

Young Israel Shomrai Emunah - Shabbos Shorts ת"סב

June 26 - 27, 2020 - 5 Tammuz 5780 - Parshas Korach

Light Candles by 8:20 - Havdalah 9:27

The Shabbos Shorts is sponsored this week by Sahra & Yale Ginsburg to thank Rabbi Rosenbaum, Rabbi Silver, Dr. Theo Heller, Seth Katz, Manasseh Katz, Josh Breitstein, and a cast of thousands for getting the Shul open for Minyanim, and keeping the Tefillah flowing and by Nissy Moskowitz in honor of Eva's birthday (39 again) and anniversary (51).

Mazal Tov

- **Judy & Rabbi Roy Rosenbaum** on the marriage of their granddaughter, and to **Atara & Rabbi Dovid Rosenbaum** on the marriage of their niece, Chaya Chana Freitag, to Yisroel Nechamkin this past Sunday.
- **Anne & Scott Schlesinger** on the Bar Mitzvah of their grandson, Tzvi Aryeh Sandberg. Mazal Tov also to the parents, Sarah & Yitzie Sandberg, siblings, Avigail and Elana, and Uncle Joe, Aunt Brittney and cousin Ezra from Rochester, NY.
- **Nomi & Jeremy Schnittman** on the Bar Mitzvah of their son, Chaim. Mazal Tov to siblings Talya, Ilan, and Meira, and grandparents Sheila & Mechy Frankel and Suzanne & Michael Schnittman.

Shabbos Schedule

Limited Minyanim are now taking place at YISE under Montgomery County's Phase 2 guidelines. All Minyanim require advance registration and confirmation. If you are interested in attending Minyanim and have not already registered, please go to <https://www.yise.org/minyan>. If you are registered for a Minyan and are unable to attend at that time, please do not go to a different Minyan. If you have any questions, please contact minyan@yise.org

Friday Night:

- Light Candles by 8:20, and not before Plag, 7:04
 - Mincha: 6:55, 8:25
- If you Daven Kabbalos Shabbos prior to Shkia (8:38 PM), it is preferable to Daven Mincha prior to Plag (7:04 PM).

Shabbos Day:

- Shacharis: 6:30, 7:00, 9:00, 9:30
- Mincha: 2:30, 5:00, 7:00
- Shabbos ends/Maariv: 9:27

COVID-19 Updates

- Shul reopening has begun! Go to <https://wp.yise.org/planning-for-shul-reopening/> for more details.
 - Advance registration for Minyanim is **required** and space is limited. Go to <https://www.yise.org/minyan> to register.
 - All other activities at YISE are cancelled, including Youth Groups, Shiurim and special events.
 - The Shul office is still open, but hours may vary.
- Let us Daven to Hashem to keep all of us in good health and to return our lives to normal as soon as possible. In protecting each other as we navigate this unfolding situation, may we grow stronger as individuals and as a community.



Amazon will donate 0.5% of the price of eligible purchases to YISE. Go to <https://smile.amazon.com> Log in to your regular Amazon account. Search for "Young Israel Shomrai Emunah". It will appear as "National Council of Young Israel, Location: Silver Spring, MD" Continue shopping as you normally would, but remember to always start at smile.amazon.com

Weekday Shiurim

Options for remote learning are listed below. For the latest list and updated times, go to <https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Sunday through Friday 8:15 AM - **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:30 PM - **Zoom A**.
 - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now studying Sefer Yehoshua, Wednesdays at 8:00 PM, **Zoom A**.
 - **Rabbi Silver's** Parsha Shiur for men & women, a mix of Halacha and Aggada. Tuesdays at 7:30 PM. For more details, contact rbsilver@yise.org **Zoom B**.
 - **GWCK Sunday Kollel Brunch and Learn for Men and Women** - Sunday mornings, 9:30 AM
 - Unraveling the Navi with Rabbi Hillel Shaps, **Zoom C**.
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom I** - note new Meeting ID.
 - **Rabbi Yonatan Zakem's** Shiur for men & women, Pearls of Prayer, exploring the depth and meaning of our daily prayers. Sunday evenings, 7:30 PM, **Zoom H**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info. contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men & Women - **Zoom D** (except as noted):
 - Mondays: (for men only) Rabbi H. Shaps, On the Same Page Gemara, **Zoom C**.
 - Tuesdays: Rabbi Winter - Torah Topics, **Zoom J**
 - Wednesdays: Rabbi Grossman - Reading Responsa
 - Thursdays: Rabbi Grossman - Parshas Hashavua
 - For Women - **Zoom E**:
 - Mondays: Mrs. Sara Malka Winter - Tehillim: An in-depth analysis
 - Tuesdays: Mrs. Sara Malka Winter - Bereishis in-Depth
 - **Semichat Chaver Program**, Tuesdays at 9:00 PM with Rabbi Silver. For more information, please contact Rabbi Binyamin Silver: rbsilver@yise.org or Rabbi Hillel Shaps: hshaps@gwckollel.org - See flyer for details.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiur on Daily Halachos for men & women, Tuesdays 9:15 AM, **Zoom F**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM - 2:15 PM, "A Second Look- Stories in the Torah from a Deeper Perspective", **Zoom G**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 784 431 8176
Zoom C: ID: 349 754 2180, password GWCK
Zoom D: ID: 746 455 2195, password GWCK
Zoom E: ID: 601 853 4021, password Winter
Zoom F: ID: 970 1398 4837, password 613
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 269 840 3648, password online Pearls, phone 621690
Zoom I: ID: 811 6998 2868, password RabbiHyatt
Zoom J: ID: 977 463 8680, password GWCK

YISE Programs and Listings

Come join Rabbi Koss's monthly Jewish History class now on Zoom! Bikur Cholim of Greater Washington and the YISE Chesed Committee - Rabbi Koss will be speaking on a topic in Jewish history, Monday, July 6, from 2:00 PM - 3:00 PM on Zoom. Direct link: <https://us02web.zoom.us/j/87176978136?pwd=UCtwNGVSMHE3ckgrcktSWjJiZzk3QT09> Meeting ID - 871 7697 8136, password 329598 Phone number: 301-715-8592 For more information, contact Miriam Friedman at mfriedman2@yahoo.com

Helping Hands Across Kemp Mill is a part of YISE's Chesed Committee. The program helps members undergoing serious medical crises. We are always looking for volunteers to help. To be a part of this program by helping with meals, visitation, shopping, childcare, etc., contact: Melanie Karlin, 301-681-4740, mkskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

The Rachel Bassan Horwitz Fund is used for medical needs in our area, elsewhere in the US, and in Israel. In order to continue this much-needed medical fund, your financial help is needed! Tax deductible contributions may be made payable to: YISE Charity SPECIAL Fund, c/o Norma Burdett, 11720 Lovejoy St., Silver Spring, MD 20902. Earmark: Bassan Fund. For more info: Norma Burdett, 301-593-5964 or Pearl Bassan, 301-649-3137.

Shiurim from Rabbi Gedaliah Anemer, ZT"l, are available at <http://audio.yise.org>

Community Programs & Listings

Antibody Screening - Hosted by BCGW in partnership with the COVID Plasma Initiative on Sunday, June 28, 10:30 AM - 1:30 PM at YISE. If you have recovered from COVID-19, join us in this potentially life-saving effort by learning if you are eligible to donate your blood plasma to those who are suffering from Coronavirus. Advance registration is required at <https://app.smartsheet.com/b/form/05c76e8347204bc2ba520bc623957a77> Only those registered will be contacted to set up a testing appointment. If you have any questions, contact BCGW at 202 331 4481 or info@bikurcholimgw.org

Free Webinars on Job Search - 12 Steps to a Successful Job Search (free self-paced tutorial from Montgomery College). For more information, go to: <https://www.ed2go.com/mcdistance/online-courses/twelve-steps-to-successful-job-search-self-paced-free/>

Remote Night Shiurim from YGW - Sunday 8:30 PM - 9:15 PM, Rabbi Moshe Chaim Blate; Monday/Wednesday 9:00 PM - 9:30 PM, Rabbi Ahron Lopiansky; Tuesday/Thursday 9:00 PM - 9:30 PM, Rabbi Eliyahu Reingold. Register at https://zoom.us/webinar/register/1715843153121/WN_n6jNGqUpTpCN6ikCabUutA

Daf Yomi Shiur currently meets online via a WebEx video conference. There is still room for a few more participants. Anyone interested may email Judd Lifschitz at lifschitz@srlslaw.com to be added to the invite list. Sunday 7:00 AM, Monday - Thursday 9:00 PM, Friday 5:45 PM.

Kemp Mill Toastmasters - Wednesday, July 1, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vypr@kempmilltoastmasters.com for more info. Zoom meeting ID: 986 546 841, password 3671.

