



Good Shabbos SYDENHAM!

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Inside/Outside by: Rabbi Yossy Goldman

Some arguments are petty affairs between insecure individuals, while others are classic differences of opinion between people of stature, where each opinion is worthy of consideration. We need to be able to discern the subtleties beneath the surface of any debate before formulating our own view.

This week's Parsha tells the story of the mutiny of Korach, a cousin of Moses who challenged his authority. In the end, Korach and his henchmen were swallowed by the earth in a Divine display of rather unearthly justice.

The Midrash reveals some of the behind the scenes dialogue and debate between these men. Remember, Korach was no pushover. Besides being of noble lineage, he was clever, wealthy and quite charismatic. One of the questions Korach put to Moshe was this: Does a house full of holy books still require a Mezuzah? Moshe answered that it did. Korach scoffed at the idea, ridiculing Moshe. The little Mezuzah contains but two chapters of Torah, the Shema Yisrael. A whole houseful of books with the entire Torah won't do the trick and a little Mezuzah will? It doesn't make any sense, argued Korach.

Why was Moshe's answer correct? What indeed is the significance of a small parchment on the doorpost in relation to a library inside? The Lubavitcher Rebbe, whose *Yahrtzeit* is being observed this Shabbos, explained that it all depends on location. The books are inside. The Mezuzah is outside. When there are Jewish texts inside our

study and living rooms, this indicates that the home is a Jewish home. This is good and as it should be. But what happens when we leave the comfortable confines of our home? Do we then cease to be Jewish?

The Mezuzah is at the threshold of our homes, at the juncture and crossover between our inner lives and outer lives. As we make the transition from private person to public citizen we desperately need to be reminded of whom we are and that we take our identity with us wherever we may go. There is only One G-d, says the little scroll, whether in our private domain or in the big, wide world.

One of the many works by Pulitzer Prize-winning author Herman Wouk is an autobiographical novel called *Inside, Outside* in which he portrays his own inner struggles straddling these two worlds. His pious Talmudist *zayde* had a profound influence on him, but so did Hollywood and Broadway. It took him a long time to find his way and settle into an observant Jewish lifestyle while still writing bestsellers.

Being Jewish "Inside" is relatively easy. It's when we hit the "Outside" that we encounter temptation and turmoil. The challenge every Jew must face is to remain proudly Jewish even in the face of conflicting cultures, curious looks, and often hostile attitudes.

In the German-Jewish community of old there was a slogan that has long been discredited. *Ye-hudi b'veitecha v'ish b'tzeitecha*. "Be a Jew in your home and a man outside." The Nazis did not distinguish between Jews who looked Jewish

What's Nu?!

Choson Kallah Mazal Tov
Martin Skudicky & Tarryn Chimes

Calendar

- ◆ Shacharis: 8:30 am; Shtibl 8:45 am
- ◆ Brocha in the Seeff Hall.
- ◆ **L'chaim, Latkes & Light Snacks** in honour of the Rebbe's *Yahrtzeit*.
- ◆ Mincha: 4:45 pm
- ◆ Pirkei Avos: Chapter 4
- ◆ Shabbos Ends: 5:57 pm
- ◆ Mincha next week: 5:20 pm

In Honour of Gimmel Tamuz.
Shabbos marks the 24th *Yahrtzeit* of
the Lubavitcher Rebbe *obm*.

Mother & Daughter Team Reminisce About the Rebbe

"The Rebbe on Israel's Security" -
Rebbetzin Rochel Goldman

*"What the Rebbe Taught me about
Leadership & Responsibility"* -

Musya (Goldman) Shemtov,
Montevideo, Uruguay

L'Chaim, Latkes & Light Snacks
This Shabbos, 16 June
After the Brocha - Elk Hall
All Welcome.

◆ **Nathan Fine** of Ideal Furnishers at Midway Mall, Bramley Gardens wishes all congregants a Good Shabbos. Call 011-887-5456/082-854-5706. **Furniture, Bedding & Appliances.**

◆ **Vehicles wanted. Any make, any condition. Best prices. Phone ARNOLD ORKIN 082 823 7826**

◆ Acknowledgements: Chabad.org,
◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.

Family

The home should be perceived as a microcosm of the universe: The harmony that permeates the home and the family extends beyond, fostering harmony between families, communities and ultimately, the nations of the world. In the absence of harmony between one's own family, we can hardly expect to find harmony between strangers.

Criticism

If you see what needs to be repaired and know how to repair it, then you have found a piece of the world that G-d has left for you to perfect. But if you only see what is wrong and what is ugly, then it is you yourself that needs repair.

Free Choice

The primary distinguishing feature which sets the human being apart from all other creatures is the free choice of action which the Creator bestowed upon us. We can use this Divine gift either for self-destruction and the destruction of everything around us; or we can choose the right way of life, which would elevate ourselves and our environment to the highest possible perfection.

Good and Evil

Darkness, no matter how ominous and intimidating, is not a thing or force: it is merely the absence of light. So light need not combat and overpower darkness in order to displace it. Where light is, darkness is not. A thimbleful of light will therefore banish a roomful of darkness. The same is true of good and evil: evil is not a thing or force, but merely the absence or concealment of good. One need not "defeat" the evil in the world; one need only bring to light its inherent goodness.

Live & Laugh

Benjy's class is taken on a school trip to visit their local police station. When they arrive, young Benjy sees a photo of a man pinned on a notice board. "Why is this man's photo on the board?" Benjy asks one of the policemen.

"Because he's a criminal and we're trying to find him," replies the policeman.

