



CANDLE LIGHTING: 8:13 PM

ב"ה

SHABBOS ENDS: 9:21 PM

COMMUNITY

TORAH PORTION KORACH | קרח

29 SIVAN 5784 - FRIDAY, JULY 5, 2024

PARNES HASHANAH

THE MITZVOS AND TORAH LEARNING OF THE YEAR 5784 ARE DEDICATED BY **NATALIE ROSS**
IN LOVING MEMORY OF **MICHAEL ROSS**, נתן שמואל בן אריה ז"ל

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING11:00 AM

KIDDUSH.....12:05 PM

MINCHA8:20 PM

RABBI'S DRASHA8:40 PM

MAARIV9:21 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

PARNES HAYOM

GILA AND ZEV SINGER IN
COMMEMORATION OF THE
YAHRTZEIT OF **MORDECAI HILLEL EIS**
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CONDOLENCES

Our heartfelt condolences to the **Zahavi family** on the tragic passing of Adina, beloved wife and mother of seven children.

May Hashem give them strength at this time. המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים.

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

Special thanks to the **security team** led by **Yury Zimavilin**, who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand, Serge Zenou, Sonya Zenou, Dr. Scott Lippe**, and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY **IGOR** AND **GALIA KAPITANKER** IN MEMORY OF IGOR'S MOTHER, **SVETLANA BAS ISAAC** ON THE OCCASSION OF HER YAHRTZEIT.

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CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

JLI restarts in the fall..7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....9:15 AM

BEIS MIDRASH/GEMARA...7:20 PM

JEWISH WISDOM.....8:40PM

SECURITY TEAM

Please volunteer
Contact Yury Zimavilin

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS JULY 6, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:20 AM
LATEST MORNING SHEMA	9:14 AM
EARLIEST MINCHA (GEDOLA).....	1:40 PM
PLAG HAMINCHA.....	7:01 PM
EARLIEST EVENING SHEMA.....	9:05 PM

PARSHAH IN A NUTSHELL

PARSHAS KORACH

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 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-offerers.

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). ❖

From the Rebbe

True leadership gives the people a vision of a purpose beyond their own understanding and in that way, endows them with an identity higher than their individual selves.

This is what Moses gives the people. Moses is conveying G-d's word, he is able to expose the people to a good beyond their own understanding, an approach that they would never have thought of on their own.

But how can we know that this is true? Since we cannot understand the depth of Moses' message and must accept it on faith, is there a way Moses can prove that we should believe in him?

That's exactly what Korach asked. Moses tried to tell him and his colleagues to relent. Out of his concern for them, Moses pleaded with them not to bring about a confrontation, but they insisted. To affirm Moses' leadership, G-d wrought a miracle, causing an earthquake that swallowed Korach and his entire company. ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

The Missing Complaint

Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com

The story of Aaron’s blossoming staff is told in our Parshah. Korach and his rebellious faction had contested Aaron’s right to the kehunah gedolah (high priesthood). In order to reiterate His choice of Aaron to serve Him in the Sanctuary as the representative of the Jewish nation, G-d instructed Moses:

“Take . . . a staff from each of [the tribes] leaders . . . and write each one’s name on his staff. Write the name of Aaron on the staff of Levi . . . and the man whom I shall choose, his staff will blossom . . .”

Moses placed each staff before G-d in the Sanctuary. On the next day . . . behold, the staff of Aaron was blossoming: it brought forth blossoms, produced fruit and bore ripe almonds. (Numbers 17:16–24)

In a talk delivered by the Lubavitcher Rebbe on Shabbat Korach (the Shabbat on which the Torah section of Korach is read) of 1991, the Rebbe cited the above incident as a classic example of what he called a “natural miracle.” G-d did not simply make almonds

appear on Aaron’s staff. Rather, He stimulated in it the full natural process of budding, blossoming, and the emergence and the ripening of the fruit—as the above verses relate, signs of all these stages were seen on Aaron’s staff. Aaron’s staff defied nature’s laws and restrictions, yet it conformed to the phases of growth that the almond naturally undergoes. It transcended nature, but did so on nature’s own terms.

In other words, said the Rebbe, there are two types of miracles:

1. A confrontational miracle, which overpowers and displaces the natural norm, creating a reality that is completely contrary nature’s laws.
2. A natural miracle, which, though it may be no less “impossible” by the standard norms, and no less obvious a display of the hand of G-d, nevertheless occurs by natural means, employing natural phenomena and processes to achieve its end.

