

SHABBAT SHALOM FROM CYBERSPACE

PARASHAT KORAH

Haftarah: Shemuel I 11:14-12:22

JUNE 24, 2017 30 SIVAN 5777

Rosh Hodesh Tamuz will be celebrated on Shabbat and Sunday, June 24 & 25.

DEDICATION: Please pray for a refuah shelema for a little girl in surgery this morning – ELISHEVA BAT ESTHER

AND In memory of Harry Mizrahi – 5 Tamuz

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Unusual Punishment - Cruel or Merciful?

As we begin this week's portion, Korach, a cousin of Moses, decides to rise up against Moses questioning his leadership and his appointments. His envy is contagious and soon he has the support of 250 communal leaders as well as Datan and Aviram.

Concealing their selfish interests, they adopt a mantle of piety and justice, and pretend to be defenders of the people. Korach accuses Moses and Aaron of nepotism, imposing their leadership upon the community, and failing to recognize the greatness of the individual.

When Moses hears this, he falls on his face. One has to feel for Moses who appears to be deeply hurt by this venomous attack upon his leadership, and he prays to Hashem to expose the wickedness of these people before the entire congregation of Israel.

Moses tells Korach and his followers to return tomorrow. They should bring a priestly fire and incense offerings. Hashem will accept only one and through His acceptance, make known who is the rightful appointee. Perhaps Moses hopes that given the space of a night these men will reconsider their one in two hundred and fifty odds and avoid certain suicide.

Still they return for the challenge. Moses then says, "By the coming actions, you shall know it is Hashem who sent me and not my own doing. If these men die like all men normally do, then it was not Hashem who sent me. But if Hashem creates a phenomenon so that the ground opens its mouth wide and swallows them and their property and they go to the grave alive, then you will know that these people have provoked Hashem."

When Moses finishes speaking, the ground splits under Korach, Datan and Aviram and their followers, the earth opens its mouth and swallows them and their houses and all of their property. They and their belongings descend into the grave alive and the earth closes over them and they vanish.

I wonder if this is what we refer to as cruel and unusual punishment. I also wonder how it is possible for Moses who always seeks mercy for the people to in this situation call for such a harsh retribution. Or perhaps we are missing something?

A few weeks ago, we read "Now the man Moshe was very, very humble - anav, more humble than any person on the face of the earth!" Rashi explains the word "anav" to mean, "shafeil ve'savlon (humble or lowly and patient or tolerant of pain)." One who is truly humble must possess both of these qualities. He must have humility and be able to tolerate the pain associated with whatever experience he may encounter. It is possible for one to be humble but at the same time intolerant. Conversely, it is possible for one to be patient or tolerant but simultaneously motivated by ego. Given that Hashem attests to the fact that Moses is anav, we must accept that he cannot be motivated by what might motivate us. There can be no anger as anger in human terms is the direct opposite of savlan. There can be no retribution because Moses looks only to build and never to break.

So what is the ground opening and swallowing Korach alive all about? Why does Moses choose this of all punishments? And after being swallowed alive what is Korach doing down there?

The Talmud tells us that Rabbah bar bar Chana comes across an Arab merchant who shows him the spot where Korach and his group were swallowed by the earth. He points out two cracks in the ground emitting smoke. The Arab instructs the rabbi to listen closely to the voices heard from the depths of the earth. He hears them chanting, "Moses and his Torah are Emet - true and we are liars." A similar version appears in a number of places including the Midrash as quoted by the Arizal and the Shelah hakadosh.

Interesting that by the Shelah, he calls this their confession. They are confessing again and again their own wrong doing and admitting that it is the Torah and Moses who speak the truth.

Now we know that a person can only get credit for a misvah and do teshuva while alive. We hear of great scholars praying for a few more moments to do a few more misvot as only while alive can we earn, only while alive can we fix. Once a person is dead, he's lost his chance. And with this in mind, we can understand that this was an unusual punishment that Moses prayed for, but as with everything Moses did, he had the interest even of his apparent enemy in mind. How? He prayed that they be swallowed alive.

The Rama of Pano as quoted by Rav Pinchas Friedman explains that in the merit of their confession from the bowels of the earth, Korach and his assembly will achieve Tikun at the end of days. The Shelah adds, based on the Arizal that they will rise and flourish like the palm tree, as we read Sadik Katamar Yifrach - the righteous as the palm will flourish. We are told to heed the last letters of these three words, sadik - kuf, katamar - resh, yifrach - chet, spelling out the name Korach. Korach the wicked will be Korach the righteous.

