

# Young Israel Shomrai Emunah - Shabbos Shorts ת"ח

July 1 - 2, 2022 - 3 Tammuz 5782 - Parshas Korach

Light Candles by 8:19 - Havdalah 9:26

The Shabbos Shorts is sponsored by **Bette Ellen Weigert, the Krakow Family, Wendy Penn and Bernice Cohen** in memory of their father and grandfather, Bernard Krakow, Dov Berel Ben Yitzchok Moshe, Z"L, on the occasion of his 48<sup>th</sup> Yahrzeit and by the **Edeson & Stern Families** to commemorate the Shloshim of Morris S. Edeson, Moshe Sholom Ben Yosef Nossan, Z"L, on 21 Sivan.

## Mazal Tov

- **Eva & Ben Bazian** on the marriage of their "Mezinka," Shira, to Jared Ebrahimoff, son of Alyssa & Ari Ebrahimoff of Scarsdale, NY. Mazal Tov to siblings Shoshana & Doni Moskowitz, Zachary, Rebecca and Maya; Jessica & Sam Bazian, Rafi and Rena; Sara & Ben Baliti and Gabriella.
- **Chana & Paul Berner** on the birth of a great-grandson, Yehuda Leib, to parents Fraidy & Shraga Penfil of Lakewood, NJ. Mazal Tov to his parents, siblings and grandparents Yaelle & Pesach Levi.
- **Bertha & Jack Spiro** on the birth of a great-grandson, born to their grandchildren Naava & Meir Horovitz of Jerusalem. Mazal Tov to proud grandparents Tzippy (Spiro) & David Horovitz of Beit Shemesh and Vered & Mark Goldfarb of Jerusalem.
- **Marla & Marty Teichman** on the birth of a great-grandson. Mazal Tov to the parents Chaya & Zevy Tendler and to the grandparents Debra & Reuven Meth and Aliza & Rabbi Aaron Tendler.

## COVID-19 Updates

- Any person eligible for a fully FDA-approved COVID-19 vaccine (16 years of age or older), but who chooses to not be vaccinated may attend YISE Minyanim and events with the following guidelines. Unvaccinated individuals must remain masked at all times while in the Shul building, including at Kiddushes and/or other events containing food. Masks may not be removed to eat or drink. Exceptions will be made for private functions being held at the Shul, but that are not Shul sponsored events.
- **Anyone with any of the following symptoms should not come to shul:** fever of 100.4 degrees or higher, chills, muscle aches, sore throat, severe cough, headache, nausea or vomiting, diarrhea, fatigue, congestion or runny nose, or new loss of sense of taste or smell. If you have tested positive for COVID, you should follow the CDC guidelines.
- Masks are now optional for vaccinated adults and for children under 16.
- There are no social distancing requirements in the YISE building.
- 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.

## Shabbos Schedule

*Minyan locations are listed as B = Belonofsky Sanctuary, S = Social Hall.  
LBM = Large Beis Medrash, SBM = Small Beis Medrash*

### Friday Night:

- Light Candles by 8:19, and not before 7:04
- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:00 (Sefhardi, LBM)

### Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sefhardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:10 (Sefhardi, LBM)
- Shabbos ends/Maariv: 9:26

### Divrei Torah/Shiurim:

- |                                |                        |
|--------------------------------|------------------------|
| • 8:45 Main Minyan             | Rabbi Hillel Shaps     |
| • 9:15 Minyan                  | Rabbi Postelnek        |
| • Hashkama Minyan Gemara Shiur | Rabbi Yitzhak Grossman |
| • Pre-9:15 Minyan Chabura      | Rabbi Postelnek        |
| • Shiur after Mincha           | Rabbi Postelnek        |

### Kiddush Sponsors:

- Hashkama Minyan Kiddush is sponsored by the Hashkama Minyan Group.
- The Shul Kiddush is sponsored by **Debbie & Marc Katz** on the occasion of the 1<sup>st</sup> Yahrzeit of Debbie's father, Dr. Werner Cohen, Avigdor Ben Avraham Hacohen.

## YISE Youth Announcements

**Shabbos Groups** this Shabbos, July 2, from 10:00 AM until Shul ends. Age 18-36 months (Mommy & me) in the toddler room off the Lower Lobby. Ages 2-5 years (drop off) in the room behind the balcony. Ages 6-9 years will meet at Shomrai and walk over to the Yeshiva. For more information, contact Debbie Katz at [dkatz@yise.org](mailto:dkatz@yise.org)  
**Calling All Rising 5<sup>th</sup> and 6<sup>th</sup> Grade Boys!** Rabbi Rosenbaum is learning weekly with rising 5<sup>th</sup> and 6<sup>th</sup> grade boys one hour before Mincha in the YISE Social Hall. Bring your hard questions! Refreshments will be served. *Shiur will resume next Shabbos, July 9.*

## YISE Programs and Listings

**Pre-9:15 Minyan Chabura** - A weekly Chabura in the Nesivos Shalom on the Parsha. Delve into the deeper dimensions of the Parsha and Holidays by learning the Nesivos Shalom's weekly insights. Begins at 8:55 AM Shabbos mornings in the Social Hall. This Shiur will be given by Rabbi Postelnek.

**Hashkama Minyan Gemara Shiur** - Rabbi Yitzhak Grossman will give the Gemara Shiur after the Hashkama Minyan Kiddush, learning Maseches Sanhedrin, in the Small Beis Medrash.

**Rabbi Rosenbaum is on vacation** through Thursday, July 7. Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or [rypostelnek@yise.org](mailto:rypostelnek@yise.org). Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

**Come Join Rabbi Koss's Monthly Jewish History class 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 4, from 2:00 PM - 3:00 PM on **Zoom A**. For more information, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

**Living Shabbos** - Join YISE young professionals for a new series on the laws of Shabbos with Rabbi Postelnek. Tuesdays, 8:15 PM - 9:00 PM, starting July 5, at the home of David & Tamara Goodman, 11611 Kemp Mill Road. For questions or to join the WhatsApp group contact Rabbi Postelnek at [rypostelnek@yise.org](mailto:rypostelnek@yise.org). See flyer for details.

**Seeing the Hand of Hashem...In Daily Life** - Presented by the YISE Meaningful Tefilah Project. Next lecture, "Seeing the Hand of Hashem in Daily Life," with Mrs. Sharon Freundel on Sunday, July 24, 10:30 AM on **Zoom A**. Recordings at [wp.yise.org/hand-of-hashem](http://wp.yise.org/hand-of-hashem). See flyer for details.

YOUNG ISRAEL SHOMRAI EMUNAH  
*Annual Banquet*  
Honoring  
**DANIT AND ARI KANAL**  
Community Service Award  
Deadline extended! See web site for details.  
SUNDAY, JULY 10TH  
6:00PM  
[www.yise.org/banquet](http://www.yise.org/banquet)  
YISE SOCIAL HALL  
1152 ARCOLA AVE  
SILVER SPRING, MD 20902

## YISE Programs and Listings (continued)

**A Wider Circle** - Join YISE and KMS in volunteering at A Wider Circle on Sunday, July 31, from 11:00 AM - 1:00 PM. For more information, and to RSVP for an hour or two, contact Miriam Friedman at [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) Upper school students can get community service hours. *See flyer for details.*

**Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic: Tzedakah. The first 45 minutes is for Shailos submitted in advance and the last 15 minutes is for Q & A. Send in your questions about Tzedakah to: [AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, July 31. The program will take place on Tuesday, August 2, 7:00 PM - 8:00 PM on **Zoom A**. For more info. and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com) To sponsor the program, please contact the YISE office. *See flyer for details.*

**Kiddush Volunteers Needed!** As we return to a regular schedule of Kiddushes, volunteers are needed from ALL Minyanim to help set up and clean up for Kiddushes on Shabbos morning. Times vary. Let us know when you are available. Contact Barbara Price at 301-332-8181.

