



B"H, in our 20th year



# KDA+ didn't listen!

That's Korach, Datan and Aviran, plus those who joined them. They obviously ignored the lessons from Parshat Sh'lach. Kalev's impassioned plea to the people - ACH BASHEM AL TIMRODU, Just do not rebel against G-d. Datan and Aviram didn't listen to Kalev either - ALOH NAALEH, let's go up to the Land of K'naan (Eretz Yisrael). They even refused to go up to Moshe, who had summoned them. They referred to Egypt as a land flowing with milk and honey. They continued the bad-mouthing of Eretz Yisrael - the same sin that doomed the generation of the Wilderness (adult males thereof).

[The title of this Lead Tidbit and its first paragraph are a confession to Parshat Korach. The real message of this piece is based on a drasha I gave in shul last Shabbat as a last-minute substitute for the regular darshan. Had I come up with this focus last week, you would have read it in last week's TT. Rather than save it for next year - or some other time - I decided to write it now. Of course, the message goes beyond any particular sedra, so here it is. - PC]

When we ponder the "sin of the spies", we label it MOTZI DIBA RAA AL HAARETZ, bad-mouthing Eretz Yisrael. Actually, that was the sin of ten people. The impact of that sin, though, affected 600,000 men. What was their sin? Panicking. Not listening to G-d. Wanting to kill Kalev for his support of G-d's Will. Not having enough faith. Not shouting down the ten. Not shouting out their support for Kalev and Yehoshua. Not wanting to go into Eretz Yisrael. All of the above. At least, some of the above.

cont. page 4

## Jerusalem in/out times for Parshat KORACH

7:13pm (Earliest - 6:20pm) / 8:31pm Summer time

Checked and double checked for Shabbat Parshat Korach • See page 3 for other z'manim

**Moshiko**

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# ParshaPix Explanations on p.36



**Word of the Month** This Shabbat we bench Rosh Chodesh Tamuz, which will be next Shabbat and its morrow, Sunday.

ראש חֹדֶשׁ תְּמוּזָה יְהִיָּה בְּיוֹם שַׁבַּת קוֹרַח  
וְלִמְחֻרָתוֹ בְּיוֹם רֵאשִׁוֹן הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

(ULMOCHORATO is used only when R"Ch is Shabbat & Sunday)

הַמּוֹלַד יְהִיָּה לֵיל שְׁשִׁי (Fri early AM), תְּמִישִׁים וְשֵׁשׁ דְּקוֹת וְאַחַד-עָשָׂר חֻלְקִים אַחֲרֵי שְׁתַּיִם.  
The molad is FRI 2h 56m 11p (July 1st, 3:36am IST) • Actual 11:54am • ח' חתרת"ט



Candles (earliest)	<b>KORACH</b>	Havdala	next week
7:13 (6:20)	<b>Yerushalayim</b>	<b>8:31</b>	7:13 / 8:31
7:29 (6:21)	<b>S'derot</b>	<b>8:32</b>	7:30 / 8:33
7:28 (6:20)	<b>Gush Etzion</b>	<b>8:31</b>	7:28 / 8:31
7:30 (6:22)	<b>Raanana</b>	<b>8:34</b>	7:30 / 8:34
7:28 (6:20)	<b>Beit Shemesh\RBS</b>	<b>8:32</b>	7:29 / 8:32
7:30 (6:22)	<b>Netanya</b>	<b>8:34</b>	7:31 / 8:34
7:29 (6:21)	<b>Rehovot</b>	<b>8:33</b>	7:30 / 8:33
7:26 (6:20)	<b>Be'erSheva\Otniel</b>	<b>8:31</b>	7:26 / 8:31
7:29 (6:21)	<b>Modi'in\Chashmona'im</b>	<b>8:32</b>	7:29 / 8:32
7:13 (6:21)	<b>Petach Tikva</b>	<b>8:33</b>	7:13 / 8:34
7:13 (6:19)	<b>Maale Adumim</b>	<b>8:31</b>	7:13 / 8:31
7:29 (6:21)	<b>Ginot Shomron</b>	<b>8:33</b>	7:29 / 8:33
7:28 (6:20)	<b>Gush Shiloh</b>	<b>8:32</b>	7:28 / 8:32
7:27 (6:19)	<b>K4 &amp; Hevron</b>	<b>8:31</b>	7:28 / 8:31
7:28 (6:20)	<b>Giv'at Ze'ev</b>	<b>8:32</b>	7:28 / 8:32
7:29 (6:21)	<b>Yad Binyamin</b>	<b>8:33</b>	7:30 / 8:33
7:30 (6:22)	<b>Ashkelon</b>	<b>8:33</b>	7:30 / 8:33
7:19 (6:21)	<b>Tzfat</b>	<b>8:34</b>	7:20 / 8:34

Rabbeinu Tam Havdala - KORACH - 9:16pm

<b>OTHER Z'MANIM</b> Correct for Jerusalem	
Ranges are 10 days. WED-FRI 20-29 Sivan • June 22 - July 1	
Earliest Talit & T'filin	4:35-4:38am
Sunrise	5:35-5:38am
Sof Z'man K' Sh'ma (Magen Avraham: 8:24-8:26am)	9:07-9:10am
Sof Z'man T'fila (Magen Avraham: 9:41-9:44am)	10:18-10:20am
Chatzot (halachic noon)	12:41pm-12:43am
Mincha Gedola (earliest Mincha)	1:17-1:19pm
Plag Mincha	6:19-6:20pm
Sunset (based on sea level: 7:47-7:48pm)	7:53-7:54pm

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## LEAD TIDBIT continued from FRONT page

Sadly, as we've said many times, bad-mouthing Israel, discouraging others from Aliya, not planning Aliya, and various variations on a theme, are alive and well over 3300 years after the original CHEIT HAMERAGLIM. A Jew who says about Israel - It's a great place to visit but I wouldn't want to live there - is perpetuating the sin of the spies. A Jew who says - You have to be crazy to live in Israel - the same. But enough of the negative. There is a positive side to this issue. All those years ago, it was Kaleb. He's the one who said - at the risk of being stoned by the panicky populace, "Let us go up at once, and possess it; for we are well able to overcome it." He and Yehoshua are the ones who said, "The land, which we passed through to spy, is an exceedingly good land. If G-d delights in us, then he will bring us into this land, and give it to us; a land which flows with milk and honey." And they said, "Only do not rebel against G-d, nor fear the people of the land; for they are bread for us; their defense is departed from them, and G-d is with us; fear them not."

What shall we call this? MOTZI MILA TOVA AL HAARETZ, giving out the good word on the Land. These words of Kaleb and Yehoshua were encouraging, inspiring, G-d fearing, G-d believing and trusting. They were good words. They were the antidote for the DIBA RAA AL HAARETZ of the Meraglim. Unfortunately, they didn't succeed in allaying the panic, in bringing the people back into line.

Fast forward more than 3300 years. Today. We said earlier that the Meraglim are alive and well today. There are Jews who have picked up their approach - sometimes with different words - and continue that terrible sin against G-d.

What about today's Kalevs and Yehoshuas? When someone puts down Aliya, do we object? Do we speak out loud and clear in favor of Aliya? Do we champion living in Eretz Yisrael to our family and friends who do not live here? Do we strengthen the resolve and attitude of our fellow Jews who do live here?

Do we tell our children and grandchildren how special it is to live in Israel? That's important to do with people of all ages who have lived here all their lives. They sometimes take things for granted. They need a Kaleb-booster shot too.

BTW (actually, it isn't "by the way" at all), the call of Kaleb is applicable to - and should be applied to - all of Torah and Mitzvot. When he said, "Just don't rebel against G-d", he might have been referring to G-d's plan to take us into Eretz Yisrael, but we can and should generalize to not rebelling against G-d concerning all of halacha. This too needs to be reviewed with others - including those who are, and have always been, Torah-observant. Everyone needs Torah-booster shots and vaccines against straying. We must focus on ourselves... and then others.

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# Korach

38th of the 54 sedras;  
5th of 10 in Bamidbar

Written on 184 lines in a Torah (ranks 32nd)

13 Parshiyot; 7 open and 6 closed

95 p'sukim - ranks 39th (9 of 10 in Bamidbar)

1409 words - ranks 36th (9th of 10)

5325 letters - ranks 35th (9th of 10)

Above average in words & letters per pasuk.

Korach is a short sedra (in a Book with many long sedras) with fairly long p'sukim (in a Book with lots of short-pasuk sedras)

## MITZVOT

3 mitzvot - 2 positives, 1 prohibition

## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

## Kohen - First Aliya 13 p'sukim - 16:1-13

[P> 16:1 (19)] "And Korach took..."

### Commentators suggest different meanings for this phrase:

- Korach took himself away from Moshe and the mainstream population, to challenge Moshe's authority;
- Korach took some of his fellow Leviyim and some Reuvenites with him in his rebellion against Moshe;
- Korach "took with words" (i.e. persuaded) others to join his rebellion;
- Korach "took apart" - split the people between himself and Moshe.

**SDT:** Korach is identified as the son of Yitzhar, grandson of K'hat, great-grandson of Levi. It is quite unusual to identify biblical personalities that way. Rashi points out that the lineage mentioned in the pasuk stops before reaching Yaakov Avinu who foresaw Korach's wickedness and pleaded with G-d not to be included in the Torah's account of Korach's deeds. On the other hand, it reached back to Levi because Korach's being from Levi was the major factor involved in the whole episode.

Korach, Datan & Aviram and On b. Pelet (who backed out in time) challenge Moshe's authority.

Korach enlists 250 men to publicize his/their "cause".

**Ponder this...** Korach was a first cousin of Moshe and Aharon. He felt slighted by the fact that both top

positions - the leadership and Kohen Gadolship - went to two of his uncle Amram's sons (Moshe & Aharon) and the leadership of the K'hat family went to another cousin, the son of Korach's father's younger brother - Elitzafan b. Uziel. Korach found sympathy for his cause within the tribe of Reuven because Reuven himself was passed over for the leadership (which went to Yehuda), the birthright (Yosef received the double portion of the firstborn in the form of the tribes of Efrayim and Menashe) and the Kehuna/Leviya went to Levi. This is not to whitewash Korach's actions, but to show some of his motivation.

Moshe proposes a test - both Aharon and Korach's people will offer incense before G-d and G-d will indicate whom He chooses. Moshe tries to talk Korach out of his fight by telling him that being a Levi is special - why show dissatisfaction and ingratitude by seeking more?

Moshe then calls for Datan & Aviram, but they arrogantly refuse Moshe's summons.

**SDT:** Sources tell us that Korach



taunted Moshe Rabeinu with two mocking questions - A talit made completely of T'cheilet, does it require Tzitzit (with the T'cheilet strand)? A house filled with Torah scrolls, does it require a mezuzah? Both questions pointed to the same argument: A Nation of holy people, people who heard G-d's Voice at Sinai, do they require holy leaders? The basis of suggesting the talit question is the juxtaposition of the Korach episode to the portion of Tzitzit at the end of last week's sedra. Kli Yakar suggests that the mezuzah question is alluded to by the description of Datan & Aviram arrogantly standing at the doorway of their tent and mocking G-d's commandments and Moshe's leadership.

The answer, in fact, is that Tzitzit with T'cheilet is required of every four-cornered garment, even one made totally of T'cheilet wool. And a dwelling (and other types of rooms) requires a Mezuzah, regardless of how many Sifrei Torah are in the room.

A homiletical "explanation" of the significance of a Mezuzah on the doorpost of a room filled with Sifrei Torah and other holy books, is that the holiness represented by the content of the room (and the Torah study

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on the passing of her husband  
Dr. Jerome Kelman ז"ל  
and to the children  
and their families**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

done there) are, by definition, internal. It remains within the "four walls of the Beit Midrash". The Mezuzah placed on the doorpost represents the spread of the Torah and its holiness to the outside world. This extension of the domain of sanctity to the "outside world" is an important challenge for the Torah community.

