

Young Israel Shomrai Emunah - Shabbos Shorts בס"ד

June 23 - 24, 2023 - 5 Tammuz 5783 - Parashas Korach

Light Candles by 8:19, not before 7:04 - Havdalah 9:27

The Shabbos Shorts is sponsored by **Rochelle Dimont and Family** to commemorate the Yahrzeit of Chayim Dimont, Chayim Ben Harav Avraham Mordechai, on the 9th of Tammuz, and by **Arnie & Vivian Kirshenbaum** to commemorate the 16th Yahrzeit of Vivian's mother, Bryna Bas Chaim Tzvi.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at communications@yise.org

Shabbos Schedule

Minyan locations are:

B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:27

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Yehuda Shinensky |
| • 9:15 Minyan (S) | Rabbi Rosenbaum |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Rosenbaum |
| • Shiur before Mincha - 7:15 (B) | Rabbi Rosenbaum |

Mazal Tov

- **Arlene Groner** on the birth of a granddaughter, Miriam, born on June 16 to her daughter and son-in-law, Sarah Groner & Lior Benisty. Mazal Tov also to Miriam's sisters, Malka and Lily Shoshana. Miriam was named after Arlene's mother.

Shul Announcements

- **Rabbi Yaakov Glasser**, Managing Director for Communal Engagement at the Orthodox Union; formerly, David Mitzner Dean for the Center for Jewish Future at YU, will be our Scholar-in-Residence on Shabbos, July 1. Rabbi Glasser will speak on Shabbos:
 - After 8:45 Minyan (Approximately 11:00 AM): *"Tefilah LeShlom Hamalchus: Galus, Gratitude, & Aspiring for Redemption"*
 - 5:30 PM (After 5:00 PM Mincha): *"Har HaBayis: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount"*
 - 7:00 PM (1 hour prior to 8:00 PM Mincha): *"Kol Dodi Dofek: Rav Soloveitchik's Unique Approach to Israel"*
- See flyer for details.*

Kiddush/Shalosh Seudos Sponsors

- The Hashkamah Minyan Kiddush is sponsored by **Sahra & Yale Ginsburg**, and **Rochelle Dimont and Family**, to commemorate the 2nd Yahrzeit of their brother and son, Chayim Dimont, Chayim Ben Harav Avraham Mordechai.
- The Shul Kiddush is sponsored in honor of **Sahra Ginsburg** and in gratitude for her dedication and years of service to YISE.
- The Shalosh Seudos is sponsored by **Debbie & Marc Katz** on the occasion of the 2nd Yahrzeit of Debbie's father, Dr. Werner Cohen, Avigdor Ben Avraham Hacohen.

YISE Youth Announcements

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, *will resume in the fall.*

Shabbos Groups this Shabbos, June 24, 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** meet at Shomrai and walk to the Yeshiva.
- **5th and 6th Grade Girls** will meet inside The House promptly at 10:00 AM.
- **Junior Congregation** for boys in grades 4 - 6 with Jay Marcus. Meet in the Lower Lobby at 9:55 and walk to the Yeshiva at 10:00.

For more information, contact Debbie Katz at dkatz@yise.org

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, *will resume in the fall.*

Shul Announcements

- **Ask the Rabbi** - Come join our virtual, interactive monthly program featuring different Halachic topics! This month's topic, Halachos of Fast Days and the Three Weeks, will take place on Tuesday, June 27, 7:15 PM - 8:15PM on **Zoom A**. For more information, contact Miriam Friedman at mfriedman2@yahoo.com or 301-754-1517. To sponsor the program, contact the YISE office. *See flyer for details.*
- **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 3, from 2:00 PM - 3:00 PM on **Zoom A**.
- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. On the 2nd Shabbos of each month, a different YISE family will host a learning opportunity exploring a Torah luminary. The next program will take place on July 8 at 6:00 PM at the home of Chanokh & Karen Berenson, 11500 Rockbridge Road. Rabbi Postelnek will speak on "Beyond Winning and Losing: the Legacy of Abaye and Rava in Jewish Law and Thought." *See flyer for details.*
- **Seeing the Hand of Hashem in...Antisemitism?** Rabbi Rosenbaum will speak on Sunday, July 16, 11:00 AM in the Belonofsky Sanctuary, and on **Zoom A**. Presented by the Meaningful Tefilah Project. *See flyer for details.*
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

Happy Birthday! Happy Anniversary!

Arnie Kirshenbaum & Family wish Vivian Kirshenbaum a happy birthday!

Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.

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

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

Rabbi Rosenbaum's Tehillim/Parsha/Halacha Shiur - Judy & David Marwick to commemorate the 12th Yahrzeit of Abe Sperling; **Judy & Rabbi Roy Rosenbaum** in memory of Rabbi Roy Rosenbaum's mother, Ruth Rosenbaum, Rachel Bas Matisyahu, whose Yahrzeit is on Sunday, June 25, 6th of Tammuz.

8:45 Main Minyan Drasha - Rochelle Dimont and Family in memory of Chayim Dimont, Chayim Ben Harav Avraham Mordechai, whose Yahrzeit is the 9th of Tammuz.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday June 25	Monday June 26	Tuesday June 27	Wednesday June 28	Thursday June 29	Friday June 30
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	8:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:25	8:25	8:25	8:25	8:25	See Shabbos schedule
	Sephardi (LBM)	8:15	8:15	8:15	8:15	8:15	
Halachic Times: Latest Alos Hashachar 4:02 AM, Earliest Talis and Tefilin: 4:41 AM, Latest Netz: 5:47 AM, Latest Krias Shema: 9:27 AM, Earliest Mincha: 1:50 PM, Earliest Shkia: 8:37 PM, Latest Tzeis Hacoachavim 9:27 PM							

Next Shabbos

June 30 - July 1, 2023 - 12 Tammuz 5783

Parashas Chukas/Balak

Light Candles by 8:19, not before 7:04 - Havdalah 9:27

Friday Night:

- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 8:00 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:27

Next Shabbos Shorts Deadline:

Wednesday, June 28, at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnek - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

June 23 - 24, 2023 - 5 Tammuz 5783 - Parashas Korach

ד"ר

Upcoming Community Programs & Listings

The Capital Closet will be open to this community this Sunday, June 25, from 10:00 AM - 11:00 AM. Come peruse our beautiful, curated selection of clothing for women, men, and children, as well as Torah School uniforms! Our new address is 9601 Colesville Road, Silver Spring, MD 20901. The Closet entrance is in the back of the building up a full flight of stairs.

There is no charge for items in The Capital Closet, but financial donations to Yad Yehuda are always appreciated. We are unable to accept clothing donations at this time; thank you for your understanding. For more info, email ncarmel@yadyehuda.org.

Kemp Mill Community Day - Sunday, June 25, from 12 noon - 4:00 PM at Kemp Mill Shopping Center. This year's event is sponsored by Ben Yehuda Pizza. Come out and enjoy a day of family friendly fun with your neighbors. We've got lots of great arts & crafts vendors, the Souljourners band will be back, the kids can enjoy the free moon bounce and balloons, Park Police will be attending on their horses. Montgomery County Police Community Services Officer Beard will be there to answer questions about safety and security as well as providing free child fingerprinting and Ident kits. Organized by Kemp Mill Civic Association. For more information, visit www.kempmillcivic.org/community-day.

Nine Days Food Drive - Yad Yehuda's Capital Kosher Pantry needs your help to stock up with Pareve and dairy foods in preparation for The Nine Days. All foods should be factory sealed, well within the use-by date, and certified kosher. Drop-off at YISE and other area locations or ship to Capital Kosher Pantry. *See flyer for details.*

Kemp Mill Toastmasters - Wednesday, June 28, 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 president@kempmilltoastmasters.com for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671

Federal Holiday Learning Program by Kollel Zichron Amram - Yissachar Zevulun Torah Partnership, Tuesday, July 4 at YGW Boys' Campus. Shacharis 8:00 AM, breakfast 9:00 AM, learning 9:30 AM, Shiur by Rabbi Meir Bulman, Rav of SEHC, 10:40 AM - 11:20 AM live and on Zoom, Meeting ID: 892 627 5529, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Please help our community complete these Siyumim:

- Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

Recurring Community Programs & Listings

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Mrs. Aviva Werner, 815 Lambert Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Dirshu - Please join Dirshu, currently learning Horayos. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information, call 301-732-1773 or email director@goldennetwork.org. *This Shiur is on hiatus in June and July.*

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

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

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

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**.
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will not meet on Sunday, June 25, or on Wednesday, June 28.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 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, now learning Sefer Iyov, **Zoom A**.
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume on Wednesday, July 19.*
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM, *will not take place on Sunday, June 25.* 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 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3rd Perek of Kiddushin.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**, *will resume in the fall.*
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 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", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings, *summer schedule to be determined*, on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 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: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

Thank you to the Weekday 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 and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

ASK the RABBI

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

Topic: **Fast Days and The Three Weeks**



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

- | |
|--|
| ▪ What are the guidelines for breaking one's fast? Is there a difference between fast days when breaking one's fast? |
| ▪ Can one buy a car during the three weeks? |
| ▪ Is it permissible to travel during the three weeks? |

Send in your questions about Fast Days and The Three Weeks to: AskTheRabbi@yise.org by Sunday, June 25.

