



# הַמִּזְרָחִי HAMIZRACHI PARSHA WEEKLY

**SIGN UP TO RECEIVE WEEKLY:  
MIZRACHI.ORG/HAMIZRACHIWEEKLY**

**PARSHAT KORACH 5783 • 2023**










**ISRAEL**  
**Parsha Picture**  
Photo by Rabbi Hillel Van-Leeuwen









...וּתְבַקַּע הָאֲדָמָה אֲשֶׁר  
תַּחְתֵּיהֶם... וּתְפַתַּח  
הָאָרֶץ אֶת־פִּיהָ...  
במדבר ח:ב

## INSIDE

### TORAT MIZRACHI

-  Rabbi Doron Perez 2
-  Rabbi Reuven Taragin 4
-  Rabbanit Shani Taragin 5
-  Rabbi Yosef Zvi Rimon 6
-  Rabbanit Sharon Rimon 7
-  Sivan Rahav Meir & Yedidya Meir 8
-  Rabbi Danny Mirvis 9




### PARSHAT HASHAVUA

-  Rabbi Lord Jonathan Sacks zt"l 10
-  Rabbi Hershel Schachter shlit"a 12
-  Rabbi Yisroel Reisman shlit"a 13
-  Chief Rabbi Warren Goldstein 14
-  Rabbi Shalom Rosner 15
-  Michal Horowitz 16
-  Rabbi Menachem Leibtag 17
-  Rabbi Eli Mansour 18

### INSPIRATION

-  Rabbi Moshe Weinberger 19
-  Rabbi YY Jacobson 20
-  Rabbi Judah Mischel 21
-  Mrs. Shira Smiles 22
-  Rabbanit Yemima Mizrachi 23

### ISRAEL CONTENT

-  Hebrew Language: David Curwin 24
-  Riddles: Reb Leor Broh 24
-  Dust & Stars: This Week in Jewish History 24



To dedicate an issue of HaMizrachi Parasha Weekly in this space in honor of someone, in memory of a loved one or in celebration of a simcha, please email [hamizrachiweekly@mizrachi.org](mailto:hamizrachiweekly@mizrachi.org)



MIZRACHI  
120 YEARS OF RELIGIOUS ZIONISM

www.mizrachi.org  
www.mizrachi.tv  
office@mizrachi.org  
+972 (0)2 620 9000  
f t i g

PRESIDENT

Mr. Kurt Rothschild z"l

CO-PRESIDENT

Rabbi Yechiel Wasserman

CHAIRMAN

Mr. Harvey Blitz

CEO & EXECUTIVE CHAIRMAN

Rabbi Doron Perez

DEPUTY CEO

Rabbi Danny Mirvis

EDUCATIONAL DIRECTORS

Rabbi Reuven Taragin

Rabbanit Shani Taragin

World Mizrachi is the global Religious Zionist movement, spreading *Torat Eretz Yisrael* across the world and strengthening the bond between the State of Israel and Jewish communities around the world.

Based in Jerusalem and with branches across the globe, Mizrachi – an acronym for *merkaz ruchani* (spiritual center) – was founded in 1902 by Rabbi Yitzchak Yaakov Reines, and is led today by Rabbi Doron Perez. Mizrachi's role was then and remains with vigor today, to be a proactive partner and to take personal responsibility in contributing to the collective destiny of *Klal Yisrael* through a commitment to Torah, the Land of Israel and the People of Israel.

HAMIZRACHI  
PARSHA WEEKLY

EDITOR

Rabbi Reuven Taragin

ASSISTANT EDITOR

Esther Shafier

ASSOCIATE EDITORS

Yaakov Panitch  
Zac Winkler

GRAPHIC DESIGNER

Leah Rubin

To dedicate an issue of HaMizrachi Parasha Weekly in memory of a loved one or in celebration of a simcha, or for other HaMizrachi enquiries, please email [hamizrachiweekly@mizrachi.org](mailto:hamizrachiweekly@mizrachi.org)  
To sign up to receive HaMizrachi Parasha Weekly to your email or WhatsApp, visit [mizrachi.org/hamizrachiweekly](http://mizrachi.org/hamizrachiweekly)

# The Machinations of Political Manipulation

## Korach's Failed Coalition



Rabbi Doron Perez

Executive Chairman, World Mizrachi

From the opening three psukim of parshat Korach, we encounter five foundational principles of failed political coalitions and the machinations of political manipulation and expediency.

Undoubtedly the greatest threat to Moshe's leadership was the carefully crafted rebellion of his cousin Korach who built a significant coalition, undermining and almost overthrowing Moshe and Aharon as leaders of the Jewish people. A careful analysis of these opening psukim highlights some critical elements of Korach's manipulative strategy of corrupt political behavior.

"Now Korah, son of Yitzhar son of Kehat, the son of Levi, took himself, along with Datan and Abiram sons of Eliav, and On son of Pelet – descendants of Reuben – to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. They combined against Moshe and Aharon and said to them, 'You have taken too much, for all the community are holy, all of them, and G-d is in their midst. Why then do you raise yourselves above Hashem's congregation?'" (Bamidbar 16:1-3)

### Principle #1: Every Person for Themselves

"This is learnt from the fascinating context of the very first word of the parasha. The word "וַיִּקַּח" – "and he took" is immediately translated by Targum Unkeles as "וַיִּתְּחַלֵּג" "and he separated himself".

Why is it that this word is not simply explained as it implies, "and he took"?

