



Shir Shel Yom: Shabbos Kodesh Part V

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn

Hashem has pleasure when we experience pleasure. That is why he designed the world that we must work six days. Depending on how much we've invested during the week, we come to Shabbat with a vessel to contain the gifts that Hashem gives us on that day. Our pleasure is derived from the fact that we fulfilled our purpose. Hashem in turn derives pleasure when we have pleasure and that is the apex of a real relationship - each enjoys when the other enjoys. This is a level that the other nations don't have. Shabbat is the ot beini ubeinechem-the sign between Klal Yisrael and the Creator. It is not a relationship of a master to his servant, but rather of a father to his son. There are things that the master cannot ask his slave to do. For example, if he can't take off his boots, he cannot tell his slave to do it as it is demeaning. But for a son, the desire to make his

father happy, will drive him to do almost anything. Even when exile seems darkest, when it's difficult to serve Hashem, we continue to do so out of love for Him.

We can praise Hashem because we appreciate our relationship with Him. We have a unique bond different than the other nations. Shabbat is the time to celebrate that we were chosen to be the nation who praises Hashem. In Bereishit it says, "Hashem blessed and sanctified the Shabbat." A blessing means adding more to something that already exists. Kedusha means refraining or separating from something. Shabbat has these two aspects. Rav Tzadok explains that the source of the double portion of mohn on Friday was Shabbat. Shabbat is the source of blessing for the week. Although we do nothing, what we will get during the week is designated on that

day. This is because to the extent we appreciate the purpose, to that extent we will get the means to attain it. So too based on our investment during the week, to that extent Hashem will give us. Chazal say, "Whatever we prepared before Shabbat, we will eat on Shabbat. This applies to this world and the next world. In this world we work. In the future world Hashem will bestow holiness and the capacity to be close to Him, depending on what vessel we prepared.

This mizmor refers to the time after the resurrection of the dead, the time of ultimate judgment. Every day of the week, including Shabbat, is a day of investment, where we make choices in the spiritual realm. The accumulation of all of the choices in our lives as individuals and as a nation will determine the nature of our reality in the World To Come.

Parshat Korach: Inner Dynamics

Based on a Naaleh.com shiur by Mrs. Shira Smile

Parshat Korach tells the famous story of Korach and his followers, among them Datan and Aviram. They fomented a rebellion against Moshe and Aharon. How do we understand their brazenness when all of Klal Yisrael just recently stood at Har Sinai and saw Hashem choose Moshe and Aharon to lead the people?

The sefer Sam Derech says Korach acted out of pure envy, but Datan and Aviram acted for arguments sake alone. They were known as baalei machloket. They were always the instigators behind all the troubles.

Rav Miller says this world by nature is a place of conflict and dissension and that is why friction is so prevalent. We see this from the beginning of time. Before creation everything was unified. Then the world was divided in ordered parts. Time shattered unity and now division reigns supreme. That is why one of the aspects of the oneness of Hashem is that He transcends time. We too are meant to go above and beyond time in performing a

mitzvah. This is the idea of zrizut in doing a mitzvah. With spirituality we aim for unity and shalom and one of the ways to do this is by trying to transcend time by not being bogged down by earthliness. When we were created as a nation, we were created quickly above time. That is the wholeness we try to emulate and aspire to. Doing mitzvot quickly allows us to not get caught in this world with all its disparate parts, but to try to aim for unity and oneness. Judaism tries to forge things together as much as possible, to try to create this ultimate goal of achdut.

Everything in this world has a positive and negative opposing force. The Maharal explains that Datan and Aviram were the antithesis of what Moshe and Aharon represented. Aharon was ohev shalom v'rodeph shalom, he loved and pursued peace. Moshe was the leader who unified the people as one nation. Datan and Aviram's mindset was to create divisiveness. They looked for machloket. Datan and Aviram represented the world in its shattered state

while Moshe and Aharon represented the pristine perfected state. Datan and Aviram remained wicked people standing with arrogance before Moshe. It doesn't matter what you know intellectually, if it doesn't change your behavior.