When: Tuesday, June 27, 7:15 PM - 8:15 PM

Where: Go to <https://zoom.us/join/> or call 301-715-8592 and enter the meeting ID & password: Meeting ID: 416 963 9000 & Password: 492019

For more information and to submit questions by phone or anonymously, contact Miriam Friedman at 301-754-1517 or mfriedman2@yahoo.com

To sponsor the program, please contact the YISE office.



Young Israel Shomrai Emunah

welcomes

Rabbi Yaakov Glasser

Managing Director for Communal Engagement at the Orthodox Union

Formerly, David Mitzner Dean, the Center for the Jewish Future at Yeshiva University

Rav of the Young Israel of Passaic-Clifton

Parshas Chukas-Balaks

July 1, 2023



- After 8:45 Minyan (Approximately 11:00 AM): “Tefilah LeShlom Hamalchus: Galus, Gratitude, & Aspiring for Redemption”

This shiur explores the nature and purpose of the Galus experience through the lens of our mandate to Daven for the success of the host countries that comprise the Jewish historical experience. The inherent tension of relating to the compromised reality of Galus while working to advance the story and destiny of Am Yisrael, is manifest in a surprising element of this Tefilah.

- 5:30 PM (After 5:00 PM Mincha): “Har HaBayis: Historical, Halachic, and Archeological Issues Related to Ascending the Temple Mount”

This Shiur explores the convergence of historical, Halachic, and archeological factors that inform a range of Halachic opinions regarding how to relate to the Har HaBayis in contemporary Jewish life. In particular, we will address the status of the Kotel Hamaaravi in Halacha, and the controversies surrounding ascending the Har HaBayis today.

- 7:00 PM (1 hour prior to 8:00 PM Mincha): “Kol Dodi Dofek: Rav Soloveitchik’s Unique Approach to Israel”

An exploration of Rav Soloveitchik, ZT”L’s inspiring and revolutionary approach to the significance of the State of Israel in contemporary times. The Rav’s words resonate with particular meaning in our generation as we experience such tension and strife in relating to the identity and governance of the State.

For the past 18 years, Rabbi Yaakov Glasser has served as the Rav of the Young Israel of Passaic-Clifton. Concurrently, Rabbi Glasser serves as the Managing Director for Communal Engagement at the Orthodox Union, where he leads the OU’s efforts in synagogue development, organizational and communal partnerships, women’s initiatives, Torah projects, innovation in nonprofits, and communal research. Formerly, Rabbi Yaakov Glasser served as the David Mitzner Dean of the Center for the Jewish Future and University Life at Yeshiva University, and as the Regional Director of New Jersey NCSY and the NCSY International Director of Education.



YISE Adult Education
Committee Presents

Limud on Our Lawn

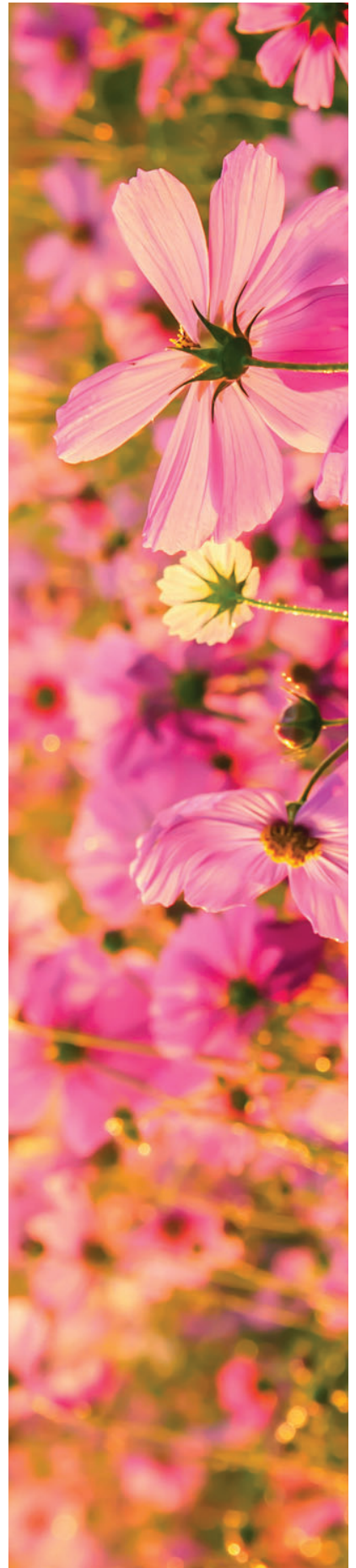
A Monthly Outdoor Exploration
of Different Torah Luminaries
Through the Ages at YISE
Members' Homes

Rabbi Yosef Postelnek:
Beyond Winning and Losing:
the Legacy of Abaye and Rava
in Jewish Law and Thought.

July 8 at 6:00 PM

Hosted by:

Chanokh and Karen Berenson
11500 Rockbridge Road



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 Emenah.
Co-sponsored by Kemp Mill Synagogue



Sunday, July 16 at 11 a.m.

**"Seeing the Hand of Hashem
in...Antisemitism?"**

Visiting the topic through
the lens of the Torah

Belonofsky Sanctuary, Young Israel

Rabbi Dovid Rosenbaum, Young Israel Shomrai Emenah.
Live presentation followed by refreshments in the social hall.

**All lectures on Seeing the Hand of Hashem
in Nature and History are now available at
wp.yise.org/hand-of-hashem**

**This presentation will also be
available shortly after the event.**



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



NINE DAYS

FOOD DRIVE

PLEASE DONATE

- Solid white canned tuna
- Canned salmon
- Sardines
- Don Pepino Pizza Sauce
- Canned mushrooms
- Canned sliced olives
- Jarred Marinara Sauce
- Boxed Taco Shells
- Falafel Mix
- Shelf Stable Tehina
- Salsa

DROP-OFF LOCATIONS

- Shalom Kosher
- Moti's Market
- Southeast Hebrew Congregation
- Woodside Synagogue
- Kemp Mill Synagogue (outdoor bin)
- Young Israel Shomrai Emenah (outdoor bin)
- Capital Kosher Pantry

1. Place in our parking lot collection bin*
- OR
2. Ship to: Capital Kosher Pantry

*NOTE UPDATED ADDRESS:
9601 Colesville Road, Silver Spring, MD 20901

ACCEPTABLE KOSHER SYMBOLS



Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date



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 29, Issue 34

Shabbat Parashat Korach

5783 - B"H

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

When Truth is Sacrificed to Power - What was wrong with the actions of Korach and his fellow rebels? On the face of it, what they said was both true and principled. "You have gone too far," they said to Moses and Aaron. "All of the community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord's people?"

They had a point. God had summoned the people to become "a kingdom of priests and a holy nation," that is, a kingdom every one of whose members was in some sense a priest, and a nation where every member was holy. Moses himself had said, "Would that all the Lord's people were prophets, that the Lord would place His spirit upon them all!" These are radically egalitarian sentiments. Why then was there a hierarchy, with Moses as leader and Aaron as High Priest?

What was wrong with Korach's statement was that even at the outset it was obvious that he was duplicitous. There was a clear disconnection between what he claimed to want and what he really sought. Korach did not seek a society in which everyone was the same, everyone the Priests. He was not as he sounded, a utopian anarchist seeking to abolish hierarchy altogether. He was, instead, mounting a leadership challenge. As Moses' later words to him indicate, he wanted to be High Priest himself. He was Moses' and Aaron's cousin, son of Yitzhar, the brother of Moses' and Aaron's father Amram, and he therefore felt it unfair that both leadership positions had gone to a single family within the clan. He claimed to want equality. In fact what he wanted was power.

That was the stance of Korach the Levite. But what was happening was more complex than that. There were two other groups involved: the Reubenites, Dathan and Aviram, formed one group, and "two hundred and fifty Israelite men, leaders of the community, chosen from the assembly, men of repute," were the other. They too had their grievances. The Reubenites were aggrieved that as descendants of Jacob's firstborn, they had no special leadership roles. According to Ibn Ezra, the two hundred and fifty 'men of rank' were upset that, after the sin of the Golden Calf, leadership had passed from the firstborn within each tribe to the single tribe of Levi.