(Heard from Rabbi Asaf Bednarsh)

## Levi - Second Aliya 6 p'sukim - 16:14-19

Datan & Aviram, two people with a long record of evil behavior, compounded their wickedness with the unpardonable affront to the Land of Israel by referring to Egypt as "the land flowing with milk and honey" that Moshe took us out of, to "kill us in the wilderness".

Moshe angrily asks G-d not to accept the incense offerings of Korach's group. Moshe then reiterates the challenge to Korach. Korach gathers the People to witness the "showdown"; the 250 people and Aharon will each have the special vessel onto which they will place a glowing coal, onto which they will put the incense and they will all be standing at the entrance to the Ohel Mo'ed. G-d's 'glory' was revealed to the People.

**SDT:** The Gemara tells us that when Korach challenged Moshe's authority, it was the Sun and the Moon that appeared before G-d and said: If you side with the son of Amram (i.e.

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Moshe), then we will continue to shine; if not, we stop shining. What is the significance of this statement from the Gemara? One commentator points out that the Sun and the Moon were originally of equal greatness, and the Moon was diminished because "two kings cannot rule with one crown". This was exactly one of the problems with Korach's arguments, so the Sun and Moon were particularly appropriate participants in this issue. Notice that not only must the sun

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acknowledge the situation, but so must the moon. Korach's downfall was his lack of acceptance of a moon-like role.

- Most Aliya breaks happen at Parsha breaks. This is reasonable to expect. When an Aliya break occurs in the middle of a parsha, and more so, in the middle of a small number of p'sukim that are telling us one episode - then we can pause for a moment and try to see if our attention is being called to something specific.

The Aliya-break between Kohein and Levi comes right in the middle of the confrontation between Moshe and Datan & Aviram. Rabbi Sholom Gold points out that the break separates a reference to Egypt as a land flowing with milk and honey with a reference to Eretz Yisrael with the same description. These need be separated, just as one would say L'HAVDIL.

Or maybe... When an Aliya break occurs, it gives us - the people who are listening to Torah Reading - pause to reflect on what just "happened". Our attention is drawn to the last pasuk or so, and we can focus on it while the gabbai is calling the next person to the Torah (and blessing the previous Oleh).

Datan and Aviram had just called

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**Itzi Dawson ז"ר**  
on his passing

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Egypt a land flowing with milk and honey. They mocked G-d (Who uses that term for Eretz Yisrael), they mocked Moshe, and they mocked Eretz Yisrael. As terrible as the Meraglim were with their report and recommendation about Eretz Yisrael, at least they acknowledged the beauty and specialness of the Land. They said that the Land was truly flowing with milk and honey. One has time during the Aliya break to be justly enraged by the behavior of Datan and Aviram... and perhaps by those Jews today who unfortunately, echo their sentiments. Sadly, as we still have the Meraglim among us, we've got a D&A or two.

## Shlishi - Third Aliya 24 p'sukim - 16:20-17:8

**[S> 16:20 (3)]** G-d tells Moshe and Aharon to separate themselves from the rest of the People so that He will destroy them. Moshe - even while being upset in the extreme with the challenge to his own integrity - pleads on behalf of the People before G-d, asking Him not to punish the multitude because of the sins of an individual.

**[S> 16:23 (13)]** Moshe warns the People to separate themselves

Condolences to Jane Klitsner  
on the passing of her  
**BROTHER ז"ר**

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(physically and psychologically) from Korach and his followers lest they be included in the punishment to come. Moshe declares that all will know that G-d has sent him to do all that he does. If these wicked people shall die in a way that others have died, then G-d has not sent Moshe. But if G-d will "provide" a new creation and the earth will open its mouth and swallow Korach and company and all that belongs to them, then all will know that these people have truly rebelled against G-d. As Moshe finished these words, the earth beneath them split, opened and swallowed all with Korach. (Implication from the p'sukim is that the People did not actually die but left this world in this unusual and miraculous manner.) The People shouted in panic when they witnessed what was happening. A Divine fire consumed the 250 people who offered the incense.

[S> 17:1 (5)] G-d tells Moshe to tell Elazar b. Aharon to collect the fire-pans and scatter the burning coals. The copper from the pans was to be used to plate the Mizbei'ach as a reminder that a non-Kohen must not attempt to do any of the kohein's tasks in the

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and family on the engagement  
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Mikdash. In general, the Torah warns us not to be like Korach and his gang, and not to suffer their fate.

[P> 17:6 (3)] The next day, the People, fearing retribution, complained against Moshe for killing (part of) G-d's Nation. G-d's Cloud descended upon the Ohel Mo'ed and Moshe and Aharon went there for instructions.

**SDT:** The earth not only swallowed Korach's gang, but their possessions as

well. The message, says IMREI SHEFER, is that one's wealth often causes a person to be arrogant. This, in turn, leads sometimes to challenging authority. The people's possessions were not innocent bystanders, so to speak, to Korach's rebellion, they were the instigators.

**Elazar "cleaned up" some of Korach's mess. ELAZAR and KORACH have the same gimatriya (308). So does BEN AHARON, which Elazar was.**

• Note that in Korach's rebellion we see not only two punishments, but two very different kinds of punishments, which, in turn, reflect the types of sin. Datan and Aviram and their ilk were plunged down into the bowels of the Earth. But the 250 K'toret-offerers were honorable people. They were godly. The Torah testifies to that when we are first introduced to them. They honestly believed that they were making proper offerings to G-d. Otherwise, they would not have risked their lives. They must have been surprised to have failed! Their sin was reaching TOO high towards the Divine. And their punishment was to be struck down by Divine fire.

**Here's another thought...** Moshe was chosen by G-d to lead the people. True. And he will always be on a higher level than the rest of us. We, not G-d, elevated Moshe even higher. We decided that we did not want to hear the "Voice of G-d" any more and we requested that Moshe tell us what G-d wants of us, and we would comply. Originally, G-d spoke to all of

Israel. That was the plan. And that put all of Israel on the level of prophecy. With Moshe as the chief prophet. We forfeited our direct communication with G-d, and we made Moshe the

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו  
שתשלח מהרה רפואה שלמה מן השמים  
רפואת הנפש ורפואת הגוף לחולים

מרדכי בן לאה  
שרה ביילע בת עדינה הנדלא  
אביגיל אסתר בת אפרת צפורה  
חיה בת מאטל שאול  
מאטל שפרינצא בת פייגא  
יהושע משה בן ריסל  
אנשל אשר בן שפרינצא  
ישעיה שלום בן מלכה גיטל  
חיים אברהם חנינא בן בלימה  
יהודה לייב בן הענא  
נתנאל יוסף בן שמחה סימה  
רוני רבקה בת רחל  
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חיה מאירה מינדל בת חוה גאלדא  
אביטל חוה בת אסתר  
אודליה נחמה בת מיכל  
דוד בן אסתר  
רחמים בן רחל  
Menya Leba bat Yitta Chaya  
Shoshana Abra bat Chaya Beila  
Chedva bat Chaya  
בתוך שאר חולי ישראל.

ONLY prophet (at the time). The Gemara says that the "deal" that the People made at Sinai concerning not having direct communication from G-d, was an irrevocable, forever deal. Korach wanted otherwise. Perhaps he was no longer confident that Moshe could actually bring the People into Eretz Yisra'el, after the whole Meraglim fiasco. The merit of this theory is that it balances the motivations of Korach's gang. Datan and Aviram were BAD. The K'toret bringers probably weren't evil.

## R'vi'i - Fourth Aliya 7 p'sukim - 17:9-15

[S> 17:9 (7)] Once again G-d "suggests" that He destroy the People. This time Moshe does not plead with G-d on their behalf but immediately instructs Aharon to burn incense on coals from the Altar and that he should pass among the People to stop the plague that had already begun. This quick action stopped the plague which had already claimed 14,700 lives, not counting those who perished with Korach.

Sometimes, in times of trouble, Moshe prays to G-d extensively. His prayer after the Sin of the Golden Calf is an example of long prayer. We can say that it was a prayer that lasted 40 days and nights. When Miriam was stricken with Tzora'at, Moshe uttered a short 5-word (11-letter) prayer for her - KEIL NA R'FA NA LAH. And at this point in Korach, Moshe senses that prayer will not work - swift action is

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called for.

• On another note, let's take a look at the three "big" sins of the Wandering period: Golden Calf, Spies, Korach. Combining different ideas in the commentaries, we can suggest the following: The Sin of the Golden Calf represents sins against G-d. He can be, and often is, most forgiving for that kind of sin. The sin of the spies was an affront to Eretz Yisrael. This, so to speak, G-d considered a graver sin, and was less forgiving. Korach's rebellion was directed against Moshe. A BEIN ADAM L'CHAVEIRO sin. These are the kinds of sins that G-d is least willing to forgive. Similarly, in comparing the Flood, which came as a result of a breakdown in society, with the Tower of Babel, where people united to rebel against G-d, we see that the punishments were different.

## Chamishi 5th Aliya 9 p'sukim - 17:16-24

[P> 17:16 (9)] G-d tells Moshe to speak to the People and take a staff from each of the tribal leaders, the staff to be inscribed with the leader's (or tribe's - dispute) name. Aharon's name was to be inscribed on the staff of

Levi. The staffs were to be placed in the Ohel Mo'ed. The person whom G-d shall choose, his staff shall blossom; this manifestation of G-d's choice shall hopefully put an end to the complaints and confusion of the People. The People did as instructed and the staffs were placed in the "Tent of Testimony" overnight. On the following day, Aharon's staff had blossomed. Moshe showed the staffs to the People and each tribe took its staff back.

Ramban explains that there were 12 rods, including that of Levi, on which Aharon's name was inscribed. This means that one of the rods was for Yosef, rather than having separate ones for Efrayim and Menashe. Ramban states that this is always the case: there are 12 tribes - sometimes, Levi is not included, in which case Efrayim and Menashe are separate; sometimes Levi is included and Yosef is considered a single tribe. Ramban also says that the Torah is stressing that Levi is one unified tribe - not Leviyim and Kohanim separately - with one tribal leader - namely, Aharon.

## Shishi - Sixth Aliya 24 p'sukim - 17:25-18:20

[P> 17:25 (2)] G-d tells Moshe to return Aharon's staff to the Mishkan as a reminder to the People not to rebel or complain. Moshe does as instructed.

[P> 17:27 (2)] The People express their feelings of despon-

In loving memory of our mother,  
grandmother, great-grandmother

חיה בת שלמה לייב ע"ה  
Elaine Leff ע"ה

on her 13th yearzeit, כ"ו סיון

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dency and fear of Divine punishment for their various lapses.

**[S> 18:1 (7)]** G-d reiterates that the Kohanim and Leviyim hold special positions and have the responsibility to not risk their lives by overstepping their bounds.

Leviyim are required to guard the Mikdash **[388,A22 18:4]** (Honor guard). Kohanim and Leviyim are forbidden to perform each others sacred tasks **[389,L72 18:3]**. A non-Kohen/Levi may not work in the Beit HaMikdash **[390,L74 18:4]**. It is forbidden to disregard the obligations of the Beit HaMikdash honor-guard **[391,L67 18:5]**.

**[P> 18:8 (13)]** The Torah next lists several gifts that are given to the Kohen - the meat of certain korbanot, t'ruma, bikurim, consecrated objects, the firstborn of kosher farm animals and the redemption/exchange for a first-born donkey. Firstborn humans are to be redeemed for 5 silver shekels **[392,A80 18:15]**.

Firstborn cow/goat/sheep may not be redeemed **[393,L108 18:17]**, but must be given to a kohein who must bring it as a korban within a year (if unfit for the Altar, the b'chor is the possession of the kohen without restrictions). All gifts of the kehuna (24 in number) are for Aharon and his descendants in perpetuity. However, the Kohen does not receive a portion of land in Israel. (This is the basis of the complex inter-

twined relationship between kohen and non-kohen.)

## **Sh'VII - Seventh Aliya** **12 p'sukim - 18:21-32**

**[S> 18:21 (4)]** The Levi is to receive tithes (a tenth of produce) from all Israelites. (The 10% is to be taken AFTER the T'ruma was taken off for the Kohen, which is about 2%.) This is his due in exchange for his work in the Mikdash. Leviyim also do not receive land (except for 48 cities around the country); their role is that of spiritual functionaries. They receive Ma'aser in lieu of a portion of land.