What an incredible insight into the vision, the kindness and generosity of Moses seeking not vengeance or retribution but forgiveness and rebirth for Korach and his assembly.

What an incredible lesson to us on the power of confession in our daily prayers. Confession can turn the rebellious Korach into the righteous Korach. It may be unusual punishment but in the grand scheme of things, an incredibly merciful punishment.

Strangely, confession - Vidui is the prayer we so often pray that we skip each day. The joy when someone announces in the minyan that it's a yehi shem day - meaning a day when we skip confession is palatable. But if we begin to appreciate the power of confession to instigate change within ourselves, we would value it as gold.

The mantra of the Yamim Nora'im of the high holidays should echo powerfully within us all year, Modeh VeOzev Yerucham. One who admits his sin and leaves his sin behind will surely find forgiveness. Perhaps more than anything this is the lesson of the mouth of the earth opening and swallowing Korach; it is to remind us of the power in our own mouths.

Shabbat Shalom, David Bibi

SUMMARY OF THE PERASHA

Korach - Korach starts a rebellion against Moshe (year 2)

1- Korach and his assembly complain and rebel against Moshe

2- Moshe resolves that Aharon and Korach's assembly bring ketoret to see whose Hashem accepts

3- The ground opens us and swallows Korach and his assembly after they bring the ketoret

4- Hashem brings a plague. Aharon brings ketoret and the plague is ended.

5- The test of the sticks. Aharon's stick blossoms with almonds proving that his tribe was chosen for the kehuna service

6- Hashem calms Benei Israel's fears of entering the mishkan by mistake and being killed. Hashem tells Aharon the 24 rewards of the Kohanim.

7- Ma'aser (the reward for the Leviim) and Terumat ma'aser.

Rav Kook on the Perasha The Need For a Minyan

Judaism has an interesting concept called a minyan, a prayer quorum. Special prayers sanctifying God's name (such as the kedushah and kaddish prayers) may only be said when ten men are present. An individual may pray in solitude, but without a minyan, certain parts of the liturgy must be omitted.

The Talmud derives the requirement for a prayer quorum from God's declaration, "I will be sanctified in the midst of the Israelites" (Lev. 22:32). What exactly does the word 'midst' mean?

We find the word 'midst' used again when God warned the people living nearby the dissenters in Korach's rebellion: "Separate yourselves from the midst of this eidah (community)" (Num. 16:20). From here, the Sages learned that God is sanctified within an eidah.

And what is the definition of eidah? The Torah refers to the ten spies who brought a negative report of the Land of Israel as an eidah ra'ah, an evil community (Num. 14:26). So we see that God is sanctified in a community of at least ten members.

The requirement for a prayer quorum, and the way it is derived, raises two issues that need to be addressed:

Prayer appears to be a private matter between the soul and its Maker. Why should we need a minyan of

ten participants in order to pray the complete service?

Why is the requirement for a minyan derived precisely from two classic examples of rebellion and infamy — the spies and Korach?

Perfecting the Community

Holiness is based on our natural aspirations for spiritual growth and perfection. However, the desire to perfect ourselves — even spiritually — is not true holiness. Our goal should not be the fulfillment of our own personal needs, but rather to honor and sanctify our Maker. Genuine holiness is an altruistic striving for good for its own sake, not out of self-interest.

The core of an elevated service of God is when we fulfill His will by helping and uplifting society. Therefore, the kedushah (sanctification) prayer may not be said in private. Without a community to benefit and elevate, the individual cannot truly attain higher levels of holiness.

This special connection between the individual and society is signified by the number ten. Ten is the first number that is also a group, a collection of units forming a new unit. Therefore, the minimum number of members for a quorum is ten.

Learning from Villains

Why do we learn this lesson from the wicked? It is precisely the punishment of the wicked that sheds light on the reward of the righteous. If the only result of evil was that the wicked corrupt themselves, it would be unnecessary for the law to be so severe with one who is only hurting himself. However, it is part of human nature that we influence others and are influenced by our surroundings. Unfortunately, evil people have a negative influence on the entire community, and it is for this reason that they are punished so severely.