To understand the difference between these two types of miracles, we need to examine

the purpose of miracles in in general.

The Hebrew word for miracle, **nes**, means “aloft” and “elevated.” The regularity and predictability of nature creates so-called “laws”: this is the way it is, says the natural order, and you cannot but conform to this defined and bounded reality. The truth, however, is otherwise — that man and his world have been imbued by their Creator with the potential to raise and elevate their existence, to go beyond what is dictated by the “way things are.” A miracle, with its open display of divine power, has an uplifting effect on those who experience it, enabling them to see through the façade of nature, and inspiring them to transcend the perceived limitations of their own nature and the accepted norms of their society.

At first glance, it might seem that the natural miracle’s “need” to resort to natural processes makes it less of a miracle. In truth, however, a miracle that works through

(Continued on Next Page)

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nature is even more elevating (i.e., more “miraculous”) than a miracle that supersedes it. A sudden, shattering change has not transformed nature, but only gone beyond it; but when a miracle is integrated into the workings of nature, nature itself is elevated. A supra-natural miracle liberates the person who experiences it from the natural order; a natural miracle liberates the very substance of the natural order itself.

The Day the Sun Stood Still

The Parshah of Korach is usually read in the first week of the month of Tammuz. The Shabbat on which the Rebbe spoke about the miracle of Aaron’s staff was the 3rd of Tammuz, and the Rebbe found two more historical examples of “natural miracles,” both occurring on that date.

On the third of Tammuz of the year 2488 from creation (1273 BCE), Joshua was leading the Jewish people in one of the battles to conquer the Land of Israel. Victory was imminent, but darkness was about to fall. “Sun,” proclaimed Joshua, “be still at Giv’on; moon, at the Ayalon Valley” (Joshua 10:12). The heavenly bodies acquiesced, halting their progress through the sky until Israel’s armies brought the battle to its successful conclusion.

Our sages have said that “G-d does not perform a miracle in vain.” Why, then, the drastic astronomical changes effected at Joshua’s behest? Would it not have sufficed to perform a more limited miracle, such as merely illuminating the battle site at Giv’on by some other supra-natural means?

But a miraculous engineering of “artificial” light would have meant that the laws of nature were merely superseded, not transformed. To inspire the people of Israel to not only transcend their natural self but also to transform and sublimate it, G-d insisted that the miraculous light provided them should be natural sunlight—even if this meant creating a new natural order in the heavens.

A Miracle in Phases

The second natural miracle associated with the 3rd of Tammuz occurred on that date 3,199 years later—this time in even more natural (and thus, even more miraculous) terms.

The 3rd of Tammuz, in the Jewish year 5687 (1927), was the day on which the sixth Lubavitcher rebbe, Rabbi Yosef Yitzchak Schneersohn (1880–1950), was released from the Spalerna prison in Leningrad (today Petersburg).

Rabbi Yosef Yitzchak was arrested by agents of the

GPU (Soviet secret police, forerunner of the KGB) and the Yevsektzia (“Jewish section” of the Communist Party) because of his efforts to sustain and promote Jewish life under communist rule. He was sentenced to death, G-d forbid, but international pressure compelled the Soviet regime to commute this first to a sentence of ten years of hard labor in Siberia, and then to a three-year term of exile in Kostroma, a town in the interior of Russia. On the 3rd of Tammuz he was released from prison and sent to exile. (See The Rebbe’s Prison Diary.)

Nine days later, on the 12th of Tammuz, came a further phase of the Rebbe’s liberation—an order freeing him to return to his home in Leningrad. Several months later, he was allowed to leave the country. From outside Russia’s borders, the rebbe continued to direct his underground network of emissaries and activists who provided, and provide to this very day (though no longer clandestinely), spiritual and material support to Jews in every corner of the former Soviet empire.

In a letter written for the first anniversary of his release, Rabbi Yosef Yitzchak states: “Not only myself did G-d redeem on this day . . . but also every one who goes by the name ‘Israel.’” Rabbi Yosef Yitzchak had taken on the all-powerful Party, and had prevailed. Those who sought to destroy Jewish life in the Soviet Union were themselves forced to concede that they had no right to prevent a Jew’s practice of his faith.

Now – concluded the Rebbe in his 1991 address – after more than six decades, we have been privileged to witness a further realization of the rebbe’s, and Russian Jewry’s, victory. The miraculous transformation now underway in that country is the continued unfolding of the miracle we saw on the 3rd of Tammuz of 1927.