**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, [mskarlin@gmail.com](mailto:mskarlin@gmail.com) or Miriam Friedman, 301-754-1517, [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)

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

## Weekday Shiurim

Options for remote learning are listed below. For the latest list and 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. Monday through Friday, 9:30 AM, **Zoom A**, will resume on Monday, July 11.
  - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 7:00 PM, **Zoom A**, will resume on Tuesday, July 12.
  - **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, will resume on Sunday, July 10.
  - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, will resume on Tuesday, July 12.
  - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Mishlei, **Zoom A**, will resume on Wednesday, July 13.
  - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, will resume on Wednesday, July 13.
  - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
    - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
    - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
    - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
    - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
  - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
  - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, [hshaps@gwckollel.org](mailto:hshaps@gwckollel.org) 347-869-9361.
    - For Men:
      - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara - in person in the Social Hall
      - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom D**.
      - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom H**.
    - For Women - **Zoom I**
      - Mondays: Mrs. Sara Malka Winter, *is on summer break*.
  - **SCP (Semichat Chaver Program)** - Tuesdays at 8:45 PM. Join the fastest growing Halacha learning program in the world! Now back in person at YISE. Register at [gwckollel.org/scp](http://gwckollel.org/scp)
  - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday through Friday, 6:35 AM - 7:20 AM, in the Franco Beit Midrash.
  - **Chavrusa Learning** - Monday nights in the Social Hall, 9:00 PM - 10:00 PM. For more information, contact Rabbi Levy 240-423-8810.
  - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 9:00 AM, studying Parashas Hashavua, **Zoom B**
  - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", **Zoom E**, *is on summer break*.
  - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning Maseches Bava Kama 9<sup>th</sup> Perek Merubah. Wednesday evenings, 7:30 PM on **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: 970 1398 4837, password 613  
Zoom C: ID: 833 3477 1595, password RabbiHyatt  
Zoom D: ID: 746 455 2195, password Learn  
Zoom E: ID: 713 7408 5130, password 045079  
Zoom F: ID: 349 754 2180, password Learn  
Zoom G: ID: 539 496 3506, password ygarwarz  
Zoom H: ID: 803 356 4156, password Learn  
Zoom I: ID: 601 853 4021, password Winter

## Thank you to the Shiurim Sponsors for this Past Week:

### Rabbi Hyatt's Gemara Shiur

- **David Jaray** in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur.
- **Zvi Malin** in memory of his aunt, Miriam Miller, Miryam Elka Bas Zvi Dov v' Simma Zelda, whose Yahrzeit is 4 Tammuz.

### Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur

- **Judy & David Marwick** in memory of Abe Sperling, on the occasion of his 11<sup>th</sup> Yahrzeit, 2 Tammuz.
- **Debi & Max Rudmann** in memory of Glicka Creeger, Z"L.

### 8:45 Minyan Shabbos Drasha

- In honor and in gratitude to **(O)Fishel and Saralee Gross** (formerly of Squirrel Hill/Pittsburgh) for their involvement and dedication to MDY, Daf Yomi with Reb Eli Stefansky who will give Shiur in Baltimore Tuesday, July 5, "It is Geshmak to do the Daf."

## 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.

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 (Monday 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 Navi Shiur for Women
- Rabbi Grauman - Rabbi Hyatt's Gemara Shiur, Sunday Morning
- Hashkamah Minyan Gemara Shiur, Shabbos Morning

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

3. The 8:45 and 9:15 Shabbos Drashas are both available for sponsorship at \$54 each.

4. Yom Tov Drasha Sponsorships are \$72 each.

Please email [office@yise.org](mailto:office@yise.org) to sponsor. Thank you for your support.



# A Quick Thought on the Parsha from Rabbi Postelnek

Korach 5782:

## The Man Who Remained in Orbit

Video available at <https://wp.yise.org/shabbos>

In July 1969, three astronauts went to space, but only two of them walked on the moon. Apollo 11's command pilot, Michael Collins, remained on the orbiting spacecraft as his fellow two astronauts made their first steps for mankind.

When Rav Shimshon Pincus heard this, he asked his brother, "How could he [Collins] bear to stay behind? How was he able to sit there while the other two walked on the moon!?"

Korach approached Moshe Rabbeinu with his argument of "כָּל הָעֵדָה כֻּלָּם קְדוֹשִׁים, the entire assembly is holy." He questioned Moshe, Aharon and Eltzafan and their rights to positions of leadership. Similar to his belief that a room full of sacred books shouldn't require a Mezuzah nor a garment fully woven of Techeiles require strings of Techeiles, Korach's philosophy was if everyone is holy then everyone is equal, and no one has a specific role or exclusive right to lead the nation.

The flaw in his approach can be understood in light of the Mishna (Avos 6:6) that teaches one must be מְכִיר אֶת מְקוֹמוֹ (recognize his place) and שָׂמֵחַ בְּהַקְלָו (be happy with his lot). Among many understandings of what it means to "recognize one's place" is the approach that one must recognize that he has a place, a purpose and mission in this world that only he can accomplish. With such a perspective in hand, a person can hopefully become "happy with his lot" knowing that no one else can accomplish what he is supposed to do, no one else can duplicate his role in this world.

Korach seemingly denied or couldn't believe that anyone could have a unique place in Hashem's world and plan. He rejected the possibility that Hashem has a specific role or purpose for each individual that cannot be filled or accomplished by any other person.

In Nusach Sefard and Ari, during the blessings preceding Shema, we describe the angels as "כֻּלָּם קְדוֹשִׁים" - all are holy", and immediately follow with "וְכֻלָּם עוֹשִׂים בְּאַיְמָה וּבִירְאָה רְצוֹן קוֹנֵם" - and all of them perform with awe and reverence the will of their Creator." We are taught that every angel has a specific purpose, for Hashem only gives them one mission at a time. Even so, we refer to them as "כֻּלָּם קְדוֹשִׁים" - they are *all* holy! That all angels may be equal in holiness and purity doesn't detract from nor contradict the fact that they each have their own role and mission gifted to them by their Creator, Hashem! This is true of both angels and man.

Responding to Rav Pincus's bewilderment as to how Collins could remain on the spaceship while his fellow astronauts walked on the moon, Rav Pincus's brother said, "הֲרֵי הֵם לֹא מְשַׁחֲקִים בְּיַלְדוּתָם" - they are not children playing games." They were men on a mission each fully aware of the role he had to play, each cognizant of their place and purpose in space. Collins trained and traveled with the ultimate purpose to remain behind to pilot the ship.

Hashem should help each of us recognize our role and mission in life and find the maturity and confidence to claim "הֲרֵי זֶה מְקוֹמִי" - this is my purpose, my place" even in times and places when the task seems so hard.

Have an amazing Shabbos!



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Contact Rabbi Postelnek | [Rypostelnek@yise.org](mailto:Rypostelnek@yise.org)

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# Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project  
at Young Israel Shomrai Emunah.  
Co-sponsored by Kemp Mill Synagogue



**Sunday, June 12 at 10:30 a.m.**  
**Seeing the Hand of Hashem in History**

Rabbi Yitzchak Breitowitz, Rav of Kehillat Ohr Somayach,  
Senior Lecturer, Yeshivat Ohr Somayach



**Sunday, July 24 at 10:30 a.m.**  
**Seeing the Hand of Hashem in Daily Life**

Mrs. Sharon Freundel, managing director of the Jewish  
Education Innovation Challenge

**Go to [zoom.com](https://zoom.com) and enter Zoom ID: 416-963-9000  
password: 492019**

To register and receive reminders,  
send your email address to [stuartrosenthal@yise.org](mailto:stuartrosenthal@yise.org)

**Prior three lectures on Seeing the Hand of Hashem  
in Nature are now available at  
[wp.yise.org/hand-of-hashem](http://wp.yise.org/hand-of-hashem)**

“*Mesader es hakochavim*: Bringing Order Out of Chaos in the Heavens”  
Jeremy Schnittman, Ph.D. (NASA)

“The Science Behind *Asher Yatzar*, the Most Frequently Recited Bracha”  
Aaron M. Cypess, M.D., Ph.D., M.M.Sc. (NIH)

“Ma Rabu Maasecha’ at the Submicroscopic Level: How Enzymes Work”  
John Golin, Ph.D. (YU and CUA)



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE  
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902



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# ASK the RABBI

Come join our virtual, monthly interactive program featuring different Halachic topics!

Topic: **Tzedakah**



*The first 45 minutes are for Shailos submitted in advance and the last 15 are for Q & A.*

- |  |
|--|
| ▪ I decided to give money to Tzedakah and then changed my mind. Am I obligated to give it? |
| ▪ Can financial assistance to adult children count as Tzedakah?                            |
| ▪ How am I supposed to decide where my donations should go?                                |

Send in your questions about Tzedakah to:

[AskTheRabbi@yise.org](mailto:AskTheRabbi@yise.org) by Sunday, July 31.

**When:** Tuesday, August 2, 7:00 PM – 8:00 PM

**Where:** Zoom – Meeting ID: 416-963-9000, Passcode: 492019

*For more information and to submit questions by phone or anonymously, contact:*

*Miriam Friedman at 301-754-1517 or [mfriedman2@yahoo.com](mailto:mfriedman2@yahoo.com)*

*To sponsor the program, please contact the YISE office.*

# 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 yearzeit of Bryna and Saadia's mother,  
Evelyn L. Greenberg, a"h  
(Chava Tova bat Yitzchak Dov) 7 Tammuz

Volume 28, Issue 38

Shabbat Parashat Korach

5782 - B"H

## Covenant & Conversation: R. Jonathan Sacks, z"l

**Servant Leadership** - "You have gone too far! The whole community are holy, every one of them, and the Lord is with them. Why then do you set yourselves above God's congregation?"

What exactly was wrong in what Korach and his motley band of fellow agitators said? We know that Korach was a demagogue, not a democrat. He wanted power for himself, not for the people. We know also that the protestors were disingenuous. Each had their own reasons to feel resentful toward Moses or Aaron or fate. Set these considerations aside for a moment and ask: was what they said true or false?