The Torah Reading: Do I Have to Listen? An Individual's vs. The Tzibur's Obligation - Federal Holiday Learning Program with Kollel Zichron Amram, July 3, Independence Day, 9:30 AM - 10:15 AM. Shiur with Rabbi Eli Reingold via Zoom. Meeting ID: 876 1059 6231, Password: 1216613

Tapping Your Retirement Nest Egg: A Road Map - A virtual event with Kemp Mill Village. Wednesday, July 8, 3:30 PM - 5:00 PM via Zoom. Presented by Kimberly Lankford. Registration required by July 7. For more information or to register, contact KMV at events@kempmillvillage.org

Can You Be a Hero? BHA Hair Drive for Zichron Menachem - If you have at least 12" of hair to donate, you can now cut it yourself, or schedule an appointment (when available) to have a professional cut your hair for donation. Contact Nancy Mehlman at 301-452-7080 to get complete instructions, to arrange pickup of your hair, or to arrange for a professional stylist to cut your hair for free when available. Please be a hero and be a part of an amazing group of people who have done this very important Mitzvah!

Partners in Tefillah matches people with others in need of similar assistance from Hashem. The feedback we have received so far has been amazing. You, too, can Daven for someone else in the community and have them Daven for you. May Hashem answer all your prayers. Please visit www.yadvehuda.org/partners-in-tefillah to learn more and to sign up.

Capital Kosher Pantry - Due to the closure of schools and shuls, the usual steady flow of food donations to the Capital Kosher Pantry has significantly decreased. We're greatly in need of the following very popular food products: Canned white tuna and salmon, sardines, plastic bottles of grape juice, pizza sauce, Near East brand rice mixes, crackers, cereal, whole grain and regular pasta (not spaghetti), Nature's Bakery fig bars. Please purchase these items from any store and then deposit them in one of our donation bin locations: in front of: YISE, KMS, Woodside Shul; in Shalom Kosher, at the front of the store, or in Moti's Market, near the store entrance; in front of the Capital Kosher Pantry - 1910 University Blvd., West, Silver Spring, MD 20902. You can also purchase items online at Target, Amazon, Walmart and elsewhere and arrange shipment directly to Capital Kosher Pantry. Our online wishlist is at <https://www.yadvehuda.org/pantry-wishlist.html> Financial donations to Capital Kosher Pantry are always welcome too. We thank you for your continued generosity and Tizku L'Mitzvot! The Capital Kosher Pantry Team

Community Website for COVID-19 www.covidgw.com In an effort to simplify access to the plethora of available resources for COVID-19 assistance and information, Yad Yehuda of Greater Washington has created a stand-alone website that includes a wide range of resources for the Greater Washington Jewish community. Please visit covidgw.com Information on the site is culled from many volunteers and sources from within our community. New information is being added regularly; please visit often to view updated information and resources. May we all merit Hashem's mercy during this challenging time. Please note: If you need assistance, please do not hesitate to reach out by visiting covidgw.com If you are not currently experiencing financial challenges, please consider a donation to assist others who are struggling during this crisis.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Kemp Mill Village is providing friendly phone calls and limited deliveries during the pandemic. Call 1-833-KMV-20902 to request service or to volunteer. See kempmillvillage.org for more information.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

The Week Ahead	Sunday June 28	Monday June 29	Tuesday June 30	Wednesday July 1	Thursday July 2	Friday, July 3 Independence Day
Limited Minyanim will take place at YISE next week, advance registration and confirmation required. You are encouraged to Daven at home at the same time as a Minyan at YISE. Shacharis: Sunday 6:30 AM/7:30 AM/8:45 AM; Monday - Friday 6:00 AM/7:00 AM/8:45 AM. Mincha and/or Maariv: 7:00 PM, 7:30 PM (Sephardi), 8:30 PM, 9:30 PM.						
Halachic Times: Earliest Talis and Tefillin: 4:43 AM, Latest Krias Shma: 9:28 AM, Earliest Mincha: 1:50 PM						

Next Shabbos
 July 3 - 4, 2020 - 12 Tammuz 5780
 Parshas Chukas/Balak
 Light Candles: Friday by 8:19
 Havdalah: 9:26

Next Shabbos Shorts Deadline: Wednesday, July 1 at 12:00 Noon
 Submit items for the Shabbos Shorts to: announcement@yise.org
 Office Phone: 301-593-4465 Office Fax: 301-593-2330 Eruv line: 301-593-5561
 E-Mail: office@yise.org Website: www.yise.org
 Office Hours: Monday - Thursday 9:00 AM - 5:00 PM, Friday - Closed
 Rabbi Dovid Rosenbaum Yale Ginsburg - President
 Rabbi Binyamin Silver - Asst. Rabbi Simi Franco - Office Manager

Dvar Torah Dedications/Sponsor a Shiur

During this difficult time, we pray to Hashem that the day that we can all come together again in Tefillah and Torah study in good health arrives speedily. Until that point, YISE continues to offer a number of different remote learning options. These options are now available for sponsorship on an individual Shiur or a daily basis.

Our current limited ability to Daven with a Minyan and to say Kaddish is difficult and a challenge. However, sponsoring a Shiur or other Torah learning is a meaningful way to commemorate a Yahrzeit or honor a loved one. Sponsorships are also a great way to celebrate a Simcha or any other milestone, while helping YISE at a time when many of the Shul's other sources of revenue are not available.

1. The following individual Shiurim are available for sponsorship at \$18 (per day):

- Daily Morning (Sunday through Friday) Tehillim and Parsha Shiur
- Daily Evening (Sunday through Thursday) Tehillim and Halacha Shiur
- Rabbi Rosenbaum's Sunday Morning Mussar Study Group for Women
- Rabbi Rosenbaum's Tuesday or Friday Morning Gemara Shiur for Men
- Rabbi Rosenbaum's Wednesday Morning Nach Shiur
- Rabbi Rosenbaum's Wednesday Night Chumash Navi Shiur for Women
- Rabbi Silver's Tuesday Evening Parsha Shiur
- Rabbi Silver's Daily Chizuk Dose on WhatsApp
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning

2. Sponsorship of the Morning and Evening Tehillim and Parsha/Halacha Shiurim together is available for \$25.

3. The Pre-Shabbos Drasha video is available for sponsorship at \$54.

Please email office@yise.org to sponsor.

Thank you for your support.

Thank you to this past week's Shiurim sponsors:

Rabbi Rosenbaum's morning and evening Tehillim/Parsha/Halacha Shiur

- **Steve Kalin** for a Refuah Sheleimah for Leah bas Risa
- **Nancy Karkowsky** in gratitude to Hashem for the health & well-being of her children & grandchildren, and to ask for a Refuah Sheleimah, a full & speedy recovery, for any of their injury or pain
- **Atara & Rabbi Dovid Rosenbaum** in honor of Rabbi Roy Rosenbaum (Happy Father's Day!)

Rabbi Rosenbaum's Sunday morning Mussar Shiur

- **Fran & Alan Broder** in honor of their anniversary.
- **Debi & Max Rudmann** for the Refuah Sheleimah of Devorah Leah bas Chaya Rivka and the other Cholim of our community.

Rabbi Hyatt's Gemara Shiur

- **Chani and Jay Parness** in memory of Chani's mother, Miriam bas Shneur Zalman, A"H

Rabbi Rosenbaum's Tuesday/Friday morning Gemara Shiur

- **Nomi and Jeremy Schnittman**, in honor of Chaim's Bar Mitzvah

Rabbi Silver's Tuesday night Parsha Shiur

- **Marsha & Yitz Kasdan** in memory of Marsha's brother, Chaim Yishai ben Dov Berish, Z"L

Rabbi Rosenbaum's Erev Shabbos Parsha Drasha

- **Marsha & Yitz Kasdan** in memory of Marsha's brother, Chaim Yishai ben Dov Berish, Z"L
- **Vivian & Arnie Kirshenbaum** to commemorate the 13th Yahrzeit of Vivian's mother, Berta Morgenstern, Bryna bat Chaim Tzvi on the 5th of Tammuz
- **Bev Morris & Art Boyars** In honor of the Graduation Kiddush-to-Go volunteers, especially the leaders: Carol Lazar, Danit Kanal, Simi Franco, Barbara Price and Yale Ginsburg.
- **Bev Morris & Art Boyars** In honor of Fran & Alan Broder, on their recent anniversary.



THE YISE MEANINGFUL TEFILAH PROJECT

NEW! Videos of the following classes are now available on YouTube (search Meaningful Tefilah Project) and soon on yise.org.

Practical Steps to More Meaningful Prayer, 3 videos, a workshop with Rabbi Rosenbaum, Rabbi Menachem Goldberger and members of the community

Ashrei/Pesukei D'Zimra, 3 sessions with Rabbi Rosenbaum

Better Kavanah, with Rabbi Hirsh Chinn

Going Deep: The Meaning of the Amidah, 6 sessions with Rabbi Rosenbaum

Going Deep: The Meaning of the Shema, 3 sessions, with Rabbi Rosenbaum

The Meaning of Hallel, 3 sessions with Rabbi Rosenbaum

A Deep Dive into Hallel, 3 sessions with Mrs. Sharon Freundel

Selichos Explained, with Rabbi Rosenbaum and Marty Jacobs

Tefilah: Your Personal Stairway to Heaven, 3 sessions with Mrs. Sharon Freundel

Pre-Selichos Drasha: L'David Ori, with Mrs. Sharon Freundel

Yom Kippur Viduy, with Rabbi Rosenbaum

Be a Better Ba'al Tefilah, 8 sessions with Rabbi Ozzie Burnham covering Shabbat and Yom Tov davening, plus introductory session with Rabbi Rosenbaum

Escape your Personal Prison Through Prayer, with Rabbi Yosef Mendelevich

Audio versions of many of these classes, plus additional classes, are also available at yise.org:

Click on the "LEARN/Shiurim" button, then click "Tefilla"

To support further classes by the Meaningful Tefilah Project, please email stuartrosenthal@yise.org or send contributions to the shul office marked for "Meaningful Tefilah."