They were an unholy alliance, and bound to fail, since their claims conflicted. If Korach achieved his ambition of becoming High Priest, the Reubenites and the men of rank would have been disappointed. Had the Reubenites won, Korach and the men of rank would have been disappointed. Had the men of rank achieved their ambition, Korach and the Reubenites would be left dissatisfied. The disordered, fragmented narrative sequence in this chapter is a case of style mirroring substance. This was a disordered, confused rebellion whose protagonists were united only in their desire to overthrow the existing leadership.

None of this, however, unsettled Moses. What caused him frustration was something else altogether – the words of Datan and Aviram: "Is it not enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, that you insist on lording it over us! What is more: you have not brought us to a land flowing with milk and honey,

nor given us an inheritance of fields and vineyards. Do you think that you can pull something over our eyes? We will not come up!"

The monumental untruth of their claim – Egypt, where the Israelites were slaves and cried out to God to be saved, was not "a land flowing with milk and honey" – was the crux of the issue for Moses.

What is going on here? The Sages defined it in one of their most famous statements: "Any dispute for the sake of Heaven will have enduring value, but every dispute not for the sake of Heaven will not have enduring value. What is an example of a dispute for the sake of Heaven? The dispute between Hillel and Shammai. What is an example of one not for the sake of Heaven? The dispute of Korach and all his company."

The Rabbis did not conclude from the Korach rebellion that argument is wrong, that leaders are entitled to unquestioning obedience, that the supreme value in Judaism should be – as it is in some faiths – submission. To the contrary: argument is the lifeblood of Judaism, so long as it is rightly motivated and essentially constructive in its aims.

Judaism is a unique phenomenon: a civilisation all of whose canonical texts are anthologies of argument. In Tanach, the heroes of faith – Abraham, Moses, Jeremiah, Job – argue with God. Midrash is founded on the premise that there are "seventy faces" – seventy legitimate interpretations – of Torah. The Mishnah is largely constructed on the model of "Rabbi X says this, Rabbi Y says that." The Talmud, far from resolving these arguments, usually deepens them considerably. Argument in Judaism is a holy activity, the ongoing internal dialogue of the Jewish people as it reflects on the terms of its destiny and the demands of its faith.

What then made the argument of Korach and his co-conspirators different from that of the schools of Hillel and Shammai. Rabbeinu Yona offered a simple explanation. An argument for the sake of Heaven is one that is about truth. An argument not for the sake of Heaven is about power. The difference is immense. In a contest for power, if I lose, I lose. But if I win, I also lose, because in diminishing my opponents I have diminished myself. If I argue for the sake of truth, then if I win, I win. But if I lose, I also win, because being defeated by the truth is the only defeat that is also a victory. I am enlarged. I learn something I did not know before.

Moses could not have had a more decisive vindication than the miracle for which he asked and was granted: that the ground open up and swallow his opponents. Yet not only did this not end the argument, it diminished the respect in which Moses was held: The next day the entire Israelite community complained to Moses and Aaron, "You have killed the Lord's people!"

That Moses needed to resort to force was itself a sign that he had been dragged down to the level of the rebels. That is what happens when power, not truth, is at stake.

One of the aftermaths of Marxism, persisting in such movements as postmodernism and post-colonialism, is the idea that there is no such thing as truth. There is only power. The prevailing "discourse" in a society represents, not the way things are, but the way the ruling power (the hegemon) wants things to be. All reality is "socially constructed" to advance the interests of one group or

another. The result is a "hermeneutics of suspicion," in which we no longer listen to what anyone says; we merely ask, what interest are they trying to advance. Truth, they say, is merely the mask worn to disguise the pursuit of power. To overthrow a "colonial" power, you have to invent your own "discourse," your own "narrative," and it does not matter whether it is true or false. All that matters is that people believe it.

That is what is now happening in the campaign against Israel on campuses throughout the world, and in the BDS (Boycott, Divestment, and Sanctions) movement in particular. Like the Korach rebellion, it brings together people who have nothing else in common. Some belong to the far left, a few to the far right; some are anti-globalists, while some are genuinely concerned with the plight of the Palestinians. Driving it all, however, are people who on theological and political grounds are opposed to the existence of Israel within any boundaries whatsoever, and are equally opposed to democracy, free speech, freedom of information, religious liberty, human rights, and the sanctity of life. What they have in common is a refusal to give the supporters of Israel a fair hearing – thus flouting the fundamental principle of justice, expressed in Roman law in the phrase *Audi alteram partem*, "Hear the other side."

The flagrant falsehoods it sometimes utters – that Israel was not the birthplace of the Jewish people, that there never was a Temple in Jerusalem, that Israel is a "colonial" power, a foreign transplant alien to the Middle East – rival the claims of Datan and Aviram that Egypt was a land flowing with milk and honey and that Moses brought the people out solely in order to kill them in the desert. Why bother with truth when all that matters is power? Thus the spirit of Korach lives on.

All this is very sad indeed, since it is opposed to the fundamental principle of the university as a home for the collaborative search for truth. It also does little for the cause of peace in the Middle East, for the future of the Palestinians, or for freedom, democracy, religious liberty, and human rights. There are real and substantive issues at stake, which need to be faced by both sides with honesty and courage. Nothing is achieved by sacrificing truth to the pursuit of power – the way of Korach through the ages. [5775]

Shabbat Shalom: Rabbi Shlomo Riskin

"...for the entire congregation are all holy, and God is in their midst. So why do you raise yourselves above God's assembly?" Where did Korach err in his rebellion against Moses and Aaron? On the surface, his argument appears to be both logical and just: "You [Moses and Aaron] have gone too far. The entire congregation is holy, and God is in their midst. So why do you raise yourselves above God's assembly?" Indeed, did not the Torah command the nation, "You shall be holy"?

According to Korach, if, in fact, everyone is equally holy, leadership becomes a mere function of opportunity. The era of the old guard rule (Moses' family) must come to an end; Korach's family must be given its chance to express its inherent holiness!

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Granted, so goes this argument, God revealed Himself to Moses at the Burning Bush, and spoke directly only to him; but perhaps, if Korach had been raised in the palace of the pharaohs, and if he had had the opportunity as a free man of princely background to slay the Egyptian taskmasters, undoubtedly God would have spoken to him, as well. After all, we are all holy! It's just that some have received more special opportunities than others! On the surface, Korach's words contain a glib truth.

In reality, however, Korach and Moses represent two different philosophies of life. At Mount Sinai, God did not declare everyone to be holy. Rather, He placed into the world the possibility of achieving holiness. "You shall be holy" is a command, not a promise or a declaration of an existing fact. It represents a potential, attainable by means of the commitment to a lifestyle of 613 commandments.

When Korach argues that everyone is holy, that he, too, could have achieved what Moses achieved had he only had the proper opportunity, he is, in fact, uprooting holiness, not defending it. After all, if everyone and everything is holy, then the word "holy" loses its meaning. By arguing for holiness in the way that he does, Korach actually argues against holiness. In his view, we need not strive to achieve holiness. We are already holy!

Perhaps this is why the Midrash pictures Korach as taunting Moses about the commandments of tzitzit (ritual fringes) and mezuzah. Does a garment which is wholly tekhelet still require a thread of tekhelet in its ritual fringes? Does a house filled with Torah scrolls still require a mezuzah (which holds only a small portion of a Torah scroll) on its doorpost? And when Moses replies in the affirmative, Korach laughs at the apparent lack of logic in Moses' teaching!

But Korach misses the point. Moses teaches that the human being must constantly strive to improve, to become more holy than he was before. Humans must never dare rest on their laurels, because evil is always lying in wait to ensnare, even at the mouth of the grave. Hence, even a house filled with Torah scrolls still requires a mezuzah at the front door, and even a garment that is wholly tekhelet still requires ritual fringes. Never be complacent. There is never sufficient holiness; we must always strive for more!

In contrast, Korach maintains that the status quo is holy – because nothing need change, grow, or develop. This is, in fact, the meaning of Korach's name: the Hebrew root k-kh can either mean "bald" – no hair grows on a bald head – or "ice" – no vegetation developed during the Ice Age. "As is his name, so is he." Korach rejects the command to become holy, the command of meritocracy, because he is cynically scornful of one's ability to grow and develop and change and inspire. This mistaken worldview is the core flaw of Korach's rebellion.

Moses' (and God's) approach is fundamentally different. When Moses announces to the rebels the means by which God will determine who is holy to Him, he orders Korach and his men bring fire in the fire pans and offer incense. Why?

At its best, fire symbolizes the possibility of change. By means of extreme heat, the hardest materials can be made to bend and melt, can be transformed from solid to liquid and to many states in between. Likewise, incense improves its surroundings: the sweet-smelling fragrance can remove the rancid odor of death and decay, and can transform the slaughtered carcasses of the animal sacrifices into an experience of commitment to God that can perfect the world.

