



Shearith Israel
**SPANISH &
PORTUGUESE**
Synagogue of Montreal
Est. 1768

SHABBAT BULLETIN

June 24, 2023 | 5 Tammuz, 5783



Dvar Torah Korach 5783

By: Rabbi Yehoshua Ellis

Korach is a well known Parsha due to its rich characters and dramatic events. On a literary level it is an absolutely essential part of the Torah, so much so that the Mishna places the pit that swallowed Korach and his conspirators on the list of the ten things that were created at sundown just before the end of creation. When viewed in context with the surrounding Parshiot however it seems superfluous. That is while the story of Korach and the rebellions he inspired is a wonderful subject for students of the Torah, it is about a time period which is meaningless to us as a nation. The sin of the spies happened in the previous Parsha and with it our condemnation to spend thirty-eight years dying in the desert. Next week's Parsha starts at the end of those thirty-eight years. Our Parsha takes place during these thirty-eight years where all we are really doing is dying.

The first answer I propose is that

this week's Parsha comes to teach us that even dying men need to live. Meaning that though Moshe no longer had the responsibility to lead this generation into the land of Israel, he still needed to lead them and to help them find meaning in their lives. While all the physical needs of Israel were already taken care of, their spiritual needs were completely forgotten. The day after Israel turned away from the border of Israel they should have started forming an army and studying the laws incumbent on entering the land of Israel to give this generation some way of connecting to the future and not leaving them alone with their past failures. In fact, the thirty-eight-year sentence of death set the perfect deadline for completion of our preparation to conquer and settle Israel.

Secondly this week's Parsha is about the power of leaders and missed potential. It doesn't seem reasonable that Parsha Korach was the only time that the Children of Israel became agitated and rebellious during our thirty-eight years in the desert. If the previous two years are to be seen as an example, then we started complaining and rebelling every

third journey. Why then are the two rebellions in our Parsha recorded for posterity?

Korach inspires a rebellion within the tribe of Levi, after it is put down the whole nation becomes agitated at all the death and destruction emanating from the Mishkan and challenges the leadership of all of Israel. The Children of Israel were in a highly excitable state after being condemned to die in the desert, Korach recognized this and exploited their emotion towards personal gain. In doing so he failed twice, he failed to gain anything and, in the end, suffered one of the worst deaths recorded in the Torah, but his real failure was that he didn't recognize the true potential of the moment. Israel was ready to truly repent for their sin of rejecting the land of Israel. Korach could have led us in a natural revival, earning himself the honor he desired and returning the Children of Israel to our home. The Parsha of Korach is included in the Torah to show us that G'd didn't and doesn't seal our fate, for good or bad, it always remains in our hands even though we don't realize it.

Shabbat Shalom!

OPINION

Chevra Shaas Words From Rabbi Menahem White KORAH 5783

Dear mitpallelim,

Mariam Mintz and Stanley Goldstein observe yahrzeit for their father David ben Alexander Sender Goldstein on Shabbat 5 Tammuz. On the same date, our most senior member, Helen Scharf -Kern, observes for her son Harvley William Scharf. May their neshomot have aliyot.

This Shabbat, Yehudah Haimovici is called to the torah for his bar mitsvah. Mazal tov to Yehuda and all the Haimovici family.

Well... it finally happened. Since arriving in Teaneck last Sept. 1, I have been careful not to do this, but I

messed up on Wednesday morning. What did I do? I confused a fleshing bowl for milking in my daughter's kitchen.

How does this fit into the parasha? You see, when CS joined the Spanish, I learned about the Ben Ish Hai, and, as you may remember, I discussed his commentary on the parasha every Sunday-Thursday evening between Mincha and Ma`ariv. [Rav Yosef Hayyim, known as the Ben Ish Hai, was a great scholar from Baghdad, who lived and composed many seforim in the 19th century.]

In his commentary on this week's parasha - second series, he mentions the responsibility of avoiding the mixing of meat and milk, since it is a mitzvah that is frequent on a daily basis. [In Hebrew "metsuyah u-tedirah harbei."] He continued: "therefore it is proper for a person to be careful about this, and to observe all of the halachot, so that it will not create a stumbling block..." "and everyone

should be careful to instruct all the members of the house to be careful in the mixing of utensils, for this matter is in everyone's house day and night."

wow! I learned my lesson! It is interesting that my mix-up happened in the week that this matter was discussed in the Ben Ish Hai.

I am writing this on 3 Tammuz, the yahrzeit of the Lubavitcher Rebbe. When he passed away in 1994, many people felt that the Chabad movement would never recover. They were so wrong!!!!

Our good friend Malcolm Moscowitz is in the JEC, Victoria entrance, room 441. We wish him refu'ah sheleimah.

Shabbat shalom, and bonne fete (sorry, I can't print the circumflex accent on this computer.)

Shabbat shalom

SHABBAT SHALOM

Start/Debut End/Fin
8:29 p.m. 9:46 p.m.