Understanding why the wicked are punished clarifies why the righteous are rewarded. Just as the former are punished principally due to their negative influence on the community, so too, the reward of the righteous is due primarily to their positive influence. Now it becomes clear that true holiness is in the context of the organic whole. And the kedushah prayer sanctifying God's Name may only be recited in a minyan, with a representative community of ten members. (Gold from the Land of Israel, pp. 258-260. Adapted from Ein Eyah vol. I, p. 104.)

FROM THE RABBIS OF THE JERSEY SHORE

“And Korah took (Bemidbar 16:1)

Harav Obadiah Yosef zt”l asks a simple question: Why is the whole story of the rebellion against Moshe Rabenu named after Korah? After all, it is shown that the main rebels were Datan and Abiram. The pasuk (16:12) says that Moshe sent to speak to Datan va-Abiram. Why them? Obviously because they were the main agitators. Also, it says later on (16:25) that Moshe went to them. In addition to this, in Debarim, when Moshe reviews the episode (Ekeb 11:6) it says, “And what He did to Datan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth wide and swallowed them, etc.” The pasuk doesn't even mention Korah, only them! Also the pasuk in Tehillim (106:17) only mentions them and that they were swallowed up. So why name the rebellion after Korah?

The answer is that yes, it is true that the main rebellion was done by them. However, they were very poor. As it says earlier in Shemot (4:19), Hashem tells Moshe to return to Egypt because “all that seek to harm you are dead.” Rashi explains: “Who are they? It is Datan and Abiram. Even though they were alive, since they became poor, a poor man is considered like he is dead.”

It turns out that without money, they couldn't conduct the rebellion. Along came Korah, who was fabulously wealthy, and he took up the cause against Moshe Rabenu. Since the rebellion could not have happened without his money, the rebellion was named after him.

Hacham Obadiah concludes with the pasuk: “Wealth is held by its owners to their detriment.” Rabbi Reuven Semah

“It's enough for you, sons of Levi.” (Bemidbar 16:7)

When Korah, Datan and Abiram came to Moshe and questioned his authority, they also expressed their wishes to become like the Kohanim, and serve G-d in a closer way. Moshe tried to diffuse the issue by saying that they already have a special status by being Leviim (Levites), so why ask for more? Ultimately, this became a major rebellion, and the only way it could be squashed is by an open miracle of the earth swallowing up Korah and his followers. This was Divine proof that Moshe was correct in his decision.

However, the Midrash tells us that forty years later, when Moshe begged and pleaded with Hashem to try to enter Israel, Hashem refused him with the same words that Moshe used to Korah, “ - It is enough for you,” which is similar to “” Hashem was saying to him, “Moshe, it is enough for you to be the leader here. You don't have to go to Israel.” The reason these same words were used was that Moshe was

being shown that it is incorrect to tell someone not to strive for a greater position in spiritual matters. Although Korah used the wrong methods and ultimately paid with his life, he still wanted an opportunity to get closer to Hashem, and Moshe seemed to be telling him, "It's enough. You don't need more."

We learn from here an important lesson. If we see someone getting close to Hashem more than we are able to handle for ourselves, we should never hold him back. Sometimes we see people learning more Torah than we do, or praying Amidah for a longer time. Even if we cannot be like them, we should not discourage them. We should understand that everyone has to be comfortable on his own level and ideally, we should be happy that Hashem is being served in a better way. Rabbi Shmuel Choueka

Heart Monitor

Watch your diet. Get a good night's sleep. Exercise regularly. Avoid stress. These instructions are all part of a doctor's prescription for heart health.

Our Sages also teach us the importance of developing a good heart, but their intention is quite different. Yes, people must take care of their physical well-being; it is a Torah requirement. But they must also work constantly on developing a good heart.

Envy is a disease of the heart; people must learn not to be suspicious, jealous or hateful. Short temper can deal a more deadly blow than cholesterol buildup. Kindness and empathy work much better than pills in developing a healthy demeanor. Cheerfulness and pleasantness provide longevity; tranquilizers can't do that. Aside from these benefits, a good heart also attracts people to the one who is pleasant and outgoing. Individuals look for opportunities to share their thoughts and concerns with others who demonstrate the qualities that indicate a "good heart."

The Mishnah states (Abot 2:9): When the great Sage, Rabban Yochanan ben Zakkai asked his students to determine the best type of attitude or character trait that a person can have, Rabbi Elazar answered, "A good heart." This means: the proper attitude, and the absence of envy.