They were surely right to say, "All the congregation are holy." That, after all, is what God asked the people to be: a kingdom of priests and a holy nation, meaning, a kingdom all of whose members are (in some sense) priests, and a nation all of whose citizens are holy.

They were equally right to say, "God is with them." That was the point of the making of the Tabernacle: "Have them make My Sanctuary for Me, and I will dwell among them". Exodus ends with these words: "So the Cloud of the Lord was over the Tabernacle by day, and fire was in the Cloud by night, in the sight of all the Israelites during all their travels". The Divine Presence was visibly with the people wherever they went.

What was wrong was their last remark: "Why then do you set yourselves above God's congregation?" This was not a small mistake. It was a fundamental one. Moses represents the birth of a new kind of leadership. That is what Korach and his followers did not understand. Many of us do not understand it still.

The most famous buildings in the ancient world were the Mesopotamian ziggurats and Egyptian pyramids. These were more than just buildings. They were statements in stone of a hierarchical social order. They were wide at the base and narrow at the top. At the top was the King or Pharaoh – at the point, so it was believed, where heaven and earth met. Beneath was a series of elites, and beneath them the labouring masses.

This was believed to be not just one way of organising a society but the only way. The very universe was organised on this principle, as was the rest of life. The sun ruled the heavens. The lion ruled the animal kingdom. The king ruled the nation. That is how it was in nature. That is how it must always be. Some are born to rule, others to be ruled.

Judaism is a protest against this kind of hierarchy. Every human being, not just the king, is in the image and likeness of God. Therefore no one is entitled to rule over any other without their assent. There is still a need for leadership, because without a conductor an orchestra would lapse into discord. Without a captain a team might have brilliant players and yet not be a team. Without generals, an army would be a mob. Without government, a nation would lapse into anarchy. "In those days there was no King in Israel. Everyone did what was right in their own eyes".

In a social order in which everyone has equal dignity in the eyes of Heaven, a leader does not stand above the people. They serve the people, and they serve God. The great symbol of biblical Israel, the menorah, is an inverted pyramid or ziggurat, broad at the top, narrow at the base. The greatest

leader is therefore the most humble. "Moses was very humble, more so than anyone else on the face of the earth".

The name given to this is servant leadership, and its origin is in the Torah. The highest accolade given to Moses is that he was "the servant of the Lord". Moses is given this title eighteen times in Tanach. Only one other leader merits the same description: Joshua, who is described this way twice.

No less fascinating is the fact that only one person in the Torah is commanded to be humble, namely the King: When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical Priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees and not consider himself better than his fellow Israelites.

This is how Maimonides describes the proper conduct of a King: Just as the Torah has granted him the great honour and obligated everyone to revere him, so too it has commanded him to be lowly and empty at heart, as it says: 'My heart is a void within me'. Nor should he treat Israel with overbearing haughtiness, as it says, 'he should not consider himself better than his fellows'.

He should be gracious and merciful to the small and the great, involving himself in their good and welfare. He should protect the honour of even the humblest of people.

When he speaks to the people as a community, he should speak gently, as in 'Listen my brothers and my people...'. Similarly, I Kings 12:7 states, 'If today you will be a servant to these people...'

He should always conduct himself with great humility. There is none greater than Moses, our teacher. Yet, he said: 'What are we? Your complaints are not against us'. He should bear the nation's difficulties, burdens, complaints and anger as a nurse carries an infant.

The same applies to all positions of leadership. Maimonides lists among those who have no share in the world to come, someone who "imposes a rule of fear on the community, not for the sake of Heaven." Such a person "rules over a community by force, so that people are greatly afraid and terrified of him," doing so "for his own glory and personal interests." Maimonides adds to this last phrase: "like heathen kings." The polemical intent is clear. It is not that no one behaves this way. It is that this is not a Jewish way to behave.

When Rabban Gamliel acted in what his colleagues saw as a high-handed manner, he was deposed as Nasi, head of the community, until he acknowledged his fault and apologised. Rabban Gamliel learned the lesson. He later said to two people who declined his offer to accept positions of leadership: 'Do you think I am giving you a position of honour [serarah]? I am giving you the chance to serve [avdut].' As Martin Luther King once said "Everybody can be great... because anybody can serve."

C. S. Lewis rightly defined humility not as thinking less of yourself but as thinking of yourself less. The great leaders respect others. They honour them, lift them, inspire them to reach heights they might never have done otherwise. They are motivated by ideals, not by personal ambition. They do not succumb to the arrogance of power.

Sometimes the worst mistakes we make are when we project our feelings onto others. Korach was an ambitious man, so he saw Moses and Aaron as two people driven by ambition, "setting themselves above God's congregation." He did not understand that in Judaism to lead is to serve. Those who serve do not lift themselves high. They lift other people high.

## Shabbat Shalom: Rabbi Shlomo Riskin

"And they rose up in the face of Moses" When is dissension and argument positive, healthy debate and an outgrowth of "these and those are the word of the Living God", and when is dispute negative, a venomous cancer which can destroy the very underpinning of our nation?

Apparently Korach's rebellious dissent is negative, as the Talmud maintains: "Rav said: He who is unyielding in maintaining a dispute violates a negative command, as it is written, 'And let him not be as Korach, and his company'". But can we glean from this statement operative guidelines as to when it is right and when it is wrong to argue?

We all know the story of Korach, the subject of this week's Torah portion; this rebel against Mosaic authority and Aaronic Priesthood influenced 250 leading Israelite personages to stand up against the established and Divinely ordained leadership.

After a contest between the upstarts and Moses involving the offering of fire-pans of incense to determine the chosen of God, which concludes with Korach and his cohorts being consumed by a Divine fire, God commands that the 250 pans of the rebels be pounded into plates to cover the altar: "To be a memorial to the children of Israel, that no stranger who is not of the seed of Aaron, come near to offer incense before God; do not be as Korach, and his company, as God said by the hand of Moses, concerning him".

Rav's prooftext regarding an unyielding disputant comes from this verse; the Bible is therefore saying, according to Rav's interpretation, that no one should ever again maintain a dispute, as God said concerning him, that is, concerning Korach. This view would maintain that the problem of Korach was that he would not give in and continued the argument; one may raise a dissenting opinion, but when the accepted leader rejects it, the dissenter must back down.

Rashi suggests a different understanding. He takes the pronoun "him" to refer to Aaron; the problem with Korach's argument was that he was challenging God's chosen Kohanim – the descendants of Aaron – as the only legitimate priests. Such a challenge can never be allowed in the future, "as God said concerning him" – that is, concerning Aaron.

Rav Isaac Bernstein, z"l, of London, in a masterful lecture, cited the Hatam Sofer, who claims that it is the attitude of the dissenter – and not the subject of his dissent – which makes the difference. This Sage bemoans the fact that all too often, when two people argue, one (or both) of the parties involved will claim that only he has a direct pipeline to God; consequently only he has the only right opinion, and the other view must be totally delegitimized. These

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individuals claim that they are arguing “for the sake of heaven, in the name of God and Torah”.

Supporting his view, the Hatam Sofer reads the verse, “don’t be like Korach, and his company, (who argued that) God spoke by the hand of Moses (only) to him;” to Korach; it is forbidden for any individual to maintain that God speaks only to him, that only he knows the truth, and that there is no possibility of truth to his opponent. Hence an illegitimate and therefore improper debate is one which seeks to delegitimize the other side, declaring that only one side has the whole truth!

The Hatam Sofer proves his point from the case of R. Eliezer in the Talmud, who actually did have a pipeline to God but nevertheless was bested in debate by the Sages because, in the final analysis, halakha is determined by the logic of the majority of the Sages, not by voices from heaven.

The Talmud records how R. Eliezer disagreed with his contemporaries on the status of a particular oven. He was absolutely convinced that he was right and to prove his claim, he asked and received a series of signs from heaven demonstrating the accuracy of his halakhic opinion. Nevertheless, since his was a minority view in the face of a majority ruling, his refusal to relent led to his excommunication. The case of R. Eliezer is brought to teach that even if you are certain that God is on your side, you dare not read the other view out of the realm of legitimacy.

Rabbi Bernstein further directs us to another fascinating source. We have a mishnah in Tractate Sukkah with the following law: “If a man’s head and the greater part of his body were within the sukkah and his table of food and within the house (thus outside of the Sukkah), Beit Shammai declared such a meal on Sukkot to be invalid and Beit Hillel declared it valid... Beit Hillel says to Beit Shammai: ‘Was there not an incident wherein the elders of Beit Shammai and elders of Beit Hillel went to visit R. Yochanan the son of the Hurani, and they found him sitting with his head and the greater part of his body in a sukkah, and the table of food inside the house, and they did not make any comment about it? Did this not imply that the Academy of Shammai had acquiesced in this case to the Academy of Hillel!’ Beit Shammai said to them: ‘Here (specifically) is the proof (to our position).’ In actuality, the elders of Beit Shammai did say to R. Yochanan ‘If it is in such a way that you always perform (the mitzvah of Sukkah), then you never (successfully) performed the commandment in your lifetime.’” And so Beit Shammai never gave in to Beit Hillel!