PARASHAT KORAH
HERTZ PAGE 639
HAFTARAH JOSHUA
HERTZ PAGE 649

SHABBAT SERVICES
SHAHRIT: 8:30A MINHA: 8:15P

WEEKLY SERVICES SCHEDULE

Sunday
Shahrit: 8:30A Mincha: 6:00P
MONDAY - FRIDAY
Shahrit: 7:00A Mincha: 6:00P

CHEVRA SHAAS Service Schedule

SHABBOS, June 24TH
Schachris 9:30 a.m.
SUNDAY, June 25TH
Schachris 8:00 a.m.

TORAH CLASS

Join ANDRE ROTCHEL every
Shabbat after services
Beit Hamidrash
Refreshments

To contact Reverend Hazan
Daniel Benlolo:
cantorbenlolo@thespanish.org
(514) 892-2859

SYNAGOGUE OFFICE

WILL BE CLOSED ON MONDAY, JUNE 26
FOR LEGAL HOLIDAY



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

SPANISH & PORTUGUESE SHABBAT KIDDUSH SPONSORED & CO-SPONSORED BY:
Saul Mashaal, in memory of his wife, Diane Ruth Mashaal z'l.
Sandra Suissa & Robert Elkrief, in honour of the upcoming wedding of their son, Philipe to Alexa Shechtman.

SPANISH & PORTUGUESE SHABBAT SEUDAH SPONSORED BY:
David Bassal, in memory of his grandfather, David Bassal z'l.



MAZAL TOV TO

Iris & Jacob Haimovici, on the Bar Mitzvah of their son, Yehudah Rafael ben Zion.

COMMUNITY

Congregation
Maghen Abraham

PERASHA KORACH
Thoughts: Mayer Sasson

"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 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 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!!!

Got a Question for
Reverend/Hazan
Daniel Benlolo?

Dear Danny

Why do men wear a kippa and is it obligatory, if so, is it considered a religious article?

Men wear a kippa, also known as a yarmulke, for various reasons within the Jewish faith. The primary purpose is to demonstrate humility and acknowledge the presence of God above. It is considered a religious article that holds symbolic significance.

The question of whether wearing a kippa is obligatory varies among different Jewish traditions and interpretations. For many Orthodox Jews, it is seen as a religious obligation and is typically worn at all times, including during prayer, meals, and in sacred spaces. It is viewed as a way to fulfill the commandment of acknowledging God's presence and demonstrating reverence.

In other branches of Judaism, such as Reform or Conservative Judaism, the observance of wearing a kippa may be more optional and dependent on personal choice and individual customs. While it may not be universally obligatory across all Jewish denominations, the kippa remains an important religious symbol for many Jewish men, representing their faith and connection to God.



Mazal Tov To



The University of Turin's International Relations Office is pleased to announce that the Department of Foreign Languages and Literatures and Modern Cultures has reappointed **James Archibald** as *Visiting Professor*.

Our Condolences To



Joyce Gourgy & Family, on the loss of her mother, **Albertine Mooallim z'l.**
Angela Nathaniel & Family, on the loss of her mother, **Albertine Mooallim z'l.**
Victoria Nathaniel & Family, on the loss of her sister, **Albertine Mooallim z'l.**

Jewish Wisdom
HALAKHA

KORACH'S REBELLION AGAINST THE AUTHENTICITY OF HALACHAH
Orthodox Union - Rabbi Bernie Fox

And they gathered against Moshe and Aharon and they said to them: You have enough! For all of the nation – every member – are sacred and Hashem is among them. Why have you lifted yourselves above the congregation of Hashem? (Sefer BeMidbar 16:3)

The issue of conflict between Moshe and Korach Parshat Korach describes a rebellion initiated and led by Korach against Moshe. The Torah provides two indications as to the issue that was the subject of the dispute. In the above passage Korah protests that every member of the nation is sacred. Therefore, it is not appropriate for Moshe to assume the role of leader. Apparently, Korach was proposing some form of collective leadership in which every member of the nation would participate.

Moshe responds to Korach with a rebuke. However, he does not accuse Korach of being an anarchist or even as being a naïve socialist. Instead, he rebukes Korach for pursuing power and authority. He says that, as a member of the Tribe of Leyve, Korach has been provided with a special sanctity and a degree of prestige. Korach should be satisfied with this appointment and not seek further honor and prestige. It is apparent from Moshe's rebuke, that he suspected Korach's democratic pronouncements were designed to enlist the support of the nation. He was hiding his true desire within a message he believed would resonate with the people and evoke their sympathy.

Rashi quotes our Sages who explain that Moshe correctly interpreted Korach's motives. Korach observed that Moshe had assumed the position of ruler and Aharon had been appointed by Moshe as Kohen Gadol – High Priest. He expected – based upon his place within the lineage of his family –



PARNASS HAYOM
BEIT HAMIDRASH
HELWANI

SHABBAT 5 TAMMUZ - JUNE 24
Khamara Family, in memory of Ephraim Khamara ז"ל

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

SUNDAY/DIMANCHE 6 TAMMUZ - JUNE 25
Richard Saleh, in honour of Ronald Reuben's Birthday.

