

Congregation

◆◆◆◆ **"Beth Yosef"** ◆◆◆◆

*** 2108 Ocean Parkway Brooklyn, N.Y. 11223 ***

Rabbi Aharon Farhi

Parashat **Korah**

30th Sivan 5784

Mr. Eliyahu Levy, President

Maqam Husseni *Haftarat* **Hashamayim Kisei**

Issue #1079

July 6th 2024

Candle Lighting **8:11pm** * *Shekiah* **8:29pm** * *Shir Hashirim* **7:00pm** followed by *Minha Friday Night*
Shaharit Shabbat **8:15am** * *Minha Shabbat* **7:55pm** * *Shabbat Ends* **9:11pm** & *Rabbenu Tam* **9:41pm**
Time for Talit **4:08am** * *Seasonal Hour* **87** * *Alot Hashahar* **3:48am** * *Netz Hachama* **5:32am**
Weekday Minha **7:00pm** * *Earliest Time for Arbit* **7:17pm** * *Tzet Hacoachavim* **9:06pm** * *Chatzot* **1:00**
Latest Time for Morning Keriat Shema **8:09am** * *Latest Time for Morning Amidah* **9:36am**

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Korah challenged Aharon's appointment to the exalted position of Cohen Gadol, High Priest, because of his recent involvement in the great sin of the Golden Calf on behalf of the nation which had caused them a terrible setback. Rashi explains that Korah is titled as a 'Pikeach', a 'smart man', but Rashi doesn't call Korah a 'Hacham', a 'wise man'. Why? The reason is because Korah was actually not a 'Hacham', as we learn in Pirkei Avot that a Hacham is someone who analyzes actions with foresight regarding cause and effect. He sees what will happen in the future as a result of his actions and performs accordingly with wisdom. Someone who gets into arguments and fights cannot be someone who is looking towards the future, as nothing positive nor productive can result from a confrontation - only negative results can be expected. One who strays his eyes to see what others possess with desire will not only end up dissatisfied, but will even lose what he already deserves because he wasn't thankful and satisfied. A Pikeach can be smart and try to figure out a way to win a confrontation, but a Hacham is wise enough to stay away from a fight altogether. Because Korah looked at others and wanted what he didn't deserve, because he didn't think about the consequences of his actions, he not only did not get what he wanted, he even lost what he was supposed to receive. He wanted to be smart, to win an argument, but

he was not acting wisely, he didn't analyze future outcomes of his actions. Why did Hashem create man with two eyes? One eye should symbolically be used to see one's own shortcomings, while the other eye should see the goodness and positive traits in others. Some fail miserably by seeing the faults in others and only notice their own good. Korah looked at Aharon and judged him based on what he perceived as a shortcoming, the sin of the Golden Calf, and did not judge him based on his merits and qualities. Had he judged Aharon accurately, he would have realized that Aharon was the greatest advocate of peace, between man and his fellow, and especially between man and his wife. He not only advocated for peace, he even pursued peace with a great passion. Peace in a marriage will result in the production of children and continuity of community through future generations, which is one of the greatest accomplishments and responsibilities of man in this world. His name 'Aharon' shares the same root as the word 'Herayon', to conceive, to birth, which is what he achieved through the nation, and therefore he merited greatness in the appointment as Cohen Gadol. Moshe justified Aharon's appointment as follows: *As for Aharon – who is he that you protest against him?* One can realize the level of a man through three instances: The way he spends his money and resources, the way he acts while influenced by