Famously this opening verse of the parasha, lacks an object. There is a subject, Korach and his band of followers, and there is an action, "and he took", but there is no object – the verse doesn't mention anywhere what it is that he took. Indeed from this our sages learn that he wasn't really taking anything or anybody anywhere - he was simply taking something for himself. The rebel and political rabble rouser is often first and foremost aiming to promote themselves in a self-serving and self-centered way. Taking whatever they can get from this rebellion without any genuine concern for the cause itself or for any coalition members. The salient principle of divisive politics is that every person is in it for themselves. What interests them is pure self interest and others are pawns who are used and abused to further self interest no matter how many layers of virtue it hides behind.

### #2 – Coalitions of Mutual Self Interest Eventually Fail

The true argument is counterintuitively not with the obvious stated opposition but rather ultimately with the other self serving coalition members of the unholy alliance. These alliances are purely utilitarian and self – the moment the agendas don't align, the coalition will disappear.

It is for this reason that the famous Mishna in Pirkei Avot words the nature of the opponents of this argument in an unusual way:

"Any argument which is done for the sake of heaven will prevail and any argument not done for the sake of heaven will fail. An example of an argument for the sake of

heaven is that between Hillel and Shamai and an example of one not for the sake of heaven is that of Korach and his followers.” (Avot 5:17)

The Mishna strangely does not point out in the latter case that the argument is indeed between Korach and Moshe and Aharon, but only seemingly mentions one side: Korach and his followers. From here the Mishna is clearly implying that the *true* argument was indeed not between Korach and Moshe, but rather between *Korach* and *each one of his coalition*.

So often in politics, coalitions are banded together not out of any genuine care for the other or mutually held core values or the greater good, but rather simple self interest. Clashing personal ambitions and agendas align momentarily where each person's mutual self interest can be fulfilled. Since there are no genuine mutual values which bind them together, it is only a question of time until the coalition will argue amongst themselves, circumstances will change, internal arguments will prevail and the coalition will fall apart.

Indeed each one of the members of Korach's coalition had totally different motives. The motive of Korach was his intense jealousy at having been overlooked by the leadership of his tribe, the tribe of Levi<sup>1</sup> or perhaps even believed that he should be the Kohen Gadol in place of Aharon. In short, Korach wanted a higher position of power. Datan and Aviram and On ben Pelet from the tribe of Reuven felt prejudiced against that they were rejected as the first born (Ibn Ezra and Malbim). Was Reuven not indeed the firstborn son of Jacob and therefore the tribe of Reuven should have been given some prominence which they were not at all. The 250 prominent leaders of the community, maintains the Malbim, could have been motivated by one of three different motivations. Either they felt that as such significant members of the community they should be consulted with in major decisions such as whether or not the Kohanim should have been exclusively selected as the only tribe to serve in the Temple. Secondly, perhaps they themselves believed that serving in the Temple should've been done as a meritocracy. People of great communal standing and personal achievement should be

those rewarded with serving close to G-d in the Temple. Thirdly, perhaps they themselves were first born who felt they themselves were prejudiced when the Leviim replaced the firstborns after the sin of the Golden Calf. Whichever way, the motivations of all the coalition members are different. The only thing that brought them together was shared self interest to oppose Moshe's leadership in order to achieve different leadership positions. Nothing else united them and they were destined to fail abysmally, as indeed it did.

### #3 – Delegitimize the Character of the Other

Every divisive politician focuses primarily on delegitimizing and undermining the character of the other. In soccer there is an expression which is “play the ball, not the man”. The purpose of this statement is to keep sport clean in that the aim is to focus on the ball and not to foul or hurt the other player. So often politicians don't focus on the issues at hand, policy and positions – ‘the ball’ – but instead constantly undermine and hurt the character and reputation of the opposing players and protagonists – ‘the man’. This is exactly what Korach does. He levels an outrageous accusation at Moshe, that he has acted in a self-entitled, self-serving way by appointing himself and his brother Aharon as the Supreme Leader and Kohen Gadol respectively – that this was Moshe's personal decision of nepotism instead of Hashms command. To accuse Moshe, the most humble of all men, who did everything in his power to avoid being elected as leader which was thrust on him by G-d and who didn't benefit personally but rather constantly interceded and prayed on behalf of the people, is a travesty of the highest order. Yet, this is what politicians do. They carefully craft with their advisers character assassination of the other.

### #4 – Hide Behind ‘I am Fighting for You Not Me’

Although the aim of a political leader is often self-interest and self aggrandizement, this is not what wins over the masses. In order to win over the masses they have to couch their personal

ambitions and aspirations, in something which is for the benefit of the people. This is exactly what Korach does. He convinces the masses that he's laboring on their behalf - with a campaign slogan - 'All of us are Holy, not just you.' The coalition argues that everybody is holy and that everyone heard the voice of G-d at Mt. Sinai (Ibn Ezra's interpretation of the words 'G-d is amongst us') and therefore the appointments of Moshe and his brother in a way that only the Kohanim and Leviim exclusively can serve in the Tabernacle is seen as a violation of the inherent holiness and spiritual equality of the masses. This is the way that Korach is able to hide his true intentions and motivations and labor so to speak 'on behalf of the masses and the greater good'.

### #5 – Leverage the Disenfranchisement of the Masses

In order for political rebellion to take place there has to be a set of circumstances which conspire to give the politician the ability to unleash havoc.

The morale of the people at this point was very low as it is straight after the sin of the spies where the entire generation was condemned to wander for 40 years in the desert, eventually dying and not entering the land. The Ramban therefore points out that if ever there was a time for Korach to capitalize on the despair and depressing mood of the masses, now was the time. Ibn Ezra maintains that the event of Korach took place not in the chronological order that is mentioned but rather immediately after the sin of the Golden Calf. It was here that the Leviim replaced the firstborns as those who were the chosen ones to serve in the Temple. He therefore maintains that this rebellion was primarily that of the rebellion of the firstborns that Korach was able to convince that they had been usurped by the Leviim. It was this disenfranchisement that he was able to capitalize on.