The service of the Leviyim in the Mikdash constitutes a positive mitzva **[394,A23 18:23]**. So too it is a mitzva to give Ma'aser Rishon to a Levi **[395,A127 18:24]**.

**[P> 18:25 (8)]** In turn, the Levi is commanded to give a tenth of his tithes to a kohen **[396,A129 18:26]**. This is known as T'rumat Ma'aser or Ma'aser Min HaMa'aser. This mitzva is performed in a technical way nowadays in Eretz Yisrael to permit the balance of the produce to us.

*The Korach story is depressing enough, but as a once-upon-a-time, a long time ago, we can keep our distance. Not so the mitzva-content of the sedra. There's no fooling around. We don't do these mitzvot, we die. Keep the mitzvot and we will live. Very strongly put. Learn the*

*Korach lesson; it isn't just a story - it applies to each of us.*

## **Haftara 24 p'sukim** **Shmuel Alef 11:14-12:22**

Shmuel HaNavi renews the kingship of Shaul HaMelech, but reminds the people that it is a bad idea to have a human king in the first place. He also recounts some of the backsliding and punishments of the people from the time of Moshe (this is a major connection to the sedra)... Striking among the common points between sedra and haftara is the invoking of a miracle to "back up" his credentials. The unexpected violent storm, then, parallels in a way, the flowering stick and the Earth opening to swallow Korach's gang.

## Divrei Menachem

Following Korach's rebellion, Parshat Korach spells out some of the unique privileges of the priestly family, from which we can discern something about the hierarchy of the Kohanim, Leviyim and Israelites. For example, the Kohanim were to deal with sacrifices exclusively. Moreover, the Artscroll commentary advises us that, "It would be a sin for the Kohanim to let the Leviyim participate in the sacrificial service... The Leviyim were to protect Bnei Yisrael and the Kohanim were to protect the Leviyim" (cf. Artscroll, Bamidbar 18:1).

This protection was aimed at the avoidance of inappropriate and fatal contact with the holy domains in the Mishkan by the lower strata of society (Bamidbar 18:7). (How different this hierarchical arrangement is from the "caste society" of feudal England whereby cruel landlords oppressed masses of poor suffering serfs!)

While it is true that the Kohanim were partial beneficiaries of the people's sacrifices and gifts, the Torah singles out the priests as Hashem's "personal legion". The Leviyim also received gifts from the people that compensated them for forgoing their portion of the Land. So were the Kohanim and Leviyim also rewarded for their devoted service in the matters of the Mishkan (ibid 18:8-30).

No! The people's gifts were not protection money, as we know it today. On the contrary! We are, Baruch Hashem, a people blessed, a priori, with the paternal protection of our priestly families.

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## VEBBE REBBE

**QUESTION:** *I learned that a hot water kettle is either milchig or fleishig. In other words, once one pours from it into a milchig kli (utensil) it may no longer be used to pour into a fleishig kli. Could you please remind me of this halacha's source?*

**ANSWER:** We can provide you with a source but must tell you that we do not agree with its application. The Rama (Yoreh De'ah 105:3) says: "It is forbidden to pour from a kli that contains kosher fats into a lit candle cup that contains forbidden fat." His source is a Mordechai based on a mishna in Machshirin (5:10) that when one pours a cold pure liquid into a hot impure liquid, the liquids are connected in the process and the contents of the pouring kli become impure. While some contemporary kashrut guide may learn from here that one cannot use one urn for milchig and fleishig keilim, we will present for you the consensus of the poskim and the logic behind it.

The strongest argument against the Mordechai's thesis is that one cannot compare the laws of impurity, which revolve around contact, to the laws of kashrut, which depend on imparting taste (Trumat HaDeshen, P'sakim 103). Since several Rishonim disagree with the Mordechai, we can understand why the Rama concludes the quote above, "...and if it was already done, one need not be concerned." The question in the poskim is thus whether

one should avoid pouring, not what happens to the kli.

Your case is more lenient than the Rama's in several ways. One is that the mishna says said that the stringency applies (according to the accepted opinion) only when pouring from cold to hot, where the hot on the bottom sends up steam (see Shach, YD 105:11; Taz ad loc. 6; Pri Megadim ad loc.). In contrast, your case is talking about pouring from hot into either hot or cold (see Pleiti ad loc. 8).

There are further points of leniency. Rav S.Z. Auerbach is quoted (see Vayizra Yitzchak, Melicha, pg. 32) as saying the Rama was speaking only in a case of forbidden foods, not with milk and meat. We find several leniencies in regard to taste coming from milk or meat into a pareve food or kli (see Avoda Zara 76a and Yoreh Deah 95). Even if we would decide that when hot water is poured from an urn onto milk, all the water becomes milchig, new water subsequently heated in that urn would be only b'chezkat chalavi (milchig-leaning). Regarding such water, there is a machloket between Ashkenazim (stringent) and S'fardim to what extent and under what circumstances it can be consumed together with meat (see Shulchan Aruch and Rama, Yoreh

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Deah 95:3 with commentaries). Therefore, it is very logical to not apply the stringency of transfer through pouring to more lenient areas.

Applying the stringency to pouring into milk or meat is in our opinion reasonable but unnecessary. However, it would certainly be permitted to pour from a pareve urn into a milchig cup when the cup does not contain milk. After all, even Ashkenazim who do not to eat pareve food that was cooked in fleishig or milchig with food of the other type, agree that pareve food cooked in milchig or fleishig can be put hot into a kli of the other type (ibid.).

When a significant amount of hot steam reaches a kli from a food, it can change the kli's status (Rama, YD 108:1). Therefore, in a case that an urn gets close enough to relatively thick steam of milk or meat, the type of issues we are discussing may exist (Darkei Teshuva 105:101).

Based on the above analysis we feel it is perfectly acceptable to have one hot water kettle to be used with milk and meat. It is proper, in addition to making sure that it is not soiled by milchig and fleishig substances, not to get it too close to foods that contain actual meat and milk because of the steam that can come out (see HaKashrut (Fuchs) 1:69). However, one does not have to assume that that has or will happen and in almost all cases, the kli will remain pareve. Further precautions beyond what we have mentioned are, in our opinion, unwarranted. However, you can check

with your personal halachic advisor to clarify his stance.

**Rav Daniel Mann, Eretz Hemdah Institute**

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Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet by Eretz Hemdah. You can receive it by sending an email to [info@eretzhemdah.org](mailto:info@eretzhemdah.org) with the message: Subscribe/English or Subscribe/Hebrew - leave subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel.

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### Things we pick up along the way

When we travel we collect experiences and artifacts that ultimately play a role in helping us define who we are. This is true not only of individuals, but of nations as well. Clear examples of this among the Jewish People are the Babylonian Talmud and the Shulchan Aruch, both of which developed in the Diaspora from a kernel of Torat Eretz Yisrael, and shape who we are as a people to this day.

There were a number of significant things collected by Bnei Yisrael on their way to Israel. In this week's parasha we learn about Aharon's staff that miraculously blossomed to prove that he and his family were chosen to serve God in the Temple, and that staff was placed in the Mishkan as a remembrance (see Bamidbar 17:25). There it joined the portion of manna that had been set aside to remind the people of God's support throughout their time in the desert (see Sh'mot 16:32-35). According to Chazal, these were kept next to the greatest keepsake of the desert period - the Luchot HaB'rit - in the Aron, until they were all hidden by King Yoshiyahu who feared that they would

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be taken by the attacking armies (see Radak on Divrei HaYamim II:35:3).

Yet another artifact was saved by the people, and the navi relates what happened to this one. In next week's parasha the Torah relates how Moshe was commanded to hold up a representation of a bronze snake to deliver the people from a plague (see Bamidbar 21:8-9). This icon - which remains in use as a symbol of healing to this day - was later destroyed by King Hizkiyahu when he found that it was being used for idolatrous purposes (see Melakhim II:18:4).

Which is a reminder to us all that even as we collect important experiences and artifacts on our way to Israel, we must take care not to allow them to become Avoda Zara upon our arrival.

*Rabbi Shalom Berger, Alon Shvut*

Rabbi Weinreb's Weekly Column:

## KORACH

### "Better They Learn From Me..."

Conflict resolution is one of the most important tasks in human relations at every level. Open up any newspaper, and you will read of school-children bullying each other, of married couples who are in bitter conflict, of political parties enmeshed in verbal warfare, and of nations literally at war. What are some of the strategies available to foster conflict resolution?

One of the most interesting strategies can be found in an ancient endeavor known by the generic term of martial arts. I once watched a brief film on the subject in which I observed a fascinating technique. The participant in the battle was instructed not to fight his opponent head on, not to counter aggression with aggression. Rather, he was instructed to yield to the attack, to move paradoxically backwards as if to surrender, and not to move forward in the attack mode. In a sense, he was directed to surprise his opponent by reacting unpredictably. This strategy can be applied to many situations in life in which there is strife and discord.

In this week's Torah portion, Parshat Korach, we read of such discord. We study the story of the rebellion led by Korach and his cohorts against Moshe. Among this band are

Datan and Aviram, the sons of Eliav, who have long been thorns in Moshe's side. They challenge his authority and threaten outright revolt against his leadership. A civil war looms.

Interestingly, Moshe's initial response is not one of anger. He tries verbal persuasion, he calls for Divine intervention, and only then does he eventually indignantly express his anger. But before he reaches that point, he tries something which goes almost unnoticed by most commentators.

He sends for them. He adopts a conciliatory attitude, and invites them into dialogue. "And Moshe sent to call Datan and Aviram..." (Bamidbar 16:12)

Moshe does not "come out fighting", at least not until his invitation to discussion and perhaps even compromise is rebuffed. "...And they said, 'We will not come up... Do you need to make yourself a prince over us? ...Will you put out the eyes of

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Mazal Tov to grandparents  
Mr. & Mrs. Robert Wolff and  
Rabbi & Mrs. Abraham Cooper,  
to great-grandmothers  
Frances Cooper and Goldie  
Abrams and to great-great uncle  
Seymour J. Abrams

these men? We will not come up!"

Only after his attempt at conflict resolution does Moshe become angry and does he appeal for Divine intervention. But first he signals his readiness to talk things over.

I have been reading a biography of a great Hasidic leader in early 20th century Poland. His name was Rabbi Israel Danziger, known today by the title of his book of inspirational homilies, Yismach Yisrael. He was the heir to the leadership of the second largest Hasidic sect in pre-World War II Europe. That sect was known by the name of the town near Lodz where he and his father before him held court. His father's name was Rabbi Yechiel Danziger, and the name of the town was Alexandrow.

The biography contains documentation of several talks Rabbi Israel gave describing many of the lessons he learned from his sainted father. In one of those talks, he tells of the time that he was sent along with several of his father's emissaries to visit the court of another Hasidic Rebbe. He describes how that Rebbe's personal secretary made the delegation wait their turn on a long line. He describes how when they finally got into the Rebbe's reception room, they were treated perfunctorily, if not coldly. And the request that they were instructed to make of this Rebbe was callously rejected by him. They returned to Alexandrow feeling chastised. Rabbi Israel, who led the delegation, reported back to his father and

## Parsha Points to Ponder

### KORACH

- 1) The Torah relates that Korach took 250 people with him in his rebellion (16:2). Is there any significance to this specific number?
- 2) What does the Torah mean when it calls the 250 people MEN OF NAME (ANSHEI SHEIM - 15:2)? It already mentioned that they were the leaders of their tribes so they were clearly well-known, so what is added by calling them MEN OF NAME?
- 3) Why does the Torah use the double language of THE ENTIRE CONGREGATION, ALL OF THEM ARE HOLY (15:3)? If it is the entire congregation, then of course it is all of them!

## Parsha Points to Ponder

by **Rabbi Dov Lipman**

**Rabbi Lipman** teaches at Machon Maayan in Bet Shemesh and is the director of Anglos for Am Shalem, the new political movement of MK Haim Amsalem. He is the author of "DISCOVER:

Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); "SEDER SAVVY" (Targum) [ppp@ouisrael.org]

The suggested answers are elsewhere  
Ponder the questions first, then see further

related to him every detail of his disappointing experience.