MONDAY/LUNDI 7 TAMMUZ - JUNE 26
Albert Mann, in honour of his Children & Grandchildren.

WEDNESDAY/MERcredi 9 TAMMUZ - JUNE 28
Moise Bassal, À la mémoire de son père, David Bassal ז"ל

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

THURSDAY/JEUDI 10 TAMMUZ - JUNE 29
Balass Family, in memory of Victor Balass ז"ל

FRIDAY/VENDREDI 11 TAMMUZ - JUNE 30
Leila Khamara, in honour of the Khamara Family.

to be appointed as its leader. Instead, Moshe selected Elitzafan for this post. This infuriated Korach and resulted in Korach developing and launching a conspiracy whose aim was to unseat Moshe.[1]

And Moshe said: With this you will know that Hashem sent me to perform all these acts and they are not my initiatives. If in the manner of all men these (men) die and they meet the end common to all humankind, then Hashem did not send me. However, Hashem fashions a creation and the earth opens its mouth and swallows them and all associated with them, and they descend to the grave still alive, then you will know that these men strive with Hashem. (Sefer BeMidbar 16:28-30)

INSIGHTS

Souls & Goals:
Thoughts from Rabbi
David de Sola Pool a"h

By: Rabbi Marc D. Angel

Rabbi Dr. David de Sola Pool served Congregation Shearith Israel in New York City for a period spanning 63 years, from 1907 until his death in December 1970. In remembrance of the 50th year anniversary of his passing, I quote from an article he wrote in 1944, entitled: "Are We Disinheriting Our Own Children?"

"What parent would willingly disinherit a child, the child that looks to the parent with hero-worshipping trust? Yet tragically many are the parents in Jewry who are so preoccupied with trying to give their children a material inheritance that they disinherit their children of their spiritual heritage. They treat the child almost as if it were his lot to grow up to be a citizen of a world that is all body and mind, without soul. Our children have a right to a soul."

Dr. Pool lamented that parents are so busy making a living, they sometimes forget what is really important in life. They devote tremendous time and energy to material needs but give scant attention to their own and

their children's spiritual needs. Their children have the latest clothes, computers, technological inventions--but their homes don't reflect Jewish religious observances and traditions, don't manifest the joy and sanctity of Shabbat, don't echo with the sounds of Torah study and discussion. Even in those homes where religious observance may be higher, the observance may be a matter of rote and habit rather than a fulfillment of religious ideas and ideals.

If parents do not communicate a positive experience of Judaism to their children, they run the risk of disinheriting their children from their spiritual roots.

Many years ago, I met with an elderly member of our Congregation who was nearing his death. He had come to the United States from Europe as a young man; he worked hard; he married and had four children; he built a phenomenally successful business. He raised his children in luxury. He and his wife saw to it that their children went to the most elite private schools, attended the best colleges, drove the nicest cars etc. But they did not maintain a religious Jewish home, they did not give their children Jewish education beyond a Sunday school level. The father worked 7 days a week in order to assure his family of a good,

successful and happy life. This congregant was basically a good man. He had a deep Jewish identity, and was generous to Jewish charities.

As he approached the end of his life, he called to speak with me. With tears in his eyes, he told me that he could not understand what had happened with his family. After all, he was a good Jew, a devoted member of the Jewish people. He worked so hard for so many years to create a prosperous life for his family. Now, as the sun was setting on his life, he realized that he had amassed a huge material fortune--but had lost his children to Judaism. All four had married non-Jewish spouses; one of them had converted to Christianity and was a deacon in his church.

In the well-known story, Faust sells his soul to the devil in order to achieve worldly success. At the end of his life, he realizes that the earthly success he had attained was essentially meaningless; he had traded his soul for empty and vain symbols of power. The story of Faust continues to resonate because it repeats itself in so many lives. People lose sight of the ultimately important things, trading their souls for fleeting signs of material success. They not only lose their own souls; they disinherit the souls of their children.

The Torah tells us that our forefather

Jacob, when he was about to die, called his children together. The Midrash suggests that Jacob was deeply concerned: would his children carry on the faith and ideals that were so dear to him, that he had tried so hard to communicate to them? To reassure him, the children said in unison, Hear O Israel, the Lord is our God, the Lord is One. Jacob was so pleased to hear this united affirmation of faith, that he responded: Blessed be His name and glorious sovereignty for ever and ever.

No matter how high or low our level of religious knowledge and observance is, we can all devote more and better time to the spiritual development of ourselves, our children and grandchildren. We all would like our children and grandchildren to affirm their Judaism and their Jewishness. We need to stay focused on this ultimate goal. We all have the right--and the deep need--for a soul.