alcohol, and the way he acts when he is angered. The first cannot define Aharon, since he enjoyed the Mon that descended every day from heaven just like the rest of the nation. Money and resources were not a defining factor while in the desert. The second cannot define him because he was forbidden to become intoxicated due to his responsibilities in the holy services. A priest is prohibited to perform while intoxicated and they therefore stay away from spirits. Only the third can define Aharon's level of greatness, as this Pasuk teaches us: *As for Aharon – who is he*, meaning how can we define Aharon's greatness? *That you protest against him* – by the fact that he did not react with anger when Korah and others tried to anger him, when they questioned him and falsely challenged him based on his actions, that defines who he was. Aharon continued his campaign of peace and completely avoided the confrontation, like a true Hacham, understanding that nothing good can result from such arguments. He left the matter completely for Moshe to handle as the leader of the nation, even though they were directly challenging Aharon on a very personal level. This discipline and wisdom clearly proved that Aharon indeed deserved his position, for he greatly valued and pursued peace. Korah on the other hand was trying to be smart, to win a debate and earn glory, but he had no regard for peace, and was not acting wisely by ignoring the consequences, and therefore as a result not only did he show that he did not deserve such an appointment, he even lost what he initially deserved, and as a direct result was swallowed up into the ground as heaven ended the confrontation that he started. May Hashem watch over us, Amen.

Insights on the Parasha

1 – The Pasuk teaches us that 14,700 people passed away during the plague that hit the nation following the episode with Korah. Why specifically this amount? Yaakov Avinu had instructed his children to carry him to burial after he passed away, with the exception of Levi, whose descendants were destined to carry the holy vessels of the Mishkan and were unable to

carry something that causes impurity. Therefore, it was Yaakov Avinu that established and appointed Shevet Levi as the priests of the nation. Yaakov Avinu lived for 147 years - those that argued with his word and appointment, those that argued regarding the authenticity of Shevet Levi and their exalted status within the nation to be destined to serve in holiness, were hit with a plague that struck 100x his years of age, 14,700 people, as the Pasuk states: a hundredfold will be chased away from you. This number only included those that argued against Shevet Levi, however Korah and his immediate followers that had other complaints were not included in this total. (*Meshech Chochmah*)

History in Brief

150 years after the Hurban, calendar year 220. Rebbe would teach his students Derech Eretz. One day he made a feast and served them tongues of sheep, some were soft and some were tougher. The students were choosing the soft and leaving behind the tough. Rebbe told them, look at what you are doing, just as you choose soft tongues and avoid the tough, so too will you choose in other areas. Rebbe would say: I learned much from my teachers, but I learned more from my students. He would say: from Eliyahu the friend of Iyov who was a descendant of Nahor the brother of Avraham we can learn that Hashem only wants us to act according to our abilities and strengths. Rebbe would say: A person should appreciate hardship and challenges, because through adversity the world is blessed with peace and blessings. Negativity removes a person from the world. A person must live with faith and trust in Hashem's master plan, and make sure never to treat others improperly with the wrong words, dishonor, or financial pressure. The humble and righteous walk with Hashem, and Hashem dwells among them. Who is wise? One who says to himself 'Kosi Malei Chetzyo' my glass is half full, the first letter of these three words spell 'Hacham'. A fool says 'Kosi Chetzyo Rik' my glass is half empty, always looking at the glass of others and never being satisfied with what is in his metaphoric glass.

Health and Recovery

Cholesterol is a substance that is partly produced by the body itself, and in part is created and acquired from the food that is consumed. The good cholesterol is called HDL. It helps to remove excess cholesterol from the blood and thus reduces the risk of atherosclerosis. The good cholesterol is achieved first and foremost by proper management of diet, and by exercising and walking. Bad cholesterol LDL is a fatty substance that accumulates in the artery walls and gradually leads to obstruction and sometimes total blockage of the blood vessels. Atherosclerosis occurs, which can result in heart attack, cerebral conditions, and all diseases associated with obstructing blood vessels. The fats from animals can increase the “bad” and reduce the “good”, while some vegetable fats perform the contrary, and are recommended, of course to a measured extent. Olive oil is excellent, and is called “green gold”. It contains monounsaturated fat and a little saturated fat, provided that it is cold pressed and not refined, which is better to be less than 1%. The recommended use of olive oil is to blend it into the food and not consume in the form of a drink. An important fact: the body cannot absorb more than two tablespoons of olive oil in a meal, as excess will go out uselessly. Canola oil is superior to soybean oil.

