

Small people do not realize the significance of their greatest acts, thus they do not appreciate its importance. To be happy with our lot we have to realize the importance of our mission in life.

The most important key to satisfaction is contemplation. Our lives tend to run on autopilot without us giving our actions a second thought. We must stop to think about how fortunate we are, to gain satisfaction with our lot. (Tiferes Yosef)

Insult, No Injury

One of the more emotionally upsetting situations a person must deal with is being insulted. Somehow, for some reason, someone makes an offensive comment. The subject – or victim – of the remark may react with anger, a red face, or tears. In all cases, insults hurt – to the point that a bruised ego is perceived as similar to a broken bone or a cut finger. But it doesn't have to be that way.

The pain you feel as a result of an insulting comment is a matter of perspective. It is your attitude towards the barb that will determine its effect. Words are merely sounds, without inherent power over people, but your reaction to them is crucial.

An insult can be perceived as a wake-up call. Perhaps the person is exaggerating; but where there is smoke, there is usually fire. Do a self-evaluation and work on the shortcoming that has been pointed out. Another approach is to accept the criticism, but focus on your strengths rather than dwell on the weakness your adversary so rudely highlighted. Alternatively, you might think of another insult that once hurt you. You will realize that not only was it meaningless in the big picture of your life, but the moment of pain was actually quite short-lived.

An insult can change your day – maybe even your life. But an insult is like any other word; your reaction to it will determine its effect. Defuse the pain and make use of the warning, and an insult can improve your future. (One Minute With Yourself – Rabbi Raymond Beyda)

Evolvement

“A human being begins his life as an embryo. As cells develop, the embryo begins to congeal and become solid in the form of flesh and then bones. Every smallest detail of the growth of the embryo is evidence that Hashem leaves nothing to chance. It is all for the benefit of the person who is going to emerge”.

Throughout our lives we are constantly evolving and growing. We must thank Hashem for the daily opportunities to renew ourselves each day. (Norman D. Levy, Based on Rabbi Miller's, Duties of the Mind)

Cake and Coffee

Returning home one *ereb Shabbat* from the *mikveh*, Rav Aharon Rokeach, the Belzer Rebbe, asked his attendant to take a glass of hot coffee with some cake to the home of the city tailor. The attendant obliged, although he was amazed by this request.

When the attendant handed the food and beverage to the tailor, stating that the Belzer Rebbe had sent them, the tailor was dumbfounded. 15 minutes ago, he related, he was sitting in the warm and comfortable *mikveh* and chatting with a friend. During their conversation he had said, “Do you know what would be the most delightful thing for me? If I could have a glass of hot coffee and some cake right after the *mikveh*.”

As soon as the tailor uttered these words he realized that the Rebbe had also been in the *mikveh* at the time. Apparently the Rebbe had overheard his comment, and proceeded to fulfill his desire, in order to give pleasure to a fellow Jew. (Glimpses of Greatness)

The Lorraine Gammal A "H Edition
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SHABBAT KORAH ☆ φ♥ρ↔ε, X♥↑

Haftarah: Shemuel I 11:14-12:22

JUNE 15-16, 2018 3 TAMUZ 5778

Friday Shir Hashirim/Minhah: **6:55, 7:30** Shaharit: **4:27, 6:40, 8:30, 9:15 am**

Candlelighting: **8:09 pm**

Morning Shema by: **8:14 am**

Evening Shema after: **9:07 pm**

Shabbat Classes: **6:50 pm**

Shabbat Minhah: **7:50 pm**

Shabbat Ends: **9:08 pm (R"Y 9:40 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:05 pm**

A Message from our Rabbi

“And Korah took” (*Bemidbar* 16:1)

“וַיִּקַּח קֹרַח”

Wouldn't it be lovely if we could discuss the main theme of *Parashat Korah* as an esoteric concept that we study on a theoretical level? Unfortunately, the reality is that *mahloket* (disputes) raging in our communities and families is far more prevalent, and therefore far more relevant than we would care to admit.