How are we to understand the mishnah? This issue is addressed in the work of R. Naftali of Vermaiser, “Maaleh Ratzon”, in which he explained the mishnah as follows: the elders of Beit Shammai and the elders of Beit Hillel had indeed been present together at the sukkah of R. Yochanan, and they all saw that their host conducted himself in accordance with the law of Beit Hillel. Beit Shammai, although of a different opinion than Beit Hillel, said nothing – because of their respect for Beit Hillel, and because they understood the validity of a dissenting opinion different from their own. Only after the elders of Beit Hillel left the sukkah did the elders of Beit Shammai clarify their alternative position by presenting another viewpoint.

This sensitivity displayed by the representatives of the two major and opposing Academies in Mishnaic times emphasizes the fundamental pluralism in the Talmud: two views may be at loggerheads, but we must respect and learn from – rather than revile and delegitimize – our opponents. And two opposing sides in a debate can and must respect and socialize with each other, even to the extent of marrying into each others’ families!

Can we say that we have adequately absorbed the lessons of the dangers of dispute and dissension? Has Korach and Korachism truly been consumed by fire, never to be heard from again?

**The Person in the Parsha: R. Tzvi Hersh Weinreb**  
**The Secret of Remaining Correct** - Very often, we think that if a person is especially spiritual, he cannot possibly be very practical. It is as if religious devotion and good common sense just don’t go together.

My own experience has taught me that, on the contrary, some of the soundest advice I have ever received came from people who spent most of their time in sacred practice, and who seemed, on the surface, to be quite detached from every day affairs. Indeed, it was an old pious Chassid who encouraged me to embark upon my career as a psychologist, and it was a Chassidic Rebbe who, much later in my life, advised me to make a mid-career change and assume a rabbinic pulpit.

In my study of Jewish sources, I have encountered individuals who devoted their lives to very lofty ideals, but who had sage counsel to offer those who were engaged in much more worldly matters.

One such person was Rabbi Israel Salanter. Reb Yisrael, as he was known by his many disciples, founded the Mussar Movement, which endeavored to inspire the public to be more conscious of the ethical components of our faith. Whereas his “curriculum” consisted of sacred writings, some of which bordered on the mystical, he used techniques which were extremely down to earth. Indeed, it seems clear that he was aware of the theories of psychology that were just beginning to be introduced during the latter half of the 19th century, when he began to spread his teachings.

Reb Yisrael had much sound advice to give, even to those who were not members of his movement, and one such piece of advice always struck me as being unusually insightful and very useful, even in quite mundane situations. This is what he said, with reference to someone who is involved in an argument with another: “If you are right, make sure that you remain right.”

What he meant was that it is human nature that when a person is right and utterly convinced that his cause is just, he often goes to ridiculous extremes to justify his position—so much so that he goes on to say or do things which undermine his position. He says things he shouldn’t have said, attacks his enemies in an unseemly fashion, and further conducts himself in a manner which eventually proves to be his own undoing.

It is much better, suggested Reb Yisrael, to state your case succinctly and cogently, and leave it at that. It is even advisable to yield a bit to your opponent, losing a small battle or two, but winning the bigger war. It is best to remain relatively silent after expressing the essentials of your case and to realize that, in the end, “truth springs up from the earth, and justice looks down from heaven”.

Knowing about his magisterial erudition, when I first came upon Reb Yisrael’s helpful admonition, I knew that he must have had sources in sacred Jewish texts for all that he said. Over the years, I have collected quite a few citations in our literature that might have served as the basis for his words.

One such source occurs in our Torah portion this week, Parshat Korach. I am indebted to a precious little book of Torah commentary, *Zichron Meyer*, by Rabbi Dov Meyer Rubman, of blessed memory, who was a pupil of a pupil of Rabbi Salanter, and who helped establish a yeshiva in Haifa.

The story is a familiar one. Korach rebels against the authority of Moses and Aaron, and rallies two hundred and fifty “chiefs of Sanhedrin” to his cause. The opening words of the story, “And Korach took

## Likutei Divrei Torah

himself...” imply that, rather than expressing his complaint privately and respectfully to Moses, Korach chose to incite a crowd of others to publicly and brazenly protest.

Rabbi Rubman quotes from the collection known as *Midrash Tanchuma*: “‘And Korach took...’ This bears out the verse, “A brother offended is more formidable than a stronghold; such strife is like the bars of a fortress”. It refers to Korach, who disputed with Moses and rebelled, and descended from the prestige he already had in hand.’”

Korach, explains Rabbi Rubman, had some valid and persuasive arguments—so much so that he was able to gain the allegiance of two hundred and fifty “chiefs of Sanhedrin,” each of whom was a qualified judge. He was a “formidable stronghold.”

Had he addressed Moses and Aaron properly, those aspects of his complaint that had legitimacy would have been heard. They may have been able to find an appropriate leadership capacity in which he could serve. Was this not the case when others, such as those who were ritually unqualified to bring the Paschal offering, or the daughters of Zelafchad, approached Moses with their complaints? Did Moses, under Divine guidance, not find an adequate solution to their complaints?

Initially, there was some merit to Korach’s dissatisfaction. In some sense, he was “right.” But he was not satisfied with that. He had to push forward, involve others, speak blasphemously, and enter into a full-fledged revolt. He thus “descended from the prestige he had in hand.”

Had he heeded the very practical counsel of Rabbi Salanter, “if you are right make sure you remain right,” his story would have turned out very differently. Instead of being one of the rogues of Jewish history, he may have become one of its heroes.

Here you have it. Rabbi Israel Salanter may have been considered a naïve *luftmensch* by his contemporaries, a man with his head in the clouds, whose words can be useful to even the most practical of men.

When we are convinced that we are right we tend to invest as much energy as we can to prove ourselves right. Reb Yisrael advises us to spare ourselves the effort and trust more in our convictions. If they are indeed warranted they will speak for themselves.

### Rabbi Dr. Nachum Msel Encyclopedia of Jewish Values

**The Danger of Improper Speech** - ...A spoken word is like the arrow, not the sword, since, once it is uttered, cannot be retrieved. Evil speech is also analogous to an arrow because an arrow, although aimed at one particular target, can easily go astray and inadvertently hurt an unintended victim.

The damage caused by speaking evil is often worse and more permanent than a physical blow. ... Today, there is an additional burden placed upon Jews regarding their speech. Since the Temple’s destruction, it is “the offering of our lips,” man’s speech, in the form of our prayers, which takes the place of the sacrifices upon the altar. However, just as a sacrifice is unacceptable to God if there is an impurity either in the sacrifice or in the altar itself, so, too, man’s verbal sacrifice to God, his prayer, cannot properly be offered if the instruments of sacrifice, the mouth and lips are impure. How can the same lips which curse or speak evil about others be used as a vehicle for sacrifice through prayer?

Since the rise and dominance of the Internet of Social Media in the lives of most people, the power of speech (including the written word) has been multiplied geometrically. Thus, a Jew today must be especially careful what he or she writes and says to others. The effects can be devastating or uplifting. [Excerpt]

In this week's *Parashah*, we read about Korach's rebellion. *Midrash Rabbah* observes that Korach was "very wise, and one of those who carried the *Aron* / Holy Ark," but he still rebelled.

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) asks: Of what relevance is the fact that Korach carried the *Aron*? He answers:

The *Gemara* (*Sotah* 35b) relates that, miraculously, "the *Aron* carried those who carried it"--i.e., the *Aron* was weightless, and its bearers seemed to glide over the road as they traveled. What does this miracle represent? R' Lewin explains: Laws that are man-made become a burden eventually. Times change, societies change, and circumstances change, and the laws need to change with them. It can be said that people "carry" man-made laws. Without man's continuous support, they would collapse.

The Torah, in contrast, is given by G-d and is unchanging. In contrast to man-made laws, it can be said that the Torah carries us. If the Torah ever seems like a burden, the fault is with us; we must change, not the Torah, R' Lewin writes.

As a wise man and one who carried the *Aron*, Korach should have understood this better than anyone. He, of all people, should have recognized the immutable truth of the Torah, which "carried him." A corollary to the Torah's truth is the immutable truth of the prophecy of Moshe Rabbeinu, the giver of the Torah. Even so, the *Midrash* is observing, Korach had the temerity to challenge Moshe. (*Ha'drash Ve'ha'iyun*)

## Shemittah

*Midrash Mechilta* considers--and ultimately rejects--the possibility that *Shabbat*--the Sabbath Day--need not be observed during the *Shemittah*--the Sabbath Year. Though the *Midrash* rejects this idea, the fact that it could even be entertained hints at significant connections between *Shabbat* and *Shemittah*. In this space, we are exploring those connections.