If you catch yourself doing something that is harmful to the development of your good heart, stop and check your emotional heart monitor. Change direction – from anger to serenity, from envy to generosity, from tension to calm. This only takes a minute, but the health benefits are immeasurable. (One Minute With Yourself – Rabbi Raymond Beyda)

RABBI ELI MANSOUR Accepting Criticism

Parashat Korach begins by telling of the audacious uprising against the authority of Moshe Rabbenu led by Korah. Korah and his cohorts confronted Moshe and Aharon, and asked, "Madu'a Titnase'u Al Kehal Hashem" – "What do you raise yourselves over the congregation of God?" (16:3). With unparalleled gall, Korah and his followers accused Moshe of nothing short of arrogance and lust for power, charging that he wrongfully asserted leadership and authority over the rest of the nation to satisfy his own ego. Of course, nothing could have been further from the truth. The Torah itself (12:3) testifies that Moshe's humility exceeded that of all men on earth. Yet, in his envious rage, Korah accused Moshe of asserting power for egotistical purposes.

Furthermore, the Sages teach us that Korah accused Moshe of nepotism, charging that it was his decision to appoint his family members to the distinguished positions in the nation. Of course, these appointments were made by God, not by Moshe. But Korah and his followers attempted to undermine the legitimacy of Moshe's authority by accusing him of unfairly choosing his own family members as the nation's leaders.

How did Moshe react to these baseless accusations? We would have likely expected him to respond by noting the sheer absurdity and audacity of Korah's claims. He had led them faithfully and brought about great miracles on their behalf. He brought them the Torah and even pleaded on their behalf when God wanted to destroy them. This is what Moshe should have, seemingly, answered Korah.

Instead, the Torah tells that Moshe's first reaction was to "fall on his face" (16:4). Some Rabbis explain that Moshe fell on his face to think and contemplate, to consider if perhaps there was some kernel of truth in Korah's accusations. Rather than simply rejecting the criticism, Moshe thought it over and gave it consideration. He thought to himself, "Maybe this job really did get to my head? Maybe I have not been so fair to everybody? Maybe I've been too arrogant?" In the end, of course, Moshe concluded that Korah's claims were entirely false and baseless. Initially, however, he gave them serious thought and consideration.

Moshe here teaches us the importance of accepting criticism, of taking to heart even the accusations of one's adversaries. Whenever a person hears a critical remark, even well-meaning constructive criticism from a loyal friend, his instinct is to come to

his own defense, and dismiss the criticism. But we learn from Moshe that this is the incorrect response. A person can only gain from hearing criticism and complaints about his conduct. Even if – like Moshe – he ultimately concludes that the criticism is unwarranted, the process of introspection is itself an invaluable means of growth. A person can improve and grow only if he is prepared to hear and pay heed to criticism, rather than simply dismissing it and always insisting that he is right.

David Ha'melech proclaims in Tehillim (92:12), "Ba'kamim Alai Mere'im Tishmana Oznai" – "When evildoers rise against me – my ears listen." He proudly affirms that when his adversaries hurl accusations and insults against him, he listens, he pays attention, and he gives their words some thought. Even the criticism of one's foes has value, if one takes it to heart and uses it as an opportunity to introspect.

This is one essential lesson that can be learned from Moshe's response to Korah: the importance of listening to and accepting criticism regardless of from whom it comes, and using it as an opportunity for growth.

VICTOR BIBI

SOD HAPARASHA

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Rabbi Wein JUST CANNOT LET GO

Ideologies and long-held beliefs die hard, even when they have long been surpassed by events and circumstances. Those who believed in them and promulgated them find it difficult, if not impossible, to adjust to the reality of the current actual situation. There are many examples of this present in today's world.

There still are anarchists and Marxists in academia and in other influential positions. The events of the past century are ignored by them and they continue to hold onto the fantasy of some sort of perfect world built upon utopian Marxist philosophy. Ignoring facts is often a bad habit that affects the intelligentsia and elite amongst us.

After twenty years, a case can be made that the Oslo agreements were not such a good idea after all. A stronger case can be made regarding the withdrawal from Gaza, which was a really very bad idea. Yet the ideologues who foisted these very questionable

policies upon us stubbornly refuse to admit that perhaps they were mistaken. Those who desire an illusory peace at almost any price still abound and gain great media coverage while continuing to promote ideas that have long since become irrelevant and really unimportant.