We tend to think of *mahloket* in shuls and other public places in our nation. However the most prevalent cases are in our families. Shuls and other institutions will survive, but not the individual family. For the most part, family feuds center around money. Business disputes and inheritance disputes tear the family apart. Siblings don't talk for decades and don't sit shiva together. All the money in the world is less important than family. The power of family is truly awesome. See the following story.

The *Minhat Elazar*, Rabbi Chaim Elazar Spira zt"l, was once travelling on a train, where the man sitting opposite him was eating a pork sandwich.

Suddenly the Rabbi called out, “Jew, it is forbidden to eat meat of a pig!”

The passenger looked at the Rabbi in bewilderment. “I'm not a Jew,” the man said simply. “I am permitted to eat this meat!”

The Rabbi responded, “Listen, Jew. Don't eat the meat of a *chazir*!”

Again the man insisted that he's not a Jew and there was no issue with him eating whatever he wanted. The Rabbi didn't back down. A third time, he admonished the man, telling him that a Jew may not consume pig meat.

This time the man turned toward the window of the train car and tossed his sandwich out. He then faced the saintly *saddik* seated across from him and said, “How did you know that I am a Jew?”

The Rabbi smiled warmly. “I was watching you as you ate,” he said. “But still,” said the man, “I have met many people, and not one of them identified me as a Jew, yet you did. How did you know?”

“You ate like a Jew!” the Rabbi explained. “It says in *Shulhan Aruch* (170:10) that one should not bite off a piece of food and then place the remaining food back on the table. The reason is because this is repulsive to others. A Jew cuts off a piece and places it into his mouth, and the rest remains clean. I saw that you were careful to eat in this fashion. You surely saw this practice in the home of your parents.

The man was speechless and confirmed that indeed it was all true. Despite that he ate *taref* meat, he followed this practice, not because of *halachah*, but because it was the training that he received from his father and mother. It became part of what he was.

The man ultimately did *teshubah* and returned to the ways of his parents, embracing a life of Torah and *misvot*. The lesson is an astoundingly powerful one. We see the life-changing impact of the family. Shabbat Shalom. Rabbi Reuven Semah

Korah Got a Bad Deal

The first words of the *parashah*, “and Korah took,” are problematic. There is no indication of what exactly Korah took. *Hazal* struggle to interpret the meaning of this phrase. The *Talmud* explains: Resh Lakish says, “Korah took a bad deal for himself.”

This begs the question. If someone purchases a car which turns out to be a lemon, that is a bad purchase. However, Korah did not receive anything here. He did not wind up with a bad purchase. He lost everything he had and received nothing in exchange!

The *sefer Be'er Yosef* cites an idea from a *sefer Zayit Ra'anan*. *Rashi* here quotes a *Midrash*: “Korah was a clever individual, what did he see in this foolish scheme?” There were 250 people, only one of which could be *Kohen Gadol*. Those are terrible odds. Certainly a person must be suicidal to participate in such an endeavor. What did the wise Korah see that tempted him to take part in this crazy experiment?

The *Midrash* continues, “His eyes misled him. He saw a chain of great lineage descending from him. He prophetically saw that the great Shemuel *HaNavi* would descend from him, and that he would have among his descendants 24 families (*mishmarot*) who would participate in the *Bet Hamikdash* service, all of whom would possess *Ruah HaKodesh*. Korah concluded from this prophetic vision that he himself was a world class righteous individual and therefore he was willing to take his chances with the “*Ketoret* challenge.” He went ahead with the wager and lost his life.

The *Midrash* said that his prophetic vision was imperfect. The *Zayit Ra'anan* asks - why in fact did the merit of having such great descendants not save Korah?

Before sharing his very interesting answer, I would like to preface it with the following thought. The Alter of Kelm once asked why is there such a thing as “the sanctity of the first born?” He explains that the source is the fact that the first-born participated in one of the greatest manifestations of *Kiddush HaShem* in history. Hashem came down to Egypt, saved the first-born Jews, and killed the first-born Egyptians. The Almighty rewards participation in a *Kiddush HaShem*. He does not withhold reward from any creature. Although they were completely passive, the Jewish firstborn were the vehicles for accomplishing a *Kiddush HaShem* and even passive participation in a *Kiddush HaShem* generates reward.