Moses' vision is one of optimistic faith, the rising flames that draw forth the fragrance of the incense and soar heavenward. Material objects, humanity, the very world can be changed, elevated, and

sanctified. All that is required is our merit, commitment, and achievement.

The Person in the Parsha: R. Tzvi Hersch Weinreb

Two Jews, Three Opinions - We all nod our heads in agreement when we hear the phrase, "Two Jews, three opinions." We similarly chuckle when we hear the anecdote about the Jew who was discovered after years of living alone on a desert island. His rescuers noticed that he had built two huts aside from the one he lived in. He told the puzzled people who saved him that they were shuls, or synagogues. When asked why he needed two shuls, he retorted, "One is the one in which I pray, and the other is the one into which I would never set foot."

We have no trouble believing that Jews tend to be contentious and have to express their disagreements with others, even when stranded alone on a desert island. The question that must be asked is whether or not this contentiousness is a good thing.

Long ago, one could find unanimity among wise men about certain values. Everyone consented that wisdom, diligence, and harmony were values worthy of acclaim. Then a great philosopher, Erasmus, came along wrote a book entitled *In Praise of Folly*. No longer could proponents of wisdom pretend that everyone agreed with them.

More recently, the philosopher and mathematician Bertrand Russell wrote an essay entitled *In Praise of Idleness*. Gone from the list of universally held virtues were diligence and hard work.

What about concepts such as peace and harmony? Have they also suffered the fate of the aforementioned values? Have people begun to believe that contentiousness and argumentativeness, if not outright strife, are to be extolled?

This week's Torah portion, Parshat Korach, provides the occasion to reflect on just such questions. Korach is the biblical paradigm of the contentious individual. He is, to say the least, dissatisfied with Moses' leadership style and calls into question the entire social hierarchy with which he was confronted. According to the rabbis, he was even skeptical of various rituals, not being able to accept that a house full of holy books required a mezuzah, or that a tallit made entirely of blue colored wool required tzitzit with the blue colored fringe.

He had no difficulty finding contentious companions, and he eventually organized them into a band of rebels and fomented a full-fledged revolt against the authority of Moses and Aaron.

For the rabbis of the Talmud, Korach epitomizes the negative trait of machloket, strife and discord. A famous passage in *Ethics of the Fathers* distinguishes between legitimate disputes, those which are "for the sake of heaven," and those which are not so motivated. They add: "What is an example of a dispute for the sake of heaven? The dispute between Hillel and Shammai. What is an example of one not for the sake of heaven? The dispute of Korach and all his company." The former type of dispute has enduring value. The latter does not.

From this passage it is apparent that our sages do not categorically oppose dispute, debate, and argument. Rather, everything depends upon the motive. If the motive is a noble one, "for the sake of heaven," then debate is not only tolerated but it is considered valuable. If the motive is ignoble, and certainly if it is merely contentious, it is strongly condemned.

An example of such a harsh condemnation is to be found in the Midrash on this week's Torah portion. The Midrash points out how each of the letters comprising the word machloket represents a different vile trait. Thus, the first letter, mem, stands for makkah, wound. The letter chet stands for charon, wrath. The letter lamed begins the word lakui, smitten. The letter kuf represents klala, curse.

Likutei Divrei Torah

The final letter tav stands for tachlit, which is often translated as goal or objective, but in this context means a final tragic ending.

But just as much as improperly motivated disputes were condemned by our sages, so did they find value in disputes which had a constructive purpose. They particularly appreciated disputes which were motivated by the search for truth. Hence, hardly a page in the thousands of pages of the Talmud does not record strong differences of opinion between the rabbis.

It is noteworthy in this regard that every single chapter of the work known as the Mishnah, which is the core around which the Talmud developed, contains a dispute between the rabbis on one point or another. The only exception to this is the fifth chapter of the tractate Zevachim, "Ayzahu mekoman," which begins with the question, "What is the location for the Temple sacrifices?" No dispute at all is recorded in this unique chapter. Yet this is the chapter chosen for inclusion in the daily prayer book. It has been argued that it is precisely this chapter, which is devoid of even a trace of contentiousness, that merited inclusion in our sacred liturgy.

An objection has been raised to the criterion "for the sake of heaven" as a legitimate motive for dispute. Surely men have been motivated to commit horrible evil because they believed they were acting "for the sake of heaven." One of the strongest arguments raised by freethinkers against religion is the fact that so much blood has been spilled over the millennia by people who were convinced that they were performing God's will.

It is to counter such an objection that the rabbis gave as an example of an appropriate dispute the machloket between Hillel and Shammai. The disagreements between these two sages, and their disciples down through the generations, were characterized by tolerance and friendship. So much so that the Talmud records more than one incident when Hillel came around to Shammai's way of thinking, and when Shammai conceded to Hillel.

The disputes between Hillel and Shammai endure to this very day. Although we generally rule in accordance with the opinion of the former, we carefully attended to the arguments of the latter. I for one am convinced that we do so to perpetuate the attitudes of attentiveness and harmony which both Hillel and Shammai advocated and enacted.

Students of Torah must not only study the content of these ancient disputes. They must also learn to re-create the atmosphere which prevailed among the disputants, an atmosphere of civility and mutual respect and a willingness to concede one's original position in order to achieve the truth.

Rabbi Dr. Norman J. Lamm [Excerpt]

...It is a difficult challenge which our historic tradition places on us – to be revolutionary without being rebellious, to know when to be critical and when to conform, when to dissent and when to assent, when to say "yes" and when to say "no." But God in His goodness has given us a standard by which to judge. It is something Korach and his children learned, albeit too late. For, as the Talmud tells us in a most meaningful legend, when centuries later Rabba bar Bar Hannah put his ear to the ground where Korach and his cohorts had been swallowed alive, he heard a voice that issued from the bowels of the earth. And that voice called out, "Moses is true and his Torah is true." That is our measure, our criterion. With that truth we shall know when to say "yes" – and when to say "no."

In this week's *Parashah*, we read about Korach's rebellion. Moshe's first reaction to the rebellion is to tell Korach (16:5), "In the morning *Hashem* will make known the one who is His own and the holy one." Why did Moshe tell Korach to wait for the morning?

R' Avraham David Wahrman z"l (1771-1840; rabbi of Buchach, Poland; prolific author) explains: We read (*Eichah* 3:23), "New every morning, great is Your *Emunah* / faithfulness." The light of morning is associated with *Emunah* because it symbolizes our waiting with faith for dark times to pass. We read further (*Tehilim* 101:6), "My eyes are upon the faithful of the land, that they may dwell with Me." Only those who are "faithful," who possess *Emunah*, can dwell with *Hashem* and know His secrets.

Why is this so? R' Moshe ben Nachman z"l (*Ramban*; 1194-1270; Spain and *Eretz Yisrael*) teaches that *Emunah* / faith in *Hashem* is an abstract concept whose concrete manifestation is *Bitachon* / placing one's trust in *Hashem*. Trusting in *Hashem* necessarily means being content with one's lot, for one recognizes that he can only have what *Hashem* has decreed he will have, and he cannot have that which *Hashem* has decreed he will not have. *Bitachon* thus enables one to be a "faithful" friend, for a person who possesses *Bitachon* is never jealous. Moshe told Korach to wait for morning because Moshe hoped that reflecting upon the "morning" would lead Korach to revisit his jealousy and repent. (*Machazeh Avraham*)

Shabbat

"And the seventh day is *Shabbat* for *Hashem*, your *Elokim* . . ." (*Shmot* 20:10)

R' Aharon Lewin z"l Hy"d (the *Reisher Rav*; killed in the Holocaust) writes: The reason the Torah adds the words "to *Hashem*, your *Elokim*" is to teach that *Shabbat* is not merely a day of rest from work. All week long, a person toils to support his family and does not have time for the more frivolous things in life. One might have thought, therefore, that the Day of Rest is a time to engage in such pursuits. No, says the Torah, the seventh day is *Shabbat* for *Hashem*--a time to pursue the spiritual perfection one does not have time for during the workweek.

R' Lewin continues: We read (*Yeshayah* 56:2), "Praiseworthy is the man who does this and the person who grasps it tightly--who guards the *Shabbat* against desecration and guards his hand against doing any evil." The prophet praises a person who not only observes *Shabbat*, but also takes care not to wile away the day in improper behavior. This, writes R' Lewin, is also the meaning of the *Gemara* (*Shabbat* 118a): "Whoever observes *Shabbat K'hilchato* / as it was meant to be observed has all of his sins forgiven." The *Gemara* refers to not just observing *Shabbat* in a technical way, but observing it as it was meant to be observed.