Here we have a “natural miracle” of the highest order. On the one hand, this is a chain of events that transcended all natural laws and norms. To suggest, in the darkest years of Stalinism, that a single individual could contest the all-powerful Party’s “right” to uproot Judaism in the Soviet Union, and persevere; to suggest that Communism’s stranglehold over hundreds of millions of souls would shrivel away; in other words, to have predicted 1991 in 1927—would have been tantamount to saying the sun would change its course.

(Continued on Next Page)

At the same time, however, this was a “natural miracle,” as emphasized by the fact that: a) the rebbe’s salvation involved the acquiescence of those who first arrested and sentenced him (a change from within, as in the recent events in that country); and b) that the victory was not immediate and complete, but came about in phases, and continued to unfold over the course of many years.

The 3rd of Tammuz was the day that a new reality supplanted the old. Yet this new reality came into being by wholly “conventional” means, in the gradual and incremental manner that is the hallmark of a natural development.

Lofty and Lesser Examples

This, said the Rebbe, is the lesson of the 3rd of Tammuz: not to be intimidated by the limits of natural norms, but also not to disavow them. Instead, we should work within them to broaden and expand them. Rather than seeking to liberate ourselves of the circumstances of nature, we should seek to liberate and elevate the nature of nature itself.

The story is told of a chassid who was walking home from a late-night farbrengen (chassidic gathering) many hours after the curfew imposed on his war-torn region of Eastern Europe. A policeman, noticing the solitary Jew, shouted, “Halt! Who goes there?!”

The chassid, immersed in his farbrengen-induced thoughts, replied: “Bittul goes!” This chassid had so completely internalized the chassidic doctrine of bittul (self-abnegation) that this was his instinctive reaction to a demand that he identify himself.

Man’s most basic instinct is the preservation and fulfillment of self. So bittul, which is the negation of self before a greater reality, goes against the very grain of human nature: the attainment of bittul is a “miracle,” a supernatural transformation. Nevertheless, for this chassid, bittul did not imply the obliteration of identity; rather, it was the slow, gradual divestment of the “I” of its egocentric tendencies and its reorientation toward a higher, bittul-suffused identity. In the “supernatural miracle” mode, bittul means lack of identity; as a “natural miracle,” bittul is the person’s identity.

But the same lesson can be applied to our “lesser” miracles as well. We must never accept the invincibility of any status quo; at the same time, our norm-transcending approach should not result in accomplishments which remain outside of who and what we are. Rather, we should strive to make miraculous the very nature of life. ❖

HAFTORAH IN A NUTSHELL

FOR ROSH CHODESH

Isaiah 66:1–24

This haftorah, read whenever Shabbat coincides with Rosh Chodesh, mentions how in the messianic era, every Shabbat and every Rosh Chodesh everyone will come to the Temple to worship G-d.

In this prophecy Isaiah tells us how G-d (who is too great to be fully contained in physical space, even in the Temple) pays attention to the humble G-d-fearing person

and rejects a person who does (or even intends) evil.

The prophet continues to foretell the fortune that will come upon Jerusalem (and the Jewish nation) in the time to come, and how even non-Jews will come to recognize G-d and assist in restoring the Jewish people to their land and their Temple. ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Korach, along with our sages' stimulating commentary.

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 Ohn the son of Peleth (Numbers 16:1)

Said Rav: Ohn 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.

Thus it is written, "A wise woman builds her house" (Proverbs 14:1)—this refers to the wife of Ohn the son of Peleth.

(Talmud, Sanhedrin 109b)

Moses rose up and went to Dathan and Aviram (Numbers 16:25)

Resh Lakish said: This teaches that one must not be obdurate (stubborn) in a dispute.

(Talmud, Sanhedrin 110a) ❖

שבת שלום!

Good Shabbos!





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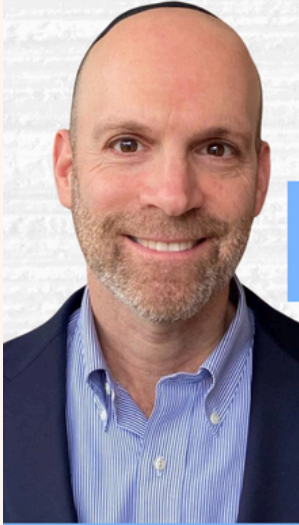
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