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SHABBAT BULLETIN

July 2, 2022 | 3 Tammuz, 5782



Dvar Torah

PARASHAT KORAH
THE SONS OF KORACH, AND US
By Rabbi Marc D. Angel

Korach and his fellow rebels were miraculously punished for their sinful rebellion against Moshe: “And the earth opened her mouth and swallowed them up, and their households, and all the men that belonged to Korach, and all their goods” (Bamidbar 16:32). G-d deemed Korach’s demagoguery worthy of total extirpation from the nation of Israel.

And yet when the Torah later recounts the fate of Korach and his followers, it informs us that “the sons of Korach did not die” (Bamidbar 26:11). Rabbinic tradition teaches that Korach’s sons repented; they realized that their father was guilty of treasonous and divisive behavior and they disassociated themselves from him. Thus, they were spared from the devastation that befell Korach and his associates.

Interestingly, the sons of Korach and their descendants rose to great heights among the people of Israel. In the days of King David, they were the gatekeepers, “keeping the thresholds of the tent, as their fathers had been in charge of the camp of the Lord, keepers of the entrance” (1 Chr. 9:17-19). The heads of the families of the sons of Korach were accorded special honor: “These are the men whom David put in charge of the service of song in the

house of the Lord after the ark rested [in Jerusalem]” (1 Chr. 6:31-33; 9:33,34). The biblical book of Psalms includes a number of beautiful hymns ascribed to the sons of Korach — Psalms 42-49 and Psalms 84-88. In the Sephardic liturgy for the afternoon prayers, we open with Psalm 84, a Psalm attributed to the sons of Korach — thus, we mention them virtually every day!

How were the sons of Korach able to resist the designs of their father? After all, Korach was an effective demagogue. He had rallied many around him in his rebellion against Moshe. He posed as the classic populist: all the people are holy, not just Moshe. Even after Korach and followers were swallowed by the earth, the people blamed Moshe for “murdering the people of the Lord,” i.e. they viewed Korach and his henchmen very positively.

A rabbinic tradition has it that Korach’s sons were profoundly influenced by the goodness of Moshe. In spite of the negative propaganda spread by Korach’s group, the sons realized that Moshe was a humble man, not at all desirous of power. He was a leader not by his personal choice or inclination, but because G-d laid the responsibilities upon him. Moshe lived simply; he did not use his position to become wealthy or for any personal gain. He did not lord over the people, but indeed was their humble servant and advocate. The sons of Korach were able to see through the falsehoods

spread by the rebels; they had the strength of character to stand with Moshe against the wicked designs of Korach.

If Moshe was a genuine and self-effacing leader, Korach was a power-hungry egotist. If Moshe did not seek control or wealth, Korach sought the glory and perks that are the hallmark of low-level, unscrupulous politicians. If Moshe was willing to risk his life for the benefit of the people, Korach was willing to risk the lives of the people in order to promote benefits for himself. Moshe was a spiritual leader. Korach was a demagogue.

If the sons of Korach were able to see the vast differences in quality between Moshe and Korach, much of the public obviously was unable to do so. The public often falls prey to the blandishments and lies of the demagogues; they can be manipulated to think that a Korach is actually better than a Moshe.

The great virtues of the sons of Korach were their clarity of mind, their moral courage to resist the tide of rebellion and dissension, their commitment to truth over demagoguery.

The sons of Korach did not die. Their influence continued throughout the generations—and continues to this day. We read their story, we chant their Psalms ... and we strive to be worthy heirs to the spiritual values they personified.

Reverend Hazan Daniel Benlolo

Korach was a man named On, the son of Pelet.- Yet, when Korach and his entourage were punished, On’s name was not on the list. How did he get saved? There is a well-known midrash that explains that On’s wife told him to extricate himself from the group of sinners. He told her that he can’t, because he had sworn allegiance to Korach. So, she cleverly got him drunk, he fell asleep and by the time he woke up, Korach and his followers had already been punished.

This is another example of the rule that Rabb Lamm had mentioned 2 parashiyot ago: don’t be swept along by groupthink, learn to swim against the current. And, perhaps that was the life lesson that Mrs. On was trying to tell her husband, and in so doing saved his life.

Shabbat shalom,

SHABBAT SHALOM

Start/Debut 8:28 p.m. End/Fin 9:44 p.m.

PARASHAT KORAH:
HERTZ PAGE 639
HAFTARAH JOSHUA:
HERTZ PAGE 649

WEEKLY SERVICES SCHEDULE

Shabbat
Shahrit: 8:30 a.m. Minha: 8:45 p.m.
Sunday
Shahrit: 8:30 a.m. Minha: 6:00 p.m.