Whether it be the sin of the spies or the sin of the golden calf which precipitated the rebellion, the point is clear. A political leader needs to capitalize on the disappointments and despairing mood of the masses for self gain if they are to unleash a rebellion to replace the existing order.

*Continued on page 7*



PERSONAL GROWTH

# The Director Behind the Scenes

Scan here to join  
Rabbi Taragin's  
daily Divrei Torah  
WhatsApp group



**Rabbi Reuven Taragin**  
Educational Director, World Mizrahi  
Dean of Overseas Students, Yeshivat Hakotel



“אני מאמין באמונה שלימה שהבורא יתברך שמו  
הוא בורא ומנהיג לכל הברואים והוא לבדו עשה ויעשה לכל המעשים.”

## Boreh U'manbig

After describing Hashem as the world's “*boreh* (creator),” the first of the Thirteen Principles adds that He is also the world's “*manhig*” — its driver and director. Hashem's role as *boreh* facilitates His role as *manhig*. His recurring recreation and renewal of the world (“*mechadesh b'tuvo b'chol yom tamid*”) allows Hashem to constantly determine its direction.

## The Lesson of Yetziat Mitzrayim

Many Rishonim point to *Yetziat Mitzrayim* as proof of Hashem's continued involvement in our world. We see *Yetziat Mitzrayim*'s centrality from the Aseret Hadibrot's presentation of Hashem as the “G-d who took you out of Mitzrayim,” as well as from the tens of *mitzvot* that commemorate the Exodus. The Ramban and the Semak explain that we focus upon *Yetziat Mitzrayim* because it demonstrated Hashem's continued involvement with the world. The miracles of *Yetziat Mitzrayim* prove that Hashem can and *actually does* intervene in our world.

*Yetziat Mitzrayim* should help us recognize Hashem's role even when His hand is less visible. We rarely experience clear miracles; we need to realize that Hashem directs behind the scenes.

This realization should impact the way we view both national and personal events. Major national events, such as the military victories of the Maccabees and the modern-day Israelis, should be attributed to Hashem, as opposed to the wisdom of generals, luck, or coincidence.

Looking beyond particular events, we should appreciate Hashem's role in ensuring the continued survival of the Jewish People despite thousands of years of exile and persecution. We should realize that our survival is not by chance and recognize Hashem's role behind the scenes.

## Yaakov Avinu — Childbirth and Personal Success

Hashem is involved in the lives of individuals as well. Yaakov Avinu made this point in *Parshat Vayetze* when Rachel Imeinu (in response to her barrenness versus Leah's births) asked him to “give” her children. Yaakov responded, “Can I take the place of G-d?” and reminded her that only Hashem can provide children. Though we see the role of only man and woman in the process of conception, we know that there are actually three participants. Childbirth hinges on Hashem as a necessary partner behind the scenes.

Later in the birthing narrative, Rachel turns to fertility flowers in the hope that they will help her conceive. In response, Hashem answers *her sister Leah's* prayers and grants her, not Rachel, more children. Only once Rachel turns to Hashem in prayer does Hashem grant her children.

Yaakov's words to Rachel are *Parshat Vayetze's* turning point. The first part of the *parsha* tells how Lavan tricked Yaakov into working for him for fourteen years. Despite Hashem's promise to accompany and protect Yaakov, Lavan seems to have the upper hand. (Notably, Hashem's name does not appear in any of the *pesukim* that describe these years.)

In the second part of the *parsha* — after the birthing narrative and after Yaakov has successfully established his family and accumulated wealth (cattle) — Hashem commands him to return to Eretz Yisrael. Hearing this command, we wonder whether Yaakov and his family will heed Hashem's words and leave the place they have been so successful in. Will they recognize that it was Hashem who helped them succeed in Lavan's home?

The Torah tells us that Yaakov tells his wives that Hashem is responsible for their success and asks them to (therefore) follow His instructions to abandon their father's home and move to Eretz Yisrael. Rachel

and Leah both agree with Yaakov's attribution of their success to Hashem and commit to following Hashem's directive.

The birthing process taught Yaakov and his wives Hashem's role in conception. This lesson helped them recognize Hashem's involvement in the rest of their lives as well.

## Small Events and Details

Chazal saw this involvement as an example of a broader phenomenon. Hashem directs the most minor of occurrences. Even a small irritant, like a fly, may, in actuality, be Hashem's agent sent to humble the haughty.

Rashi gives another example of Hashem's involvement in small details. The Torah notes that the caravan that brought Yosef to Mitzrayim was carrying pleasant-smelling spices. Rashi explains that Hashem arranged for this so Yosef would be in a pleasant environment. Though Yosef was being sold into slavery, Hashem ensured that he did not have to suffer the additional indignity of a foul environment.

We see from His attention to detail that it is Hashem (not, *l'havdil*, “the devil”) who “is in the details.”

The gemara takes this idea even further by asserting that “a person does not cut their finger (in the world) below without it being declared above.” The smallest details are *always*, not just sometimes, decreed from above. Even things we see as natural and trivial occurrences are actually driven by Hashem.

The Ramban summarizes how open miracles should help us recognize Hashem's broad directorship:

“The open, famous miracles should bring one to recognize the hidden ones, which are the *pillars of the entire Torah*.”