R' Tzaddok Hakohen Rabinowitz z"l (1823-1900; *Chassidic Rebbe* in Lublin, Poland) writes: One might have thought that *Shemittah* takes the place of *Shabbat* because the primary *Mitzvah* of *Shabbat* is to engage in Torah study without distractions on one day out of every seven days. During the six workdays, one person is busy with his olives and another one with his vineyard, but, on *Shabbat*, all are free to study Torah. If so, then during *Shemittah*, in an agricultural society, when no one is working and the poor and rich have equal access to food, one might think that there is no need for *Shabbat*.

R' Tzaddok continues: The Torah teaches that one may not build the *Mishkan* or *Bet Hamikdash* on *Shabbat*. This is necessary because, similar to the argument above, one might think that there is no need for *Shabbat* when one is engaged all week long in bringing *Hashem's Shechinah* into this world by building a place for it to reside.

Why, indeed, is there nevertheless an obligation to observe *Shabbat* during the *Shemittah* year? R' Tzaddok explains: Even when one engages in Torah study all week long, there is added holiness to *Shabbat* and the Torah studied on that day, as we read (*Shmot* 31:13), "You must observe My Sabbaths, for it is a sign between Me and you for your generations, to know that I am *Hashem*, Who makes you holy." (*Pri Tzaddik: Shmot* 6)

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**“Korach gathered the entire assembly to the entrance of the Tent of Meeting . . .” (16:19)**

R' Yaakov Moshe Charlap z"l (rabbi of Yerushalayim's Sha'arei Chesed neighborhood and *Rosh Yeshiva* of Yeshivat Merkaz Harav; died 1952) writes: G-d forbid that the entire assembly believed Korach. Nevertheless, it is one of the weaknesses of man that he is easily drawn into things unthinkingly.

(*Mei Marom: Nimukei Mikraot*)



*Midrash Rabbah* asks: Korach was wise; what did he see that led him down his nonsensical path? The *Midrash* answers: He saw a great line descending from himself, including the prophet Shmuel, who is equated with Moshe and Aharon (see *Tehilim* 99:6), and he thought that he therefore deserved honor.

R' Yosef Yozel Horowitz z"l (1847-1919; the *Alter* of Novardok) asks: Seemingly, the *Midrash* is not answering the question; it is making the question stronger! If Korach was so great that he could see the future, how did he err?

The *Alter* explains: Sometimes justifications are born from the truth; other times, the “truth,” as a person sees it, is born from a justification. The *Midrash* is not explaining why Korach rebelled; he rebelled because he was jealous. Rather, the *Midrash* is explaining how Korach, a wise man who would never admit he was jealous, justified his rebellion to himself.

Had Korach been honest with himself, he would have reasoned: I am already great because a great person--Shmuel--will come from me. I do not need to enjoy that greatness now. Alternatively, he would have told himself that the Torah abhors those who exercise control over others; therefore, there is no reason to pursue greatness.

This is a very common behavior of man, the *Alter* continues. We justify actions that are contrary to the Torah's will instead of recognizing that our justifications were developed after we already had the desire to perform the action in question. One who wants to can, however, be honest with himself.

(*Madregat Ha'adam: Beirur Ha'middot* ch.8)

*Rashi* quotes the above *Midrash*, and concludes: Korach said to himself, “On Shmuel's account, I shall escape the punishment.” [Until here from *Rashi*]

R' Shaul Yisraeli z"l (1909-1995; rabbi of Kfar Ha'roeh, Israel and a *Rosh Yeshiva* in Yeshivat Merkaz Harav) comments: This is both amazing and frightening at the same time. Korach used *Ruach Ha'kodesh* / Divine inspiration to see that the prophet Shmuel would descend from him, and that very vision led him to instigate the fight that is considered the paradigmatic *Machloket* / quarrel (*Avot* ch.5). The lesson for us, writes R' Yisraeli, is that sin is waiting for a person, and the greater a person is--as Korach was a great man--so will his challenges and tests be greater.

(*Siach Shaul*)

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

The *Mishnah* (*Avot* ch.5) points to Korach's dispute as the paradigm of a *Machloket* that was conducted *She'lo L'shem Shamayim* / not for the sake of Heaven. In contrast, the *Mishnah* points to the disagreements between the Sages Hillel and Shammai (and their *Yeshivot*, *Bet Hillel* and *Bet Shammai*) as the paradigms of *Machloket L'shem Shamayim* / disagreements for the sake of Heaven.

What defines a *Machloket* as *L'shem Shamayim* or not *L'shem Shamayim*? R' Zachariah Gelley z"l (1933-2018; *Rosh Yeshiva* in Sunderland, England; later, rabbi of K'hal Adath Jeshurun / “Breuer's” in New York) explains: Hillel and Shammai (and their students) had only one goal--to understand what is written in the Torah. Their relentless pursuit of the truth led them to sometimes disagree; however, if one side proved that its view was correct, the other side gave in (see, for example, *Gittin* 41b). That is what happens when the goal is discovering the truth. Korach, in contrast, was interested in what he wanted, not in the truth. He cared only about proving that his viewpoint was correct.

R' Gelley adds: *Midrash Rabbah* relates that Korach refused to reply when Moshe addressed him. Korach knew that he could never best Moshe Rabbeinu in a debate, so he chose to keep silent. In contrast, King David writes (*Tehilim* 119:99), “I have learned from all who taught me.” One whose only interest is ascertaining the truth is not afraid to engage with, and learn from, everyone--even from his students (see *Ta'anit* 7a).

(Quoted in *Yeshurun* Vol.40 p.644)

**“[Moshe] spoke to Korach and to his entire assembly, saying, ‘In the morning, Hashem will make known the one who is His own and the holy one, and He will draw him close to Himself, and whomever He will choose, He will draw close to Himself.’” (16:5)**

Why “in the morning?” R' Yehuda Ze'ev Lebovitz z"l (1921-2010; Tel Aviv, Israel) explains: It is written in earlier works that *Tzaddikim* “wash” -- i.e., purify--the souls of *Bnei Yisrael* while the latter sleep. Certainly, writes R' Lebovitz, Moshe Rabbeinu must have known how to do this, and that is why he pushed Korach off until the morning.

Why, in fact, was Moshe not able to rehabilitate Korach's soul overnight? We read (verse 19), “Korach gathered the entire assembly to the entrance of the Tent of Meeting,” and *Rashi* z"l comments that Korach spent the whole night circulating among all the tribes, trying to win them over with scoffing language. This means, writes R' Lebovitz, that Korach did not sleep that night. As such, his soul did not ascend to the “place” where Moshe Rabbeinu could have cleansed it.

(*Ohr Levi*)

# ISRAEL REPORT

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## **BENNETT STEPS DOWN: I WILL REMAIN A LOYAL SOLDIER OF ISRAEL** (Arutz-7 6/29/22)

Tonight, Prime Minister Naftali Bennett formally announced his intention not to run in the upcoming elections for the 25th Knesset.

Bennett will remain 'alternate prime minister' and in charge of the Iranian issue until the next government is sworn-in following the elections, which are tentatively scheduled for the fall.

The Prime Minister issued a statement from the Knesset stating that he intends to assist Yair Lapid upon taking office as Prime Minister. "I will help him as much as he needs. His success is the success of the state. The good of the state is paramount in my eyes. That's the way it has been and will continue to be."

"I do not intend to run in the upcoming elections, but I will remain a loyal soldier of this country. The State of Israel is the love of my life. To serve this country is my mission," he said.

Bennett thanked his political partners who he said "stood by my side even when it was difficult," and announced that Minister Ayelet Shaked would take over the leadership of the Yamina party.

"I would like to thank the government ministers. I would especially like to thank my partner, the Interior Minister, Ayelet Shaked, for taking over the party leadership, I am sure she will succeed in leading it for the better.

"I would also like to thank our excellent Religious Affairs Minister, Matan Kahana, for his 32 years of friendship and courage in carrying out reforms and his eternal optimism. I also thank MKs Abir Kara and Shirley Pinto who stood by me even when it was difficult.

"Above all - I thank the Almighty. Even when I walked in the Valley of Death I did not see evil, because the Lord was with me. Friends - for the entire time. Now is my time to get away for a bit. Look at things from the outside. Time will calm everything, I will go my own way. Be well, I have been with you, and I am full of gratitude.

Bennett detailed his government's achievements: "We brought peace to the south, which was not the case for years. We returned hundreds of thousands of unemployed people to work. We avoided lockdowns. We made it clear to our enemy that anyone who sends terrorists to Tel Aviv will pay in his own home. There is one thing I regret - many good Israelis felt in the past year that their world had been destroyed. I heard the voices and it hurt. We need to learn to accept it. Half the people must not be in mourning when a government is formed."

"I aspired as Prime Minister to take care of all Israeli citizens and I am happy to give security and peace to both the residents of Sderot who vote for the right. and the residents of the envelope who vote left. We have proved this year that people with very different views can work together. It is certainly possible and even necessary to put aside ideological differences. If we become divided - we will cease to be. So let's be good to each other, let's listen," Bennett said.