About a year later, the other Hasidic Rebbe needed a great favor of Rabbi Yechiel. He sent a delegation to Alexandrow, headed by his own son. The delegation arrived, and much to Rabbi Israel's surprise, his father issued orders that they be welcomed warmly and be shown gracious hospitality. Rabbi Yechiel further instructed that the delegation be given an appointment during "prime time" and not be asked to wait on line at all. Rabbi Yechiel himself waited at his door for them, ushered them in to his private chambers, seated them comfortably, and personally served them refreshments. He listened to their request for a favor of him and granted it generously.

Then, as Jewish tradition prescribes, he bid them farewell only after first escorting them part of the way along the route of their return journey.

In his narrative, as recorded in this fascinating biography, Rabbi Israel expresses amazement at his father's conduct. He describes how he approached his father and asked him directly, "Why did you treat them so well? Did you not recall how that Rebbe and his followers treated us not so long ago? Did you have to give them such an effusive welcome

after they embarrassed us so?"

I found Rabbi Yechiel's response, in Yiddish of course, so impressive that I committed it to memory verbatim. He said, "Better that they learn from me how to be gute yidden and menschen, than I learn from them how to be boors and brutes!"

The biography does not tell the rest of the story. But when I related the story to an audience of chassidim a short while ago, I found out about part of the rest of the story. An elderly man in the audience approached me and said, "I am a descendant of that other Rebbe. And our family tradition has it that when his delegation returned with news of their special treatment and of the granted favor, the Rebbe burst into tears and cried, 'He is a better Jew than I am. We must learn a musar haskel (a lesson in ethics) from him.' "

This is a lesson we can all benefit from as we attempt to resolve the conflicts we face, and as we strive to increase the numbers of gute yidden in our ranks and create more menschen in the world.

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# Praying with Passion

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## P'sukei d'Zimra: ASHREI

### Reverence and Sincerity

רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם  
יִשְׁמַע וְיִוֹשִׁיעֵם. שׁוֹמֵר ה' אֵת כָּל  
אֲהָבָיו... וְאֵנְחָנוּ נִכְרָךְ יְהוָה, מִעֲתָה וְעַד  
עוֹלָם, הַלְלוּיָהּ.

**Meaning:** translation...

**The will of those who fear Him He will do; and their cry He will hear, and save them.**

Hashem protects all who love Him... We will bless G-d from this time and forever, Hallelu-yah!

### Theme:

An essential concept of the prayer

### The Power of Sincere Prayer

Hashem fulfills the prayers of those who show the sincerity of their prayers, through their actions.

**Insight:** Deeper meanings...

### Signs of Sincerity

R'TZON Y'REI-AV YAASEH V'ET SHAV-ATAM YISHMA V'YOSHI-EIM. it is the will of those who fear Him ... and their cry He [Hashem] will hear, and save them. Why does the verse state that it is the cry of those who

fear Hashem that He will hear, and in response, save them? Rav Yitzchok Zilberstein (Chashukei Chemed on Masechet B'rachot, page 190) cites his brother-in-law, HaRav Chaim Kanievsky, that Hashem's "hearing" the "crying" is not a result of the individual's voice being louder, but rather it is his emotions and deep, inner yearnings that are intensified, and amplified.

But this added intensity, while it can accomplish a great deal, can best achieve its maximum results when it is consistent with a person's general approach to prayer. Reverence toward prayer is a top indicator - indeed, the hallmark - of "those who fear Hashem." The key is to "cry out" - to intensify one's inner emotions and yearning in prayer, and also to show reverence for prayer. That is the one whose "cry" is heard, and Hashem will save him, as the verse states: R'TZON

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Y'REI-AV... YAASEH V'ET SHAV-ATAM YISHMA V'YOSHI-EIM., it is the will of those who fear Him ... that Hashem will hear, and save them.

A young Torah scholar in a small community in Eretz Yisrael became gravely ill. A prayer-gathering was convened during which the assemblage poured out their hearts to the Almighty. Afterwards, the group discussed ways to help their stricken friend. One of the suggestions that was presented and agreed upon was to have everyone obligate himself to come to davening on time, not to leave until after davening had been concluded, and not to speak during davening.

From that day on, davening changed. Everyone was there when Birchot HaShachar were recited. The last Kaddish was no longer "orphaned" with barely a minyan remaining to answer AMEN. The decorum in shul was enhanced. Davening became a serious pursuit. Slowly, there were subtle spiritual changes in the lives of all of the participants. The most significant result of this change was that the scholar who was ill returned to complete health.

Still, people were left wondering... why had these simple acts of self-discipline by the congregation achieved so much? The rabbanim

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acquainted with this phenomenal experience analyzed the forces at work, explaining that the message one seems to express through a drawn-out Shemoneh Esrei - that he takes davening seriously - can be undermined when one arrives at davening late and leaves early. When the entire community joins together to demonstrate the significance of davening in their lives, their prayers achieve the greatest efficacy. (*Adapted from "Peninim on The Torah," Parshas Vaera, Rabbi A. Leib Scheinbaum, Hebrew Academy of Cleveland.*)

### **Visualize:**

Images that bring the prayer to life

### **Putting His Best Foot Forward**

Yosef wanted a promotion. His boss had set up an appointment for 2:00pm that afternoon, when they would discuss Yosef's performance and prospects for his future. When the time arrived, Yosef was on the phone with his mechanic discussing work being

done on the car. Eager to ensure the car would be ready later that day, Yosef decided to finish up his conversation with the mechanic before going in to see his boss.

Arriving ten minutes late, he was distracted by thoughts of the huge mechanic bill that he would soon receive. Worse yet, he needed to get to the bank before 3:00pm to make a deposit. "I hope this doesn't take too long", he thought as his boss spoke to him. He stole a quick look at his watch... now what was it he was planning to say?

Obviously, Yosef's actions and thoughts did not convey the impression that he seriously wanted his boss to consider him for a promotion. He put off the meeting, insulted the boss by arriving late, didn't concentrate on his conversation with the boss, and couldn't wait to get out of the office to tend to his personal business. Even if he tells himself, "I really did my best to get the promotion. I went straight to the boss and talked it over with him", he would realize deep within that he was not likely to receive a positive response. Similarly, one's daily meetings with Hashem are much more likely to be fruitful when one prepares, organizes his thoughts, arrives on time, avoids distraction, and sticks with the "conversation" right to the end.

### **Did you know...:**

Ashrei is recited three times each day. It is first recited in P'sukei d'Zimra, a second time towards the end of Shacharit, and a third time at the start of Mincha. The Zohar explains that the first time Ashrei is recited, it is intended to

serve as praise to Hashem for providing all of our needs. The other two times Ashrei is recited, it is intended to serve as a prayer and supplication that He will indeed continue to provide for us.

## **Parsha Points to Ponder** **Suggested answers**

1) Chizkuni explains that Korach chose a specific number from each tribe to create a mini-Sanhedrin to judge Moshe and support this movement. A mini-Sanhedrin was 23 people. 23 people from 11 tribes (he did not count the tribe of Levi since the entire rebellion was coming from Levi) equals 253. Dan, Aviram, and On served as part of the makeup of these mini-Sanhedrins as well and, therefore, the 250 plus the 3 of them completed the unit of these mini-Sanhedrins. Thus, this number of 250 had great significance.

2) The Kli Yakar teaches that MEN OF NAME means that they were people who were seeking to make a great name for themselves. They saw Korach's rebellion as their chance to make themselves famous for all generations.

3) The S'forno answers that when the Torah says ALL OF THEM it means EVERY PART OF THEM from head to toe. Thus, THE ENTIRE CONGREGATION refers to all of the Jewish people being holy and ALL OF THEM refers to the great degree of holiness which each one of them had.

---

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## The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

### The Halachic Definition of Mental Deficiency

This week we continue discussing the question of assisting couples with mental deficiency to have children. We saw last time that some experts are of the clear opinion that such couples are incapable of raising children and should not be helped. However the picture is much more complex that cannot be explained in a yes/no answer.

The Talmudic sages already recognized the existence and significance of mental deficiency and indeed, the halacha differentiates between two different levels or even types of mental deficiency. One is called "shoteh" and the other is named "peti". They have a different definition and a different set of halachot.

The Gemara (Chagiga 3b) states that a shoteh "goes out alone at night, sleeps in the graveyard and loses his clothing." There is a difference of opinion as to whether any of these qualities alone is sufficient or only is he does all of these can he be classified as a shoteh. The Rosh defines a shoteh as one who loses anything that he is given, in other words, one who has no responsibility at all.

The Rambam (Hilchot Edut) writes that the shoteh is disqualified from being a witness since he is not obligated in any mitzva. "This is not only a shoteh who walks around naked and breaks vessels and throws stones" but this includes

anyone who has a detachment from reality.

There are different examples of behavior that is representative of the shoteh's mental state, but his disqualification from all mitzvot is due to his detachment from reality and his lack of maintaining any level of responsibility.

The definition of a peti is different and he is obligated in the mitzvot due to his in a different mental state. The peti is a person who is simple and has a childlike level of understanding. He may be unable to have a job that requires any level of comprehension or skill, yet he can still function as a child would.

A couple once came to the Puah Institute who could not answer the simple question "How old are you?" yet still they both had jobs and were able to perform tasks that were appropriate for their understanding.

When examining the distinction between the shoteh and the peti, Rabbi Moshe Feinstein explains that a shoteh has a problem of comprehension and translating what he sees into a reality, however this can change, increase and decrease. In fact many people have fluctuations in their comprehension. This is different from the peti who has a diminished mental ability that is fixed. He may function on the level of a six year old and this is his mental state.

Why is the shoteh exempt from the mitzvot while the peti is obliged in mitzvot? More on this next week.

*The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Offices in Jerusalem, New York, Los Angeles and Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US). [www.puahonline.org](http://www.puahonline.org)*

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A New Light on the Weekly Portion from the Writings of  
**Rabbi Abraham Isaac HaKohen Kook** by **Rabbi Chanan Morrison**

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### Inclusion and Selection

*Adapted from Sh'muot HaRe'iyah, Korach (1931)*

Korach was a clever fellow - what did he see to get involved in this folly? His mind's eye fooled him. He saw by prophetic vision that a line of great men would descend from him, including the prophet Shmuel, who was the equal of Moshe and Aharon together (Midrash Tanchuma 5).

While the Midrash appears to belittle Korach's dispute as foolish, the argument that Korach put forth - "All of the congregation is holy, and God is in their midst" (Bamidbar 16:3) - does not seem silly at all. Is not Korach simply restating what God told the entire nation, "You shall be holy, for I, the HaShem your God, am holy" (Vayikra 19:2)? What was so wrong with his claim? Why did Moshe insist that only Aharon and his descendants could serve as kohanim?

Korach's mistake is rooted in the dialectic between two distinct forms of divine providence: inclusion (kirvah), and selection (bechirah).

During certain periods, the service of God was inclusive, available to all.

At other times, God chose certain persons or places to bear a higher level of sanctity, in order to elevate the rest of the world through them.

### The Temple and the Bamot

One example of the historical give-and-take between these two conflicting approaches is the status of bamot, private altars for bringing offerings to God.

Until the Mishkan was set up in Shiloh, individuals were permitted to offer sacrifices on private altars throughout the country.

During the 369 years that the Mishkan stood in Shiloh, these bamot were prohibited, and all offerings had to be brought to the central service in Shiloh. After the destruction of the Shiloh Mishkan, the bamot were again permitted. With the selection of the city of Jerusalem and the building of the Beit HaMikdash on Mount Moriah, however, the bamot were banned forever.

When permitted, these private altars could be established in any location. They allowed all to approach God; even non-priests could offer sacrifices. The periods when bamot were

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permitted reflect an inclusive form of divine worship, enabling all to approach God and serve Him.