But in the world of the doctrinaire Left (and the doctrinaire Right as well,) once a believer will always remain a believer. The recycling of past ideas and policies that have been proven by events to have been mistaken, only serves to prevent the creation of new ideas and new policies that perhaps could help further the current welfare of our country and the world at large.

In the United States we are witness to the fact that the Democratic Party simply cannot accept the fact that it was defeated in the last presidential election. Mrs. Clinton continues to campaign and to blame her defeat upon everyone besides herself. Time and effort are being spent on issues that are not relevant to the welfare and future of the United States but rather, are purely political in nature and partisan in their presentation.

Donald Trump was not elected by Vladimir Putin. He was elected by the disgruntled voters of Pennsylvania, Michigan, Ohio and Florida. Recognizing this and internalizing these results will allow the Democrats to move forward and be a constructive force in the American political process. But the idea that Mrs. Clinton was entitled to win and should have won dies very hard.

Events must somehow be wrong and reversible if they do not fit into the preconceived notions of the pundits and experts. After all, how can it be that all of the smart and beautiful people amongst us should be mistaken on such an important issue as electing a president of the United States of America? The unwillingness to let go creates enormous problems for a country that is already beset with major difficulties. The public interest would seem to demand that the election results of November 2016 already be laid to rest. But the losers just can't let go.

There was a rally last week in Barclay Center in Brooklyn – it is the home arena of the Brooklyn Nets professional basketball team – regarding the drafting of Charedim into the IDF. The rally was sponsored by certain extremist groups in the camp of Orthodox Jewry both in Israel and the United States. It costs a lot of money to lease the Barclay Center for such an event, but money is no object when religious ideology is being promoted.

The rally turned into an anti-Zionist forum and predictably became an anti-Israel gathering as well. The struggle of Zionism and the Jewish world was perhaps a valid and understandable one a century ago. It has no validity or reality in today's world. Opposing the Jewish state today is tantamount to opposing the survival and welfare of the Jewish people as a whole.

The mainstream of charedi Judaism here in Israel participates in the state, in its government and its political and social life. It is slowly undergoing a change that will eventually bring it into the economic cycle of Israeli society. Accompanying this is a small, gradual trickle of charedi participation in registering and accepting service in the IDF. This is a very complicated and sensitive issue and both sides are aware of the difficulties involved. Nevertheless, the issue is being addressed in different ways and mainly under the radar of public media.

Those who cannot relinquish the ideologies of a century ago and have made them religious principles, do themselves and the Jewish people as a whole a great disservice. They also have to learn to just let go.

KORACH

It is always astounding to see and realize how ego, turf and ambition can blind even great people who are otherwise wise and even pious personalities. Human society suffers greatly from this phenomenon and religious society is not exempt from its erroneous consequences. In fact, religious society is more susceptible to these ills simply because character failings can be wrapped in piety with the excuse that one is doing God's will.

A holy cause that is contaminated by human weaknesses, political ambition, monetary gain and smug self-righteousness is no longer a holy cause. The problem with so-called holy causes is that those who support them feel justified to use any means whatsoever to attempt to gain their ends. Forgery, violence and all sorts of zealotry are all permissible in order to advance the cause being espoused.

And the irony and tragedy of the situation is that those who resort to these means cannot in any way see the desecration of the very holiness that they are attempting to represent, that their behavior and tactics always engender. While allegedly speaking in the name of God, their actions and behavior blacken his holy name, so to speak, in the eyes and minds of the general population.

Korach is convinced that God is on his side and therefore his behavior towards Moshe, reprehensible as it may be, is justified and even necessary. In his hubris of imagined holiness he mistakes in his own personal ambition for somehow being the will of God. This leads to his eventual destruction and demise.

One of the inner plagues of religious Jewish society today, as in the past, is that religious zealotry knows no limits. It can defame Moshe with impunity, undermine legitimate religious and halachic authority, and justify any and all behavior no matter how tawdry and even illegitimate it may be. Unfortunately there are many examples of this attitude exhibited daily in our broader community.

There are issues and policies that are clearly outside the realm of Jewish law that are elevated immediately into being regarded as pillars of faith and issues of halacha. And once so elevated, then there is no room for rational reasoning or the wisdom of compromise and harmony. In a Jewish world that faces so many vital issues of overwhelming importance, most of the controversies that spark so much divisiveness in today's religious Jewish society are not those upon which the eternity of Torah and Israel depend.