"So why didn't you grab him when you took his picture?" asked Benjy.

or those who had removed any visible identifying marks. Today, traditional dress reflecting a national character is common, accepted, and respected – from Scottish kilts to Arab kaffiyehs. The outlandish hairstyles of sportsmen and celebrities are not only accepted, they are mimicked by millions of mindless wannabees. Why should it be too much to expect a Jew to assert his Jewishness in unfamiliar corporate territory, or to keep the Yarmulke on his head when he walks out of Shul?

Moshe rejected Korach's argument with good reason. The Mezuzah does not replace the need for Jewish libraries, but it serves as a perennial reminder on our doorways. As we step out of our home to enter the outside world, it beckons us to take our G-d and our Torah, our values and our traditions, along with us.

Parsha Pointers

*Korach: Artscroll Chumash pg 820;
Living Torah pg 723*

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 Aviram. 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).

Leadership

By Rabbi Elisha Greenbaum

I was sitting with a group of people yesterday when someone asked me to share a Torah

thought. Put on the spot, I repeated an idea that I'd written up a few years ago.

In my brief talk, I had described the Rebbe's revolutionary insight on the story of Korach's insurrection, and the positive spin he put on Korach's motivations for rebelling. According to the Rebbe, when Korach challenged Aaron's right to be appointed High Priest, and demanded his own chance at glory, it was more than a self-serving desire to attack the established order. Rather this was a laudable, though misguided, attempt to connect to G-d and serve Him in the most spiritually complete way. Korach's mistake was the *method* he chose to access G-dliness, not his aspirations. To want to be a Kohan Gadol is surely commendable.

One of the guys sitting at the table with me immediately threw out a thought-provoking question that seemed to challenge the basis of my speech. If the Rebbe's premise is correct, and Korach's original motivation was pure, he asked, what else was Korach supposed to do? If a man wants to become the High Priest, and there's another person currently filling the role, then what choice does he have but to challenge the incumbent for the job?

I was thrown for a minute. What indeed was Korach supposed to do? And if his intentions were pure, why did he receive a punishment? The punishment would seem to indicate that it is better to sit back quietly and play whatever role you've been assigned, without aspiring for advancement.

Then I remembered a law in Maimonides that the Rebbe would often quote. Immediately after detailing all the laws and privileges that pertain to the priests and Levites, Maimonides declares:

Not only the tribe of Levi, but any one of the inhabitants of the world whose spirit generously motivates him and he understands with his wisdom to set himself aside and stand before G-d to serve Him and minister to Him and to know G-d, proceeding justly as G-d made him, remov-

ing from his neck the yoke of the many reckonings which people seek, he is sanctified as holy of holies. G-d will be His portion and heritage forever and will provide what is sufficient for him in this world like He provides for the Priests and the Levites.

In other words, you don't have to dress like a High Priest or be publicly appointed to the role for G-d to consider you a High Priest. Holiness is a state of mind, not a job description. If you decided right now to dedicate your heart, soul, mind and being to serving G-d, then your efforts are just as precious in G-d's eyes as any man or woman who has ever lived.

Korach could have achieved his goal of accessing spirituality by doing *his* job to the best of his ability; he didn't need to challenge Aaron for the title.

I'd like to suggest that the above leads to a different perspective on the Rebbe's influence on the world. One of the most quoted descriptions about the Rebbe was a line that Rabbi Lord Jonathan Sacks came out with immediately after the Rebbe's passing: "Many people mistakenly assumed that the Rebbe was interested in creating followers," observed Rabbi Sacks, "however the Rebbe, as a truly great leader, was more interested in creating leaders." However, I would respectfully differ. I don't believe the Rebbe's goal was to create either followers *or* leaders. The Rebbe wanted each of us to achieve greatness in whichever sphere we find ourselves—not by leading or following, but by living life to the fullest and bringing spirituality into every moment of the day and into every role we are called upon to fill. A follower who fulfills his or her purpose is just as much a High Priest as leaders who are doing their job correctly.

The Rebbe wanted us, individually and collectively, to connect to G-d. He learned incredible life lessons from every encounter and inspired us to do the same. He discerned the greatness in every individual, even in Korach, and helped transform the world and our worldview.

Don't be a leader. Don't be a follower. Don't be a Korach or a Moshe. It's not about the uniform or the title. It's about being yourself

and doing that job to the best of your ability. There can be no higher role than the one you've been tapped to play, and by dedicating yourself to G-d you'll be sanctified forever.

Bytes of Wisdom

*By The Lubavitcher Rebbe,
Rabbi Menachem M Schneerson obm*

Education

In a mature tree, a gash here or a torn branch there is of little or no consequence. But the smallest scratch in the seed, the slightest nick in the sapling, results in an irrevocable deformity — in a flaw which the decades to come will deepen rather than erase. Hence the great care and vigilance required in the education of the young. The values imparted to the child must be impeccable, free of even the slightest and most "forgivable" blemish.

The Elderly

Ours is a society in which one's value is too often measured in terms of physical strength. This has engendered feelings of uselessness among many elderly, which in turn, contributes to depression.

The Torah perspective, which prefers wisdom to physical strength as a measure of value, holds the elderly in high esteem. For it is with age and the experience of life that one gains wisdom. Whereas the physical strength of an aging person may be diminished, the faculties of the mind are enhanced. It is for this reason that the elderly must occupy and utilize their mental faculties, and aspire to greater spiritual growth. I advocate the establishment of learning institutions for the elderly for this express purpose.

Faith

Faith in G-d is deeply engraved in the human heart and soul; all that is necessary is to bring it forth to the surface so that it permeates the daily life in all its aspects. This means that one ought always to feel reassured and convinced that G-d will help overcome all difficulties in life, both material and spiritual, since "G-d is my light and my salvation" (Psalms 27:1). One must feel especially certain that they are able to carry out their intended purpose in life, and to do so with joy, with the assurance of G-d's light, help and fortitude to carry out this mission.

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