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Saadia & Lily Greenberg
and Bryna & Paul Epstein of Rechovot, Israel,
on the occasion of the yahrzeit of Bryna and Saadia's mother,
Evelyn L. Greenberg, a"h (7 Tamuz)

Volume 26, Issue 34

Shabbat Parashat Korach

5780 - B"H

Covenant and Conversation: R. Jonathan Sacks

Arguments for the Sake of Heaven - The Korach rebellion was not just the worst of the revolts from the wilderness years. It was also different in kind because it was a direct assault on Moses and Aaron. Korach and his fellow rebels in essence accused Moses of nepotism, of failure, and above all of being a fraud – of attributing to God decisions and laws that Moses had devised himself for his own ends. So grave was the attack that it became, for the Sages, a paradigm of the worst kind of disagreement: Which is an argument for the sake of Heaven? The argument between Hillel and Shammai. Which is an argument not for the sake of Heaven? The argument of Korach and his company.

Menahem Meiri (Catalonia, 1249–1306) explains this teaching in the following terms: The argument between Hillel and Shammai: In their debates, one of them would render a decision and the other would argue against it, out of a desire to discover the truth, not out of cantankerousness or a wish to prevail over his fellow. An argument not for the sake of Heaven was that of Korach and his company, for they came to undermine Moses, our master, may he rest in peace, and his position, out of envy and contentiousness and ambition for victory.

The Sages were drawing a fundamental distinction between two kinds of conflict: argument for the sake of truth and argument for the sake of victory.

The passage must be read this way, because of the glaring discrepancy between what the rebels said and what they sought. What they said was that the people did not need leaders. They were all holy. They had all heard the word of God. There should be no distinction of rank, no hierarchy of holiness, within Israel. “Why then do you set yourselves above the Lord’s assembly?” Yet from Moses’ reply, it is clear that he had heard something altogether different behind their words:

Moses also said to Korach, “Now listen, you Levites! Is it not enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near Himself to do the work at the Lord’s Tabernacle and to stand before the community and minister to them? He has brought you and all your fellow Levites near Himself, but now you are trying to get the Priesthood too.”

It was not that they wanted a community without leaders. It is, rather, that they wanted to be the leaders. The rebels’ rhetoric had nothing to do with the pursuit of truth and everything to do with the pursuit of honour, status, and (as they saw it) power. They wanted not to learn but to win. They sought not verity but victory.

We can trace the impact of this in terms of the sequence of events that followed. First, Moses proposed a simple test. Let the rebels bring an offering of incense the next day and God would show whether He accepted or rejected their offering. This is a rational response. Since what was at issue was what God wanted, let God decide. It was a controlled experiment, an empirical test. God would let the people know, in an unambiguous way, who was right. It would establish, once and for all, the truth.

But Moses did not stop there, as he would have done if truth were the only issue involved. As we saw in the quote above, Moses tried to argue Korach out of his dissent, not by addressing his argument but by speaking to the resentment that lay behind it. He told him that he had been given a position of honour. He may not have been a Priest but he was a Levite, and the Levites had special sacred status not shared by the other tribes. He was telling him to be satisfied with the honour he had and not let his ambition overreach itself.

He then turned to Datan and Aviram, the Reubenites. Given the chance, he would have said something different to them since the source of their discontent was different from that of Korach. But they refused to meet with him altogether – another sign that they were not interested in the truth. They had rebelled out of a profound sense of slight that the tribe of Reuben, Jacob’s firstborn son, seemed to have been left out altogether from the allocation of honours.

At this point, the confrontation became yet more intense. For the one and only time in his life, Moses staked his leadership on the occurrence of a miracle: Then Moses said, “By this you shall know that it was the Lord who sent me to do all these things, that they were not of my own devising: If these men die a natural death and suffer the fate of all mankind, then the Lord has not sent me. But if the Lord brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the Lord with contempt.”

No sooner had he finished speaking than “the ground under them split apart and the earth opened its mouth and swallowed them” (Num. 16:32). The rebels “went down alive into the grave”. One cannot imagine a more dramatic vindication. God had shown, beyond possibility of doubt, that Moses was right and the rebels wrong. Yet this did not end the argument. That is what is extraordinary. Far from being apologetic and repentant, the people returned the next morning still complaining – this time, not about who should lead whom but about the way Moses had chosen to end the dispute: “The next day the whole Israelite community grumbled against Moses and Aaron. ‘You have killed the Lord’s people,’ they said”.

You may be right, they implied, and Korach may have been wrong. But is this a way to win an argument? To cause your opponents to be swallowed up alive? This time, God suggested an entirely different way of resolving the dispute. He told Moses to have each of the tribes take a staff and write their name on it, and place them in the Tent of Meeting. On the staff of the tribe of Levi, he should write the name of Aaron. One of the staffs would sprout, and that would signal whom God had chosen. The tribes did so, and the next morning they returned to find that Aaron’s staff had budded, blossomed, and produced almonds. That, finally, ended the argument.

What resolved the dispute, in other words, was not a show of power but something altogether different. We cannot be sure, because the text does not spell this out, but the fact that Aaron’s rod produced almond blossoms seems to have had rich symbolism. In the Near East, the almond is the first tree to blossom, its white flowers signalling the end of

winter and the emergence of new life. In his first prophetic vision, Jeremiah saw a branch of an almond tree (shaked) and was told by God that this was a sign that He, God, was “watching” (shoked) to see that His word was fulfilled. The almond flowers recalled the gold flowers on the Menorah, lit daily by Aaron in the Sanctuary. The Hebrew word tzitz, used here to mean “blossom,” recalls the tzitz, the “frontlet” of pure gold worn as part of Aaron’s headdress, on which were inscribed the words “Holy to the Lord”. The sprouting almond branch was therefore more than a sign. It was a multifaceted symbol of life, light, holiness, and the watchful presence of God.

One could almost say that the almond branch symbolised the priestly will to life as against the rebels’ will to power. The Priest does not rule the people; he blesses them. He is the conduit through which God’s life-giving energies flow. He connects the nation to the Divine Presence. Moses answered Korach in Korach’s terms, by a show of force. God answered in a quite different way, showing that leadership is not self-assertion but self-effacement.

What the entire episode shows is the destructive nature of argument not for the sake of Heaven – that is, argument for the sake of victory. In such a conflict, what is at stake is not truth but power, and the result is that both sides suffer. If you win, I lose. But if I win, I also lose, because in diminishing you, I diminish myself. Even a Moses is brought low, laying himself open to the charge that “you have killed the Lord’s people.” Argument for the sake of power is a lose-lose scenario.

The opposite is the case when the argument is for the sake of truth. If I win, I win. But if I lose I also win – because being defeated by the truth is the only form of defeat that is also a victory.

In a famous passage, the Talmud explains why Jewish law tend to follow the view of the School of Hillel rather than their opponents, the School of Shammai: [The law is in accord with the School of Hillel] because they were kindly and modest, because they studied not only their own rulings but also those of the School of Shammai, and because they taught the words of the School of Shammai before their own.

They sought truth, not victory. That is why they listened to the views of their opponents, and indeed taught them before they taught their own traditions. In the eloquent words of a contemporary scientist, Timothy Ferris: All who genuinely seek to learn, whether atheist or believer, scientist or mystic, are united in having not a faith, but faith itself. Its token is reverence, its habit to respect the eloquence of silence. For God’s hand may be a human hand, if you reach out in loving kindness, and God’s voice your voice, if you but speak the truth.

Judaism has sometimes been called a “culture of argument. It is the only religious literature known to me whose key texts – the Hebrew Bible, Midrash, Mishnah, Talmud, the codes of Jewish law, and the compendia of biblical interpretation – are anthologies of arguments. That is the glory of Judaism. The Divine Presence is to be found not in this voice as against that, but in the totality of the

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Call Saadia Greenberg 301-649-7350
or email: sgreenberg@jhu.edu
<http://torah.saadia.info>

Mazal Tov to all those celebrating June anniversaries.
Thanks to LDT for providing spiritual nourishment as we age.

conversation.

In an argument for the sake of truth, both sides win, for each is willing to listen to the views of its opponents, and is thereby enlarged. In argument as the collaborative pursuit of truth, the participants use reason, logic, shared texts, and shared reverence for texts. They do not use ad hominem arguments, abuse, contempt, or disingenuous appeals to emotion. Each is willing, if refuted, to say, "I was wrong." There is no triumphalism in victory, no anger or anguish in defeat.

The story of Korach remains the classic example of how argument can be dishonored. The Schools of Hillel and Shammai remind us that there is another way. "Argument for the sake of Heaven" is one of Judaism's noblest ideals – conflict resolution by honouring both sides and employing humility in the pursuit of truth.

