



Shearith Israel
SPANISH &
PORTUGUESE
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

June 12, 2021 | 2 Tammuz 5781



Parashat Korah

«Stop Being A Child»
Rabbi Maimon Pinto

Some people are never happy with themselves and with what they have. Some are also not happy with the people around them; their spouse, children, family, and friends. But then there is an entirely different category found in the Pirkei Avot. “One who desires not to give and that others too should not give.” Not only do they not want to give their own time and money, but they also don’t want to see others donate their time and money. But when it comes to honoring, respect, and having their names all over, they are the first in line. The Torah calls this - Korah’s syndrome.



In this week’s reading Korah and his “gang” assembled against Moshe and Aaron and said to them, **“You have too much for yourselves,** for the entire congregation is holy, and HASHEM is in their midst.

Rashi comments on the words - **You have too much for yourselves:** You took by far too much greatness for yourselves!

Moshe speaking to Korah and his followers, responded using similar words, **“you have too much for yourselves, sons of Levi.”**

On a straightforward level, he was responding to their false accusation. The Talmud says, “ Anyone who faults another, it is with his own fault!” They were accusing Moshe of being “politically” ambitious when in fact, it was they who were trying to usurp power. Moshe was holding a mirror for them to see themselves. While Korah spoke in high platitudes about the whole nation being holy, Moshe detected that his familial claim to authority fueled the uprising and exposed Korah’s true selfish motive.

Another apparent reason is a simple test for jealousy. I have tried it on many children with surprising results. Offer a child the following theoretical scenario. What if I give you candy!? The child will be pleased about that proposition.

What if I offer you and your brother or sister one candy as well?! The child will be OK with that, no doubt.

Now ask, and what if I give you two candies but only on the condition that your brother gets three candies!?!?

In most cases, but not all, the smile collapses, and the child will opt for deal number one, where they get one, and the sibling receives one. They are willing to forego a 100% raise so long as their brother or sister does not have more. Such is the nature of jealousy!

While the above scenario is somewhat cute and childish, some of us never grow out of the “theoretical candy question.” Part of our self-growth is to experience life differently than the way children do. To grow up of “ourselves” and our self-centered childhood perspectives. To appreciate and to be happy for others is part of growing up.

Life at work, at home, and socially is not about me. Or about who makes more money or gets more kudos. It’s about doing what is right, no matter who does it. Life is also about being sincerely happy for the people that make this world a place a little better to live in.

Shabbat Shalom

SHABBAT SHALOM

Start/Debut
8:25 pm

End/Fin
9:42

SERVICE SCHEDULES

Shabbat Services
Shahrit: 8:30 Mincha: 8:30

Parashat Korah - Hertz page 639
Haftarah: Joshua - Hertz page 649

Week Day Services:
Shahrit: **7:30 am**
Everyday Monday through Friday

Sunday: **8:30 am**

Afternoon/Evening Services:
Mincha/Arvit: **6:00 pm**

BEIT HAMIDRASH HELWANI WITH RABBI PINTO

Monday through Friday
8:40 am - Hok L’Israel

Dvar Torah
Weekly Debate - Sunday after services
Monday, Tuesday, Thursday & Friday
8:25 am - Halaka/Talmud
6:15 pm - Jewish Wisdom

Dear friends,

I am here for you. Whether you want to ask a question, consult, learn or just chat, you can call me on my mobile (514) 506-3164 or to my email rabbi@thespanish.org

*I am available 24/7.
Shabbat, emergencies only*

Rabbi Maimon Pinto



QUOTE OF THE WEEK

Nearly all men can stand adversity, but if you want to test a man's character, give him power.

Abraham Lincoln | Aish HaTorah

OPINION

Words From Rabbi White QORAH 5781

This week’s parasha refers to the terrible argument and rebellion of Qorah.

I remember many years ago, in my last year as a student in the rabbinical program at YU, I had a part time job reading the Torah in a Long Island synagogue. They had a wonderful rabbi, and many very nice members, but some people found some things that they didn’t like about shul practices.

Before you knew it, they had broken off and formed another shul!. And just think about what goes on in Israeli politics!

Last week’s parasha ended with the requirement to wear tsitsit. This week’s parasha begins with the great rebellion of



Qorah, against the leadership of Moses. The first 2 words of the parasha are “*va-yiqqah Qorah*, ” meaning “Qorah took.” Anyone with a sense of grammar, whether in English, French, or Hebrew, will ask: “what did he take?”

Where is the object of the verb? It seems to be missing from the verse!