For the service in the Mishkan and the Temple, on the other hand, only the descendants of Aharon were allowed to serve. When Shiloh and later Jerusalem were chosen to host the Holy Ark, the divine service was limited to the boundaries of those cities and their holy structures.

Unlike the bamot, which were accessible to all, the Mishkan and the Mikdash were enclosed buildings, set apart by walls and barriers. The various levels of holiness were spatially restricted. Thus, the Talmud (Yoma 54a) teaches that the Sh'china (Divine Presence) was confined to the space between the two poles of the Holy Ark.

### Pillar Service

A second example of the contrast between these two approaches may be seen in the use of a single pillar (matzeiva) to serve God. The pillar was an open form of worship, attracting people to gather around it, without walls or restrictions. This form of divine service was appropriate for the

time of Avraham, who tried to spread the concept of monotheism throughout the world.

In Moshe's day, however, serving God though pillars became forbidden (D'varim 16:22). After the election of the Jewish people, it became necessary to first elevate the people of Israel. Only afterwards will the rest of the world attain recognition of God. Divine service thereafter required boundaries - the walls of the Mishkan and Beit HaMikdash - in order to cultivate the holiness within.

### Prophecy Only in Israel

A similar process took place regarding prophecy. Until the Sinaitic revelation, the phenomenon of prophecy existed in all nations. At Sinai, however, Moshe requested that God's Divine Presence only dwell within the people of Israel: "[If You accompany us,] I and Your people will be distinguished from every nation on the face of the earth" (Sh'mot 33:16; see B'rachot 7a).

While the boundaries created by the selection of Jerusalem and the Jewish people will always exist, the exclusive distinction of Aharon's descendants as kohanim is not permanent. In the future, all of Israel will be elevated to the level of priests. God's declaration to Israel, "You will be a kingdom of kohanim and a holy nation to Me" (Sh'mot 19:6), refers to this future era.

### Korach's Vision

As the Midrash explains, Korach was misled by his prophetic vision. He

discerned the essential truth, "All of the congregation is holy, and God is in their midst." Yet the time for this vision belongs to the distant future.

Korach only saw a private vision of Ru'ach HaKodesh, not a universal prophecy meant to be publicized and acted upon.

Moshe alluded to the future nature of Korach's vision when he dictated the type of test to be used. The dedications of the kohanim and the Mishkan involved sin-offerings and burnt-offerings, so it would have been logical to suggest that Korach's men attempt to offer similar offerings. Moshe, however, suggested that they offer incense. He hinted that Korach's vision reflected an underlying truth, but one for the distant future, when sin-offerings will no longer be needed to atone for our wrongdoing.

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HE DOESN'T MEAN THAT QUESTION

## A look at KORACH from OzTorah

### Bless 'em all!

In Jewish tradition Korach is the prototype of the nasty man who does his best to throw a spanner into the works. If people seem to be working together, a Korach always comes along to cause dissension. If there is a good leader at the head of the community, expect a Korach to try to undermine him. If there is a dream to dream, a vision to implement, a plan to construct, there will be a Korach who will assure you that it isn't going to work.

Korach is also the master of misrepresentation. If truth can be distorted and words twisted, you can be certain that Korach is somewhere around. His tongue is smooth and you are almost tempted to believe him, and that is precisely when there is danger. Think about his eloquent claim, "All the congregation, every one of them, are holy" (Num. 16:3).

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He made everybody feel good. We're all holy! What a relief! One and all were congratulating themselves when they heard his words. One and all? Apparently with one exception. Moses heard what Korach said, and he collapsed: "he fell upon his face" (verse 4). What upset him so much? Probably the assertion that everyone was holy.

Moses was a realist, who knew the real truth, that many of the congregation were tzaddikim, but some weren't. There were sinners, cynics and rascals as in every community.

What would a Moses have said about his people? Not that all were holy, but that they all could be holy. With an effort each one could rise high, but they were not all there yet.

There was a World War II song, "Bless 'em all, bless 'em all, the short and the tall." We say that too. God, bless 'em all, even the ones who aren't yet holy. Help 'em to see what they can do with their lives. Help 'em to increase their holiness.

*Mazal Tov to Naomi Liberman  
and family on the marriage of  
her great-grandson*

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Finally we will arrive at **Beit Lechem HaG'lilit**. - So... the name Beit Lechem rings a bell! So it should. We will find out why this quaint, picturesque, out of the way town of artists and artisans in the Galil, carries the same name as the location of Kever Rachel in Yehuda. Beit Lechem Zevulun, as it is sometimes called, is mentioned for the first time in the Book of Joshua and again at the time of the second Temple. As archeological remains are witness, it changed hands several times since. The "modern day" Beit Lechem Haglilit was built by the German Templars beginning in 1906. A special surprise is in store for us as we visit the Beit Lechem Spicy Way Farm where we will be greeted by a rich and "breathtaking" array of spices, herbs and teas and the professional tools to go with them. We will hear about their healing and restorative benefits and how they can improve the quality of life.

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# ParshaPix explanations

- % Upper-left is the scene after the earth split open and swallowed Korach's gang.
- % To its right is the fire that consumed the 250 incense-offerers. Some say that Korach was swallowed up by the earth; others say that he died by the heavenly fire that consumed his "gang" of 250. Some say that he was punished both ways.
- % Coming to the right is a photo of one of the Pidyon HaBen coins minted by the State of Israel. Many people will use the coins, which contain the correct amount of silver each, in order to fulfill the mitzva.
- % To the right of the coin is a guard standing at attention in front of the guard house. This represents the positive mitzva of Guard Duty by Leviyim (21 to be specific, plus 3 kohanim) around the Beit HaMikdash and Har HaBayit. SHMIRA in the MIKDASH was a matter of honor guard (as depicted in the picture), rather than a "open your pocketbook are you carrying any weapons put your keys and other metal objects in the tray and go back through the metal detector" type of guard.
- % Second row, left. Milk (bottle and glass) and honey (with a cheery bee overlooking the scene) representing the Land of Israel, which is described, as we know, as a land flowing with milk and honey - and - L'HAVDIL, the perverse use of the beautiful phrase by

- Datan and Aviram in referring to Egypt.
- % The gift box represents the various gifts to the kohein that are mentioned in the sedra.
- % The percent symbol represents the tenth of a tenth that the Levi is required to give to the kohein. This "due" is called Maaser min HaMaaser or T'rumat Maaseir.
- % The baby carriage (blue for a boy) with the lamb inside, represents the mitzva of B'CHOR, specifically that of a kosher domesticated animal - i.e. cow, goat, and sheep.
- % The next row, from the left. A graphic representation of a storm, occurring at the time of the giving of the wheat (as symbolized by the sickle) is from the Haftara. Shmuel HaNavi invoked a miracle from G-d in the form of a storm, thunder and lightning in order to impress upon the people the injustice of their desire to push the prophet aside in favor of accepting a king as their authority.
- % Below the storm and sickle is garlic and sugar cubes - another representation of Pidyon HaBen. One explanation of the custom of giving those in attendance sugar and garlic is that they can "extend" the seudat mitzva at home, so to speak, by flavoring their food with these flavor-enhancers.
- % To the right is a stalk of wheat, standing straight, looking like the number 1, with a decimal point before it - representing the mitzva of giving Maaseir to a Levi from grain, etc.
- % Next we have a close up of the staff of Aharon (see further) which blossomed with almonds and almond flowers.

A large, memory-heavy graphic was removed from this page in order to make the LITE version of Torah Tidbits - lighter

Please, then, excuse the blank space

- % The smiley globe - its mouth represents PI HAARETZ, the mouth of the earth that opened and swallowed Datan and Aviram and company. Pirkei Avot teaches us that PI HAARETZ was one of 10 special items that were created in the instant before the first Shabbat B'reishit.
- % Bottom row: from the left - Not a donkey have I taken from you... thus Moshe Rabeinu protested to Korach and Co. in the sedra and Shmuel HaNavi protested to the people in the Haftara.
- % Middle-bottom are the rods from each tribe with the middle one, Aharon's representing the whole tribe of Levi, having flowered overnight.
- % And to the right of the rods is a choir, representing one of the main functions of the Leviyim in the Beit HaMikdash.
- % To the left of the level is an image of a DNA helix. D'n A is a short way to refer to Datan and Aviram.
- % The salt shaker represents the B'RIT MELACH, the salt-like covenant between G-d and the kohanim. Salt doesn't spoil, and so Brit Melach is the term for an indestructible covenant.
- % The snake is a NACHASH, which in turn is the name of a king of Bnei Amon, mentioned in the haftara.
- % Lower-right is the Murex Trunculus - the source of T'CHELET as used by more and more people for their TZITZIT stings. Not only is this a topic from last week's Sh'lach, but it also belongs to Korach. As is explained by commentaries, Korach dressed his "gang" in garments totally made of T'cheilet-dyed wool and taunted Moshe with the question - does a garment that is all T'cheilet require the

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- P'til T'cheilet? What he was saying is, does a nation that is all holy, whose people all experienced revelation at Sinai need a leader above them? The answer
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to both questions is, yes.

- % There are two Unexplained elements in the ParshaPix (they look like more, but some go together. Consider them visual TTriddles with prizes for the correct solutions.
- % The Word of the Month has a new picture for the upcoming month we announce this Shabbat. Sometimes the Pic is Mazal-related. Sometimes month.

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**WISDOM & WIT**  
by Shmuel Himelstein

R' Eliezer Shulevitz wrote to the Chafetz Chayim, asking him whether to hire a certain Rav as the mashgi'ach ruchani - spiritual mentor - of a certain yeshiva. The Chafetz Chayim wrote back that the Rav would indeed be appropriate for such a position.

Before the Rav was hired, though, R' Eliezer received an urgent note from the Chafetz Chayim in which he withdrew his recommendation, saying that the man would not be the appropriate person for the position.

R' Eliezer was surprised at the Chafetz Chayim's turnabout, and decided to speak to him directly.

When R' Eliezer arrived in Radin, he hastened to the Chafetz Chayim's home. "Rebbe," he asked, "what has made you change your mind?"

"You see," said the Chafetz Chayim,

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that Rav happened to visit me. We had a very long conversation, during which I asked him how he was doing. He told me that he was doing very poorly, and related all his problems, including the fact that he did not have enough money to live on. When I heard him complaining about his lot, I immediately realized that he was certainly not the person a yeshiva should hire to be its mashgi'ach ruchani - a position which requires the person to instill bitachon - trust - in Hashem within his students."

## THE CHALLENGE OF MONEY: "Your brother shall live with you" [3] by Dr. Meir Tamari

Free marketers claim that charity and philanthropy will protect and safeguard the poor, weak, aged and unfortunate. Such charity has always and continues to be a hallmark of the Jew wherever he lives. However, a Jewish society based on voluntary philanthropy alone, where tzedaka is dependent on the personal choice of the individual, has never existed. It has to become an integral part of communal life, public economic behavior and various forms of taxation.

"A Torah scholar [the role model for all Jews] may not live in a town that does not have these 10 things ...a communal fund for charity" (Sanhedrin17b). "Every man is obligated to give charity - even the poor who themselves are the recipients thereof. One who gives less than his due, the Beit Din can force him and even apply corporal punishment until he pays what he has been assessed. Beit Din has the right to seize his assets to cover the amount of his

debt to the charitable funds; this even on the eve of Shabbat" (Shulchan Aruch, Yoreh De'ah 248:1). "Every city is obligated to appoint officials who will go and collect from each one what is appropriate and what has been assessed of him. One who lives in the community for three days may be forced to contribute to the kupa providing food for the poor. After six months he is liable to the tax rate imposed on the people of that community for charity and after nine months for the funds for burying the poor dead" (Mishneh Torah Mat'not Anyim 9: 1-3; 12;13). Naturally, the scope of the charitable funds depended on the financial ability of the particular community and on the number of poor people dependent on them but it was universally recognized that basic food, clothing and shelter were to be provided.

This view of charity as an obligation to be met through communal tax, not only by pious act of individual philanthropy, is clearly reflected in the following ruling: "In a town where the poor are many [so that the demand on the charitable funds was great], the rich argued, 'let them go and collect alms'.