Mussar: Life

Do you wish to live in peace and tranquility? Do not become accustomed to the physical enjoyments of this world. If Hashem has blessed you with wealth and prosperity, do not spoil yourself or teach your family to require higher standards of living, complete with the much-desired enjoyments of this world. We do not know what tomorrow will bring. If one becomes accustomed to higher standards, he will require it. A child will feel a great need to satiate this requirement even in his old age. If the child is raised in such a fashion but cannot fulfill this higher standard later in life, he may be led to theft. He will live in pain if he cannot continue living the way he has become accustomed to when he was growing up. One must be happy

and satisfied with what he has and needs, and should teach himself control and discipline, for then he will be praised in this world and in the next. One should despise the physical and mundane enjoyments that this world tries to force a person to chase after, for the pleasure is momentary while the destruction caused can be catastrophic and long lasting. Desire the true life! Chase after the life of Torah, Mitzvot, and good deeds. Serve your Creator and present a wonderful fragrance before Him through your deeds. Don't waste your precious life with foolish silliness while chasing after your desires. Perform the will of Hashem with all of your might and ability. Do not cease from learning His laws and commandments, and structure your day to include a set of uncompromised time for Torah study. One who follows this advice will merit a truly wealthy life of health, happiness, and longevity, Amen.

Rishon LeSion:

R' Ben-Zion Uziel 1880-1953

There was a young scholar student in the Bet Midrash Zilka in Bagdad Iraq named Yitzchak Nissim who, despite his youth, was known as a budding Talmid Hacham whose star shone brightly from his early years in study. The other scholars would honor him for his great potential and his studious nature. His mentors and teachers were R' Shlomo Laniado and R' Shimon Agasi, who recognized his great strength in Torah. A great lesson can be learned from the following story, as R' Shimon Agasi provided guidance to this great student, which we can be a benefit for all generations. After his wedding, the student R' Yitzchak structured his schedule with a minimal amount of work in order to provide for his family, while spending the bulk of his days learning Torah. When R' Agasi heard of this work schedule, he was troubled that his prized student would even need to lose out on the minimal amount of time in his day working instead of learning Torah, not filling his potential to the greatest. He made a partnership deal with R' Yitzchak that would provide him with a stipend each money in order to support his family while continuing to learn

Torah. R' Yitzchak agreed to the deal and was able to continue learning Torah full time with all his potential.

Story

After the incident in which one troubled orphan, Yehoshua, trespassed into the office of R' Yehuda and his wife, an action which they had clearly prohibited, they were merciful and forgave him. The years that followed were challenging, this orphan Yehoshua was uniquely difficult to raise, but over time they were successful in their work and the boy was now eighteen, developed and ready for marriage. Their mercy and pity, their devotion and dedication, produced a heaven-fearing and righteous person, and he considered them like his own father and mother. He wanted to please them and fulfill their wishes. R' Yehuda and his wife agreed to work on marrying him off. They met with matchmakers and looked for a girl of good character. The potential bride they found did not come from a home and family either, so they agreed to support them as best as they could with a thousand dollars a month. Yehoshua was very grateful as he remained in their home until his wedding. R' Yehuda traveled to many wealthy people asking for their assistance in marrying off this young orphan with dignity, so he and his bride could together build a Bayit Neeman BeYisrael.

Laws

1 – Before Hashem Melech in Shaharit, a person should arrive to Shul early in order to recite: Akedat Yitzchak, Pitum HeKetoret, and Seder Korbanot. If he arrives by Baruch She'amar, he should pray with the congregation and after prayers he should recite the aforementioned portions. His reward will be great.

2 – Even when dressing privately, a person should be modest and should not think that nobody is looking anyway. Hashem's Presence fills the world. Any body part that does not need to be uncovered for a specific reason at any time, even in private, should remain covered modestly, without discretion.

3 – Do not take a garment from the hand of someone who did not yet wash Netilah in the morning, however you can take your own garment even before washing Netilah.

4 – When dressing, do not put on two garments simultaneously. Similarly, do not put on your

Kippah and your hat on your head at the same time.

5 – Do not put your clothing under your head and sleep on them. You can however sleep on a pillow that is on top of your clothing.

6 – Do not wear your clothing inside out, even if they are undergarments, and if any garment isn't worn correctly, they should be removed and worn correctly.

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