## **BENNETT'S SUCCESSOR COULD BE LEFT WITHOUT A PARTY** (Ha'aretz 6/29/22)

Following Bennett's resignation on Wednesday, Interior Minister Ayelet Shaked will assume the leadership of Yamina. Although a poll by Channel 12 News found that Yamina would receive five seats under her leadership— she may be left as a chief bereft of troops.

Just two hours after Naftali Bennett's announced he would not seek reelection, Yamina's CEO Stella Weinstein announced her own resignation. It is already clear that Idit Silman and Amichi Chikli will part ways with

Yamina: Silman to Likud and Chikli apparently in an independent run for the Knesset.

Religious Affairs Minister Matan Kahana isn't interested in running with Shaked, and is expected to try to move to another party, perhaps Benny Gantz's Kahol Lavan or Gideon Sa'ar's New Hope. Sources close to him said that he will make a decision in the upcoming days.

The likelihood that Nir Orbach and Abir Kara will run under Shaked is also low, but they have yet to make a final decision. Both, in any event, wish to run again in one of the Knesset's lists. MK Shirley Pinto, who is close to Bennett, might also retire from politics, or also try to find a place in another list.

All of this would create a situation in which Shaked may well remain alone, or with a miniscule number of Knesset members.

Shaked will spend the coming few days in attempts to persuade at least some of her friends to remain in the movement and run with her, particularly Orbach and Kara, with whom she has worked closely.

The question of how many lawmakers run with Shaked is significant both in political and financial terms, with each MK entitled to a funding unit.

On Wednesday morning, the chair of the public committee in charge of the matter determined that the funding unit will stand at 1.6 million shekels. To use these units, several Yamina lawmakers are considering splitting from the party, in which event they will be free to take their funding units to any party in which they run.

A third of lawmakers are required to officially split from a Knesset list, or in Yamina's case, at least three lawmakers.

Kara, Orbach, and Silman are already looking into such a split, and although they are not expected to run together, they can split again after leaving Yamina. Each of them could go their own way, and could take their funding

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to whichever party they choose to run with.

Amichai Chikli has been declared a defector, meaning he cannot run in any of the existing lists in the current Knesset, nor will he be able to receive his funding unit. The money will therefore go to Yamina, as part of the sanctions against any rogue lawmaker.

### **HERZOG MEETS WITH JORDAN'S KING ABDULLAH AHEAD OF BIDEN VISIT (YNet 6/29/22)**

President Isaac Herzog met earlier in the week with King Abdullah II in Jordan ahead of the upcoming visit of U.S. President Joe Biden to the region the president's office said in a statement on Wednesday.

The meeting between the two leaders was defined as "warm" and was at the invitation of the Jordanian king.

The two leaders discussed bilateral and regional issues and addressed "the need for dialogue with all actors in the region," the president's office said.

The visit took place in concert with Prime Minister Naftali Bennett, Foreign Minister Yair Lapid, and was the third meeting to take place between King Abdullah and President Herzog.

Meanwhile, preparations for Biden's anticipated visit to Israel on July 13 are underway. The schedule of the visit is expected to be finalized in the next few days with the arrival of an advance team from Washington.

In a race against time officials hope to outline a normalization agreement with Saudi Arabia, even before the American president's arrival.

Israeli officials say they believe there is an opportunity to reach agreements with Riyadh on "small to medium size normalization measures", such as allowing Israeli flights to pass over Saudi Arabia's airspace and allowing Israeli pilgrims to fly to Saudi Arabia on their religious pilgrimage.

In any case, no one in Jerusalem expects that there will be a complete normalization and establishment of relations with Saudi Arabia soon.

### **ANTISEMITISM LARGELY ELIMINATED FROM TEXTBOOKS IN SAUDI ARABIA (JPost 6/29/22)**

Antisemitism has been largely eliminated from Saudi textbooks, The Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-se) revealed in its annual report on education in Saudi Arabia.

The report, released on Monday, found that content portraying Jews as disobedient and teachings of antisemitic tropes such as Jewish wealth were removed from the Saudi curriculum.

Saudi Arabia has seen a trend of improvement in removing antisemitism from its curriculum in recent years, IMPACT-se said.

According to the institute, Qur'an verses describing Jews being turned into monkeys were removed, as was the antisemitic myth that one of the goals of Zionism is a "global Jewish government."

In addition, Qur'an verses prohibiting friendships with Jews and Christians and condemning homosexuality have all been removed in the past three years.

In 2021, several lessons demonizing Jewish people, Christians, and other "non-believers" were removed from the curriculum. An entire textbook unit on jihad was taken out of the curriculum.

A year prior, a chapter called "the Zionist danger," which dealt with various topics regarding the delegitimization of Israel's right to exist was removed. The chapter called "the Zionist danger," which dealt with various topics regarding the delegitimization of Israel's right to exist has also been removed. According to the report, Israeli is still omitted from maps shown in textbooks and Zionism is still described as "racist."

Saudi students are falsely taught that "Zionists" deliberately tried to burn down Al-Aqsa Mosque in 1969, a lie that was removed from Qatar's curriculum. A Qur'an verse comparing Jews to "book-carrying donkeys" also remains, while students are taught that women are to blame for male sexual harassment.

Overall, IMPACT-se has seen a "continuation of the clear trajectory of improvement" in the Saudi school curriculum, IMPACT-se CEO Marcus Sheff said.

"Reaching for international standards of tolerance in school education will prepare Saudi children and those in other countries that use Saudi textbooks with the skills to positively interact with the different cultures and worldviews," Sheff said. "Particularly Jews, who were greatly demonized before the reforms."

IMPACT-se's report was shared with Saudi authorities.

### **SENIOR IRGC OFFICER ARRESTED ON SUSPICION OF SPYING FOR ISRAEL (Israel Hayom 6/29/22)**

Senior Iranian commander Brig. Gen. Ali Nasiri was secretly arrested on allegations of spying for Israel, The New York Times reported on Wednesday quoting Iranian sources.

Another source said that two months before Nasiri's arrest several dozen employees of the Iranian Defense Ministry, who worked on developing its missile program, were detained on suspicion of leaking classified information to Israel.

"The security breaches inside Iran and the vast scope of operations by Israel have really undermined our most powerful intelligence organization," former Iranian vice president Mohammad Ali Abtahi told The New York Times in a phone call. "The strength of our security has always been the bedrock of the Islamic Republic and it has been damaged in the past year."

According to the paper, the move caused a growing atmosphere of mistrust within the Iranian leadership, especially ever since Islamic Revolutionary Guards Corps chief of intelligence Hossein Taeb was removed from his position. Taeb's apparent dismissal came on the heels of scathing criticism he faced following a failed attempt to carry out a terrorist attack against Israelis in Turkey, causing a diplomatic crisis with ally Ankara.

### **IDF STOPPED HACKERS FROM HITTING US POWER PLANTS - UNIT 8200 OFFICIAL (JPost 6/29/22)**

The deputy chief of IDF Unit 8200, "Col. U.," on Wednesday said that his intelligence agency warned the United States of attempts to hack the country's power plants in time to thwart the cyberattack.

Although this was not the first time these warnings to the US have been made public, it was the first time a Unit 8200 official had discussed sensitive cyber intelligence in public.

The most well-known example was Israel's 2017 warning to the US about Russia's Kaspersky antivirus software being used as a way to backdoor spy on them or plant malware.

Col. U. recalled that an "adversary [Iran] attacked water facilities in Israel. We saw this attacker attempting to poison the water in an attempt to claim human lives. We mitigated that threat far ahead.

"Another adversary attacked Israel [and in the process of stopping the cyberattack,] we also found that they were attempting to target US power plants as well," he said. "This was the first indication of this attack. It enabled preventing this threat through tight collaboration with our fantastic American partners."

In 2020, then-energy minister Yuval Steinitz revealed an attempted cyberattack on Israel's energy sector, which was thwarted.

Introducing his unit, U. said, "We're Israel's national SIGINT [Signal Intelligence] and Cyber Unit and are part of the defense intelligence in the IDF. Our mission is intelligence collection and [combating] crucial threats to Israel for the IDF and for Israel's policymakers. We are also a major player in the cyber domain in Israel and in Israel's cyberdefense."

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"Like it or not, we work in quite a tough neighborhood. This leads to ongoing high friction in a dynamic and intense environment," said U. "We have new challenges each day. When we succeed we save lives. When we fail this becomes a major problem for our nation."

"Counter cyber operations are a major part of our operations," he added.

"Once we obtain superiority over the attacker, we then act to deny their capabilities. First of all, by collaborating with industry and other agencies, but, if necessary, we do it on our own, implementing 'our tools' at some point, somewhere along the attack stream. 8200 won't rest until the threat is removed.