Shabbat Shalom: Rabbi Shlomo Riskin

"And Korach took..." Is controversy a positive or a negative phenomenon? Since the ideal of peace is so fundamental to the Jewish ideal – to such an extent that we even greet and bid farewell to each other with the Hebrew word *shalom*, peace – I would expect that controversy would be universally condemned by our classical sources. But apparently there is a way to argue and a way not to argue. The Mishna in Avot distinguishes between two types of controversy: "A controversy which is for the sake of heaven, like that of Hillel and Shammai, will ultimately continue to exist; a controversy which is not for the sake of heaven, like that of Korach and his cohorts, will not continue to exist."

In addition to the problematic issue of the positive description of a "controversy for the sake of heaven," it is difficult to understand why the Mishna refers to one type of controversy as that of Hillel and Shammai, the two antagonists, and the other as that of Korach and his cohorts, rather than Korach and Moses, which we would have expected.

I believe that the answer to our questions lies in the two legitimate definitions of the Hebrew word for controversy, *machloket*: Does it mean to divide (*lechalek*) or to distinguish (*la'asot chiluk*), to make a separation or a distinction? The former suggests an unbridgeable chasm, a great divide which separates out, nullifies the view of the other, whereas the latter suggests an analysis of each side in order to give a greater understanding of each view and perhaps even in order to eventually arrive at a synthesis or a dialectic, a resolution of both positions!

With this understanding, the initial comment of Rashi on the opening words of this Torah portion, "And Korah took," becomes indubitably clear. "He took himself to the other side to become separated out from the midst of the congregation." Since Korach made a great divide between himself and Moses, the Mishna in Avot defines his controversy as that of Korach and his cohorts; he was interested in nullifying rather than in attempting to understand the side of Moses. On the other hand, when the Talmud describes the disputes between Hillel and Shammai, it decides that:

These and those [both schools] are the words of the living God. If so, then why is the law decided in accord with the school of Hillel? Because they are pleasant and accepting, always teaching their view together with the view of the school of Shammai and even citing the position of Shammai before citing their own position.

According to this view, "these and those [conflicting opinions] are the words of the living God," the Almighty initially and purposefully left many issues of the Oral Tradition open-ended in order to allow for different opinions, each of which may well be correct when viewed from the perspective of the divine. Indeed the Mishna in Eduyot teaches that the reason our Oral Tradition

records the minority as well as the majority opinion is because a later Sanhedrin (Jewish supreme court) can overrule the decision of an earlier Sanhedrin, even though it is not greater than the earlier one in wisdom or in number, as long as there is a minority view recorded on which the later Sanhedrin may rely for its reversal of the earlier decision; and most halakhic decisions rely on a minority decision in cases of stress and emergency. In the world of halakha, minority dissenting views are never nullified; these opinions are also part of the religio-legal landscape, and can become the normative law of the majority at another period in time or for a different and difficult individual situation within the same period.

The Talmud likewise powerfully and poignantly confirms the importance of dissenting views in order to challenge and help clarify the alternate opinion. R. Yochanan and Resh Lakish were brothers-in-law and study partners who debated their conflicting opinions on almost every branch of Talmudic law. When Resh Lakish died, R. Yochanan was left distraught and bereft. R. Elazar b. Pedat, a great scholar, tried to comfort R. Yochanan by substituting for Resh Lakish as his learning companion.

Every opinion that R. Yochanan would offer, R. Elazar would confirm with a Tannaitic source. R. Yochanan lashed out, "Are you like the son of Lakish? Not at all! Previously, whenever I would give an opinion, the son of Lakish would ask twenty-four questions and I would answer him with twenty-four responses; in such a fashion, the legal discussion became enlarged and enhanced. But you only provide me with supporting proofs. Don't I know that my opinions have merit?" R. Yochanan walked aimlessly, tore his garments and wept without cease. He cried out, "Where are you, son of Lakish, where are you, son of Lakish," until he lost his mind. The other sages requested divine mercy, and R. Yochanan died.

This fundamental respect for the challenge of alternative opinions – so basic to the Talmudic mind – is rooted in another Mishna, which sees the greatness of God in the differences among individuals and the pluralism of ideas. "Unlike an individual who mints coins from one model and every coin is exactly alike, the Holy One blessed be He has fashioned every human being in the likeness of Adam, and yet no human being is exactly like his fellow!... And just as the appearances of human beings are not alike, so are the ideas of human beings not alike." It is precisely in everyone's uniqueness that we see the greatness of the Creator.

This great truth was one of the teachings of Rabbi Avraham Yitzchak HaKohen Kook, who claimed that multiplicity of ideas is actually the key to understanding God's truth: "Scholars increase peace in the world." A multiplicity of peace means that all sides and all views must be considered; then it will be clarified how each one of them has its place, each one in accordance with its value, its place, and its specific issue.... Only through a collection of all parts and all details, all of those ideals which appear to be different, and all disparate professional opinions, only by means of these will the light of truth and righteousness be revealed, and the wisdom of the Lord, and His love, and the light of true Torah.

The Person in the Parsha: R. Tzvi Hersh Weinreb

Two Types of People (Part a) - For the past several months, we have all been struggling with the terrible COVID-19 pandemic. We have heard our share of sad and tragic stories, and many have had to cope with very frightening events. But, on more than one occasion, we have also read about, and sometimes even witnessed, uplifting and inspiring episodes that have helped us cope with the situation constructively.

Likutei Divrei Torah

One such episode was particularly meaningful to me. I first read about it in a news release originating in Italy, a country which was particularly hard hit by the novel coronavirus. It soon became the "story of the day" for much of the media. Like many such stories, it soon evaporated from public consciousness. But I simply cannot forget this story and its powerful lesson.

There is an elderly gentleman in one of Italy's northern cities who contracted the virus and suffered greatly. His treatment involved the use of a ventilator, to which he was attached for quite some time. Eventually, he was removed from the ventilator and, soon afterwards, was pronounced healthy and was discharged from the hospital. As he was checking out of the hospital, he was presented with a bill for the use of the ventilator. The bill came to several thousand euros.

He stared at the bill and began to cry. The hospital worker was moved by his tears and assured him that some type of arrangement could be made to reduce the exorbitant fee. However, the old man responded, "I'm not concerned about paying so much money. I can afford it." "Then why are you crying?" asked the worker. The old man replied, "I have been breathing on my own for over eighty years. I never paid a penny for those breaths. Now I am asked to pay for the use of the ventilator which restored my breath to me. If I owe the hospital so much money for a few days of breathing, how much more do I owe the Creator of the Universe for allowing me to breathe all these many years!"

This anecdote affected me so that I remember it upon awakening every morning. Like every observant Jew, the first words out of my mouth each morning are words of thanksgiving to the King of Kings for having compassionately restored my soul to me, *shehechezarta bi nishmati bechemla*. Since hearing this story, I've "edited" the prayer, and I thank the Almighty for having compassionately restored "nishmati u' neshimati"—not just "my soul" but "my soul and my breath."

The old Italian gentleman left us all with a lesson: We must be grateful each morning that we can breathe effortlessly.

This anecdote motivated me to supplement the old adage that there are "two types of people in the world: those who view the cup as half-full versus those who view it as half-empty." In other words, some people are optimists and some are pessimists.

But the old Italian gentleman went beyond merely saying that the "cup was half-full." He insisted that the cup was entirely full, "half with water and half with air." He helped us to realize that even what appears to be of no value—emptiness—is, in reality, of life-giving significance....

Can Everybody Be Somebody? [*excerpt*]- Korach is advocating a society in which everybody is somebody.... The "kingdom of priests" ideal is to be the product of our spiritual endeavors; not a hereditary honor. No person is born "spiritual." We are not equally holy from birth. But we all have the equal opportunity to dedicate our lives to the achievement of holiness and spirituality.

Korach is wrong when he proclaims that the entire community is holy. He would have been correct to say that we all can achieve holiness.

Judaism teaches us that although we are all equally endowed with the capacity for holiness, with the potential for spirituality, the achievement of those objectives is not easy. Spirituality is not obtained by a moment on a mountaintop, or by fleeting inspirational experiences. Spirituality, Jewish spirituality, can only be attained by hard work and painful self-sacrifice. But we all have equal opportunities and equal possibilities to develop the levels of spirituality, which God himself foresaw when He asked us to become a "kingdom of priests."

In this week's *Parashah*, we read of Korach's rebellion. At first glance, it appears that Korach's primary complaint was against the High Priesthood of Aharon and, by extension, the legitimacy of Moshe's prophecy. Thus, say our Sages, Korach's repentant sons stand at the entrance to *Gehinom* proclaiming: "Moshe is true and his Torah is true."

However, notes R' Menachem Mendel Schneerson z"l (1902-1994; *Lubavitcher Rebbe*), our Sages elsewhere seem to take a broader view of Korach's wrongdoing. For example, the *Gemara* (*Sanhedrin* 110a) states: "One who engages in *Machloket* / disputes [that are not for the sake of Heaven] transgresses (*Bemidbar* 17:5), 'That he not be like Korach and his assembly.'" If Korach's sin was challenging Moshe and Aharon--obviously, a very serious dispute--how can we derive from this verse a prohibition to engage in *Machloket* in general--even over petty things? (The *Lubavitcher Rebbe* cites additional sources from our Sages suggesting that Korach's sin was engaging in *Machloket* in general, rather than engaging in *Machloket* about a specific subject.)