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On this, the middle classes rejoined that it was not right to make them dependent on alms but rather they should benefit from the communal funds raised on the basis of taxes on wealth. The law is with the middle class demand for a tax on wealth to finance these needs" (Yoreh De'ah, 250:5).

Irrespective of how charity is financed, our sources emphasize that the dignity and honor of the individual recipients has to be maintained. Much education has therefore to be focused on the attitudes of the givers of charity, whether they be individuals or the gabbaim of philanthropic funds or officials allocating tax funded welfare.

There is a danger that the recipient of welfare becomes merely a number in a case file and the personal tragedy and need is overlooked. Furthermore, in the bureaucratic muddle some of the poor and needy fall through the cracks in the system and so never receive any help. Public welfare is open to abuse, fraud and exploitation both by the administrators and the recipients. This seriously damages the ability or willingness of the taxpayers to finance welfare as has happened in many modern welfare systems.

There is a story of the gabbai tzedaka who, distressed by the cries of the poor widows and orphans, that he could not sleep or eat. Later, he could only do so with difficulty. Finally, he could only eat and sleep when hearing of their misery and troubles. Tzedaka gabbai'im

Did Tzakaz and Reshet heed the warning?

have varying degrees of power and control over the beneficiaries of the funds and power corrupts. Their self interest may even perpetuate poverty because of the power and control it gives them. So care must be taken to be sure that this power is not used for personal financial gain or for political advancement or for social prestige. Furthermore, we are all familiar with cases unfortunately, where both management of and contributions to tzedaka funds have been used to whitewash individuals guilty of illegal or immoral acts resulting in a great Chillul Hashem.

"There was once a man who fed his father pheasants but brought death on himself in the process while a second one forced his father to grind corn in a mill and earned Olam Haba" (Kiddushin 31a'. "The former begrudged his father the fine food he was giving him, while the second one comforted his father with love and kindness" (Rashi).

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**Efrat** 3 Netzach Yerushalayim

Last issue's (SH'LACH) TTtriddles:

Most of the TTtriddles, visual TTtriddles, questions and challenges had to do with the 19th anniversary of Torah Tidbits. Only a few were parsha-related. Let's take care of those first.

### [1] What do Nachbi & Yigal confuse?

As in past TTtriddles, confuse is a code word for anagrams. In this case, the anagrams are the names of the fathers of the spies (scouts) of Naftali and Yissachar, respectively. Nachbi is the son of VAFSI and Yig-al is the son of YOSEF. Yosef and Vafsi are anagrams. So Nachbi and Yigal confuse their fathers.

### [2] Another Nachbi and Yigal connection

They each have first initials that match that of their SHEVET. Nachbi from Naftali and Yig-al from Yissachar. (Two other scouts also have initial matches: Shimon's Shafat and Gad's G'u'eil.

### [3] Menashe's spy brother

Menashe was the son of Yosef. The scout of Yissachar was Yig-al ben Yosef. A different Yosef, for sure, but it makes them brother spies.

### [4] The land and Moshe precedent

As a noun, precedent is "an action or event in the past that is used as an example or reason for a present action or event". But as an adjective (different pronunciation), it means "preceding". Reference here is to the 5-pasuk maftir of Parshat Sh'lach, which is also the third passage of the Sh'ma. In the Sh'ma, precedent to VAYOMER is the word HAARETZ, the Land. Precedent to it in the Torah is the word Moshe.

That's it for TTtriddles for Sh'lach.

**All the rest** are in celebration of the 19th anniversary of Torah Tidbits.

### Front page questions:

#### [1] How many years in a Machzor Katan?

A Machzor Katan is the lesser cycle of the Moon, i.e. a 19-year cycle during

which the Lunar calendar is adjusted to match the solar calendar by the addition of seven extra Adars in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the cycle. Often, one's Hebrew and English birthdays coincide at age 19, 38, 57... Coincide or are a day (somethings two) off. That it is not a perfect match every 19 years is a result of how many February 29ths there are in a 19-year range (can be four or five) and the numbers of 30 Marcheshvan and 30 Kislev, which also vary slightly in a 19-year period. Furthermore, birthdays can match at 8 or 11 years of age and/or thereafter at 19+8 or 19+11, etc.

#### [2] How many hexagons in the only normal magic hexagon?

The answer is 19, which was the idea for the front page of the 19th anniversary issue. In fact, the magic hexagon was pictured. Take a look at it. It is made up of 19 hexagons, labeled with the numbers 1 through 19, so that the sum of the numbers in every row - horizontal and the two directions of diagonal rows - add up to the same number - which is 38 (19x2).

#### [3] What's the atomic number of potassium?

Obviously - whether you actually knew the answer or not - the answer is 19. Potassium atoms have 19 protons and 19 electrons (its most

common isotope has 20 neutrons, but that is not relevant to atomic number).

#### [4] What are the dimensions of the grid in the game of GO?

19 by 19. Go is an ancient board game for two players that originated in China more than 2000 years ago. The game is noted for being rich in strategy despite its relatively simple rules. [Interesting side point: Whereas the best computer chess programs can defeat excellent human chess players, as of now, computer Go programs play at best a mediocre game against intermediate amateur level players. This has to do with the great number of possible moves on each turn of play.]

#### [4] What number did Bob Feller wear?

1918-2010. His jersey number was 19. Bob Feller is the winningest pitcher in Cleveland Indian history, with whom he played his entire 18-year career. [He was in the navy for four years during World War II.] Had three no-hitters, including the only opening day no-hitter in MLB history. Might be the fastest pitcher ever. Certainly, one of them.

#### [4] What is the first prime between two abundant numbers?

A prime number has only two factors,

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1 and itself. Prime numbers are not evenly divisible by any other numbers. Abundant numbers are those whose sum of their proper factors is greater than the number itself. 12, for example, divides evenly (with no remainder) by 1, 2, 3, 4, 6, and 12. The number itself is considered an improper factor. The sum of the proper factors of 12 is  $1+2+3+4+6$ , which is 16. 16 is greater than 12, so 12 is an abundant number. 15's proper factors are 1, 3, and 5. Totaling 8, which is less than 15, making 15 a deficient number. 6's proper factors are 1, 2, and 3, which add to 6. Six is called a perfect number (neither deficient nor abundant). The first two abundant numbers with a prime between them are 18 and 20. Therefore, 19 is the smallest prime between two abundant numbers.

### Front page pictures:

#### [1] **The Superman emblem**

No connection to the Man of Steel. That was a red herring. The reason it is on the front page is for the letter S, which is the 19th letter of the alphabet.

#### [2] **The letter KUF**

It is the 19th letter of the Alef-Bet. [Including the "final" letters, AYIN would be the 19th letter (of 27).]

#### [3] **66.2°F**

Easy, when you get the hang of it - this is the equivalent of 19°C.

Kol HaKavod to YYW for submitting a long list of correct solutions to last week's crop of TTriddles

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#### [4] **Aunt Jemima**

...is commonly known as a trademark for pancake flour, syrup, and other breakfast foods currently owned by the Quaker Oats Company of Chicago. The trademark dates to 1893... This aunt has been around a long time. Aunt in Hebrew is DODA, DALET-VAV-DALET-HEI. Gimatriya?  $4+6+4+5 = 19$ .

#### [5] **The magic hexagon**

This is what the subject of Front Page Question [2] looks like. There are 5 different rows in each of three directions, with 3, 4, or 5 members. All 15 rows add up to the same number.

#### [6] **State flag**

of Indiana, the 19th state of the United States, admitted into the union on December 11th, 1816. The flag has a torch and 19 stars (plus the word Indiana, too small to see in the picture).

#### [7] **Picture of...**

Rutherford B. Hayes, the 19th president of the United States. He served a single term following a contentious and hotly disputed victory over Samuel J. Tilden.

#### [8] **Women's Suffrage**

Although New Zealand gave its women the right to vote in 1893, with several other countries following suit over the next number of years, it wasn't until 1920 that the 19th amendment to the US Constitution was passed given American women the vote.

### 19-related TTriddles:

#### [1] **We stand for it**

No, not Hatikva or any other national anthem. (Several people guessed that when shown this TTriddle.) It is the AMIDA that we stand for in prayer. We still call the weekday Amida the Shmoneh Esrei, but it really contains 19 brachot.

[2] **Behold now, your servant has found grace in your sight, and when the voice of the shofar sounded long, you shall keep my statutes. And the clean person shall sprinkle upon the unclean on the third day - then shall you do to him.**

This could be the longest TTriddle ever. It consists of the first part of the English translations of perek 19: pasuk 19 of each of the 5 books of the Torah. Check them out.

#### [3] **19 has 24. 24 what?**

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and [www.israelnationalradio.com](http://www.israelnationalradio.com)  
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When the word NINETEEN is written in uppercase block letters, it consists of 24 lines.

#### [4] **19 in two gives you 28. How?**

Add a few words and this becomes a plain question. 19 bowling pins knocked down in 2 frames gives you 28 points. How? A strike in the first frame and a 9 in the second. The strike gets a bonus of the number of pins knocked down by the next two balls, so 19 points are recorded in the first frame. With 9 in the second frame, one's total so far would be 28.

#### [5] **This too goes well here.**

Why? Because it is a sentence containing 19 letters.

#### [6] **How about a T'ruma for Rosh HaShana?**

T'ruma is the 19th sedra in the Torah. Rosh HaShana is the 19th masechet in Mishnayot.

[7] **Doctors who specialize in stomach and intestines**

"Gastroenterology is the branch of medicine whereby the digestive system and its disorders are studied." The doctors with this specialty are called gastroenterologists. That's a 19-letter word.

[8] **The lightest halogen**

is the element Fluorine has an atomic number of 9, and its only stable isotope has an atomic weight of 19. Fluorine is a pale yellow gas at room temperature. It is extremely reactive with a wide variety of substances. Fluorine in some form is used in dental care products, refrigeration gas, and teflon.

[9] **Special K and bananas**

This was not in the regular edition of TT - it is in some Large Print copies and on the website. It looks like a breakfast food suggestion, but it refers to potassium, which we've already mentioned. K is the chemical symbol for potassium (its name in Latin is kalium - in Hebrew it is called ASHLAGAN) and bananas are known to be a good source of potassium in our diets. It seems, though, that apricots and many other foods have more potassium.

**Math challenges:**

[1] **Use three nines and whatever**

**math symbols needed to make an expression equal to 19.**

$9/9 + 9$  (nine divided by point nine is ten, plus nine makes nineteen).

[2] **Make 19 with four fours**

$4! - 4 - 4/4$  (four factorial is  $4 \times 3 \times 2 \times 1$ , which is 24).

**One more item...**

The predominant color on the from page is purple. Potassium (element number 19) salts burn with a lilac to purple flame.

We hope this was fun and educational for you. We had a good time celebrating 19 years of Torah Tidbits in this way.

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# Portion from the Portion

## Humbleness vs. Haughtiness

Korach began a rebellion against Moshe and leads a mob of 250 men to accuse Moshe of going too far in taking positions of leadership for himself and his family. He claims that "All the people in the community are holy" and that Moshe is just trying from his own initiative to set himself and his family members as leaders over the rest of the nation (16:3).

On the surface it may seem like Korach's platform - equality and terminating the usurping of power - was a very democratic and just cause to defend. But Korach was defying the leadership appointments that had been made by G-d. What is ironic in Korach's accusation against Moshe is that the Torah itself testifies that Moshe's personality was the exact opposite of what he was accused of being. Moshe is referred to as V'HA'ISH MOSHE ANAV ME'OD MIKOL HA'ADAM - Moshe was very humble, more so than any man on the face of the Earth (Bamidbar 12:3). This testimony to Moshe's character is recorded after Moshe's sister and brother talk against him in the portion of B'haalot'cha. They accuse Moshe of thinking that he is holier than they are (i.e. he must separate from his wife). They claim that they are on the same prophetic level as

Moshe so he needn't act differently than they do.

In that episode, we see how Moshe is so humble. He doesn't argue with them or answer them back - he remains silent and even prays for his sister's recovery from leprosy. From here the Gemara teaches us that someone who is humble is able to hear a slight and not answer back - HASHOMEI'A CHERPATO V'EINO MEISHIV. Moshe was not acting differently because he wanted to show off or feel superior - he was really different than his siblings.