So, one midrashic tradition supplies the missing object. The obligation to wear tsitsit gave Qorah a great opportunity to create a split. He **took** a tallit that was completely blue, and asked if such a tallit requires tsitsit. When Moshe said “yes it does,” Qorah seized the opportunity to create an argument.

So, according to that midrash, the object of the verb “took”: is understood to be “**tallit.**”

However, the ancient Aramaic translation known as Targum Onqelos translates with the word “**itpelag,**” meaning “he split” [those who know modern Hebrew can see the root of the words “**miflagah,**” meaning

a “political party,” or “**pelugah,**” meaning “a team” in sports.]

I couldn’t help but notice that Onqelos’ translation of “Splitting” might be reflected in the very name of Qorah.

His name is spelled with 3 Hebrew letters: קרה The word for “split” is קרע. And the last letters of both words are very similar, as both are classified as “gutturals,” meaning they are pronounced in the back of the throat. [we ashkenazim have lost the tradition of proper pronunciation of the letter `ayin, and we were taught that it is a silent letter, but historically that is not correct.]

So, I suggest that Onqelos’ translation is alluded to by the similar sounds of קרה/קרע

In other words, Qorah’s very name epitomizes rebellion and splitting.

On the other hand, the word **shalom**, to which we all aspire, is connected to the word **shalem**, meaning “complete.

Shabbat shalom, Rabbi Menahem White

Mazal Tov To



Bénédicte & Michael Chetboun, on the Bar Mitzvah of their son, **Ethan**.

Congregation Maghen Abraham

Thoughts: *Mayer Sasson*
KORACH

“And Korach presumed, the son of Yitzhar the son of Kehat the son of Levi....” (16,1)

Family Lineage

One of the grandsons of the Grand Rabbi Yechezkel of Kozhmir left the straight path of his ancestors and rabbis to the point that his wife could not live with him and demanded a divorce.

After several days the wife appeared with her husband by Rabbi Eliyahu Kletzkin the Rabbi of Lublin and choking in tears she hurled many serious accusations against her husband. Feeling uncomfortable in light of his wife's serious assertions, the husband tried to silence her in light of his distinguished family lineage and said: “You should know that I am a descendant of holy people and the grandson of the

Our Condolences To



Lauren & Alvin Suissa, on the loss of his father, **Jacob Suissa z'l**.

righteous Rabbi Yechezkel of Kozhmir.”

Rabbi Kletzkin cut him off and said: “On the verse “And Korach presumed, the son of Yitzhar the son of Kehat the son of Levi” Rashi says: The verse does not mention that Levi was the son of Yakov Avinu because Yakov Avinu asked for mercy and that his name not be mentioned in the dispute of Korach and his congregation as it says, “with their gatherings my honor my honor may not be identified”. This seems surprising. How is there mercy by not mentioning Yakov in the dispute of Korach? One would think that Yakov should have asked that his name would be mentioned so that his grandchildren

and great grandchildren would be saved in his merit!”

“But,” Rabbi Kletzkin boomed, emphasizing every word, “it is specifically because of the Trait of Mercy towards his descendants that Yakov Avinu asked not to have his name mentioned in the dispute of Korach, his great grandson. When the sinner is a descendant of great people this fact makes his ruling more serious and enlarges the punishment he deserves for leaving the path of his forefathers.”

Shabbat Shalom!!!

JEWISH WISDOM

Rapide et Benis
Rabbi Maimon Pinto

Le bâton d'Aaron – pour la maison de Lévi – avait fleuri ; il a produit des fleurs, des bourgeons germés et des amandes mûres.

De tous les fruits, les amandes sont les plus rapides à fleurir, à mûrir et à être prêtes à la consommation humaine. Cet attribut de vitesse caractérisait la fonction des prêtres dans le Tabernacle de deux manières:

Les prêtres bénissaient le peuple chaque matin. Le but de leurs bénédictions était de permettre à la bonté de D.ieu d'atteindre le peuple juif rapidement et directement.

Les prêtres s'acquittaient de leurs fonctions rapidement et avec vivacité.

Dans la mesure où le peuple juif est « un royaume de prêtres et une nation sainte », nous devons apprendre de la rapidité des prêtres à remplir leurs devoirs. Nous ne devrions pas nous rapporter à notre mission divine dans la vie à contrecœur ou avec résignation. Au contraire, nous devons répondre à chaque opportunité rapidement, énergiquement et sans réserve. Lorsque nous le faisons, nous sommes assurés que les bénédictions de D.ieu et le succès de nos efforts ne tarderont pas à venir.

Shabbat shalom

Got A Question for Hazan Daniel Benlolo?