MONDAY - FRIDAY
Shahrit: 7:30 a.m.
Minha: 6:00 p.m.

CHEVRA SHAAS Service Schedule

SHABBOS, July 2ND
Schachris 9:30 a.m.

SUNDAY, July 3RD
Schachris 8:00 a.m.

S&P OFFICE
Will be closed on Friday,
July 1st for legal holiday.

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QUOTE OF THE WEEK

It is no longer a question of staying healthy. It’s a question of choosing a sickness you like.

Jackie Mason | Aish HaTorah

OPINION

Chevra Shaas Words From Rabbi Menahem White KORACH 5782

This week, we read of the great rebellion, led by Korach against the leadership of Moshe. Over the years, as I have come to know many congregational rabbis, I have seen that members of shuls will often grumble about their rabbinic leadership (Fortunately, not here!!)

For the past two weeks, I have mentioned a thought by Rabbi Dr. Lamm, who, before becoming the President of Yeshiva University, was the rabbi of the prestigious shul known as the “Jewish Center” in mid-town Manhattan. He was preceded in that position

by Rabbi Dr. Leo Jung, who served there for over 60 years!

Rabbi Jung, in his preface to his book Men of the Spirit, offered the following wise insight: “The halachah does create recurrent personalities. Its genuine disciples, upheld by a pervading sense of responsibility, are learned, pious, upright, and kindly. But they differ in method and attitude; their particular emphases reveal the social, spiritual, or intellectual milieu in which the accidents of history have placed them and which accounts not only for reaction to special problems or challenges but for some singular excellence.” In other words, just as people differ one from another, so do rabbis differ one from another.

Now, let’s take a look at the parasha: Among the prominent followers of



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COMMUNITY

REVEREND HAZAN DANIEL BENLOLO INSIGHTS

Ashkenazi versus Sephardic Jews - by Rabbi Dovid Rosenfeld

I am often asked about some key differences between Sephardi and Ashkenazi Jews and the way they practice Judaism. Here is a two-part column delving into this question. Hope it answers some of your questions. Shabbat Shalom!

(cont'd. from last week)

In later centuries, roughly from the 12th century and on, conditions in Spain became much more oppressive both under later Muslim dynasties and later under the Christians. The Jews were eventually expelled (or forced to convert) – from Spain in 1492 and from neighboring Portugal in 1497. They spread from there to many existing areas of Jewish habitation, especially North Africa and the Ottoman Empire. Often, they superimposed their religious rulings and customs on the local populace. Thus, many such lands became much more closely aligned with Sephardic tradition, despite vast differences in custom and culture.

Since Ashkenazi and Sephardi communities developed primarily independently, there are many minor differences between them in Jewish law and custom. Two of the greatest medieval rabbis were R. Yitzchak Alfasi of Fez, Morocco (the “Rif”), and

Maimonides, who eventually settled in Egypt. They became some of the main authorities for Jewish law among Sephardim. Centuries later, when Rabbi Yosef Caro authored his basic work on Jewish Law, the Shulchan Aruch (“the set table”, first published in 1564), he primarily followed their rulings, and thus his work became the basis for Sephardic Jewish law.

In northern Europe at the time there were different great rabbinic authorities, located primarily in Germany and France. Some were Rabbeinu Gershom, R. Shlomo Yitzchaki (Rashi), the school of Tosafot, and R. Asher ben Yechiel (the “Rosh”), and their rulings formed the basis for Ashkenazi law. Shortly after R. Caro wrote his Shulchan Aruch, a great Ashkenazi rabbi, R. Moshe Isserlis (of Krakow, Poland, known as “the Rema” based on his acronym) wrote a collection glosses on the Shulchan Aruch, reflecting Jewish law according to Ashkenazi practice.

As a result, although both Ashkenazi and Sephardi Jewry actually represent a quite varied collection of cultures and nationalities, there is a fair degree of homogeneity among them in religious practice. And in fact, both universally follow the guidelines of the Shulchan Aruch.

Below I list a few of the most well-known differences in religious practice and custom between Ashkenazim and Sephardim.

(a) Ashkenazic pronunciation of Hebrew is somewhat distinct from

Mazal Tov To



Connie & Meyer Oiknine and Fran & Robert Schachter, on the marriage of their children, Alisa and Adam.