We see a similar response from Moshe in our portion. Moshe's immediate reaction to Korach's accusation is to throw himself on his face - VAYIPOL AL PANAV (16:4). But we can ask about this reaction. We have seen Moshe in more difficult situations, such as the sin of the golden calf, where despite the fact that he was humble he acted very forcefully (i.e. he actually broke the Tablets of the 10 Commandments to stop the nation from sinning). What was different here with Korach that caused Moshe not to take a forceful role? And also, what caused Korach, who also had RU'ACH HAKODESH, to invalidate Moshe and Aharon's position?

The answer is GA'AVA - haughtiness. Korach thought he was better than others because of his wealth and because he saw that he would have famous people as his descendants (e.g. Shmuel HaNavi). This GA'AVA caused him to argue with Moshe. It also caused Moshe to fall on his face. If there had been a

true cause for the dispute then there would have been a purpose to Moshe's responding - but when a dispute is because of GA'AVA and power-seeking it is impossible to come to any solution. So Korach, who accuses Moshe of taking power is actually the one who wants to do that - KOL HAPOSEIL B'MUMO POSEIL - a person finds fault in others exactly where he has the same fault.

So the lesson for this week is ME'OD ME'OD HEVEI SH'FAL RU'ACH - Be very very humble (Avot 4:4). Usually we are told to take the middle path - but since haughtiness is such a dangerous character trait that can lead to many sins, Rabbi Levitas instructs us to go to the opposite extreme.

**SINCE MOSHE** fell on his face in this portion here is a recipe for a cake that is meant to fall.

## FALLEN CHOCOLATE SOUFFLÉ CAKE

12 oz fine-quality bittersweet chocolate (not unsweetened), chopped

1½ sticks (¾ cup) unsalted butter or margarine, cut into Tbsp pieces

1½ tsp vanilla

¼ tsp salt

¾ cup sugar

5 large eggs, separated and at room temperature for 30 minutes

¼ cup all-purpose flour

Put oven rack in middle position and preheat oven to 350°F. Grease a

9-inch spring form pan and line bottom with a round of parchment or wax paper, then grease paper.

In the top of a double boiler set over barely simmering water, melt the chocolate with the butter or margarine, stirring frequently until the mixture is smooth. Remove the top of the double boiler from the heat, let the mixture cool to room temperature. (This can be done in a microwave at 50% power for 4 to 5 minutes). Whisk in vanilla, salt, and 6 Tbsps sugar. Add yolks one at a time, whisking well after each addition. Whisk in flour.

Beat whites with a pinch of salt in a bowl using an electric mixer at medium-high speed until they hold soft peaks, then add remaining 6 Tbsps sugar a little at a time, beating, and continue to beat until whites hold stiff glossy peaks.

Whisk about one fourth of whites into chocolate mixture to lighten, then fold in remaining whites gently but thoroughly. Pour batter into spring form pan, spreading evenly.

Bake in preheated 350°F (180°C) oven until a wooden pick or skewer inserted in center comes out with moist crumbs adhering, 35 to 40 mins. (The center should not be set).

Cool cake in pan on a rack 10 minutes. Run a thin knife around the edge of the pan, remove side of pan and cool cake completely. Invert cake onto rack and remove bottom of pan, discarding paper, then invert cake onto a plate

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## Sponsor a Shiur at the OU Israel Center

or a day of learning • It's a great way to wish someone Mazal Tov or - l'havdil - to honor a loved one's memory. Please call Sara Berelowitz, (02) 560-9104

Sponsorships are mentioned in TT and posted outside the main hall

## A Better Physiotherapy

The problem with my knee started about six years ago. The orthopedist decided to operate in order for me to be able to continue working. I refused. Instead, I tried different treatments such as massage and acupuncture, but to no avail. The Pain continued.

In September 2007, I fell on my knee at home. My son took me to an orthopedist, and he found no evidence of a fracture. Yet, my condition got worse. The Diagnosis was that only an operation could save the day. I reached the point that I was unable to walk. I tried acupuncture again, which took the pain away, but I was only able to limp around the house. I was too ashamed to use a cane.

**My son took me immediately to see Alon, who gave me a thorough medical exam, asked me to walk as far as I could and to describe exactly where I felt the pain. He observed where I was experiencing difficulty and gave me three exercises to practice at home.**

I started exercising every day, with Alon guiding me by phone and following my progress. After only one month, I was able to leave the house! After another two months, I had recovered completely and was able to lead a normal life. I can now walk for miles with just a slight limp. **Thanks to Alon!**

*Zelda Fratkin, 79 years old*

For back, knee, elbow and cartilage problems; dislocated shoulder; torn ligament; scoliosis; joint inflammation; slipped disk; calcification; limited movement; stroke and handicap rehabilitation...

make an appointment with **Alon**.

He has offices in Jerusalem and Bnei Brak and can be reached at **054-489-9332**

After the P'lishtim return the ARON, it sits in Beit Shemesh until people from Kiryat Y'arim take it to the house of Avinadav, where his son Elazar is charged with guarding it.

(Shmuel Alef)

## Hebrew Touch Typing classes for children & teenagers

Month of July • For grades 6-11  
in the Center of town, Jerusalem

Proven method and results

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[netconnect120@gmail.com](mailto:netconnect120@gmail.com)

## The Heroine of the Korach Mutiny by *Rabbi Ephraim Sprecher*

In his revolt against the authority of Moshe and Aharon, Korach was supported by Datan and Aviram and by On, the son of Pelet. The opening verse of this sedra is the only place where On b. Pelet is mentioned; his name does not occur in the more detailed narrative that follows. Noting the absence of the name from the subsequent account, the Talmud states, that On b. Pelet was saved from the consequences of his folly by the wisdom and sound common sense of his wife. She pointed out to him that he had nothing to gain from rebelling because whoever remained the leader, Moshe or Korach, he would be simply a follower (Sanhedrin 109b). He took her advice, withdrew from the rebellion and was saved.

The Midrash finds allusions in his name to the initial involvement of On b. Pelet in Korach's mutiny. He is called On (connected with aninut, mourning) because he did not cease from mourning for having sided with Korach; and he is named ben Pelet (connected with pele, miracle) because he was rescued from destruction by a miracle. The Midrash also understands the words of Mishlei "The wise among the women build her house" (14:11) to refer to On's wife whose wisdom rescued her household from destruction, and it takes the continuation of the verse, "But the foolish woman overthrows it with her own hands" to refer to Korach's wife who, in encouraging her husband to rebel, destroyed him and herself (Bamidbar Rabba 18:15).

The good influence a Jewish woman can have is most effectively exerted in her home, the strongest fortress for moral values. As King David says in T'hilim: "the glory of the King's daughter is in her home." From the earliest times in the history of Israel the honored place of the Jewish woman was first and foremost in her home because of the Jewish values she nurtures in her family.

The most vital areas of a Jew's life are entrusted to women's care and attention. Thus, the Mishna in Shabbat mentions three mitzvot specifically highlighting the woman's powerful and central role in Judaism: Nida (laws of family purity), Challa (sanctifying a portion of baked bread), and Hadlakat Neiro (lighting candles). Nida governs sexual relations and procreation; Challa symbolizes sanctity and kashrut in the home, and candles are a symbol of the Sabbath and the Festivals, that we are able to sanctify time.

The Torah states that G-d created Eve from Adam's rib in order that she should be a helpmate for him (B'reishit 2:18) - Eizer K'negdo. The Hebrew phrase is somewhat contradictory. Eizer is "a help", and k'negdo is "against him". In the Talmud (Y'vamot 63a) Rabbi Elazar solved the difficulty by saying that if her husband is worthy she is to help him, but if he is not worthy she is against him. Perhaps, however, she sometimes helps him by being against him. If she smoothes his rough edges, corrects his faults and points out when he is wrong, she helps him by not mirroring or reinforcing his shortcomings. Sometimes only a wife can appropriately correct her husband. A man is often a poor judge of his own character and cannot see himself objectively.

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Besides "our" Aviram, there is another one in Tanach (Melachim Alef). The oldest son of CHI'EL, who dies as a punishment when his father disregards Yehoshua's ban and curse against rebuilding Yericho. All of Chi-el's sons died for the same reason. Datan, on the other hand, is not the name of anyone else.

**FOR RENT** • On Achad Haam St: 2 rms (one bedroom), fully furnished, renovated, third floor, succah balcony, from August for long term

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**FOR SALE** Rehavia: 4 rms, 2nd fl (no elevator), quiet facing back, succah balcony, completely renovated, 3 exposures, ensuite, immediate, **also for rent**

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## The Jerusalem Institute of Jewish Law

Rabbi Emanuel Quint, Dean

Lesson # 564 (part one)

### Current status of the death penalty in halacha

Recently some of the newspapers have been reporting discussions whether the death penalty should be meted out in cases where the national security is involved. I have been asked the current status of the death penalty in halacha. This has been discussed by me in the past. So, just a short review. Rabbi Moshe Isserles in his emendations to the last chapter of Shulhan Aruch Choshen Mishpat states "At the current time we do not have the authority to judge any cases involving the death penalty or flogging or exiling killers or to put them to death or to beat them. Rather we may excommunicate them and separate them from the community. All this according to the current status of the law. But if Beit Din sees that the times require action, they may set up safeguards and may punish according to their judgment. This applies only if a person is to be put to death by the court. But those who may be put to death without a court are judged even nowadays."

For example, Reuven is pursuing Shimon with intent to kill him. Bystanders may warn Reuven that if he continues to do so, bystanders may kill him. If Reuven continues to pursue Shimon, then Levi a bystander, in order

to save Shimon's live may kill Reuven even if Levi is a minor. If it is possible to save Shimon by maiming Reuven, such as cutting off a limb, or wounding him in a limb, this should be done. However, if it is impossible to save Shimon on any other way, Reuven may be killed even if he has not yet killed anyone. In all of the foregoing it does not matter if the role of Reuven, Shimon or Levi is a male or female. The Rabbis of ancient days have ruled that if a pregnant lady is having difficulty in giving birth and the condition may be life threatening, the child inside her is legally deemed to be a pursuer, pursuing the mother to kill her. The child inside may be taken out by surgery or by drugs. This procedure can only be carried out until the baby's head appears in the childbirth. Once the head appears it is a viable human being and one may not take a life to save another.

If Reuven has broken his way into Shimon's home, Shimon may kill Reuven because it is assumed that Reuven, the burglar upon being caught will kill Shimon. Or, Reuven is pursuing Yehuda for immoral purposes, or he is pursuing Sara, a betrothed lady, for immoral purposes. Levi should attempt to save Sara by any means possible including killing Reuven. Reuven pursues Sara, a woman forbidden to him, to rape her, and she says to those trying to rescue her "Let him alone so that he will not kill me". If Levi thinks he can save her without endangering her, he must do so even if it means killing Reuven. However, once Reuven has had intercourse with Sara, he cannot be killed but must be put on trial.

**A large, memory-heavy graphic  
was removed from this page in  
order to make the LITE version  
of Torah Tidbits... lighter**

**Please, then, excuse  
the blank space**

The Avrom Silver Jerusalem College for Adults and OU Israel's Project YEDID are the educational components of the Seymour J. Abrams Orthodox Union Jerusalem World Center and include the classes & lectures of the OU Israel Center  
Rabbi Sholom Gold, Dean • Phil Chernofsky, Educational director

959

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### Yom R'vi'i • 20 Sivan • WED June 22nd

9:20am *Rabbi Macy Gordon* - Contemporary Halachic Issues

10:45am **PARSHAT HASHAVUA** R' Yosef Wolicki

12:00pm WED, June 22 • Exploring Israeli culture, history and society  
**Who are they? - Minorities and ethnicities in Israel (part 2)**  
**The Israeli Druze and their heritage**  
Interactive lectures with **Gabriella Licsko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...  
**VIDEO in the LIBRARY: Rabbi Zev Leff**  
**"How Our Prayers Affect Other People"**

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

2:15pm *Women's Beit Midrash* - **Pearl Borow**

First hour: the **Haftorot**; Second hour on Chumash with Rashi

7:30pm **RABBI AHARON ZIEGLER**

**Zeh neheneh ve'zeh lo chaseir** - How should we behave when something is beneficial for one party and does not hurt the other. E.g. Changing seats at concert for better and more expensive seat that no one is occupying after intermission. Is that Halachically permissible?