The Beer Moshe says the opposite of being brazen is tzniut. The Maharal says tzniut is about being an inner type of person and doing things because of spiritual value without bringing in the personal and the physical. We should strive to develop our avodat Hashem in terms of penimiyut with the recognition that our every act is in the presence of Hashem. Looking over shoulder to see what others are thinking is living a chitzoni external life. We only have to ask ourselves how this looks in the eyes of Hashem but not to think what other people will say. We have to ask ourselves, am I living a life dedicated to Hashem or to making an impression on other people? When you do a mitzvah that no one knows about, you'll be rewarded in heaven.

Parshat Korach: The Source of Korach's Rebellion

Based on a Naaleh.com shiur by Rabbi Hershel Reichman

The parsha starts with the words, "Korach took." The verse does not specify what he took. Rashi and Unkelos clarify that he took himself and went away. Korach separated himself from the Jewish people by rebelling against the laws of the Torah, which ultimately bind us as one. He created a terrible split within Klal Yisrael.

Korach's rebellion was really a rebellion against the Oral Torah as interpreted by Moshe. Korach attacked the analytical methodology of Torah Sheb'al Peh and tried to replace it with common sense thinking.

The Shem MiShmuel cites the Ari, who says that Korach had a spark of the soul of Kayin. Kayin killed his brother Hevel and is infamous in Tanach as the first murderer. In Hebrew, murder is called shefichat damim, spilling blood, because blood connects the body to the soul. Although it is a physical entity, blood contains the source of life. When a person dies, blood ceases to circulate in the body and the soul goes back to heaven. The bond between body and soul is torn apart. This explains why murder is described as spilling blood.

We live in a world of systems. Hashem created the universe as a combination of many different inter-related factors. There is no such thing as a separate entity that does not affect another entity. This world and the

upper world are systematically integrated. Whatever happens in one world affects both worlds. When Kayin killed Hevel, he not only split Hevel's soul and body, but he created a split between heaven and earth. He caused Hashem anger, which led to His separation from this world.

Chassidut teaches that a name defines an individual. Hashem put man into this world to accomplish; if a person feels worthless he will not accomplish anything. This was the weakness of Hevel and the reason why he was murdered. The word hevel means nothingness. Hevel was overwhelmed with a sense of worthlessness and failed to complete his purpose on earth. Therefore, Hashem did not save him.

Korach possessed the soul of Kayin. He was egotistical, selfish, and ungrateful to Moshe, who took the Jews out of Egypt, brought the miracles at Yam Suf and led them through the desert for forty years. These evil middot led him to rebel against Hashem. Aharon embodied shleimut, and therefore was Korach's target. Aharon was completely selfless in a healthy way. He knew his talents and focused on others to create wholesome unity within Klal Yisrael. Hashem selected him to integrate heaven and earth and to bring peace between Hashem and the Jewish nation through the avoda in the Mishkan. Aharon signified what Korach resented.

When Korach and his people offered the mincha sacrifice, Moshe asked Hashem not to accept it. The mincha is only an adjunct to the tamid sacrifice. Why did Moshe only mention the mincha? The Shem MiShmuel explains that the mincha is a communal, and not an individual sacrifice. It is made of flour, which comes from the ground. The earth creates a unity of diverse things because it is the basis of so many integrated systems. Therefore, it serves as an atonement for the klal. That is why Moshe prayed that Korach, who had caused such a terrible rift in Klal Yisrael, would not have any part in this sacrifice.

Ketoret also represents the idea of integration into the klal because it consists of eleven spices. The eleventh spice, chelbana, has a terrible smell, but when it is mixed with the other ten, it takes on a wonderful aroma. This teaches us the power of the klal, which can transform a rasha into a tzaddik. Chassidic communities are founded on the principle that the group gives strength to its weak members. This was the secret of the ketoret and this is why Moshe used ketoret as the test to see who the true Kohen Gadol would be.

The story of Korach teaches us many lessons. Appreciating the people around us, running away from machloket, focusing on the klal as opposed to one's own selfish ego, and living in an integrated world of systems rather than a world of separateness.