We do not have a portion in the Torah of Moshe Rabbeinu until we believe that all of our experiences and circumstances (both of the community and individ-

*Continued on next page*

# Korach & the Overbearing Parent



**Rabbanit Shani Taragin**  
Educational Director, World Mizrahi

**N**umerous explanations are offered to explain Korach's motivations in starting a religious mutiny against Moshe and Aharon. Rashi (16:7) cites Midrash Tanchuma and teaches that Korach experienced a prophetic vision through which he saw that his descendants would include Shmuel HaNavi as well as numerous *Leviyim* who would later serve in the *Beit HaMikdash*. Korach said to himself, "Could it be that all this greatness will in the future emerge from me, and I will be silent?"

Korach's epiphany of his progeny's greatness prompted him to take bold action and insist on serving as a *kohen*. Rav Simcha Bunim of Pashischa (Kol Simcha) explains that Korach wrongly assumed that the success of his future generations depended on his promotions, and that his influence as a leader was vital for his descendants to reach the spiritual heights that he foresaw them achieving. He did not sufficiently believe that his descendants were capable of reaching these accomplishments on their own. His failed efforts proved that the achievements of his progeny did not depend on his position or bombastic demands. Independent of Korach's actions, his descendants would aspire and invest to reach prophetic stature.

This message is underscored primarily through his descendant, Shmuel HaNavi (based on Divrei HaYamim I 6:18-22). As his mother Chana prays and cries for a child, she asks Hashem for a "zera anashim" (Shmuel I, 1:11) – an average child i.e. not too tall, nor too short, not too smart or too handsome (Yalkut Shimon 247:78). Shmuel becomes an extraordinary child not because of his ancestry or great-grandfather's quest for promotion, nor because he is born with supernatural talents. His mother educates and directs him appropriately as she brings him to the best "navi-training school" at the time (i.e. Eli HaKohen in the Mishkan). Shmuel sees the negative influences around him (Eli's own sons!) and chooses a path of righteousness and prophetic pursuits. He understands that proper parental prayer, education, leadership and guidance is imperative to encourage greatness but it does not guarantee success; a child must be encouraged to choose greatness on his/her own.

This message is underscored at the end of the *parsha* as well. To finally quell the aftermath of Korach's rebellion, Hashem commands each tribal leader to inscribe his name upon a staff and place it before the *aron kodesh*. Only the staff of Aharon HaKohen, the leader of *shevet Levi*, blossoms and bears forth almonds as a sign of Divine selection of priesthood for

generations to come. Aharon's role is limited – he must inscribe his identity on his staff of leadership and properly position it before Hashem. He must then leave it overnight and await the results with the other leaders. The blossoms on the staff, representing his descendants, will bear fruit under Hashem's supervision. The quality of the almond fruit, however, (see Yirmiyahu 1:11-12) is dependent on the actions of his progeny.

Children must be properly educated to make their own decisions that will determine the type of people they become. Parents occasionally, like Korach, wrongly assuming that their children's future depends solely upon the parents' actions and influence, may exert excessive and overbearing control over their children. Parents indeed have a tremendous responsibility towards properly influencing their children and must invest in educating them with proper values while simultaneously recognizing that their children chart their own course and make their own decisions. The parents' role in determining the child's trajectory in life is significant, but limited. The story of Korach warns us not to resort to drastic measures in our efforts to influence our children, and to understand that even the children of a selfish man like Korach, are capable of blossoming into prophets.

Shabbat Shalom!

*Continued from previous page*

uals) are all miracles, not natural and hazardous circumstances."

In the words of Albert Einstein, "There are two ways to live life: as if nothing is a miracle or as if everything is a miracle." Judaism believes the latter.

The Ramban adds that understanding this helps us appreciate the significance of our *mitzvah* observance. As Hashem determines all occurrences, our degree of *mitzvah* performance completely determines our fate. If

we observe properly, we are rewarded with success; if not, we (*chas v'shalom*) suffer. All is determined by heavenly decree, which hinges upon our choices and decisions.

## No Chance

This understanding of Hashem's Hand in nature explains why we take the results of lotteries seriously. Many see these results as random, as a way of leaving choices to chance.

The sailors on the boat with Yonah HaNa-

vi, who used a lottery to determine which passenger the storm they experienced was targeting, definitely did not see things this way. Jewish leaders also used lotteries to identify sinners. After losing the battle against Ai, Yehoshua used a lottery to identify the sinner who caused the loss (Achan). Similarly, when Hashem did not respond to his petition regarding an upcoming battle, Shaul HaMalech used a lottery to identify the cause (Yonatan).

We see Judaism's belief in the significance of

*Continued on page 9*

# Halachic Q&A



## Rabbi Yosef Zvi Rimon

Head, Mizrahi Rabbinic Council | Rabbi of the Gush Etzion Regional Council  
Rosh Yeshivah, Jerusalem College of Technology | Founder and Chairman, Sulamot and La'Ofek

**Question: I ate french fries which were fried in oil also used for meat. Do I need to wait before eating dairy?**

Answer: French fries are commonly fried using oil previously used for meat. In fact, some restaurants only switch the oil every few days/weeks, keeping it closed and using it for multiple foods. Therefore, even if one were to order french fries in the morning, the following questions would still be relevant: How do we view the status of these french fries? Are they meat? Must one wait before eating dairy?

The Rishonim disputed over whether one must wait after eating a dish which has a meat taste, called a *tavshil besari*. For example, imagine that meat was cooked along with something else. That food now tastes like meat despite it not containing meat. After eating that food, must one wait before eating milk? According to Rashbam, one must wait, whereas Rabbeinu Tam rules leniently. Rabbeinu Tam explains that the reason we wait between meat and milk generally is because of a concern for meat in between one's teeth. In this case, this concern is irrelevant as actual meat is not being consumed. The other reason given as to why we wait is because the meat taste remains in one's mouth for a long period of time. This reasoning would also not apply when eating a *pareve* food which has a meat taste.