The *Lubavitcher Rebbe* explains: The first division in history occurred on the second day of Creation, when *Hashem* separated the upper waters from the lower waters. Because the possibility of *Machloket* was thus created, the Torah does not say "Ki Tov!" / "For it was good!" about the second day. Nevertheless, the Torah says "Ki Tov!" twice about the third day, when the work of the second day was completed, alluding to the possibility of divisions being repaired.

- Continued in box on back page -

Elsewhere in the Torah . . .

Rabban Gamliel the son of Rabbi Yehuda *Ha'nasi* says: "The verse (*Devarim* 13:18) says, 'He will give you mercy and be merciful to you and multiply you.' If one is merciful to *Hashem's* creations, Heaven will be merciful to him." (*Shabbat* 152a)

R' Yekutiel Yehuda Halberstam z"l (1905-1994; *Klausenberger Rebbe*) explains: True unity among, and love for, the Jewish People means feeling someone else's pain as if one is himself sick. When one reaches that level, he no longer needs to be punished for his sins, because he suffers through others' punishments. Therefore, Heaven has mercy on him.

(*Otzrot Divrei Yatziv: Shabbat*)

- Continued from front page -

When was the separation between the upper and lower worlds repaired? During the third millennium of the world's history, paralleling the third day of Creation, the barrier between the "upper worlds" and the "lower world" was dismantled. This occurred when *Hashem* gave the Torah from the upper worlds to the lower world, which, in turn, gave man, in the lower world, the ability to impact the upper worlds through his *Mitzvot* or his sins. The Giving of the Torah thus repaired the foundational *Machloket*.

It follows, concludes the *Lubavitcher Rebbe*, that our simple understanding of Korach's sin as a challenge to Moshe's legitimacy as the Torah-giver, and our Sages' deeper perspective that Korach was a funder of *Machloket* in general are one and the same. The Torah is meant to bring peace, to erase *Machloket*. One who engages in *Machloket* denies the Torah's purpose and the legitimacy of Moshe Rabbeinu's giving of the Torah, and vice versa. (*Otzar Likkutei Sichot* Vol. V)

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on the *yahrzeit* of his mother, Sarah bat Yitzchak Hakohen a"h

Nathan and Rikki Lewin, on the *yahrzeit* of his grandfather

Harav Aharon ben Harav Nosson Lewin z"l Hy"d (the Reisher Rav)

“You shall safeguard the charge of the *Kodesh* / Holy and the charge of the *Mizbai’ach* / Altar, and there shall be no more wrath against *Bnei Yisrael*.” (18:5)

The *Mishnah* (*Middot* 1:1) states: “The *Kohanim* stood watch in three places in the *Bet Hamikdash* . . . and the *Levi’im* in twenty-one places.”

R’ Yehoshua Yosef Hakohen Feinberg z”l (19th century; rabbi of Mordy, Poland) writes: Commentaries offer many reasons for establishing these watches. They certainly were not because of a fear of theft, for our Sages say, “*Ain Aniyut B’Mekom Ashirut*” --literally, “There is no poverty in a place of wealth.” In other words, the *Bet Hamikdash* held such fabulous riches that it would be beneath its dignity for us to worry about petty theft. Rather, the reasons offered for the watches include the following:

- It is a decree of the Torah (in the verse quoted above).
- The watchmen were responsible for keeping people who were *Tamei* / ritually impure out of the *Bet Hamikdash*, and keeping non-*Kohanim* out of areas where they did not belong.
- *Kodashim* / meat, flour, and wine offered as sacrifices require, as a condition of their holiness, that someone always be paying attention to them, and that was a responsibility of the watchmen.
- It is a way of showing respect.
- To protect against the *Zohamat Ha’nachash* [see below].

(*Ezrat Kohanim: Middot* 1:1)

R’ Naftali Katz z”l (Eastern and Central Europe; 1649-1718) writes: When the *Nachash* / snake or serpent enticed Chava to eat from the *Etz Ha’da’at* / Tree of Knowledge, it introduced 24 types of *Tum’ah* / ritual impurity into the world -- known collectively as the “*Zohamat Ha’nachash*,” literally, “the filth of the snake.” [R’ Katz explains the nature of these 24 types of *Tum’ah* in Kabbalistic terms that are beyond our understanding.] As a result, Creation became “unstable,” its future existence in doubt. The construction of the *Mishkan* and, later, of the *Bet Hamikdash*, was intended to return Creation to the “stability” it had before Adam and Chava’s sin. Thus, our Sages say that the day the *Mishkan* was dedicated was as joyous in *Hashem*’s eyes as the day the world was created. This connection between Creation and the *Bet Hamikdash* is why the *Shir Shel Yom* / the song that the *Levi’im* sang each day during the Temple service paralleled the aspect of Creation that occurred on that day. This also is why King Shlomo sang 24 songs of praise on the day the *Bet Hamikdash* was dedicated -- paralleling the 24 aspects of the *Zohamat Ha’nachash*. Finally, this is why there were 24 *Kohanim* and *Levi’im* standing watch.

(*Semichat Chachamim* p.251/57b)

“Korach son of Yitzhar son of Kehat son of Levi separated himself . . .” (16:1)

Midrash Rabbah applies to this incident the verse (*Mishlei* 18:19): “A brother distanced from a *Kiryat Ohz* / fortified city; they quarrel like a palace bolt.” Says the *Midrash*: “A brother distanced from a *Kiryat Ohz*” refers to Korach, who separated himself from the Torah, which is called “*Ohz*” / “power” (see *Tehilim* 29:11 -- “*Hashem* will give *Ohz* to His nation”). Did Korach not realize that his opponent -- Moshe -- was as stiff as a “bolt”?! [Until here from the *Midrash*]

R’ Aharon Lewin z”l *Hy”d* (the *Reisher Rav*; killed in the Holocaust) asks: Where do we find that Korach distanced himself from the Torah? Seemingly, Korach’s dispute was with Moshe, not with the Torah!

He answers: R’ Yosef Albo z”l (Spain; 1380-1444) writes that the single most important foundation upon which our belief in the eternity of the Torah rests is the premise that Moshe was the greatest prophet who ever lived, and that there will never be another equal to him. Since there is not, never was, and never will be a prophet as great as Moshe, there is no one who can countermand Moshe’s teachings; therefore, the Torah itself is eternal and cannot be countermanded.

It follows, continues R’ Lewin, that one who challenges Moshe’s unique status is challenging the authority of the Torah itself. Thus, says the *Midrash*, Korach distanced himself from the Torah’s *Ohz*--specifically, its power to be obeyed eternally. And, he picked a fight with Moshe, the “bolt” whose authority holds the Torah together. (*Ha’drash Ve’ha’iyun*)

R’ Yitzchak Shmelkes z”l (1828-1906; rabbi of Lvov, Galicia; R’ Lewin’s grandfather) asks: Where did Moshe, the humblest of all men, find the strength to stand up to Korach and his cohorts?

He answers: The *Gemara* (*Shabbat* 88b) equates a person who remains silent when he is insulted with the sun at its full strength. Why? Though the moon sometimes eclipses the sun’s rays briefly, the sun “understands” that the moon doesn’t detract from the sun’s strength and cannot stand in the way of the sun’s ultimate mission. Likewise, a humble person understands that someone who insults him is no more than a nuisance; in the big picture, the one who gives insults generally cannot stop the one he insults from fulfilling his calling. Therefore, the latter remains silent when he is insulted.

That is the general rule, continues R’ Shmelkes, but there are exceptions. And, Moshe understood that Korach’s rebellion was such an exception. As the above *Midrash* teaches, Korach’s rebellion threatened the legitimacy of the Torah itself. Korach was more than a nuisance to Moshe; he threatened Moshe’s entire mission. Therefore, Moshe had to make an exception to his usual humble demeanor and respond with *Ohz*. Korach did not realize that Moshe had this within him, that Moshe was like a bolt that joins together two traits--humility, when appropriate, and pride, when appropriate. (*Bet Yitzchak*)

ISRAEL REPORT

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GANTZ: ISRAEL WILL NOT WAIT FOR THE PALESTINIANS (YNet 6/23/20)

Defense Minister Benny Gantz on Tuesday said that though he is willing to enter direct talks with the Palestinians, Israel "will not wait forever", indicating that he could back the unilateral annexation of territory in the West Bank.

"The Palestinians continue to reject dialogue. We might have to advance without them. We won't get into their deep s**t," he said.

Gantz's comments came amid a meeting with defense officials who presented him with the various security concerns involving the initiative.

"We won't take Palestinians into our territory, we won't harm human rights or the right of movement, we'll work in coordination with regional countries and we're in contact with them, we won't endanger the peace agreements," he said.

Also on Tuesday, Army Radio reported that Foreign Minister Gabi Ashkenazi is working behind the scenes to thwart Jerusalem's plans to annex territories in the West Bank.

Citing a senior United Nations official, Army Radio quoted the source as saying there is "not a single logical reason for Israel to take a unilateral step" toward annexation.