Dear reader,

I am sure as a parent we appreciate the fact that our children are our most important asset, the most important people in our lives. Of course in our eyes they can do no wrong (well almost!) They surprise us with their wit and uncanny way to get what they need when they need it.

We consider them smart, kind and a gift from G-d. Personally, I am proud of them no matter what and I love them more every single day. Their mother and I work diligently day in and day out for hours on end ensuring they have everything they need. Every day is a rush but when Friday comes, I am also in a rush, however in a rush to get home get ready and look forward to attending synagogue and spending quality time with my family.

Shabbat becomes a natural bridge between the hectic nature of work and the beauty of spending time with those I love. I want my children to feel this excitement; I want them to feel the anticipation of greeting the Shabbat and the serenity it offers. When my children were young, I would bring them to Synagogue with me and make them participate in the services. To my delight they became mascots of the synagogue.

I feel privileged because I can say I brought them to work with me. Kids grow and become adults and their lives take a shape of their own. We can no longer dictate what time they should get up on the weekend after and exhausting week. Yes, Shabbat is wonderful around the table and being able to finally have a conversation face to face and not through texts. But for a brief moment I can feel satisfied that I have been able to inculcate in them the love of Judaism and the love of our people and traditions. It is through those transformative years that I was able to make them love Synagogue and I know that they will do the same for their children.

My answer to you is that it all begins with you! if they are young and under your wings, wake them up, bring them to Synagogue and make them feel they are doing the right thing. Call their friends parents and tell them to do the same so your children will be able to have other children to share this experience with. And when they get older I guarantee you that they will remember and cherish these moments and these precious moments will become the foundation and teaching skills they will use for their own children.

There is no better time than the present. Take it upon yourself to shape and mold your children's habits of attending and participating in Synagogue life and before you know it your children will become the future example of Jewish continuity!

“Al Tikrei Banayich Ela Bonayich” – Don't call them your children, call them your builders.

Shabbat Shalom, Danny - All the best!

Dear Danny

What do I have to do to bring my kids back into Synagogue?

PARNASS HAYOM

Monday/Lundi 6 Tammuz - June 14 juin
Mike Yuval, in memory of his parents, **Naima & Ovadia Yuval ז"ר**.

Tuesday/Mardi 5 Tammuz - June 15 juin
Afram Khamara, in memory of his grandfather, **Ephraim Khamara ז"ר**.

Iris & Jacob Haimovici, in honour of their son, **Yehuda Raphael Bension**.

Wednesday/Mercredi 6 Tammuz - June 16 juin
Richard Saleh, in honour of **Ronald Reuben's** Birthday.

Thursday/Jedi 7 Tammuz - June 17 juin
Albert Mann, in honour of his **Children & Grandchildren**.



Upcoming Events



Monday, June 14 | 7:00 - 8:00 p.m.
Chai Mitzvah Program
Unit 3: Judaism & the Environment

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, June 17 | 10:30 a.m.
Sisterhood Yoga Class with Lisa Shebath

Registration Required. Contact: Grace (514) 979-9779 or email:sisterhood2020@hotmail.com



Thursday, June 24 | 11:00 a.m. - 1:00 p.m.
SPY End of the Year Party - Save The Date

Join us with interactive sports & activities outdoors, where we will follow most recent recommendations outlined by Public Health. **Details to follow!**



Thursday, June 24 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 7: Faith - Love as Loyalty with Sandra Koukou & Guest Panelist Rabbi Sharon Shalom.

Join on Zoom ID 846 5677 7165 / Password: 058194



Monday, July 5 | 7:00 - 8:00 p.m.
Professionalism: series of five presentations, featuring five groups of professionals.

Legal (notary & lawyer)
Join Zoom ID 847 5180 5878 - Passcode: 168614



Tuesday, July 6 | 7:00 - 8:30 p.m.
Sisterhood Super Tuesdays: Art Mural Tour Montreal Archie Fineberg, photographer & LAC graduate, will introduce us to the history of graffiti & street art in Montreal. Members \$10 - non-members \$15. Call office (514) 737-3695 or go to S&P website for the link.



Monday, July 12 | 7:00 - 8:00 p.m.
Chai Mitzvah Program - Unit 4: Death & Loss
Individual reflection

Join on Zoom ID 526 438 1158 - Registration required.



Thursday, July 22 | 7:00 - 8:00 p.m.
Ten Paths to God - Unit 8: ISRAEL The Jewish Land - with Guest Panelists Rabbi Schachar Orenstein with daughter, Chana & Ephraim Heiliczzer.

Zoom ID 846 5677 7165 / Password: 058194