### Yom Chamishi • 21 Sivan • THU June 23rd

**Posture/Balance Exercise Class for Women** Thu, 9:00-10:00am

**DR TOVA GOLDFINE** Chiropractor/Rehabilitation  
FOR WOMEN OF ALL AGES AND EXERCISE FITNESS LEVEL  
Contact Dr Tova 052-420-1201 chirodivine@gmail.com

10:30am (to 12:30) Midrash HaShavua - **Dr. Hayim Abramson**

1:30pm **KNITTING / VERA BLACK, CROCHETING / DVORA ZIPPOR** - LIBRARY

Thursday, June 23rd • 8:00pm

35NIS per person

Program for Singles and Young Couples...

### **Strategies for Dealing with Anger**

Speaker: **Dr. Shoshana Kaplan-Cohen**

This is an introductory program for a possible series on  
Strengthening and Empowering Oneself towards Marriage

For more information, call Dr. Kaplan-Cohen  
586-7522, 050-799-63312 • shoshanak@gmail.com

### Yom Shishi • 22 Sivan • FRI June 24th

8:30am (to 9:45am) **Kollel Yom Shishi** HaRav Eliav Silverman

9:00am **Pirkei Avot** with **RABBI ELAN ADLER**

Show host of the Derech Eretz Hour on Arutz 7

11:00am **RCA Daf Yomi**

### Shabbat Parshat Korach • 23 Sivan • June 25th

5:00pm Shabbat shiur: **Rabbi Yaakov Moshe Poupko**  
**"Confrontation: Korach's Coalition & Our Basic Beliefs"**

6:00pm **Mincha**

Besides "our" Korach, in Tanach we find a Korach as a son and/or grandson of Eisav

## Sun-Thu in the Ganchover Beis Medrash (first floor)

XXX	Rabbi Jeff Bienenfeld resumes IY"H Sunday, July 24th
11:15am	<b>RCA Daf Yomi</b> by Rotation (and Fri. at 11:00am) in tribute to <b>Rabbi Yitzchak Botwinick</b> ז"ת
1:20pm	<b>Mincha</b> (this time stays the same throughout the year)
TUE, WED 3:15pm	<b>Rabbi Chaim Sendic's new shiur:</b> We will learn together about money matters that are relevant to everyday life Topics prepared by Machon Tzurba MeRabanan, committed to making the study of practical halacha available to everyone. www.tzurba.org
4:30pm	(Not TUE) <b>Gemara Kesuvos with Rabbi Hillel Ruvel</b>

## Yom Rishon 24 Sivan • SUN June 26th

*L'ayla* Learning program for women • see page 54

12:30pm **Life: A fantastic adventure** - Alan Romm

12:00pm **Hebrew for Beginners** 10<sup>min</sup> per session

Learn to read and converse in Hebrew and feel more comfortable

when you daven. Given by **Haya Graus**

Interested in a BEGINNERS' class with **Cecily Davis**? Call 560-9125

2:00pm **Rabbi Ephraim Sprecher** (June 26th)

**"Judaism's view on Pursuit of Wealth"**

5:20pm **Pri Chadash Women's Writing Workshop** (2 hrs)

Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)

No charge for these two shiurim...

7:30pm **Mishlei** (Proverbs) - **Rabbi Mordechai Machlis**

8:30pm Shiur by **Rabbi Dr. Joseph C. Klausner/Yedidyahu Shmuel Bet** - David, King of all Israel

Sunday, June 26th • 8:00pm Video Rerun for "the evening crowd"

**"America and the Holocaust"** (1½ hrs.)

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## Yom Sheini • 25 Sivan • MON June 27th

N'SHEI LIBRARY: 10:00-12:00

### **MOMMY & BABY MUSIC CLASSES** with Jackie

Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds

Call Jackie to register for classes: 999-5524 / 054-533-9305

9:15am **EXCURSIONS INTO THE BOOK OF YESHAYAHU**  
with **Pearl Borow**

10:30am **Pirkei Avot** - Rabbi Zev Leff

11:35am **FIT FOREVER: LOOK & FEEL YOUR BEST!**

Exercise for women of all ages • Call Sura Faecher 993-2524 • 050-415-3239

11:35am **Exploring S'fardi and Oriental jewish culture and heritage:**  
"At the end of the world please turn left" Kochin jews, Bnei Israel the Sassons from Bombay and many many more. Jews, Jewish communities and minhagim from India and their present day communities from Petach Tikva til Yerucham

Interactive lecture with pictures - **Gabriella Liesko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (30 min.)

**VIDEO in the LIBRARY: "A Conversation with**

**Rabbi Abraham Twerski, M.D."** - In this very special video, Rabbi Twerski discusses: "Why do bad things happen to good people?"; "Does G-d hear our prayers?"; "What is the secret to a good marriage?"; "What is the purpose of life?"; "How do prepare for parenting?" and more.

### *Women's Beit Midrash*

2:00pm **The world of Jewish Women in Tanach and Beyond** - **Pearl Borow**

3:00pm **Everything in the Koren Siddur** - **Phil Chernofsky**

### **LOSE IT! BACK BY POPULAR DEMAND**

Monday, June 27th • 8:00pm • Open to MEN & WOMEN!

**SEMINAR** [www.loseit.co.il]

**Getting Younger As You Age!**

A frank discussion about taking charge and managing our physical selves...

with **Alan Freishtat, Linda Holtz, and Howie Kahn**

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## More Monday...

7:30pm Lesser-studied Tanach personalities (final session)  
Rabbi Francis Nataf • (June 27th): **Ravsheka**

XXX Rabbi Dr. Elie Assis [Sam Finkel 052-469-1263, finkels2@zahav.net.il]

**MASK** - J'lem Chapter at the Israel Center • maskjerusalem.cjb.net • 050-754-2717

NEXT MEETING: Monday, June 27, 7:30-9:30pm with Dr. Judy Belsky

**Yom Sh'lishi • 26 Sivan • TUE June 28th**

**The Israel Center** and the Old City Free Loan Association  
21st year • well over 5500 loans granted  
**Gemach - Free Loan Society**  
to provide interest-free loans for people in financial distress (living in the Jerusalem area).  
Interviews at the Center on Tuesdays from 10:00-12:00 and 19:00-20:30 • Please bring ID

9:00am **Rabbi Aharon Adler's Shiur**

10:15am **Rabbi Sholom Gold's Shiur**

Sponsored by Sarah Zimmerman in memory of her mother  
**Cecile bat Max נ"ע** on her 31st yahrzeit, 26 Sivan

11:20am **Esther Sutton's inspirational series** for women

*Spiritual-Psychological Health*

based on the book (available) "Stages of Spiritual Growth" by Batya Gallant

11:30am **Jewish History - Dr. Henry Goldblum**

**After "Rebbi": Major changes in the 3rd cent. CE (cont.)**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (1¾ hrs)

**VIDEO in the LIBRARY: "A Letter from Mother"**

Yiddish Theater - This classic made in Poland in 1938 tells the story of the "Yiddish Mama." It provides a vivid depiction of shtetl life, a world that is no more. Moving, yet full of humor and beautiful Yiddish songs. (No subtitles)

1:00pm **Writing as self-discovery** (women only)

**Exploring the stories of your life - Esther Sutton**

*L'Ayla* Learning program for women • see page 54

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## More Tuesday...

7:30pm (to 9:00) **Parsha through the Eyes of the Meforshim:**  
with **Rabbi Yonatan Kolatch**

TUE June 28 • 8:00pm

**Book Evening: Chana Sharfstein**  
**"Beyond the Dollar Line"**

Stories of Chabad in Crown Heights 1954-2004

**Yom R'vi'i • 27 Sivan • WED June 29th**

9:20am *Rabbi Macy Gordon* - Contemporary Halachic Issues

10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**

12:00pm **WED, June 29 • Exploring Israeli culture, history and society**  
**Who are they? - Minorities and ethnicities in Israel (part 3)**

"They claims to be the real House of Israel... but they don't accept the Oral Torah" - The Karaite community and ideology and the Black Hebrews from South Israel

Interactive lectures with **Gabriella Liesko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (1½ hrs)

**VIDEO in the LIBRARY: "Noodle"** This beautiful Israeli film tells Miri, a twice-widowed El Al flight attendant... ends up with a little Chinese boy living with her! She desperately tries to unite the boy with his mother, going up against the police and Israeli and Chinese bureaucracy... "The film is a touching comic-drama in which two human beings, as different from each other as Tel Aviv is from Beijing, accompany each other on a remarkable journey... (IMDB) A gem that will warm your heart. (Hebrew with English subtitles)

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

2:15pm **Women's Beit Midrash - Pearl Borow**

First hour: the Haftorot; Second hour on Chumash with Rashi

7:30pm **RABBI AHARON ZIEGLER**  
**"Kol Isha - Another Perspective"**

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**Yom Chamishi • 28 Sivan • THU June 30th**

**Posture/Balance Exercise Class for Women** Thu, 9:00-10:00am  
see BackPage B for details

10:30am (to 12:30) Midrash HaShavua - **Dr. Hayim Abramson**

1:30pm KNITTING / VERNA BLACK, CROCHETING / DVORA ZIPPOR - LIBRARY

Thursday, June 30th • 8:00pm

No charge

**The Joy Club** with **Rabbi Zelig Pliskin**

**Yom Shishi • 29 Sivan • FRI July 1st**

8:30am (to 9:45am) **Kollel Yom Shishi** HaRav Eliav Silverman

9:00am **Pirkei Avot** with **RABBI ELAN ADLER**

11:00am **RCA Daf Yomi**

**UPCOMING...**

Sunday, Monday, Tuesday • July 10-12 • 7:00pm

The Financial Resource Network invite you to a 3-part series  
on **Critical Financial-Legal-Organizational issues**  
everyone needs to get right!

Sunday, July 10th • 7:00-8:30pm

30₪ per person

**PREGNANCY WORKSHOP** • Back pain and learn how to  
manage it... All throughout your pregnancy, during each trimester,  
learn how to help yourself (and your baby) through proper exercise.  
**Dr Tova Goldfine**, Chiropractor and Rehabilitation Specialist  
To register: call 052-420-1201 or email [Dr.TovaGoldfine@gmail.com](mailto:Dr.TovaGoldfine@gmail.com)

*More* **UPCOMING...**

**HOLD THIS DATE:** Wednesday evening, July 13th  
**Yemima Mizrachi** on "Preparing for the Three Weeks"

*Shidduchim*

Age group 24-30 yrs • Dati-Leumi,  
Hardal, and for Torani girls  
Hebrew & English speakers  
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Degree, who needs mental stimulation  
and company.  
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or email: [shimonherman@yahoo.com](mailto:shimonherman@yahoo.com)

*Thanks to all who attended  
the first **GOLD PARTY** at the  
Israel Center on June 1st*

*It was a real success and  
raised a lot of money for the  
Center.*

*We are planning to have  
another one before the  
chagim.*

*This is a good way to donate  
money that you really did  
not think you had to the OU  
Center that does many things  
for you and your neshama.*

*Yours truly, Azriel Saffran*

NCSY inspires youth in  
North America to reconnect  
to their Jewish roots and  
heritage through a variety of  
programming and events.  
**This summer, NCSY will be leading  
eight fantastic trips to Israel.** Teens  
will be engaging in a variety of activities,  
from touring, to learning, to  
volunteering, with a shared goal of  
connecting to the land of Israel. These  
programs offer a free Shabbat to the  
participants. Many will be spending it  
with their families. **However, many  
more are in need of a warm home  
for a great Shabbat experience.**  
If you are interested in hosting an NCSY  
participant for a Shabbat, please contact  
**Shira: (02) 560-9118**