from our Rabbi

“And Korah took” (*Bemidbar* 16:1)

”וַיִּקַּח קֹרַח”

Rashi comments: “This *parashah* is nicely explained in the *Midrash*.”

Why does *Rashi* single out this particular *parashah* to say that it is nicely interpreted in the *Midrash*? The *Sifte Da'at* explains that all other *Midrashim* are based on, and must conform to the words of the *pasuk*. However concerning this verse, which begins with the words, “And Korah took,” there is no mention of what he took, so it lends itself to many interpretations, all of which are plausible (he took himself, he took *taletim*, he took the heads of the Sanhedrin, he made a bad purchase...). This is why *Rashi* points out that this *pasuk* is nicely interpreted in many ways by the *Midrash*.

The *Pri Megadim* interpreted the words of *Rashi* in a humorous vein. When delivering a *derashah*, one should be certain that the subject matter is timely. One does not want to discuss Pesah on Succot. Nor does he speak about *Parashat Vayikra* when *Parashat Noah* is read. The subject matter of *Parashat Korah* is arguing and bickering. Unfortunately this subject is always timely. That’s what *Rashi* means, that this *parashah* is nicely explained in the *Midrash*. The subject of Korah is always timely and good for a *derashah*.

Shabbat Shalom.

Rabbi Reuven Semah

The Power of Truth

”וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאתַיִם נְשִׂאֵי עֹדָה”
"And they rose up before Moshe with two hundred and fifty men, princes of the congregation" (Bemidbar 16:2)

Korah enlisted many followers to his rebellion against Moshe and Aharon. One of the original co-conspirators was Ohn ben Pelet. The *Da'at Zekenim* tells us that Ohn rethought his position, did *teshubah* and withdrew from the uprising, based on his wife's advice. His wife confronted him with the fact that regardless of whether Moshe or Korah emerged victorious, Ohn would still remain in a secondary position in the leadership of the Children of Israel. This realization helped awaken him to reassess the situation and realize that Moshe was, indeed, correct.

Why was it necessary for Ohn's wife to explain this fact to him? Was it not obvious to Ohn that he was risking his life in a rebellion with no chance for personal gain?

The incident gives us a clearer understanding of the great measure of control the *yesser hara* (evil inclination) exerts upon our thoughts and actions. Ohn was involved in a conflict in which the *yesser hara* enticed him to become more and more involved. Ohn was so blinded to the truth by the *yesser hara* that he neglected to show concern for himself. Not only couldn't he comprehend that the uprising itself was wrong, he could not even see the unmistakable fact that he had nothing to gain and his life to lose!

If Ohn was so completely persuaded by the *yesser hara*, how could his wife so easily pull him away from the conflict? The *yesser hara* is convincing, but truth - *emet* - is even more powerful. Ohn ben Pelet was thoroughly blinded to the truth of the dispute, but all he needed was a dose of *emet* to bring him back to his senses and save him from a horrible death.

We must constantly maintain an equilibrium between two formidable powers. We must counterbalance the deceptive forces of the *yesser hara* with the influence of *emet*. When we find ourselves straying from the path of Torah - involving ourselves in a conflict, for example - we must take out our map and compass - truth - and find our way back. There is rarely anything to be gained by fighting, other than causing hatred and bitterness. Contemplating this truth will provide us with the necessary firepower to win our struggle with the *yesser hara* and avoid conflict. (Majesty of Man)

Kindness in Disguise

When we ponder the episode of Korah's rebellion, we must try to understand why Moshe reacted as he did, considering his compassion for the Israelites and his ever-ready intercession on their behalf for G-d to extend His mercies to them. In the episode of the Golden Calf, Moshe was even ready to sacrifice his own life for them, and many other times he forgave them for rebelling against him. Yet here, in connection with Korah, Moshe reacted with the full severity of judgment. Not only did he not pray for them, but he cursed them and prayed that they should be swallowed up by the earth. Was this transgression any worse than any of their other sins until now?

The answer is that not cruelty, but the highest degree of compassion, prompted him to act as he did in order to save the nation as a whole and prevent the evil from spreading among them. Moshe was like a good doctor who diagnoses a disease and knows that if he allows the affliction to spread to the entire body, it will reach the man's heart and kill him. He realizes that he must not, therefore, allow compassion to guide his actions, but with seeming cruelty amputate the affected limb. He proceeds to do so and by severing the limb, saves the man's life. The act of apparent cruelty results in the

man's salvation, whereas, had he pitied him, the man would have perished.

The situation is similar here. Korah began by denying the divine origin of the Torah and the prophecy of Moshe, and he succeeded in drawing to him those 250 men, all of whom were highly placed and eminent personalities, plus multitudes of the populace. Perceiving that the plague was beginning to spread among the Israelites, and might lead to G-d's annihilating the Jewish people, Moshe acted out of compassion for this people and prayed that the rebels should perish instead. (The Torah Anthology)

Lemonade

Things don't always work out the way you plan. You may think that you can direct your own destiny, but time and time again you find that something can and will go wrong.

How a person reacts is the real test of a human being. Some people throw a tantrum – screaming, complaining, or even cursing those they perceive as having brought on the disastrous mistake. Others sink into numbness and depression; unable to fix what is wrong, they wallow in emotional quicksand until they are totally immersed in mental mud. There are some who analyze; but after examining a problem from many angles, they ultimately fail to implement a corrective plan to prevent a future recurrence.

A friend of mine reacts constructively to problems, especially those that are pervasive. The more people the problem affects – the more it paralyzes an industry or a geographical area – the more he is inspired to rise to the occasion. You see," he once told me, "when you order milk to make cheese and someone delivers lemons, you just make lemonade instead." His philosophy is a sound one: Do the best with the cards you are dealt.

When plans go awry, and what you hoped would happen just doesn't, take the opportunity to spin a negative into a positive. For example, snow may cripple travel, but it is a bonanza for those who own trucks with plows and profit from cleaning the streets. A rainy day may upset children anticipating a trip to the amusement park or beach, but it is a profitable day for those who manufacture and sell bad-weather gear and apparel. Every negative has a positive, and every downside has an up. Look for the positive, and use it to turn what might be a worst-case scenario into a best. (One Minute with Yourself – Rabbi Raymond Beyda)

Spiritual Antibodies

"The human body has about 500-600 lymph nodes, which are critical in the lymphatic system. The lymph nodes act as filters, with an internal honeycomb of bacteria and viruses. When the body is fighting an infection, the white blood cells in the lymph nodes multiply rapidly, resulting in swelling in the lymph nodes."

The study of Torah and connecting to Hashem are Spiritual Antibodies to protect ourselves from the outside forces of the evil inclination. (By Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Unexpected Guest?

Reuven Karlsburg looked at the airport monitor and threw his arms up in despair. There was no way he was going to make the flight back to *Eress Yisrael* in time for Shabbat. He had had a feeling when he left America on this stopover flight through France that he would not make it back in time. And now the unexpected delay proved him right. So instead of spending Shabbat with his family he would be spending his Shabbat in Strasbourg.