Midrash Rabbah makes a startling statement: "You might have thought that I, *Hashem*, gave you *Shabbat* to your detriment. No! I gave it to you for your benefit!" R' Lewin explains that this *Midrash* is teaching the same idea: *Shabbat* was not given to us as a day to get ourselves in trouble, but rather as a day to improve ourselves. (*Ha'drash Ve'ha'yun: Shmot* 167)

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Chayim ben Harav Avraham Mordechai a"h (9 Tammuz)

“Kel, the Elokim of the winds for all flesh, shall one man sin, and You be angry with the entire assembly?” (16:22)

R' Menachem Mendel Stern z"l (1759-1834; rabbi of Sighet, Hungary) explains Moshe's prayer: *Hashem*, when You make storms with strong winds, You limit them so they do not destroy the world. If You do that for the nations of the world, who were created solely to facilitate *Bnei Yisrael's* service of *Hashem*, certainly You should not destroy *Bnei Yisrael*!

(*Derech Emunah*)

“They and all that was theirs descended alive to the pit...” (16:33)

R' Chaim Tিরer z"l (1760-1818; rabbi of Czernowitz, Bukovina) writes: The verse is informing us that not only did Korach and those associated with him descend to the depths of *Gehinnom* alive, even their belongings fell that great distance without breaking--contrary to what one would expect consistent with the laws of nature. In this way, *Hashem* demonstrated that not only does He have great power, He also is great in his ability to restrain His power. This was *Middah-K'negged-Middah* / a measure-for-measure response to Korach. [Apparently, R' Tירer means that *Hashem* restrained His power in response to Korach's argument that all of the Jewish People are holy and, therefore, they do not need a leader such as Moshe. *Middah-K'negged-Middah Hashem* taught them a lesson about reining in their potential--in this case, by accepting a leader even when they think they do not need one.]

(*Be'er Mayim Chaim*)

Pirkei Avot

“Rabbi Elazar Ha'kappar says: 'Jealousy, desire, and honor remove a man from the world'.” (Chapter 5)

R' Gedaliah Silverstone z"l (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) writes: The traits listed here are three bad characteristics that ultimately bury those who possess them. It is true, he continues, that each of these traits can have a positive manifestation. Regarding “jealousy” we read (*Mishlei* 23:17), “Let your heart not envy sinners, rather [envy] those who revere *Hashem* all day.” When we use it as a tool for attaining reverence of *Hashem*, jealousy is a good thing. Regarding “desire” we read (*Tehilim* 42:3), “My soul thirsts for *Elokim*, for the living *Kel*--when shall I come and appear before *Elokim*?” And, regarding “honor” we read (*Mishlei* 3:35), “The wise inherit honor and fools generate disgrace.”

R' Silverstone explains: When these traits are used in the service of *Hashem*, they can indeed be good. But, when personal “desire” gets in the middle of them, as in the wording of our *Mishnah*, they lead a person down the road to destruction.

(*Lev Avot*)

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

Rashi z"l comments: The verse does not, however, mention Levi being “the son of Yaakov,” because Yaakov offered a prayer that his name not be mentioned in connection with Korach's quarrels, as it says (*Bereishit* 49:6), “With their assembly let my honor not be united.” [Until here from *Rashi*]

R' Menachem Mendel Hager z"l (*Rebbe* of Kosov; died 1825) writes: We read in *Tehilim* (3:1), “A song by David, as he fled from Avshalom his son.” The *Gemara* (*Berachot* 7b) asks: Given that King David was fleeing from his son Avshalom, should it not say, instead of “A song”--“A lamentation by David”? The *Gemara* answers that King David was praising *Hashem* that the punishment for his sins involved being pursued by his own son, who surely would show him mercy if he caught him, rather than by a renegade slave, who would not be likely to show King David the same mercy. [Until here from the *Gemara*]

R' Hager suggests another answer to the *Gemara's* question: When King David saw Avshalom's rebellious nature, he feared that his son had inherited that nature from him. King David then examined his own deeds with a fine-tooth comb and concluded that Avshalom's rebelliousness was not due to any character flaw on his (David's) part. Having thus “fled” from Avshalom, he gave praise to *Hashem*.

This, suggests R' Hager, is the meaning of Yaakov's prayer that his name not be connected with Korach's quarrels. Yaakov was praying that he be saved from the negative character traits that lead to *Machloket* / being involved in disputes, so that Korach's quarrels could not be associated with, or blamed on, his (Yaakov's) character.

(*Ahavat Shalom*)

“For the entire assembly--all of them--are holy and Hashem is among them; why do you exalt yourselves over the congregation of Hashem? (16:3)

R' Eliezer Dovid Gruenwald z"l (1867-1928; rabbi and *Rosh Yeshiva* in Oyber Visheve, Hungary and other towns) writes: Korach was asserting that Moshe was not special in his own right; rather, *Hashem* had chosen Moshe as a representative of *Bnei Yisrael* in their merit, not his own.

This, continues R' Gruenwald, is the same mistake *Bnei Yisrael* made leading up to the creation of the Golden Calf. They said (*Shmot* 32:1), “This man Moshe, who brought us up from the land of Egypt--we do not know what was with him!” They meant: We do not know what was so special about him. This is why our Sages say that the *Parah Adumah* / red heifer atoned for the sin of the Golden Calf. *Parah Adumah* is a “*Chok*” / a *Mitzvah* whose logic we cannot understand, and it teaches us that there are truths in this world that are beyond our perception or understanding.

(*Keren Le'David*)

ISRAEL REPORT

To provide greater exposure to primary Israeli news sources and opinions in order to become better informed on the issues, and to gain a better understanding of the wide range of perspectives that exist in Israeli society and politics.

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FIRST TIME IN YEARS: JENIN TERROR CELL ELIMINATED IN DRONE AIRSTRIKE (Arutz-7 6/21/23)

The IDF and Shin Bet confirmed that for the first time in years, a terrorist cell was eliminated in an airstrike in Jenin. A vehicle carrying a terrorist squad that had just carried out a shooting attack at the Jalameh checkpoint was targeted using an unmanned aerial vehicle and eliminated. The terrorist squad was responsible for previous shooting attacks.

Defense Minister Yoav Gallant personally approved the drone strike. Afterwards he stated: "I praise the security forces who a short time ago carried out a targeted elimination of a terrorist squad that fired towards Israeli territory, and had previously carried out several shooting attacks."

"We will take an offensive and proactive approach to combat terrorism, we will use all the means at our disposal and we will exact the heaviest price from every terrorist or terrorist emissary," Gallant said.

This is the second time an IDF aircraft has been used in Jenin this week. On Monday, an IAF attack helicopter was deployed to Jenin to assist in the extraction of wounded soldiers who had been ambushed by terrorists in the city. This was the first time an attack helicopter had been deployed in Judea and Samaria since 2002, during the height of the Second Intifada.

IDF DEMOLISHES HOME OF TERRORIST WHO KILLED IDO BARUCH (JPosts 6/22/23)

The IDF demolished the house of terrorist Obkamel Ghorri in Nablus in the early hours of Thursday morning, according to the IDF Spokesperson's Unit. Ghorri is one of the two terrorists who murdered Sgt. Ido Baruch in October.

The home of the other terrorist involved in the shooting, Osama Tawil, was destroyed last week, leading to violent clashes.

In February, the Shin Bet (Israel Security Agency), together with the IDF, located the Nablus apartment where the terrorists were hiding and captured the pair.

Ido Baruch, 21, was a soldier in the elite Givati Brigade. He was shot in a drive-by shooting by terrorists near the Shavei Shomron settlement.

Baruch was laid to rest in the presence of hundreds. The young soldier's father said kaddish for him, followed by Lt.-Col. Ariel Gonen, commanding officer of the Sayeret Givati unit, eulogized him.

"Ido, we stand here shocked and pained by the unimaginable loss... You were a revered and loved commander and acted with determination and courage. Ido had a spirit of dedication and love for people," Gonen said.

Roni Kalibitsky, his partner, said: "My Ido, I can't imagine that I'll wake up in the morning and you won't be by my side. Ido and I were together for three years and everyone knew that it would be forever. We didn't believe we would ever be separated. You will always remain in my heart. Thank you for teaching me about true love."

HUNDREDS OF RAMPAGING SETTLERS BURN HOMES, CARS IN TURMUS AYYA (YNet 6/21/23)

Hundreds of settlers rioted, vandalized, and set property on fire in the Palestinian village of Turmus Ayya on Wednesday, less than 24 hours after terrorists opened fire near the West Bank settlement of Eli, killing four and wounding four others.

Some 200 rioters first set fire to homes on the outskirts of the village and as it spread, some 150 of the masked mob entered the village to set more homes ablaze. According to the mayor, at least 12 residents were wounded from live gunfire and some 30 houses and 60 cars were partly or totally burned.