The unnamed UN official reportedly conveyed the same message to senior Israeli politicians.

In response, Ashkenazi's office said the Foreign Ministry is fully committed to the Trump peace plan, but any move to extend Israel's sovereignty into the West Bank must be coordinated with Washington and countries in the region. Meanwhile, UN Special Envoy for the Middle East Nickolay Mladenov, who addressed an anti-annexation demonstration in Jericho on Monday, denied that he was the quoted Army Radio's source, according to The Jerusalem Post.

REPORT: LIKUD PUSHING FOR GANTZ TO BECOME PRESIDENT, CANCEL ROTATION AGREEMENT (Arutz-7 6/26/20)

Lawmakers from the Likud party are working to cancel the power-sharing agreement with the Blue and White party, with the goal of having Defense Minister Benny Gantz elected as President of Israel, rather than rotate in as prime minister.

Following the indecisive Knesset election in March, Prime Minister Binyamin Netanyahu and Blue and White party chairman Benny Gantz signed a deal for the formation of a unity government, with Netanyahu serving as premier for the first 18 months, before yielding the position to Gantz for a subsequent 18 months.

Gantz, who in the interim serves both as Defense Minister and alternate prime minister, was guaranteed parity in the government and as premier, even though his Blue and White party brought in only 16 MKs into the government, compared to 36 from the Likud.

With recent polls showing the Likud surging to more than forty seats while Blue and White is projected to fall to roughly 10-12, some Likud officials are pushing to cancel the rotational agreement, and instead have Gantz elected as president of Israel and replace incumbent President Reuven Rivlin next year.

The President of Israel is elected by the Knesset in a secret ballot once every seven years. The next election is set for the summer of 2021, prior to Gantz's term as prime minister.

According to a report by Yediot Aharonot, Likud officials pushing for the change say the chances of Gantz actually rotating in as prime minister are

"small to none", leading to "creative ideas" about a face-saving alternative for the Defense Minister.

One Likud minister, noting the recent polls, said Gantz's options are limited, given his likely defeat if the government splits and new elections are called.

Under the proposal now being pushed by Likud lawmakers, Gantz would be nominated as the coalition's candidate for the presidency in 2021, and after being elected would turn over the Defense Ministry portfolio to Gabi Ashkenazi (Blue and White), who currently serves as Foreign Minister.

Supporters of the plan say that Gantz will likely agree to the offer, arguing that a rejection of the plan would lead to new elections and "political suicide" for Gantz.

ISRAEL 'ON THE VERGE OF LOSING CONTROL' OF 2ND COVID-19 WAVE (Israel Hayom 6/26/20)

Israeli officials warned on Thursday that the country was at risk of "losing control" over a second-wave outbreak of coronavirus, as the over 600 people were diagnosed with the virus in the past 24 hours and hospitals were told to gear up for a flood of new patients.

As of Thursday, 22,400 Israelis were diagnosed with the disease, which has so far killed 311 Israelis. Some 16,007 people have recovered from it.

"We may have eased restrictions and opened the economy too quickly. The public is not disciplined or wearing masks," Professor Sigal Sadetsky, head of the Health Ministry's Public Health Services, said.

A total of 189 people are hospitalized as a result of coronavirus, 29 of them are in serious condition.

Channel 12 News reported that health experts told officials responsible for the government's coronavirus policy that the country is "on the verge of losing control," and predicted that 1,000 new daily cases would be reported within the next five days.

Sadetsky told Channel 12 News that she supported the renewal of a controversial policy allowing the digital tracking of virus carriers and those exposed to them, which the Israel Security Agency has been tasked with

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performing, despite reservations expressed by Shin Bet Director Nadav Argaman.

On Wednesday night, Defense Minister Benny Gantz ordered the IDF Home Front Command to make arrangements with additional hotels to house quarantined coronavirus patients who could not self-isolate at home. There are already six facilities open for COVID-19 patients.

Also on Wednesday, police ramped up efforts to enforce face-mask regulations, handing out 2,264 fines of 500 shekels (\$145) apiece.

The government is reportedly weighing partial closures for several areas afflicted with a rise in coronavirus cases, having already partially locked down two cities on Wednesday.

ISRAEL LOCKS DOWN TWO CITIES AS VIRUS RUNS RAMPANT (YNet 6/24/20)

A partial lockdown over the central city of Elad and several neighborhoods in Tiberias in the north went into effect at 8pm Wednesday due to the steep rise of coronavirus cases in those areas.

Under these provisions, non-residents will not be allowed to move in and out of the areas except for work, matriculation exams, medical care, legal proceedings, the funeral of a first-degree relative or the transfer of a minor.

Gatherings of over 50 people will not be permitted.

In Tiberias, police will man seven checkpoints at different roads leading into the neighborhoods.

Similar roadblocks have been placed at the entrance to Elad.

Measures are also being considered for the central city of Bat Yam, where 117 people tested positive for the pathogen between June 1 and 21, bringing the total number of active patients in the city to 137.

The contagion rate in the city currently stands at a staggering 5%.

Bat Yam Mayor Zvika Brot appealed to the National Security Council, urging them to reinstate emergency measures that would once again ban the city's beaches.

According to data released by the Nation Security Council on Wednesday morning, there are 21,666 confirmed virus cases in Israel, out of which 5,460 are active patients.

There are 45 patients in serious condition, with 28 requiring respiratory assistance.

ISRAEL, UAE TO JOIN FORCES IN FIGHT AGAINST CORONAVIRUS (Israel Hayom 6/26/20)

Prime Minister Benjamin Netanyahu said Thursday that his government and the United Arab Emirates will soon announce a partnership in the fight against the coronavirus.

The deal, which the UAE later said involved two private companies, comes despite recent warnings from UAE officials that Israel's plan to apply sovereignty to large parts of Judea and Samaria and the Jordan Valley would harm its efforts to improve relations with Arab states.

In a speech to graduating Israeli fighter pilots, Netanyahu said an announcement was expected "in a few moments" and came after months of "intense contacts."

"This collaboration will be in the fields of research and development, technology, in areas that will improve the confidence in health throughout the region," he said.

The Emirates' state-run WAM news agency later published an item acknowledging two private firms signed a deal with two Israeli companies "to develop research and technology to fight COVID-19," the illness caused by the coronavirus. The announcement did not name the firms.

"As a result of the pandemic's spread worldwide, it is imperative to place the protection of humanity at the forefront of global action to overcome this unprecedented crisis," WAM said.

It's unclear what that research will involve. The UAE has been working closely with China on the virus.

Israel and the UAE do not have formal diplomatic relations, but they are believed to maintain close behind-the-scenes contacts because of their shared concerns about Iran.

Earlier this month, the UAE's ambassador to the United States published an op-ed in an Israeli newspaper confirming that ties had improved but warned Israel that proceeding with annexation would "upend" any efforts to normalize relations with Arab states.

However, last week, another leading UAE official said it was open to cooperating with Israel on efforts to combat the coronavirus and other humanitarian issues despite the political disagreement over annexation.

"Can I have a political disagreement with Israel but at the same time try and bridge other areas of the relationship? I think I can," Anwar Gargash, the UAE's foreign minister said in an interview with the American Jewish Committee advocacy group.

Netanyahu has boasted of quietly improving ties with Arab states, but full normalization still appears unlikely without a resolution of the conflict with the Palestinians.

Jordan and Egypt are the only two Arab countries to have made peace with Israel. Jordan, another close U.S. ally, is staunchly opposed to any annexation, saying it would cause a "massive conflict."

ISRAELI DEFENSE EXPORTS PULL IN \$7.2 BILLION IN SALES (JPost 6/22/20)

Despite a challenging year marked by a decrease in oil prices and the coronavirus pandemic, Israel's military exports brought in \$7.2 billion dollars in defense contracts last year, SIBAT, the military exports unit of the Defense Ministry, said on Monday.

"Despite the intense international challenges and competition, we have managed to keep Israel among the world's top 10 security exporters with a market share of over \$7 billion," said Brig.-Gen. (ret.) Yair Kulas, head of SIBAT, the Export & Defense Cooperation Division of Israel's Defense Ministry.

The last year saw a continued decrease in military exports compared to 2017, which saw a record \$9,360 billion in defense exports.

Kulas said that despite the challenging year there was a "significant increase" in the number of transactions signed in 2019, especially government-to-government (G2G) contracts.

According to SIBAT, in 2019 Israeli companies exported radars and electronic warfare systems (17%), missiles, rockets and air defense systems (15%), manned aircraft and avionics (13%), observation and optronics (12%), weapon stations and launchers (10%), drone systems and UAVs (8%), intelligence, information and cyber systems (7%), C4I and communication systems (7%), vehicles and APCs (4%), customer service and other (3%), ammunition and armament (3%), naval systems (1%)

The largest distribution of Israeli defense exports was in Asia Pacific with 41% (down from 46% the year before) followed by Europe with 26% (up from 15%), North America with 25% (a significant increase from 6% in 2018), Africa with 4% (up from 2%) and Latin America also at 4% (down from 6%).

"We were expecting to see a trend of growth in G2G agreements throughout the year 2020, but the corona pandemic has devastated the global economy and the defense sector," Kulas said. "As such, we are adjusting our activities in the Defense Ministry and working to turn this crisis into an opportunity [for international collaboration] for our defense industries."