The Shulchan Aruch (YD 99:3) rules in line with Rabbeinu Tam. The Rema, however, paskins like the Rashbam, requiring one to wait after a meat dish. This is the common practice amongst Sephardim as well (this *minhag* is brought in the Beit Yosef and is the accepted ruling according

to Chida and Rav Ovadya Yosef). Based on this, it seems obvious that one must wait after eating french fries that are fried in meat flavored oil. The oil is considered a *tavshil besari* which requires waiting.

### Nat Bar Nat?

However, there may still be room to discuss. In a previous edition, we dealt with the topic of "Nat Bar Nat" – *Noten Tam bar Noten Tam*. When meat is cooked and imparts flavor into a pot, the pot has first-degree meat flavor. When *pareve* food is cooked in that pot, it receives a second-degree meat flavor. That *pareve* food is not considered meat because of *Nat Bar Nat*. According to the Shulchan Aruch, one can eat that food with dairy. According to the Rema, one may not eat it together with dairy but one does not need to wait after eating it.

Seemingly, one could argue that our case is also *Nat Bar Nat*. The french fries do not receive flavor directly from the meat. Rather, they receive flavor from the oil which received flavor from meat. Can we apply the same leniency, that one must not wait in-between the french fries and dairy?

The Or Zarua seems to imply that we can rule leniently, as the french fries only have a second-degree meat flavor. However, according to the Sha'arei Dura and Sefer Terumot, such a case would not be considered second-degree flavor. According to them, only when flavor passes through a vessel can we consider it to be weakened. Here, the transfer of flavor from the meat to the oil is not through a vessel and

rather direct. Therefore, the oil is considered like meat, and the french fries receive a first-degree meat flavor.

Most *acharonim* accept this stringent approach (Pri Megadim, Chavot Da'at, Aruch Hashulchan, Rebbe Akiva Eiger). Therefore, when one makes french fries using meat oil, the french fries are considered meat and one must wait before eating dairy (each person according to his/her *minhag*).

However, Rav Ovadya Yosef (Halichot Olam) paskins like the lenient opinions. There is also room to be lenient based on the Shach (YD 89:3). However, I heard that Rav Ovadya did not rule leniently in practice because the oil is distinguishable on the fries. Because the oil has a status of *tavshil besari*, one would thus need to wait before eating dairy.

### Summary:

After eating french fries that were fried with oil used for meat, one should wait before eating dairy (each according to his/her *minhag*). However, if there is a doubt if the oil was used for meat, we can rule leniently and eat dairy immediately afterwards (or at least an hour) because we have lenient opinions to rely upon and it is matter of doubt.

● Compiled by Yaakov Panitch.



# פרשת קרח - בין התנשאות לענווה

**הרבנית שרון רימון**  
Tanach teacher and author



לתפילה (כדברי רשב"ם), או מתוך בושה (כדברי ר"י בכור שור). אם משה היה בעל גאוה והיה חושש למעמדו, הוא היה מגיב בכעס ומשתמש בכוח כדי לדכא את המרד. אולם משה איננו משתמש בכוח אלא פונה אל ה' להכרעה כנה - מי ראוי להנהיג ולכהונה. בעקבות הפניה לה', כאשר הכרעת ה' היא לטובתו של משה וה' רוצה ללכות את העם - משה מתפלל עליהם (ט"ז, כב); כאשר העם ממשיך בטענות כלפי משה ואהרון, והמגפה פוגעת בהם - משה שולח את אהרון להציל את העם בעזרת קטורת (י"ז, יג).

מידותיהם הטובות של משה ואהרון ומנהיגותם המיוחדת מתגלות בסיפור זה בעצמה רבה - אפילו כאשר העם מתמרד כנגדם, ומערער על סמכותם - הם ממשיכים לנהוג בענווה ומגלים מהי **מנהיגות אמתית - לא להפגע מדברי העם, אלא לברר את האמת ולהמשיך להוביל ואף להגן על העם.**

קרח ועדתו, שערערו על סמכותם של המנהיגים, התגלו בעצמם כמנהיגים לא ראויים, המנסים ליטול גדולה לעצמם. ולעומת זאת, התברר שמה ואהרון הם המנהיגים הראויים ביותר, הנוהגים בענווה אפילו בסיטואציות קשות.

**מחלוקת קרח העלתה על פני השטח בירור נוקב לגבי מידת הענווה והגאוה של מנהיגים.**

כל מנהיג צריך "שמיינית שבשמינית של גאוה" (עפ"י סוטה ה' ע"א), כך שיוכל "להתנשא", לראות את הדברים מלמעלה, לעשות מעשה ולהוביל את העם. יחד עם זאת חייבת להיות בו מידת ענווה רבה מאד, על מנת שלא ינהג בהתנשאות, שיוכל ליצור שיתופי פעולה, להיענות לצרכי העם, להיות שליח נאמן, ולקבל את כל הקשיים (ואפילו הערעורים) של העם בהבנה, ולענות עליהם בצורה נכונה.

**תחושת הענווה עליו לקחת אחריות ולתפוס מנהיגות.**

יחד עם זאת, הענווה שלו בתחילת דרכו אפשרה למנות את אהרון כשותף בשליחות. גם אהרון מתנהל בענווה, ושמח במעמדו ובתפקידו של אחיו, כך שהענווה של שני האחים מאפשרת להם להיות שותפים במנהיגות.