The *Zayit Ra'anan* explains Korah's mistake. Korah saw that Shemuel and 24 *mishmarot* were going to come out from him. However, his mistake was that he did not realize that he merited the reward of having such great descendants because he created a *Kiddush HaShem*. Korah's *Kiddush HaShem* was that he challenged the authority of Moshe *Rabenu* and caused a public validation of Moshe *Rabenu's* authenticity through

a miracle from Heaven such that the entire nation arose to proclaim, “Moshe is true and his Torah is true.” Korah caused all this to happen.

Korah's mistake was that he did not know which came first — the chicken or the egg. He thought, “I must be special, because Shemuel will be my great grandson.” However, the only reason Korah merited having Shemuel as a descendant is because he caused a *Kiddush HaShem* (albeit not the way he intended). Never again would anyone question the authenticity of Moshe *Rabenu's* leadership. Korah's intentions were malevolent and he did what he did for the worst reasons in the world but the bottom line is that a *Kiddush HaShem* is a *Kiddush HaShem* and the Almighty does not withhold reward from anyone who participates in the sanctification of His Name.

Based on this teaching, the *Be'er Yosef* says, we can understand the words of Resh Lakish (“Korah took a bad deal for himself.”) We asked, “What kind of deal did Korah make, he was left with nothing?” The answer is, no — he made a deal. The deal was “Shemuel *haNavi* comes from me; 24 families of descendants of *Kohanim* who possess *Ruah HaKodesh* come from me.” It was a great deal. Would we not all love to have a grandson like Shemuel *haNavi*?

Sure. It was a great deal. However, what price did he pay for this deal? The price is that he stews in *Gehinnom*, and every thirty days they reissue his sentence. He gave up his “This World”. He gave up his “Next World”. He burns in *Gehinnom*. Was it worth the price? No. It was not worth the price. Losing all of your material and spiritual wealth in this life and in the afterlife is a bad deal regardless of what the person receives in exchange. (Rabbi Yissocher Frand)

A Sense of Satisfaction

There was once a mouse that was relentlessly pursued by a cat. His greatest wish in life was to become a cat for then he would be mighty. One day his dream actualized; he became a cat. He was feeling all proud when suddenly a large dog began to chase him. ‘If only I could be a powerful dog’ thought the ex-mouse. Suddenly he became a dog. He was enjoying his new status when the owner came and whacked his dog. ‘If only I would be a man’ thought the dog. As if by magic he instantly transformed into a man. Life was good, until he came home and the housewife put him in his place. He reassessed his dream; ‘I wish I could be a housewife’. Before he knew it, he found himself standing in the kitchen wearing an apron and holding a broom. Suddenly a mouse appeared; the house wife jumped onto the table and began to scream in fright. The only thought going through her head was, ‘if only I was a mouse’.

People tend to look at others dreaming of being like them. You never know, that person may be dreaming of being like you. Our job is to be happy with our lot. The Vilna *Gaon* says that even in regards to our lot in *Abodat Hashem* we have to acquire this trait of שמח בחלקו – being happy with our lot.

Korah was from Shebet Levi, he was from the bearers of the *Aron*; yet he was not happy with his lot; he felt a need to be *Kohen Gadol*. Moshe attempted to imbue him with this lesson; רב לכם בני לוי, feel elated with your great fortune of being selected to serve Hashem in the *Mishkan*. If you gain satisfaction from your lot you will not need to vie for the position of others.

For *Klal Yisrael* to reach its objective, we need many people in many different positions. Hashem places each person where he is needed and gives them the tools that they need. We have to recognize our purpose and gain satisfaction from it.

R' Avraham Chaim Levin says the following quote, “By big people there is no such thing as a small act. By small people, there is no such thing as a big act.” Great men realize the importance of every petty act; by them no deed is considered small.