"We are privileged to have a huge amount of talent. Each year, we recruit between 1,000 to 2,000 of the brightest girls and boys in Israel as they join the IDF at the age of 18. This also makes our personnel very young. 73% are under the age of 23."

"Our core values are democratic values and ethics. We have military decision-making procedures while allowing individuals to express their opinions and concerns," the Unit 8200 deputy chief said.

"We are here and we are willing to collaborate. Most of what we do will have to remain top secret, but some aspects of the way we do it can and should be discussed. We are preventing cyber threats against Israelis and we ensure that Israel remains the leading power in technology and cyber in our region."

### **ISRAEL'S POLITICAL CRISIS MAY FURTHER SNAG IDF PURCHASE OF ADVANCED HELICOPTERS (YNet 6/26/22)**

The apparent dissolution of the Knesset and consequent snap elections may further shelve the Israeli military's plan to purchase cutting-edge Sikorsky CH-53K King Stallion helicopters, Ynet learned on Sunday.

In case Israel does end up heading for another round of elections, the acquisition of the helicopter, dubbed Super Yasur in Hebrew, will be withheld at the very least until a new government is sworn in early next year.

The country's political impasse of recent years has already taken its toll on the Israeli Air Force (IAF), which has only last year inked a deal with the United States to purchase 12 Sikorsky CH-53K helicopters after a two-year holdup induced by recurring elections.

However, the completion of the fleet, which requires six more helicopters, is contingent on a separate agreement that has not yet been signed and requires the approval of the Knesset House Committee and a permanent government.

The IDF is eager to complete the purchase of the advanced helicopters since the production of each unit may take up to three years from the moment the order is placed to the manufacturer Lockheed Martin. The IAF is also required to install dedicated Israeli combat systems in the chopper before it becomes operational, which may also take a long time.

A large portion of the old Sikorsky CH-53 helicopters that are currently in use and are expected to be replaced by the Super Yasur will be decommissioned in 2025 after being pushed to their very limit with more than 50 years of service.

The Sikorsky CH-53k helicopter can carry 55 passengers when centerline seats are installed while the cockpit features fly-by-wire controls which act to stabilize the aircraft and adjust the flying characteristics without the pilot's involvement even under harsh conditions.

Israel is expected to receive its first helicopter in 2026. A delegation of IAF pilots to the U.S. has already taken the aircraft for a test flight. The IAF is expected to send another delegation that will make up the nucleus of the new squadron.

### **ISRAELI LEADERS WELCOME RETURN OF BEN & JERRY'S (Arutz-7 6/29/22)**

Multiple Israeli leaders have applauded the decision by Ben & Jerry's parent company Unilever to continue sales of their flagship ice cream brand to all parts of Israel.

The head of the Samaria Regional Council, Yossi Dagan, commented "I thank our good friends all over the world, who stand by the moral and historical truth. Judea and Samaria have never been and still are not occupied territory. We cannot be defeated, and whoever condemns Judea and Samaria will suffer themselves. We will continue to act in all possible manners to stop anti-Semitism and BDS,

"I thank the Israeli Ben & Jerry's company and the company's CEO Avi Singer for his stubborn struggle for the nation, for the residents of Israel in general, and Judea and Samaria in particular."

MK Simcha Rothman (Religious Zionism) commented "Congratulations to Ben & Jerry's for lifting the boycott of Judea and Samaria!"

"The BDS movement is modern anti-Semitism, and it must be fought with all the tools at our disposal."

Diaspora Affairs Minister Nachman Shai commented: "This is an impressive defeat for the BDS movement. I am delighted about Ben & Jerry's decision to reverse the boycott of Israel and renew its contract with the Israeli manufacturer. It is a great feeling when justice & dialogue win and antisemitism loses."

### **'STATE WILL EARN AROUND \$50B IN TAXES BY EXPORTING GAS TO EUROPE' (Israel Hayom 6/27/22)**

While the world is at the peak of the financial crisis, which stems – among other reasons – from the jump in commodity prices, there are also those who are profiting big time from the situation: the energy companies. The increase in natural gas prices around the world has given a boost to the activities of the NewMed Energy partnership, formerly Delek Drilling, under the ownership of Yitzhak Tshuva. NewMed Energy holds around 45% in the Leviathan field.

No less important than the issue of profitability, it's recently become clear that gas companies are enjoying a clear improvement in their public image. The statements from senior economic figures about how Israeli natural gas has helped to keep electricity bills low in comparison to Europe have played a key role.

The fact that politicians are fighting for credit on who's really responsible for the export of gas to Europe also sends a message to the public that it's good the gas isn't staying in the ground.

"The world economic crisis dramatically increased the importance of Israeli natural gas, not only for Israel but also on the regional level – for Jordan and Egypt. "If we hadn't made these discoveries, Israeli citizens would be paying at least 60% more for their electricity bill," Yossi Abu, CEO of NewMed Energy for the past 11 years, says in an exclusive interview with Israel Hayom.

"We see it in Europe – the price of electricity increased there by 300%, because the price of natural gas increased dramatically. In Israel, on the other hand, the price of natural gas is roughly \$4.5-5 per heat unit, while in Europe and Asia it's \$30. Today Israel has some of the lowest natural gas prices in the world, and this is reflected in the citizens' electricity rates."

"I see today the politicians' war for credit, and I can say one thing about it: it's clear that we did something good and big. The Tamar project brought energy independence to Israel, and the Leviathan project has become an extremely important energy anchor, which supplies gas to Israel, Jordan, Egypt and via Egypt also to Europe. In the last two years Israel gas has been reaching Europe and Asia via leakage facilities in Egypt.

"Moreover, I believe that in the coming years we will reach the state where Israel will be an extremely significant energy supplier for Europe. It's true that we won't replace the Russians, but we will be a central part of Europe's solution for its energy crisis."

"In 2020 Europe supplied around 150 BCM [billion cubic meters] of natural gas to Europe. If we remove from this field countries like Belarus, which are closer to Russia, we are talking about around 100 BCM. Some of this will be replaced by renewable energy, and some of it by natural gas. We expect that around 70-80 BCM will come from the world via LNG [liquefied natural gas]. The main players will be the United States and Qatar, and Israel will also be there.

"To what extent? I believe that we will have between 10 and 20 BCM per year, which is no small amount of Europe's fuel basket. In the next few years, I believe we will be a very significant supplier for Europe."

"If we're talking about supplying 10-20 BCM per year of gas to Europe for 20 years – we're talking about a deal of \$100 billion. The State of Israel is 50%

of that, without investing anything. So we're talking here about dramatic income for the State of Israel. Natural gas is an extremely significant economic anchor."

### ISRAEL MAKES IT TO EUROPEAN TEEN SOCCER CHAMPIONSHIP FINAL (Ha'aretz 6/28/22)

Israel's national teen soccer team beat France on Tuesday, securing its first-ever spot at the UEFA Under-19 European Championship final later this week.

The team's 2:1 win marks the first time Israel has reached such an advance stage in the competition since joining UEFA in 1996.

The team has also qualified for the 2023 FIFA Under-20 World Cup in Indonesia.

The Israeli team could credit some of the success to their rivals, as it was the French defender Souleymane Toure who scored an own goal and gave Israel its first point. The second goal was scored by Israel's midfielder El Yam Kancepolsky.

The team is due to face off with two-time-winner England in the upcoming final on Friday.

### ARAB ISRAELIS LIKELY TO SIT OUT NEXT ELECTION (Jalal Bana, Israel Hayom 6/29/22)

Israel's next parliamentary elections will have no ideology, but lots of populism and inaccuracies, including among the Arab parties in their quest to garner the votes of Arab Israelis, who are moving further and further away from exercising their democratic rights.

Unlike in the past, the Arab streets are full of hatred, inaccuracies, and mutual accusations. And history has already shown that two competing Arab parties running in the elections does not increase the number of Arab voters who show up at the polls, but quite the opposite.

Although the possibility of Ra'am rejoining the Joint Arab List is being considered, the two factions have already begun their election campaigns that will no doubt negatively portray the other party and alienate Arab voters.

It is hard to spot significant ideological differences between the two parties, especially since the establishment of the Joint Arab List, which created an alliance between four Arab parties, and managed to do away with their differences, causing the Arab public to view them as one. Such unity automatically removed competitiveness and mutual criticism.

For the first time in the history of the elections, Israeli Arabs may sit out the next vote. Not because of an ideological disagreement, but because of the bickering between Ra'am and the Joint Arab List.

There really is no significant difference between the two parties. The Joint Arab List is proud of never having been part of the coalition while keeping in mind the interests of the Arab, or Palestinian, public. Alternatively, Ra'am is proud to have made history by becoming the first Islamist faction to join the coalition to impact from within and ensure budgets for the Arab public.

The election campaign in the Arab sector is in full swing, and it began all the way last year when Ra'am joined the coalition. Both parties hold information that could embarrass the other side, ranging from support or opposition to the LGBTQ movement to different positions on the Israeli-Palestinian conflict. But it is populism and fake news that will determine the election, even though both Arab factions are in danger: Ra'am of not crossing the prerequisite four-Knesset-seat electoral threshold and the Joint Arab List of not garnering six mandates, as it did in the past.