הענווה של משה היא זו שאפשרה לו להיות **צינור נקי לקבלת התורה**, למפגש עם ה' פנים אל פנים ולהעברת דבר ה' לעם;

הענווה היא זו שגם אפשרה לו **להיענות בסבלנות לכל תלונות העם וצרכיהם**, ובעיקר - **להתמודד עם הערעור על מנהיגותו וסמכותו.**

בשני אירועים, ערערו מנהיגי העם על סמכותו של משה:

בפרק י"ב, מרים ואהרון מדברים במשה, ומפרשים את התנהלותו עם אשתו כגאוה והתפארות: "הֲרַק אֶף בְּמִשְׁהָ דָבָר יְקֹנֶק? הֲלֹא גַם בְּנוֹ דְבָר!" (י"ב, ב), וכפי שמפרש רשב"ם: "אמרו על משה במה יכול להתפאר עלינו?! הלא גם בנו דבר ה' לישראל". בעקבות דבריהם ה' מעיד על ענוותו של משה ("והאיש משה עניו מאד", ומסביר המדרש: "והאיש ענו מאד, מיכן אתה יודע שאמרו משה גאותן הוא ולא פירש מאשתו אלא דרך גיאות" (ספרי זוטא במדבר י"ב, ג)).

ה' נוזף בהם קשות ומבהיר להם שמהם אכן נמצא בדרגה נבואית גבוהה משלהם, ומעניש את מרים בצרעת. משה בגדולתו איננו כועס על מרים אלא מנסה לעזור לה ומתפלל עבורה: "וַיִּצְעַק מֹשֶׁה אֶל יְקֹנֶק... אֵל נָא רַפָּא נָא לָהּ" (י"ב, יג).

בפרשתנו, כאשר קרח ועדתו מתקבלים על משה ואהרון ומערערים על מנהיגותם בצורה בוטה, תגובתו של משה היא "וַיַּפֵּל עַל פְּנָיו" (ט"ז, ד) -

קרח ועדתו חולקים על מנהיגותם של משה ואהרון וטוענים כלפיהם "מִדּוּעַ תִּתְנַשָּׂאוּ עַל קְהַל יְקֹנֶק... פִּי תִשְׁתָּרַר עֲלֵינוּ גַם הַשְּׁתָּרַר" (ט"ז, ג-יג). בדבריהם מובעת התנגדות עקרונית למנהיגות, הרוחנית והפוליטית, המוצגת בדבריהם כהתנשאות והשתררות שאיננה ראויה.

טענתם של קרח ועדתו היא טענה חשובה לביור. אכן, יש בעמדת מנהיגות מן השררה וההתנשאות, וכל מנהיג צריך לתת דעתו על הלגיטימיות של מעמדו, ועל היחס בינו לבין הציבור. האם יש הצדקה להיותו בעמדה נישאה ומורמת מעם? האם הוא משתרר או משרת נאמנה את צרכי הציבור? וכיצד הוא מתנהל מול הציבור - בענווה או בהתנשאות?

**מנהיגות מתוך ענווה כמוה כהליכה על חבל דק, שבקלות ניתן לפול ממנו לאחד ההתהומות (גאוה משחיתה או ענווה מוגזמת), ומנהיג נבחן בכל רגע ובכל מעשיו: האם יהיה לו אומץ ויכולת "להתנשא" במידה הנכונה, על מנת שיוכל לעשות את המעשה הנכון ולהוביל את הציבור?**

ומנגד - האם תהיה לו מספיק ענווה כדי להיות קשוב ומסור לציבור ולא לדאוג למעמדו וכבודו?

משה רבנו קיבל את המניו שלו מאת ה', ולא השתרר על העם מרצונו ובוודאי לא בכח. בנוסף לכך, הקב"ה העיד עליו "וְהָאִישׁ מֹשֶׁה עֲנִיו מְאֹד מִכָּל הָאָדָם..." (י"ב, ג).

ענוותנותו של משה מופיעה לכל אורך דרכו כמנהיג, ומתבלטת דווקא באירועים בהם מערערים על סמכותו.

בתחילת הדרך, כאשר ה' מבקש ממנו להנהיג את העם, משה מגיב בענווה יתירה, ומרגיש שאינו ראוי לשליחות, ובוודאי יש ראויים ממנו. חרון אף ה' מבהיר לו שהוא נכשל כאן בענווה מוגזמת, ולמרות

Continued from page 3

## Conclusion

Politics often brings out our deepest passions and personal ambitions. In this realm in particular, aspiring to do things for the sake of Heaven, with humility and genuinely putting the needs of the community and the greater good before our personal agendas is of critical importance. With this mode of servant leadership,

Moshe transformed Jewish destiny. With the alternate mode of self serving political ambition, Korach brought destruction and decimation to himself and all those who followed him. The modes of leadership of Moshe and his cousin Korach are eternal examples of what to do and what not to do, of what failure and success look like.

Shabbat Shalom!

1. Rashi cites the Midrash (Tanchuma Bamidbar 16:1) that Elitzaphan, son of the youngest son of Levi, Uziel, was appointed as head of the tribe of Levi and not Korach who was the oldest son of the second son of Levi, Yitzhar. Korach believed that he should have been appointed as the head of the tribe of Levi and was unable to accept his lot and hence initiated the rebellion.

# Who are you following?



**Sivan Rahav Meir and Yedidya Meir**  
World Mizrahi Scholars-in-Residence

“I will connect with so-and-so, but he will not influence me.” “I will watch this movie, but it will not affect me.” This week’s Torah portion explains why these are erroneous notions. Whether we want to acknowledge it or not, we are significantly influenced by what goes on around us, by what we hear and see.