PARNASS HAYOM BEIT HAMIDRASH HELWANI

SUNDAY/DIMANCHE 4 TAMMUZ - JULY 3
Mike Yuval, in memory of his parents, Naima & Ovadia Yuval ז"ל.

MONDAY/LUNDI 5 TAMMUZ - JULY 4
Khamara Family, in memory of Ephraim Khamara ז"ל.

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

TUESDAY/MARDI 6 TAMMUZ - JULY 5
Richard Saleh, in honour of Ron Reuben's Birthday.

WEDNESDAY/MERCREDI 7 TAMMUZ - JULY 6
Albert Mann, in honour of his Children & Grandchildren.

FRIDAY/VENDREDIDI 9 TAMMUZ - JULY 8
Familie Bassal, à la mémoire de David Bassal ז"ל.

Jack Hasen, in memory of his father, Moishe ben Menachem Mendel ז"ל.



Congregation Maghen Abraham

Thoughts: Mayer Sasson

PERASHA 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 right-

eous 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

History and Laws of the Fast of Shiva Asar BeTammuz
OU Staff

The 17th day in the Jewish month of Tammuz, Jews the world over fast and lament to commemorate the many calamities that have befallen our people on this ominous day.

The purpose of such fasts in the Jewish calendar is, according to Rabbi Eliyahu Kitov's Book of Our Heritage, “to awaken hearts towards repentance through recalling our forefathers’ misdeeds; misdeeds which led to calamities...”

A HISTORIC DAY OF CALAMITY

Going all the way back to Biblical times, Moses descended Mount Sinai on this



day and, upon seeing the Golden Calf broke the first set of Tablets carrying the Ten Commandments (Shemot 32:19,

Mishna Taanit 28b).

In the First Temple Era: The priests in the First Temple stopped offering the daily sacrifice on this day (Taanit 28b) due to the shortage of sheep during the siege and the next year 3184 (586 BCE), the walls of Jerusalem were breached after many months of siege by Nebuchadnezzar and his Babylonian forces.

In Melachim II 21:7 we find that King Menashe, one of the worst of the Jewish kings, had an idol placed in the Holy Sanctuary of the Temple, according to tradition on this date. The Talmud, in MasechetTaanit 28b, says that in the time of the Roman persecution, Apostomos, captain of the occupation forces, did the same, and publicly burned the Torah – both acts considered open blasphemy and desecration. These were followed by Titus and Rome breaching the walls of Jerusalem in 3760 (70 CE) and Pope Gregory IX ordering the confiscation of all manuscripts of the Talmud in 4999 (1239).

In later years this day continued to be a dark one for Jews. In 1391, more than 4,000

Jews were killed in Toledo and Jaen, Spain and in 4319 (1559) the Jewish Quarter of Prague was burned and looted.

The Kovno ghetto was liquidated on this day in 5704 (1944) and in 5730 (1970) Libya ordered the confiscation of Jewish property.

Other interesting occurrences on this day include Noah sending out the first dove to see if the Flood waters had receded, (Bereishit 8:8) in 1650 (2100 BCE); Moshe Rabbeinu destroying the golden calf, (Shemot 32:20, Seder Olam 6, Taanit 30b – Rashi) and then ascending back up Har Sinai for the second time where he spent the next forty days pleading for forgiveness for the sin of the golden calf, (Shemot 33:11, Rashi).

The Fast of the Fourth Month

The Mishna in Ta'anit 4:8 associates the 17th of Tammuz as the “Fast of the Fourth Month” mentioned by the prophet Zechariah. According to this Mishna, the 17th of Tammuz will be transformed in the messianic era in a day that “shall be joy to the House of Judah” full of “gladness and cheerful feasts”.

Customs

The fast of the 17th of Tammuz is observed from the break of dawn until night (as defined by halacha), one of four Jewish fasts to be observed in this manner – 3 Tishrei, 10 Tevet, 13 Adar and 17 of Tammuz.

Expecting or nursing mothers and those who are ill are expected to observe the fast but with lenience, refraining from meat, luxurious food and hard liquor.

Minorsthat are old enough to understand, though exempt from fasting, should also be fed only simple foods as a manner of education.

Unlike the two Jewish fast days Yom Kippur and Tisha B'Av, washing and wearing leather are permitted on this day.

Special prayers (vayichal and anenu) are added to the morning and afternoon prayers. Ashkenazim add the latter only in the afternoon service (mincha).

This day is the beginning of the Three Weeks, an annual period of mourning over the destruction of the first and second Temples in Jerusalem.
Reverend Hazan Daniel Benlolo