A leader in defense, the world has for many years looked to the Jewish state for security and intelligence. Israel's defense industry has leading international companies exporting to countries across the globe.

Over the course of the year, some 120 defense industries – 99 of them small industries from Israel's periphery – were able to sign dozens of significant contracts around the world, with the assistance and support of SIBAT and the Defense Ministry.

Kulas told reporters that SIBAT works to connect the smaller industries with international tenders and conferences. As part of SIBAT's efforts to support smaller and medium-sized defense industries, if a large company such as Elbit Systems, Israel Aerospace Industries (IAI) or Rafael Advanced Defense Systems gets an order from another country as part of a deal mediated by the government, the large company is obligated to transfer 20% of the contract to subcontracting by a small- or medium-sized company.

"It's important for us," Kulas said, adding that the contracts they signed "reflect the strength of the Israeli security industry."

ISRAEL, GREECE PARTNERING TO BUILD NEW CORVETTE VESSEL FOR HELLENIC NAVY (JPost 6/25/20)

Greek ONEX Neorion Shipyards and Israel Shipyards have signed a cooperation agreement for the construction of next-generation corvette ships which will meet Athen's needs for future naval warfare in the Eastern Mediterranean.

The agreement, which was signed during the recent visit by Greek Prime Minister Kyriakos Mitsotakis to Israel on June 16, will see a Themistocles-class corvette be built on plans by Haifa-based Israel Shipyards.

According to local Greek media, there is a verbal agreement to build an additional six Themistocles-class corvettes in the near future. Naval News reported that the ship will be partially built in Israel by Israel Shipyards – which will be sharing the relevant know-how – and partially in Greece by ONEX shipyards.

Quoting a source at Israel Shipyards, the design of Themistocles is "basically the same design" of Israel's Sa'ar 72 mini-corvettes but with modifications according to the needs of the Hellenic Navy.

The corvette can be used for open sea patrolling and surveillance operations, Maritime Sovereignty protection, Off-Shore facilities protection, EEZ protection, anti-terror/ smuggling/illegal activity interdiction, Search and Rescue operations in coordination with SAR Helicopters, participation in Naval combat operations, Fishing protection and control, and more.

With a total length of 72 meters and a full displacement of about 800 tons, it will be able to reach a speed of over 30 knots with extended endurance of 21 days and a range of 5,000 nautical miles. It will be staffed by a crew of 45 and be able to carry up to 20 special forces personnel.

A medium-sized marine helicopter will be able to operate from the ship, which will also support the deployment of special forces units.

The vessel will have state-of-the-art weapons and electronic systems that can be tailored to customer-specific requirements. It can accommodate advanced weapon configurations such as launchers for anti-missile defense missiles, surface-to-surface missile launchers, a 76 mm naval gun, remotely a controlled stabilized naval gun system up to 30 mm, a Command and Control system, ESM & ECM, advanced multi-function search radar, heavy machine guns – 0.5" / 7.62 mm, and an advanced day and night vision system.

"The new design of the Themistocles Corvette brings next-generation operational capabilities to future naval warfare," read the website dedicated to the multipurpose vessel.

As tensions continue to escalate between Greece and Turkey, Athens has been working to strengthen its maritime capabilities. In May Israel's Defense Ministry signed an agreement with the Hellenic Ministry of National Defense to lease several IAI Heron UAVs to Greece for border defense.

According to Greek media, the two drones will be used to bolster the country's intelligence-gathering capabilities and will act as a deterrent to Turkey, which has deployed drones to the Evros region and the Aegean Sea, which borders the two countries.

"The great security relations between Israel and Greece are expanding. We see great importance in the choice made by Greece to equip its forces with an Israeli system, particularly during the global corona crisis," said the Head

of the International Defense Cooperation Directorate (SIBAT), Brig.-Gen. (Ret.) Yair Kulas said at the time.

"This is a clear expression of confidence in the capabilities and strength of the Israeli defense industry. We hope to sign additional agreements with Greece as well as other European partners, assisting them in addressing security challenges – in times of the corona pandemic and beyond."

ISRAEL PROGRAM MASA CUTS GRANTS FOR YESHIVA AND SEMINARY PROGRAMS (Arutz-7 6/26/20)

Masa, which runs hundreds of long-term programs in Israel, said participants age 22 and under from North America and Britain are no longer eligible for grants for yeshiva and seminary programs.

The move is due to cuts in funding to Masa Israel Journey, Haaretz reported, citing a statement from the program. The budget cuts came as a result of the coronavirus crisis, The Jerusalem Post reported.

Masa receives half its budget from the Israeli government and half from the Jewish Agency for Israel. According to Haaretz, Masa's typical annual budget is \$58 million.

Students in yeshiva and seminary programs in Israel make up about half of Masa participants from North America and, according to Haaretz, the grants for such students are not large.

The change for the 2020-21 academic year was announced to the affected schools on Tuesday.

Last month, Masa said it has over 7,000 young adults registered for its programs for the coming year. Demand has increased due to the coronavirus pandemic as universities are still working out if they will have in-person classes or distance learning for the coming school year.

Grants and scholarships for gap-year programs run by the non-Orthodox movements and several Zionist youth movements will remain in place, according to the report. The organization is looking for other funding to make up for the cuts.

Israel closed its borders to the entrance of non-citizens on March 18. It has twice pushed back reopening to foreigners, with a tentative date set to allow in non-citizens for July 1.

The Ministry of Interior has approved special visas to participants in Masa programs, with a mandatory 14-day quarantine, including the seminary and yeshiva programs, most of which begin on Aug. 21 this year.

ISRAEL STARTS GEARING UP FOR 2021 POPULATION CENSUS (JPost 6/24/20)

Preparations for Israel's seventh population census will officially commence on Sunday, the Central Bureau of Statistics has announced, ahead of rolling out a preliminary survey to thousands of citizens nationwide.

The census, carried out every decade, will start in earnest in April 2021. Before then, 35,000 citizens will receive a "rehearsal survey" starting next week and will be asked to respond to a series of questions. For the first time, answers may be submitted online.

The pilot, scheduled to end on December 3, will include citizens from 52 towns and cities in the Hadera and Nazareth areas, as well as around the southern Bedouin town of Kuseifa. Questions will focus on sociodemographic and economic matters.

"The population and housing census is a national project of statewide importance and relating to all Israeli citizens," said CBS director and national statistician Prof. Danny Pfeffermann. "A state cannot exist without comprehensive, high-quality and updated statistics. The census constitutes a complete and reliable picture of the nation's entire population, and its demographic, social and economic characteristics. The rehearsal will enable the CBS to prepare better to carry out the census."

Some 550,000 Israelis are expected to participate in the full census next year, representing approximately 6% of the population. The last census was

carried out in 2008, and represented the first "combined" study, gathering both data from the field and existing administrative databases.

Launching a secure digital platform for census responses, the CBS says, will overcome the need for telephone calls and in-person meetings with census enumerators.

"In recent years, the CBS has worked to change its data collection method in order to streamline work processes in an effort to save resources, so that questions may be shortened and to save time and money," said Nitzan Hacohen, tasked with heading field work for the census. "For the first time, it will be possible to respond to the census questionnaire digitally."

The first census was carried out in Israel in November 1948, shortly after the establishment of the state. The census required a seven-hour general home curfew to ensure that all participants would be at home and to avoid double counting of the same individuals.

IN ANNEXATION, IT'S MAXIMUM LAND, MINIMUM PALESTINIANS (Gilad Sharon, YNet 6/20/20)

For the time being, Israeli sovereignty should be extended to Jewish settlements or territory that is not populated by Palestinian residents.

That would lessen the opposition to the planned unilateral annexation promised by Prime Minister Benjamin Netanyahu and would satisfy the demands of the settlers themselves because it would solve most of their daily problems.

Most in the settler communities would rather see Area C remain intact and not split in half as proposed by the U.S. peace plan. That would certainly be better than allowing for the territory to be left for a future Palestinian state, which would control the major highway that traverses the West Bank from north to south.

However, Israel, as the civil administration of the area, must aggressively enforce regulations to stop illegal Palestinian construction. Because even if one day we will have a partner on the other side to talk to, there won't be much left to talk about.

Ultimately, Israel should strive to hold on to maximum territory with the minimum number of Palestinians living there.

The solution to the Israeli-Palestinian conflict ultimately lies within the borders of three territorial principals: Israel must never leave the West Bank and the Jordan Valley – not only because it is rightfully ours - but because it is vital for our security; the Palestinian population living on territories set to be annex, must not become Israeli citizens because that would lead to a bi-national state with a diminishing Jewish majority, and finally, there must never be a sector or population living within our borders that does not enjoy equality in their civil right.

With those three principles in mind, the room for political maneuver is limited but enough to get us to a better future.

There are countries, for instance some Gulf states, which have made threats against us, warning that if we proceed with annexation we would be endangering agreements in place with our Arab neighbors.

But what they are saying in fact, is that if we proceed in a policy that is in our own national interests, our regional allies would refuse our help in the fight against Iranian aggression.