The Parasha describes how, in the desert, the tribes arranged themselves around the Mishkan. This was not merely a technical matter with no effect. The tribes of Yehuda, Yissachar, and Zevulun camped adjacent to Moshe and Aharon and therefore became more refined and scholarly. The tribe of Reuven, on the other hand, camped next to Korach and was consequently dragged into Korach’s rebellion against Moshe.

The lesson our Sages derive from the outcome of this tribal arrangement is clear: “Good fortune to a righteous person and to his neighbor as well; woe to the wicked, woe to his neighbor, too.” (Sukkah, 56b) In other words, whoever is in your vicinity influences you, for good or for bad.

Our commentators explain that, therefore, it is most important to know how to answer the following questions: With whom are you close to in life, with whom do you keep company? Do those in your social circle have a positive influence on you? Who are your peers? Who are the people whose opinions matter to you?

In the Parasha we see that the influence of others may have consequences for generations to come, that a particular milieu can affect the fate of a family and its descendants. And, of course, we are not

only affected by others but affect them as well. Do we have a positive influence on the people around us?

And these days we need to relate not only to our neighbor in the home opposite ours, but to our “neighbor” on social media as well, and to ask ourselves: Who are we following? In which WhatsApp group do we find ourselves and why? The Parasha reminded me of the idea that first we shape reality, and then reality shapes us.

Shabbat Shalom (With whom you are spending it with is a matter of critical importance.)



Even kindergarten children know and can tell the story of how the earth opened its mouth and “swallowed” Korach and all of his followers at the end of the tragic dispute of this week’s Portion. Our commentators add to this story another symbolical layer of depth: It is not just that envy does not take us anywhere, it simply eats us up. It makes us sink down, disappear and become erased. Till this very day, powerful, burning envy is “burying” people alive.

Korach, indeed, had a high status in the Tribe of Levy. He was wealthy (in Hebrew we have this expression: “as rich as Korach”), he had a family, an important role, and significance – but he did not see any of this. Of course, he disguised his words with a cloak of ideology, as if everything was done for the sake of heaven, for the public’s good, but the kernel of that dispute started with his powerful envy of Moshe, of Aaron, of every person

who seemed to him to be more senior and important. Our Sages in the Mishnah tractate of Avot (“Ethics of Our Fathers”), summed it up with a simple yet tantalizing verse: “Envy, lust and honor take one out of the world.” That is, this is not just a bad trait, not simply another problem – it simply takes one out of the world. This Portion reminds us that seeing the good that we have and not coveting the good that others have – is the most urgent thing to take care of.



The most optimistic verse in the Torah in my opinion appears in this week’s Torah portion: “And the sons of Korach did not die.” (Numbers 26:11)

Korach, you will recall, led a bitter dispute with Moshe Rabbeinu that ended in tragedy. In the end, Korach and his followers died, and it would seem self-evident that his sons would die together with them. But no. Our sages tell us that at the last minute they showed regret and therefore were saved. “And the sons of Korach did not die.”

How surprising. Even if you were Korach’s son, even if you had been involved in the controversy, you could be regretful and be saved. The same is true today. The son of a criminal does not have to be a criminal. A person who chose the wrong path in life can show regret. Even if we get into trouble, even if everything seems lost, even if we allow our environment to negatively affect our lives – we can stop and change the reality around us and we can change ourselves. It’s always possible, in the end, to change our minds and make the right choice.



# For the Shabbat Table



**Rabbi Danny Mirvis**  
Deputy CEO, World Mizrachi  
Rabbi of Ohel Moshe Synagogue, Herzliya Pituach

“And the earth opened its mouth and swallowed them and their houses and all the people that were for Korach and all the property. And they and all that was theirs descended alive to the grave and the land covered over them and they were lost from amongst the congregation. And all Israel that was around them fled at their sound, for they said, ‘in case the earth swallows us!’ And a fire went out from Hashem and consumed the 250 men who were offering the incense” (Bemidbar 16:32-35).

In this week’s Parsha, Korach leads a rebellion against his cousins, Moshe and Aharon. Even when challenged by Moshe and warned that if proved wrong, he and his followers would die in phenomenal fashion, Korach refuses to step down from his revolt and leads his rebellious mob to doom.

In Parshat Pinchas, when performing a census of the Israelites, the story of this

week’s Parsha is briefly retold, but with an added element:

“And the earth opened its mouth and swallowed them and Korach with the death of the assembly, when the fire consumed 250 men, and they became a sign. And the sons of Korach did not die” (Bemidbar 26:10-11).

What happened to the sons of Korach? Why did they not die with rest of the rebellious mob? Rashi (based on the Midrash, Bemidbar Rabba 18:20, Sanhedrin 110a) explains:

“Originally, they were part of the conspiracy, but at the time of the argument they contemplated *Teshuva* (repentance) in their hearts. Therefore, a place was set apart for them high up in *Gehinom* and they sat there” (Rashi, Bemidbar 26:11).

As the earth opened its mouth around the sons of Korach and prepared to destine them to life in *Gehinom*, their last minute thoughts of *Teshuva* saved them. Whilst those around them fell into the earth’s open mouth, the land beneath their feet

remained as a high platform and they were saved.

Such is the power of *Teshuva*, that the mere thought of *Teshuva* can have life-changing consequences. Similarly, the Gemara in Kiddushin teaches that one who asks a woman to marry him “on the condition that I am a righteous man – even if he is completely wicked the marriage is valid, in case he contemplated *Teshuva* in his mind” (Kiddushin 49b). The mere doubt that somebody might have contemplated performing *Teshuva* is enough to legally consider them righteous at that moment in time.