"The attacks carried out by the settlers on Palestinian land continue with the

help of the military," Mayor Lafi Adeeb said. "We call on the international community to intervene and defend us. Our village is surrounded by settlements and we are subjected to attack on a daily basis," he said.

The army said it was beefing up its troop presence in the West Bank. On Wednesday morning, it said troops arrested three suspects in the Palestinian village of Urif in connection to the attack and mapped out the homes of the two gunmen ahead of their likely demolition.

Shortly after two of the victims of Tuesday's attack were laid to rest, the mob descended upon the village prompting villagers to seek shelter from the rioters, in their homes. As security forces arrived, some of the rioters fled but others remained, destroying property and instilling fear in the population.

The Palestinian Authority issued a scathing condemnation of the mob attack on Turmus Ayya. "The terror of Huwara is being repeated," the PA said in a statement referring to the February attack on the Palestinian town by settlers who set dozens of houses and cars ablaze after two brothers from a nearby settlement were murdered in a terror attack.

"Settler militias and armed terrorists are increasing their attacks on defenseless Palestinian civilians, their property and fields," the statement read. Hussein al-Sheikh the secretary general of the Executive Committee of the Palestine Liberation Organization said the settlers were rioting under the protection of the military. "We see the occupation's government responsible for this organized terror," he said.

ISRAEL'S SHEBA HOSPITAL PARTNERS WITH UAE HEALTHCARE GIANT (i24NEWS 6/19/23)

Israel's Sheba Medical Center announced Sunday a strategic partnership with PureHealth, the largest healthcare platform in the Middle East, based in Abu Dhabi.

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Moshe Anapolle, Tani Lichtman, Yisrael Dovid Rosenberg, Editors

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The two will work on joint clinical research projects, encourage the use of advanced technologies in healthcare, develop genetic research initiatives, collaborate on staff training and stimulate medical tourism in both countries.

In the presence of Mohamed Al Khaja, ambassador of the United Arab Emirates to Israel, a memorandum of understanding was signed by representatives of the two organizations. One of the main aspects of the collaboration is the improvement of clinical research and the exchange of studies, cooperation on research projects in healthcare innovation and clinical trials. The collaboration will also focus on education and training.

"It is great to see major players in the health sector from the United Arab Emirates and Israel coming together to find ways to combine their expertise and work together to improve the health of people in our two countries. It is important to focus on the real benefits of peace, including improving people's health and living standards," Al Khaja said.

HUNDREDS OF OLD MERKAVA TANKS ON THE WAY TO EUROPE UNDER HISTORIC DEAL (YNet 6/16/23)

A quintessential Israeli symbol is being exported to Europe for the first time: 40 years after they entered service in the Israel Defense Forces, old Merkava tanks manufactured in Israel are expected to be sold soon to two foreign armies, reach Europe, and continue to serve despite their advanced age.

The US Department of Defense should soon approve an Israeli sale of hundreds of Merkava Mark 2 and Mark 3 tanks, that were manufactured in Israel in the 1980s and 1990s and have been decommissioned in recent years, to two foreign countries – one of them in Europe. The sale comes against the backdrop of the war in Ukraine and renewed demand for armored war vehicles. This is the first time that Merkava tanks will be sold to a European country.

The Defense Ministry is not specifying the names of the two countries that agreed on the purchase of more than 200 used Israeli tanks due to the sensitivity of the process, but the deal is on the verge of a final signature and is expected to be completed relatively soon, within about three months. Officials at the Defense Ministry told Ynet that since certain parts in these tanks are American made, especially the engine, approval from Washington is required to carry out the transaction.

According to some estimates, the scope of the deal will reach several tens of millions of dollars for all the tanks, an amount that will enter the state coffers and will probably be transferred directly to the defense establishment. This is an amount that is considered negligible in relation to the purchase of new Western tanks. By comparison, about a decade ago, the Defense Ministry offered a foreign country the opportunity to purchase a new Mark 4 Merkava tank from the production line for approximately \$4 million per tank.

At first, the defense establishment was pessimistic about the possibility of a foreign army purchasing them, and considered the possibility of selling them to iron recycling contractors. But the logistics officials maintained them well and, at the same time the war between Russia and Ukraine broke out last year, which changed the security needs of European countries. Initial interest in used tanks began in the middle of last year and the Defense Ministry rushed to check the condition of the old tanks, and found that they were serviceable enough to be sold.

Security officials explained that "producing a tank as an off-the-shelf product is a complex and long process that can take two years and cost a fortune; currently there are tanks that are qualified for operation tomorrow morning, in open and built-up areas." The officials also said that "Europe is in an arms race that has not been the same since World War II." For example, the German Ministry of Defense tripled its defense budget because of the tensions with Russia, while Sweden and Finland are joining NATO, and recently Israel reported an all-time record in the sale of Israeli weapons to the world – approximately \$12.5 billion dollars in the past year.

The first Merkava tanks, the product of the development of Maj. Gen. Israel Tal (Talík) and the engineer Yisrael Tilan, were produced in Israel in the late 1970s, and their first version, the Mark 1, was integrated into operational activity for the First Lebanon War, Operation Peace for Galilee. Immediately

after that, the Defense Ministry developed the follow-up version, Mark 2, with improvements that allowed warfare even in built-up areas, and with additions for passive protection.

Regular and reserve armored personnel carriers recorded thousands of successful battles in Merkava tanks in all recent Israeli operational systems, in the security zone in Lebanon, in Operation Guardians of the Wall, in the Second Lebanon War, in operations in the Gaza Strip before and after disengagement, as well as in ongoing security in the various sectors.

HEZBOLLAH TERRORISTS INFILTRATE ISRAEL, SET UP MILITARY POST NEAR LEBANON BORDER (JPost 6/21/23)

Up to 10 Hezbollah fighters infiltrated Israel at its northern border and set up a small armed military position a few meters into Israeli territory over a month ago, it was revealed on Wednesday.

The IDF said "the matter is known and being dealt with the relevant authorities."

Since the incident, the IDF has been working with the Foreign Ministry and has been in dialogue with UNIFIL to convince the small Hezbollah contingent to withdraw – without the use of force.

The area where the outpost is set up is along the 300 Blue Line in the disputed Har Dov area, with the sub-area sometimes referred to as the Ramtah Lookout Point.

The area is not considered a security threat because it is not close to any Israeli residential areas and is surrounded by IDF forces.

The IDF did not immediately detect the incursion before the outpost was set up, but did do so shortly after and attempted some light dispersal means to remove the group.

At press time, the IDF had not provided the distance between the Hezbollah outpost and the nearest IDF unit. The distance has been said to be relatively small.

The government and the military appear to have decided that making the incursion into a big deal will make it harder to convince Hezbollah to leave on a cooperative basis. It seems the IDF would not even have informed the public of the incursion had the news not come out independently through a KAN report earlier Wednesday.

In fact, this is not the first time. Part of the complication is that there have been dozens of low-grade incidents over the last year or two in which the IDF, or Hezbollah and Lebanon, accused the other of some small violation of the Blue Line border.

Part of the problem is that there is no clear geographic boundary for it. The Blue Line was established by the UN following Israel's withdrawal from Southern Lebanon in 2000.

Over time, the IDF established a series of fences and other obstacles to create a defensible border that runs as close as possible to the coordinates set by the UN.

But in instances where the UN coordinates created an impractical defensive position in the field, the IDF has tried to make minor alterations in the terrain to make its position defensible.

In this broader context of regular tensions with Hezbollah, the IDF and the government appear to want to resolve the issue without leading to a major escalation, considering the fact that Hezbollah possesses 150,000 rockets and an estimated few hundred or more precision rockets.

Still, the IDF said it is committed to removing the outpost. This incident is viewed as a much lower-level provocation than a deadly incident in March when a Hezbollah terrorist not only crossed the border, but traveled more than 80 km. deep into Israel to Megiddo where he detonated a bomb, seriously wounding an Israeli civilian.

ISRAELI-US-AUSTRALIAN COLLABORATION TO REVOLUTIONIZE CLIMATE-CHANGE INSURANCE (Israel Hayom 6/20/23)

IAG Firemark Ventures, Jerusalem Venture Partners (JVP), and Margalit Startup City (MSC) New York have announced a groundbreaking joint collaboration in ClimateTech Insurance.

"The partnership is aimed at discovering, nurturing, and developing emerging cutting-edge technologies and startups to measure and mitigate risks stemming from the impact of climate change," a statement read following the announcement. IAG Firemark Ventures is the corporate venture capital entity of Australia and New Zealand's largest general insurer.