It all depends on how many Arab voters arrive at the polls on election day. Polls show it could be as little as 40%, simply because Arab voters are disappointed with those who represent them in the Knesset.

### ULTRA-ORTHODOX PARTIES FEAR VOTE DRAIN AS HAREDI YOUTH TURNS TO FAR-RIGHT (Kobi Nachshoni, YNet 6/24/22)

After years in which far-right MK Itamar Ben Gvir was relentlessly denounced by the Left, the leader of the Otzma Yehudit (Jewish Power) party recently had to content with similar treatment from the right side of the political map.

His increasing popularity among the religious Jewish youth is starting to worry Haredi parties as the fresh elections approach elections following the announcement on the dissolution of the Knesset.

As a result, the Haredi parties have been making effort to differentiate themselves from Ben-Gvir and denounce him in what seems to be the beginning of a planned election campaign. On Saturday, Chief Rabbi of Israel Yitzhak Yosef claimed Ben Gvir's provocations on the Temple Mount were sacrilegious. The comments were immediately interpreted as his attempts to aid the ultra-Orthodox Shas party with which he is affiliated.

Ben-Gvir fascination with religion appears to be less threatening to Likud and other secular right-wing party, and more so to religious and Haredi ones. The parties fear he will use his growing popularity to run in primary elections held by United Torah Judaism or Shas parties - even though Ben Gvir made clear he has no plans to run for head of his party.

In 2020 elections, where Ben Gvir ran for the Knesset without political or Rabbinic connections, he received 19,402 votes. In 2021, when he ran as part of Bezalel Smotrich's the Religious Zionist Party he more than doubled his political strength, with many starting to view him as a potential leader of the religious political camp. Latest polls predict a major boost for Ben Gvir's party at the expense of Haredi factions.

Israel's Haredi society was once seen as unaffiliated deeply with anyone on the political arena, but recently that began to change and Ben Gvir knows this well. He aims to target a younger, more "modern" and right-leaning Haredi population, which doesn't see itself as a blind follower of its religious leaders, and wants to be involved in issues that are important to them outside of the Torah.

The ultra-Orthodox parties' primary line of defense so far has not been focused on attacking Ben Gvir's far-right views, but painting him as a careless provocateur, whose deeds raise tensions and cause bloodshed.

For instance, the Haredi paper "Yated Ne'eman" called Ben-Gvir "a dangerous nationalist who may ignite the fire of vengeance, hatred and bloodshed in the Middle East." In the same article, the paper also called Ben-Gvir's visit to the Temple Mount "trampling of Jewish principles".

The ultra-Orthodox also want to portray Ben-Gvir as one who isn't committed to Jewish beliefs and practices, only using them for political gains, and therefore can't represent the religious population.

The Haredi journalist Yaakov Rivlin, a veteran political commentator and news editor of the weekly "B'Kehila," also points to a possible migration of votes from the ultra-Orthodox factions to the Religious Zionism Party, but in his opinion this is only relevant when it comes to Ashkenazi voters.

"Among the United Torah Judaism voter base, there are right-wing fringes who do find it difficult to connect well enough with their party and there we see a leakage of electorate to Ben-Gvir, who is making good use of it," he said.

"On the other hand, Shas, despite its past adventures with the Left, has in recent years managed to consolidate its position as sufficiently right-wing in the eyes of its voters, and the party is less threatened electorally by Ben-Gvir."





# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Be the First to Blossom!

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

Following the demise of Korach and his followers, HaShem commands Moshe to collect the staffs of the leaders of all twelve tribes, inscribe each leader's name on his respective staff, and place them in the Tent of Meeting. One of the staffs, HaShem promised, would sprout flowers indicating which "man" Hashem had chosen. Although Moshe and Aharon's rightful roles as leaders had been secured following Korach's rebellion, the Ramban explains that the nation still desired greater representation in the Temple service. The Nation claimed that the firstborn of each family should assist the Kohanim in the service, as was the original arrangement, rather than the Levites. The purpose of the episode of the staffs was to prove the worthiness of the Levites to assist the Kohanim in the Temple service. Sure enough, it is the staff of Aharon, the representative of the tribe of Levi, that miraculously blossoms.

Rabbi Samson Raphael Hirsch elaborates that this message is actually symbolized in the miracle that occurs to Aharon's staff. The verse describes how the staff "brought forth blossom, sprouted twigs, and matured almonds." (17:23) Rav Hirsch explains that the almond tree is unique in that it puts forth its blossoms, from which its fruit eventually grow, before its leaves. As a result, the almond tree is in full blossom in early spring, well before most other trees. This bespeaks an eagerness and zeal to accomplish its goal. While other trees are still "making up their minds," the almond tree has already acted and put its goal – the production of almonds – at the forefront. Only after it has begun the process of achieving its objectives does it produce its leaves, which will help develop and sustain the fruit.

This is symbolic of the alacrity by which the Levites earned their right to provide support for the Temple service. Following the sin of the golden calf, when Moshe rallies the people with the cry "*Mi LaHaShem Elai* – Those who are with G-d, to me!", it is the Levites who answer the call without hesitation and do whatever is necessary to set things right. Because of this, they are rewarded to be able to participate in the Temple service.

The almond blossoms of Aharon's staff bear a lesson for us as well. At times we miss opportunities to perform mitzvos because we take our time or wait for the perfect circumstances to come together. The almond blossoms teach us to be like the Levites – to act quickly and seize the moment. If we do so, with HaShem's assistance the necessary conditions will fall into place.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**But if Hashem creates a phenomenon and the earth opens its mouth... (16, 30)**

Ten things were created on Friday during twilight... the mouth of the earth (to swallow Korach and his people). (Avos 5, 6)

Why would Hashem need to create a new phenomenon if it was already created?

### Parsha Riddle

**What connection is there between Moshe's burial spot and the mouth of the earth that swallowed Korach and his followers?**

Please see next week's issue for the answer.

Last week's riddle:

**It shall constitute tzitzis for you... I am Hashem your G-d Who has removed you from the Land of Egypt... (15:39-41) What connection is there between tzitzis and B'nei Yisrael's exodus from Egypt?**

**Answer: The four corners of the Tzitzis correspond to the four terms of redemption V'hotzeisee, V'heetzalti, V'goalti, V'lokachtee.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Korach (17:4-5), the Torah relates:

Elazar the Kohen took the copper fire-pans that the consumed ones had offered and hammered them out as a covering for the Altar, as a reminder to the Children of Israel, so that no alien who is not of the offspring of Aharon shall draw near to bring up the smoke of incense before Hashem, **that he not be like Korach and his assembly**, as Hashem spoke about him through Moses.

The Talmud declares that the phrase "that he not be like Korach and his assembly" is a prohibition against "perpetuating a dispute." (*Sanhedrin* 110a). Although Rambam maintains that this Talmudic interpretation is mere *asmachta* (a textual allusion that does not have the weight of Biblical law) and that the verse does not actually constitute a **prohibition** at all, but rather a **description** of the fate in store for those who may dispute the priesthood in the future, that they will not suffer Korach's fate of being swallowed by the earth, but rather be afflicted by *tzara'as* (*Sefer ha-Mitzvos shores* 8), Ramban disagrees and consider this one of the 613 *mitzvos* (dissent to *ibid.*). And while Ramban limits the scope of the prohibition to those who "perpetuate a dispute" against the priesthood, and understands that the Talmudic extension thereof to the perpetuation of any dispute is but an extra-legal, ethical exhortation, other medieval authorities seem to accept the Talmudic interpretation of the verse as constituting its primary meaning and maintain that the Biblical prohibition includes the perpetuation of any dispute (*Semag lo sa'aseh* 156-7; *Sha'arei Teshuvah* 3:58; and cf. *Chafetz Chaim* Introduction *la'avin* 12).

The Talmud records an episode that teaches the important lesson that even a great Torah scholar can be guilty of disputatiousness:

**Rav Huna and Rav Hisda were sitting, and Geneiva passed by them. One said to the other: Let us stand before him, as he is a son of the Torah. The other said to him: Shall we stand before a quarrelsome person? (Gittin 31b)**

The Meiri derives practical guidance from this passage:

Insofar as a Torah scholar does not have outstanding character traits and modes of behavior, other scholars are not obligated to treat him with the respect due to Torah scholars.

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. My wife saved me.
2. I am not off rather...
3. I am from the first.
4. Neighborly effect.

#### #2 WHO AM I?

1. I am still steaming.
2. I am from twilight.
3. I can't speak.
4. Toothless.

#### Last Week's Answers

**#1 Yehoshua** (I was the server, Tentbound, The last of the mother became my first, My delay caused my death.)

**#2 Tzitzis** (I am wrapped, I wrap you, I'm a reminder, I protect from sin.)

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