We are asked to sacrifice our own interests for the pleasure of helping others and that is an unreasonable demand. Without Israeli support, some of these regimes would have little chance of survival should Iran attack, and that is a risk, which for them is not worth taking just to appease their Palestinian friends.

Threats aside, the Palestinians are of little interest to most pro-western Arab states, and so are we. They have not found a sudden love of Israel. Middle East policies are driven by interests, not emotions.

Saudi Arabia is aware that Iranian missiles could attack them at any moment, as they had already done when they targeted the Abqaiq oil processing facility, cutting Saudi Arabia's oil production by about half.

Gulf states live in fear of Iran, while the government in Jordan, another critic of the annexation, live in fear of everything.

Only Israel can help the heads of these states remain in power but not at the expense of our own needs.

IT'S TIME WE LOOK OUT FOR OURSELVES (Dan Schueftan, YNet 6/25/20)

Those who want to effectively integrate the West Bank, with its millions of Palestinian residents, into the State of Israel, should support the application of sovereignty to all Jewish communities and outposts in Judea and Samaria. Anyone who wants to see Israel slowly slip into this terminal situation can continue to fantasize about a historical compromise with the Palestinians.

However, those who want to begin the difficult and protracted process of unilateral disengagement from the Palestinians, while rendering them unable to undermine and endanger Israel, should support extending sovereignty to the Jordan Valley.

A change to the status of Judea and Samaria cannot be a repeat of the 2005 disengagement from the Gaza Strip. The Palestinian enemy in Nablus and Hebron will bring radical, Iran-backed elements to fight Israel in Jerusalem and the greater Tel Aviv area, not to mention the various sensitive assets Israel has along its coastline.

This is where the need to physically cut the Palestinian off from all of these is rooted, and it is also the reason Israel must defend Hashemite Jordan in the process. But this kind of disengagement can only be achieved by giving Israel permanent control of the Jordan Valley, and permanent control can only be achieved through sovereignty.

The main external obstacle to a safe disengagement is a paradigm created in by the 1993 Oslo Accords that for some reason has not been shelved despite the failure of the peace process. The superficial and false narrative that Oslo advocates have been able to convince the world is, "All of us, except the extremists, know how this story will end – with a Palestinian state and with security arrangements, minor border adjustments, and land swaps."

This narrative does not reflect the unbridgeable gaps between Israel and the Palestinians on issues like the "right of return," borders, security, and the degree of sovereignty. Moreover, its main problem is the assumption that the Palestinians would agree to a historical compromise – something that anyone with any common sense must acknowledge will never happen.

It is this false paradigm that must be debunked and eradicated with a proactive Israeli move.

When a US-backed opportunity to disarm the Palestinians from their ability to undermine Israel presents itself it cannot be missed. And while, unfortunately, this move excludes the strategy of a wide-scale disengagement from the West Bank and bringing the settlers into the larger settlement blocs, it guarantees such strategy must be devised in the future.

Without Israel securing conditions that would physically prevent the Palestinians from using their "state" to endanger it, we cannot allow for the inception of even a seemingly demilitarized Palestinian "state," which will only be bound by worthless agreements imposing temporary restrictions on it. Based on such physical presence, Israel will be able to take calculated risks. Naturally, the international community will oppose such moves, as it does whenever Israel prioritizes its own interests.

The Sunni Arab states, Europe and the US Democratic Party will naturally oppose any outline the Palestinians do not agree to, and certainly one that strips them of their veto power.

Then again, the moderate Arab states must protest to keep up the appearance of supporting the Palestinian cause; but the Democrats and the Europeans are still dreaming about an Israeli-Palestinian deal – and therein lies the problem. Israel's vital needs cannot be dependent on its Palestinian enemies, but some of its friends find it difficult to support it without such dependency, as has been the case since Israel named Jerusalem as its capital in 1949.



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

What Truly Motivated Korach's Actions?

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

At the outset of this week's Parsha, Korach gathers two hundred and fifty men to challenge the leadership of Moshe and Aharon. The Sages offer an array of explanations for Korach's actions. The Midrash explains that when Korach questions, "The entire congregation are all holy... why do you raise yourselves above G-d's people?" (16:3), he reasoned that a nation of only holy people had no need for a leader. Later in Verse 7, Rashi cites the Midrash, which explains that Korach saw with Divine Inspiration that the prophet Shmuel would descend from him. Therefore, when Moshe warned that only one person would survive the standoff between them, Korach assumed it would be him. Additionally, back in Verse 1, Rashi quotes the Midrash that the reason that Korach rebelled against Moshe was because he was envious of the appointment of his cousin, Elitzafan, as leader of the Family of Kehas, a position that Korach thought belonged to him.

All of these explanations leave us with a confusing picture. Which of these reasons motivated Korach to rebel against Moshe? Was it Elitzafan's appointment or because there was no need for a leader? Did he believe with conviction that he was right and Moshe was wrong or did he only believe that he would defeat Moshe because he knew that Shmuel would descend from him?

Rabbi Shlomo Wolbe clarifies these difficulties with a startling revelation. The true impetus of a person's actions are not the reasons and rationales that he or she believes are guiding his or her choices. The root cause of the choices one makes in life are one's *middos* – character traits. Korach was a man whose character was tainted by a great desire for honor and power. Never having successfully rooted out this bad trait, it lay dormant, and was finally awakened by the appointment of Elitzafan as leader of Kehas. Angry with Moshe at this perceived injustice, Korach came to the conclusion that Moshe had to go. To rationalize this, he espoused a concept of leadership that resulted in no leader being necessary. Finally, to convince himself of the veracity of his perspective, he interpreted the prophecy that the great prophet Shmuel would descend from him as proof that he must be in the right. Korach certainly believed himself to be correct about all of these conclusions, but the true motivation for his actions was his envy and desire for honor.

Like Korach, the perspectives we develop and the actions we take throughout our lives are motivated by our *middos*. We undoubtedly believe ourselves right and will validate our positions by interpreting the world around us through our own lenses. Rabbi Wolbe teaches us that in order to be assured that we are on the correct path, we must first perfect our most basic *middos*. These positive traits will then radiate through all of our decisions and actions.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

When he finished speaking all these words, the ground that was under them split open. The earth opened its mouth and swallowed them... the earth covered them over and they were lost from among the congregation. (16, 32 – 33)

What is the difference between *ground* and *earth*? Why does the verse switch the term from *ground* to *earth*?

Parsha Riddle

Where in NaCH do Dasan and Aviram show up in a different form?

Please see next week's issue for the answer.

Last week's riddle:

How did Yehoshua's future position impact his actions in this Parsha?
Answer: Since Yehoshua was going to be the leader to take Bnei Yisrael into Eretz Yisrael, he did not want to argue with the other spies in favor of Eretz Yisrael.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

R. Yosef Dov Soloveitchik interprets the ideology of Korach, and explains its erroneousness, as follows:

Korach rebelled against authority. All Jews are equal. Hence, everyone is entitled to interpret the law ... The study of the law, Korach argued, is an exoteric act, a democratic act, in which every intelligent person may engage. Moshe's claim to being the exclusive legal authority, and the exclusive interpreter of the law, Korach argued, was unfounded and unwarranted. ... The Oral Law (Halacha) has its own epistemological approach, which can be understood only by a lamdan (advanced Torah scholar) who has mastered its methodology and its abundant material. (The Rav: Thinking Aloud – Sefer Bamidbar, pp. 127-148)

But even if genuine competence in halachah is restricted to the lamdan, it is still true that halachah has a strong anti-authoritarian aspect as well. Rambam rules that a court is generally free to dissent from the ruling of another court, even one from centuries earlier, and even one that is considered more distinguished. (Hilchos Mamrim 2:1, as explained by Kesef Mishneh and Radvaz) Similarly, Rosh rules (contrary to Raavad) that it is permitted to dissent even from the rulings of the venerable (Babylonian) Gaonim, just as the later scholars of the Talmud sometimes disagree with the earlier ones. (Sanhedrin 4:6)

R. Isaiah de Trani the Elder justifies the legitimacy of disagreement with scholars we concede to be greater than us with the parable of the dwarf on the shoulders of the giant. Although the giant can normally see farther than the dwarf, since his eyes are at a higher elevation, when the dwarf sits on the giant's shoulders, he can see farther, since now his eyes are higher than the giant's. So, too, are we able to master our great predecessors' wisdom and move beyond it. (Shut. Ha'Rid 62)

R. Yisrael Isserlin rules that even a student may disagree with his teacher, if he has clear and compelling grounds for doing so. He notes that this has historically been the way of the Torah, as illustrated by examples from scholars of the Mishna, the Talmud, and the medieval period. (Terumas Ha'Deshen psakim v'ksavim 238, but see Shach YD siman 242 s.k. 3 who cites an apparently dissenting view)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were holy.
2. We were holed.
3. We separated.
4. Watch out below!

#2 WHO AM I?

1. I am all blue.
2. I am full of scrolls.
3. He is the Nasi?
4. From Hashem?

Last Week's Answers

#1 The yud in Yehoshua (I was given by Moshe, came from a woman, I took two dots from the son's segol, I changed a name into a prayer.)

#2 Challah (I name your bread, I could cause death, I am for the Kohen, I am not a bride.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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