"As the global climate crisis continues to evolve, the need to combine AI predictions and analytics becomes paramount with climate change introducing new risks and uncertainties that directly impact the insurance industry – both for individual consumers and insurance providers," it continued, stressing that the world cannot ignore the potential impact on business from "extreme weather events like hurricanes, floods, wildfires, and droughts", which have become "more frequent and severe."

With the increase in extreme weather events and their impact on the insurance industry, the need for AI predictions and analytics becomes crucial, they stressed.

IAG Firemark Ventures, JVP, and Margalit Startup City NYC said they will use this new effort to foster collaboration with corporations, startups, and emerging businesses in order to help "support and scale climate technological solutions" that would be of use to insurers through a novel approach "whereby mainstream technologies join forces with the worlds of Insur-tech, Fintech, cyber, Foodtech and AgriTech, to tackle the climate crisis in the most innovative manner possible."

Founder and Chairman of JVP and Margalit Startup City Erel Margalit, noted, "As extreme weather conditions and climate change are increasingly impacting the livelihood of individuals worldwide, insurance companies are actively searching for new technologies, including AI predictions and analytics, with the aim of providing secure coverage for challenging climate conditions. We are delighted to have IAG Firemark Ventures as our partner, along with MINI and other partners, as we explore new technologies globally in the US, Israel, and Australia. These advancements can bring innovative solutions and frameworks to meet the evolving demands of climate change." General Partner of IAG Firemark Ventures Scott Gunther said "As an insurer, we see first-hand the impact climate change is having on our customers, communities, business, and our industry. For this reason, IAG Firemark Ventures has ClimateTech as a key startup investment focus area for the future, and why we have entered into this important partnership. We look forward to working with the International ClimateTech Centre to help ClimateTech startups scale to help deliver on our climate and environmental goals."

IS TEL AVIV THE HAPPIEST CITY IN THE WORLD? (Israel Hayom 6/21/23)

Israel's bustling coastal city of Tel Aviv has topped the list of the world's happiest cities compiled by TheTravel, a popular tourism blog. The site ranked 14 cities that "are known for their positivity and prosperity" based on what researchers say, totaling 14.

For Tel Aviv, which beat European cities such as Helsinki and Zurich, the site noted that it has a vibrant Middle Eastern vibe with a unique blend of rich cultural heritage, friendly locals, and a whole gamut of opportunities for "food, shopping, and learning."

Tel Aviv's ranking is linked to its welcoming progressive atmosphere, making it an attractive destination for the LGBTQ+ community. Madrid, a tourist powerhouse in its own right, came in second due to its "vibrant colors, friendly people, stunning landscapes, architecture, and historical landmarks." These features, the blog noted, make it a very happy place to stay and an attractive location for raising a family.

Fremont, which lies not far from San Francisco, is the third-happiest city on the site, in part because of its natural surroundings and rich history. The city's booming job economy, which includes a large presence of manufacturing corporations, plays a role in the overall happiness of its citizens.

San Jose, California, comes in fourth on the site, which cited its approximately 300 days of sunshine per year, progressive local government, and advocacy for equal rights. Stockholm came in fifth. With its thousands of

islands and unique architecture, it has its special charm while giving its residents strong social welfare and support for families with children.

SUPREME COURT REVERSES RABBINATE RULING AGAINST TZOHAR KASHRUT DIVISION (Arutz-7 6/21/23)

The Supreme Court accepted a petition put forth by the Tzohar Kashrut Division, reversing an Israeli Rabbinate decision that had prevented the recognition of Tzohar as a kashrut certifier for imported food items, the Tzohar movement announced Wednesday.

The organization called the court's move a rare decision that has broad consequences for kashrut supervision in Israel.

Tzohar stated: "Several years ago, the Rabbinate approved the privatization of certification for imported goods which opened the door for numerous kashrut supervisors from the haredi community, including the Batatz and Beit Yosef supervisions, to grant kashrut approval to goods being produced outside the country. With most food products produced outside of Israel, that approval injected hundreds of millions of shekel into the local food supervision process and allowed foreign importers and manufacturers to label their products as "kosher."

"Despite that decision, two years ago the Import Committee of the Israeli Rabbinate rejected a request by Tzohar's Food Supervision Division to be similarly recognized, alleging operational mismanagement and illegal activities.

"On Wednesday, June 21, as the Court accepted Tzohar's petition, the Rabbinate agreed to reverse their decision with the Court further stating that there was no basis to the Rabbinate's claims of illicit activity or mismanagement on the part of Tzohar. The Court even ordered that the Rabbinate should be required to compensate Tzohar for the costs involved in reversing the decision," the organization said.

Tzohar's legal team led by Adv. Asaf Benmelech and Adv. Orit Lavi responded to the decision saying, "We commend the Supreme Court for reaching this decision and the Rabbinate for accepting that mistakes were made. We hope to have the chance to work closely with the Rabbinate in order to further improve kashrut observance in Israel and to advance competition in ways that will benefit the Israeli kosher-consuming public."

DREAM DOCTORS: ISRAELI MEDICAL CLOWNS HELP IDF SOLDIERS (i24NEWS 6/20/23)

Israel's medical clowns are on a mission to heal the world, whether in disaster zones, the pediatrics ward, or with soldiers

Israel's medical clowns are on a mission to heal the world, as part of the Dream Doctors project. The not-for-profit paramedical professionals are applying their skills in disaster zones, the pediatrics ward, or with soldiers.

"Dream Doctors is the Israeli organization that handles medical clowning on a serious level," Nimrod Eisenberg told i24NEWS. It "has been running since 2003, and actually Shaare Tzedek was one of the first hospitals where Dream Doctors were involved."

Eisenberg and his partner Professor Ofer Marin work together in "serious business" at Shaare Tzedek hospital in Israel. The two spoke about their experience providing medical care coupled with professional clowns, who become full members of care teams. They create an island of resilience around them, along with a sense of community.

"Medical clowning is a new, developing field with very ancient roots. What we want to do is to be able to affect the wellbeing, the emotions and the feelings of patients and doctors and nurses and in that way, make the therapy more efficient and more fun," Eisenberg stated.

"Starting with the thought that this is good for children," Professor Marin told i24NEWS. "We expanded this from children to adults, to everyone in need, to the staff members as well."

"In Nepal eight years ago, that was the first time I understood the importance of medical clowns to us, as staff members, because yeah, for us, this is a mental burden to work in a disaster zone" shared Marin, who is also an IDF commander for field hospitals.

"At the beginning, I was embarrassed, I didn't want anyone to see me, to say, oh, the Commander is looking at the clowns and gradually, I became closer and closer," the professor said.

"I said, well yes, I need it. I need, within this devastated, difficult situation, to remember that there is life outside of the situation that we are now," he added.

Professor Marin and the Dream Doctors clown team have been deployed in six different disaster zones in the last decade, from Nepal after the earthquake, Thailand after the tsunami, Greece and Germany. The field hospital was also deployed in Turkey after the earthquake earlier this year.

WHAT ISRAEL'S 'REASONABLENESS STANDARD' IS AND WHY AXING IT IS DANGEROUS (Allison Kaplan Sommer, Ha'aretz 6/20/23)

In January, Israel's Justice Minister Yariv Levin unveiled a package of legislation that make up a comprehensive plan to limit the power of the country's judiciary. Most of the focus of the protests against the legal overhaul over the past six months has been on this legislative package, which would give the ruling coalition the power to override Supreme Court decisions, strike down laws and appoint justices.

But another key and highly controversial point of the plan was legislation to prevent the High Court from blocking government decisions that it found to be unreasonable.

The importance of the reasonableness standard gained prominence later that same month when Israel's High Court of Justice disqualified Shas party chairman Arye Dery from serving as health and interior minister due to his conviction on charges of tax evasion, corruption as a public official, bribery and fraud.

The basis of the disqualification is that his appointment was "unreasonable in the extreme," as Dery has been convicted three times of criminal offenses and failed in his previous public positions to "serve the public loyally and lawfully." The decision and legal doctrine behind it sparked immediate backlash on the right and put Prime Minister Benjamin Netanyahu in the uncomfortable position of having to deny a minister position to a most loyal and powerful ally in his coalition.

On Monday, in the wake of the breakdown of negotiations over the judicial overhaul, the heads of the coalition agreed to advance the law to nearly eliminate the reasonableness standard. If passed, the High Court will not be able to interfere with government appointments and decisions. Simcha Rothman, chairman of the Knesset's Constitution Committee, is set to convene the committee this Wednesday to discuss the law.

Using the standard of reasonableness as grounds for vacating a government decision has a long history in British law and has been part of the Israeli legal system since the establishment of the state, explains Dr. Amir Fuchs, a senior researcher at the Israel Democracy Institute.

While it was rarely used during the first decades of Israel's history, the reasonableness standard was applied more frequently in the 1980s and 90s, he says.