This was also one of the failings of Korach, who took a personal and certainly secondary issue of station and leadership and elevated it into a dispute that involved all of the Jewish people wrongly and unnecessarily. These types of troublemakers amongst us should be shunned and ignored. Even arguing with them feeds their egos and in their eyes, advances their cause.

Perhaps that is the reason that Korach and his crew were swallowed up by the earth so that no martyrdom or memorial would remain for others to emulate or imitate.

Rabbi Sir Jonathan Sacks was not posted Instead we post Chief Rabbi Mirvis

What made Korach do something so crazy?

Even the most egotistically minded person would have realised that his revolt against people who had been appointed by Hashem to lead the people, would certainly not succeed.

Rashi explains that Korach had some divine insight. Prophetically, he could see that in future generations, there would be household names descended from him – well known to the people, who would be great individuals – like Samuel the Prophet, and many Levites who led services in the Temple.

Korach could contemplate on what we read in Psalm 99, which we recite in Shul on Friday night, 'Moshe V'Aharon B'Kohanav U'Shmuel Bekorei Shemo', 'Moshe and Aharon were amongst those who were the Priests of God and Shmuel amongst those who called on his name'.

And notice, say Chazal in the Talmud, Shmuel in his generation, is considered to be as great as Moshe and Aharon were in their generation. And notice as well, that Shmuel by himself, is compared to Moshe and Aharon combined. And this is the type of impression that Korach had, as a result of which he thought that he was greater than Moshe and Aharon combined.

I believe that Korach's mistake was rooted in the wrong definition that he gave to greatness. Korach thought that to be great means, you've got to be famous. No. He made a terrible, fatal error.

'In our tradition of course, the truly great people are those who live selflessly for the sake of others, enriching our society through their piety'

In our tradition of course, the truly great people are those who live selflessly for the sake of others, enriching our society through their piety. That's why the Talmud talks about the 'Lamed Vav Tzadikim', the 36 pious people, through whose merit the world continues to exist.

To be great means being a mensch, being there for the sake of others, whether the world knows about you or not.

Korach wanted us to remember him to this day because of his fame. Sadly, for him, we recall his name for the wrong reasons. And from him we can learn a lesson for us all, and that is, each and every one of us can be truly great.

Shabbat Shalom
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AS HEARD FROM RABBI AVIGDOR MILLER Z'TL And swallowed them. (16:33)

"Alone he shall sit; outside of the camp is his dwelling" (Vayikra 13:45); "and Miriam was shut up outside the camp seven days" (12:15). Korach and his company were permanently isolated from the congregation because of slanderous speech, thus preventing their slanders from spreading and also to prevent others from following their example.

Had Korach alone sinned, he would not have been so severely punished; but one who leads many others astray bears a mountain of guilt upon his soul. There are opinions that Korach was not swallowed by the earth, but that he perished among the 250 that afterward were consumed by fire (16:35).

"And the earth opened and swallowed Dathan, and it covered over the congregation of Abiram" (Tehillim 106:17), where Korach is not mentioned. Josephus writes (Antiq. Book 4, Ch.2:3--4) that Dathan and Abiram were swallowed, but Korach was consumed by fire among the 250 men.

The opinion of our Sages seems unanimously to be that Korach was swallowed by the earth (one of many such statements: Bava Basra 74A) (even if he had been consumed by fire). This episode caused a result of the greatest magnitude. If the earth could open and swallow the dissidents at Moshe's command, then the nation now saw that Moshe's word was as if Hashem Himself had spoken.

When the 250 men with their censers of incense gathered at Moshe's behest and perished by fire (16:35) and when Aharon's rod sprouted with almonds (17:23), the entire nation became transformed permanently. The personality of Moshe as the stern mentor of his people now was part of the Israelite mentality.

Not only for the ensuing 38 years did this attitude continue, when no dissension ever again arose, but for many hundreds of years afterward the people kept the picture of Moshe before their eyes.

Josephus, who wrote after the destruction of the Second Sanctuary, declares: "Not only during the time of his natural life, but there is still no one of the Hebrews who does not act even now as if Moshe were present, and ready to punish him if he should do anything that is indecent" (Jos. Antiq. Book 3, Ch. 15:3).

Quoted from "Journey Into Greatness" by Rabbi Avigdor Miller ZT'L