Fuchs explains that the reasonableness standard only applies in administrative, not constitutional, law, and thus cannot be used to strike down legislation. This means the standard was applied properly in the case of preventing Dery's appointment, which is administrative in nature.

According to Fuchs, by definition, the standard of reasonableness refers to a balance between political and public interests in decision-making. An 'unreasonable' decision is therefore one which "disproportionately focuses on political interests without sufficient consideration for public trust and its protection."

Nevertheless, Fuchs says the standard "was never legislated," but over the years "became the law – common law."

This is not the first time Shas leader Dery's interests have come up against the reasonableness standard – he is at the center of one of its most-cited examples. In 1993, the High Court of Justice ruled that Dery and his deputy Rafael Pinchasi had to be fired from Yitzhak Rabin's left-wing government after being indicted for serious offenses. The ruling establishes that in nearly

all circumstances, a person against whom an indictment has been filed cannot serve as a minister. If an indictment is filed while a person is in office, they must be fired.

The current proposed law under consideration is referred to as the "Solberg outline" because it is based on an outline for eliminating the standard for reasonableness proposed by Chief Justice Noam Solberg in his remarks at the 2021 conference of the Association for Public Law challenging the Dery-Pinchasi case.

Another famous ruling occurred in 2007 when the Israeli Supreme Court ordered the State of Israel to protect the schools near the Gaza Strip border from Qassam rockets, using a better and much more expensive method than the one it intended to use.

Instead of making all classrooms rocket-proof, the Defense Ministry decided that there would be designated classrooms and other rocket-proof areas in middle schools and high schools. Should a rocket siren sound, students in unprotected classrooms would have to run to the "protected zones."

Parents of schoolchildren petitioned the Israeli Supreme Court asking that the government protect all classrooms. The state responded by claiming that the protected zones provide an adequate solution from a personal security perspective. The Supreme Court ordered the Defense Ministry to use the costlier full protection method, maintaining that the decision not to fully protect all classrooms was "unreasonable to an extent justifying judicial intervention." The court then ordered the government to immediately reinforce all classrooms.

While Fuchs does acknowledge that the standard of reasonableness has been applied in an "arbitrary way" in the past and "gives a lot of discretion and power to the beliefs of the court," he maintains that doing away with such an important standard is "throwing the baby out with the bathwater."

"So we can argue about and scrutinize and have criticism of some of the decisions of the court but to totally wipe out the grounds [of unreasonableness] is a big mistake and in some instances, like the Sderot case, it would leave citizens in a position in which they have no power to protect themselves from a problematic decision made by the executive branch."

In its current form, the law would dictate that courts will not be allowed to invalidate on these grounds any decision made by elected officials – government, prime minister, mayor, minister or Knesset member –including decisions on appointments and dismissals. The current proposal does not aim to eliminate the reasonableness standard with regard to decisions of non-elected officials.

Abolishing the reasonableness standard will significantly reduce judicial review of the government and its officials and make it difficult for High Court judges to intervene when elected officials make arbitrary, extreme or corrupt decisions – even those that violate human rights.

The following are examples of cases in which this happened: In January 1986, the religious services minister at the time, Zebulun Hamer, decided to cancel the appointment of a woman as a member of the Yerucham Religious Council on the grounds that women cannot serve as religious council members. The decision was rejected by High Court judges on the grounds that it was unreasonable.

Another ministerial decision rejected by the High Court using the reasonableness standard occurred in 2018 when then-Defense Minister Avigdor Lieberman decided to prevent 110 Palestinians from participating in the Israeli-Palestinian Remembrance Day ceremony on the grounds that it is a "desecration of Remembrance Day." Ceremony organizers petitioned against the decision on the grounds of unreasonableness and the judges accepted the petition.

Even if the reasonableness standard is abolished – other paths of legal recourse to challenge government decisions exist. The courts, led by the High Court of Justice, will be able to review government and ministerial decisions using other doctrines of administrative law. These include proportionality, discrimination, conflict of interest, bias, lack of factual basis, arbitrariness and extraneous considerations.



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Korach's Mis-Take

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"And Korach took..." (16:1)

Parshas Korach depicts the unfortunate saga of Korach and his rebellion against Moshe Rabbeinu. The Torah opens up the saga by saying "And Korach took". The Torah then details Korach's co-conspirators and how Korach convinced others to join his rebellion. Notably, the Torah never tells us what exactly Korach "took".

Rabbi Dovid Feinstein suggests that Korach took *everything* for himself. The Talmud and Midrash tell us that Korach discovered great wealth when leaving Egypt. Hashem had given him the wealth so that it can be used in the service of Hashem. Korach, however, made the mistake of thinking that he had earned it all himself. He treated it as if it belonged to him and he could do with it as he pleased. Korach's trait of always taking was his downfall. He made a rebellion against Moshe because he only wanted to take more and more and, ultimately, he was swallowed up by the earth and was left with nothing.

The Midrash brings the verse in Mishlei (5:12) "Wealth is held to bring harm to its owner" to aptly describe Korach.

Conversely, a wealthy person who acknowledges that one's money really belongs to Hashem, and regards oneself as nothing more than the administrator of a trust fund, will find their wealth to be a true blessing. If one diligently and faithfully oversees the fund that has been entrusted to them, in accordance with all the wishes and instructions of its true Owner, then one can be assured of a handsome reward in this world and the next.

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Point to Ponder

TABLE TALK

Parsha Riddle

The earth opened its mouth and swallowed them (16:27).

Rabba bar bar Chana related, "One time I was traveling and I met an Arab merchant who offered to show me where Korach was swallowed. I saw two holes with smoke rising out of them... I put my ear by the hole and I heard them saying "Moshe and his Torah are true and they are liars" (Sanhedrin 110a).

It would seem that they should be saying "We are liars", referring to themselves, that they lied regarding Moshe. What does the Gemara mean, "They are liars"?

How did the words of Kabbalas Shabbos cause the death of two people in two different instances?

Please see next week's issue for the answer.

Last week's riddle:

Which mitzvos (other than those dependent on being in the Land of Israel) did all the B'nei Yisrael not fulfill in the desert?

Answer: 1) Bris Mila 2) Kiddush Levana – the Ananei HaKovod (Clouds of Glory) made it impossible to see the moon.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Korach* (16:15), Moshe Rabbeinu declares: "I have not taken even a single donkey of theirs." The simple reading of this claim is that he had never stolen from the people, but this is not a very high ethical standard – "had he taken a donkey from them, how would he be different from a bandit?" – and so Chazal offer several alternate interpretations of the claim:

- "That which I had [a right] to take I did not take. By universal custom, one who works in the sanctuary receives wages from the sanctuary. [In my case, however,] when I went down from Midian to Egypt I had a right to take a donkey from them, since it was on behalf of their needs that I was going down [there]; but I did not take [one]." (*Bamidbar Rabbah* 18:10)
- "Throughout all those journeys that we journeyed through the desert, I never said to any of them that he should take something of mine and load it onto his donkey." (*Shemos Rabbah* 4:1)
- Moshe was saying that **even with payment** he never took a donkey from the people (against their will). (*Nedarim* 38a and *Tosafos* there)

Why did Moshe not do these things? The simple explanation is that he was being meticulous to not abuse his position to unfairly benefit himself at the peoples' expense. Some *midrashim*, however, take a different approach: had Moshe received benefit ("shochad" – bribes) from the people, he would "not have had the strength to oppose Israel and reprove them" (*Midrash Yelamdenu*); alternatively, his reproof would not have been effective:

Had another person come and rebuked Israel, I would have said: Shall a person who ate and drank from them and derived benefit from them, rebuke them? Rather, Moshe, in whose regard it is written: "I have not taken even a single donkey of theirs," for this one it is appropriate to rebuke Israel. ... (*Kohleles Rabbah* 3:11).

Regarding the *Yelamdenu's* use of the term "shochad," the *halachah* is that a gift given to a judge prior to, and not in connection to, litigation involving the giver does not disqualify the judge from adjudicating that litigation, although the judge should ideally (*mi-midas chassidus*) voluntarily recuse himself if he realizes that the gift has engendered a partiality toward the giver (*Shulchan Aruch CM* 9:2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Entangled Ram.
2. Wooden staff with flowers waiting to bloom.
3. Mouth of the donkey.
4. Mouth of the ground

#2 WHO AM I?

1. My lineage was not fully delineated.
2. My lineage caused my downfall.
3. Don't confuse me with Rabbi Akiva.
4. I was not ice.

Last Week's Answers

#1 Ticheiles (I caused joy on Mordechai, Don't use a calzone, You can see my color, I was lost.)

#2 Tzitzis (I am four yet eight, I am knotty, I am wrapped, I equal 613.)

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