Sometimes, we are so entrenched in our ways that it is difficult to imagine or believe that we are capable of aspiring towards higher ideals. From the sons of Korach we learn that it is never too late to improve our ways.

By believing in *Teshuva* and believing in ourselves, may we grow in our belief of Hashem.

Shabbat Shalom!

Continued from page 5

lotteries in the name we use for the Purim holiday. Instead of naming the holiday after some aspect of the victory (as done on Chanukah) or the righteous characters involved (Ester, Mordechai), the Megillat Ester calls the holiday Purim based on Haman’s lottery. Why are lotteries significant? Are they about more than just leaving decisions to chance?

The Chavot Yair explains that we see lotteries as significant because we realize that nothing is determined by chance. When we draw lots and take our judgment out of the equation, we essentially leave the decision to Hashem.

The Tiferet Yisrael explains that this is also why we use lotteries to determine which *kohen* performs each service in the Mikdash (and which goat is used for what purpose on Yom Kippur) – “The results were not ran-

dom; the decisions were from above. The lottery chose the one who Heaven determined was appropriate for each specific *avodah*.”

This explains why the Hebrew word for lottery — *goral* — also means fate. Lotteries are, in actuality, indications of fate. Things that seem to be “by chance” are actually decided by Hashem; leaving things to chance leaves them *to Hashem*.

## Fully In His Hands

Hashem’s control over what happens in the world means that our lives and fate (even in this world) are fully in His hands. Recognizing this reality is important for us and for our relationship with Hashem. Rebbe Meir Halevy of Upta expressed this recognition in a *tefillah* made famous by Avraham’s Fried’s melody:

“רבון העולמים ידעתי כי הנני בידך לבד פתחם ביד היצור

ואם גם אתאמץ בעצות ותחבולות וכל יושבי תבל יעמדו לימיני להושיעני ולתמוך נפשי, מבלעדי עזר ועזרתך אין עזרה וישועה...”

ולכן עזרני רבון העולמים להיות עיני פתוחות לראות תמיד אמתות הדבר הזה,

ויהי תקוע וקבוע אמונתך בלבי בכל עת לבל אסור לא בדבור ולא במעשה ולא במחשבה לעבד זולתך חלילה, כי אם תרדה נפשי רצונך הטוב באמת.”

After recognizing Hashem’s full control of our lives, the *tefillah* asks Hashem to help us continue appreciating this fact and, through this, be inspired to strengthen our reliance on Hashem.

May this *tefillah* help us internalize the message of our First Principle and aim to live our lives as the Creator and Director of the world intends.

● Writeup by Adina Lev and Rafi Davis

# Hierarchy and Politics: The Never-Ending Story



Rabbi Lord Jonathan Sacks zt”l

It was a classic struggle for power. The only thing that made it different from the usual dramas of royal courts, parliamentary meetings, or corridors of power was that it took place in Burgers’ Zoo in Arnhem, Holland, and the key characters were male chimpanzees.

Frans de Waal’s study, *Chimpanzee Politics*,<sup>1</sup> has rightly become a classic. In it he describes how the alpha male, Yeroen, having been the dominant force for some time, found himself increasingly challenged by a young pretender, Luit. Luit could not depose Yeroen on his own, so he formed an alliance with another young contender, Nikkie. Eventually Luit succeeded and Yeroen was deposed.

Luit was good at his job. He was skilled at peacekeeping within the group. He stood up for the underdog and as a result was widely respected. The females recognised his leadership qualities and were always ready to groom him and let him play with their children. Yeroen had nothing to gain by opposing him. He was already too old to become alpha male again. Nonetheless, Yeroen decided to join forces with the young Nikkie. One night they caught Luit unawares and killed him. The deposed alpha male had his revenge.

Reading this, I thought of the story of Hillel in *Pirkei Avot* (2:6): “He saw a skull floating upon the water, and said: Because you drowned others, you were drowned; and those who drowned you, will themselves be drowned.”

In fact, so humanlike were power struggles among the chimpanzees that in 1995, Newt Gingrich, Republican Speaker of the House of Representatives, included de Waal’s work among the twenty-five books he recommended young congressional Republicans to read.<sup>2</sup>

Korach was a graduate of the same Machiavellian school of politics. He understood the three ground rules. First you have to be a populist. Play on people’s discontents and make it seem as if you are on their side against the current leader. “You have gone too far!” he said to Moses and Aaron. “The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord’s assembly?” (Num. 16:3).

Second, assemble allies. Korach himself was a Levite. His grievance was that Moses had appointed his brother Aaron as High Priest. Evidently he felt that as Moses’ cousin – he was the son of Yitzhar, brother of Moses’ and Aaron’s father Amram – the position should have gone to him. He thought it unfair that both leadership roles should have gone to a single family within the clan.

Korach could hardly expect much support from within his own tribe. The other Levites had nothing to gain by deposing Aaron. Instead he found allies among two other disaffected groups: the Reubenites, Dathan and Aviram, and “250 Israelites who were men of rank within the community, representatives at the assembly, and famous” (v. 2). The

Reubenites were aggrieved that as descendants of Jacob’s firstborn, they had no special leadership roles. According to Ibn Ezra, the 250 “men of rank” were upset that, after the sin of the Golden Calf, leadership had passed from the firstborn within each tribe to the single tribe of Levi.

The revolt was bound to ultimately fail since their grievances were different and could not all be satisfied. But that has never stopped unholy alliances. People with a grudge are more intent on deposing the current leader than on any constructive plan of action of their own. “Hate defeats rationality,” said the Sages.<sup>3</sup> Injured pride, the feeling that honour should have gone to you, not him, has led to destructive and self-destructive action for as long as humans have existed on earth.

Third, choose the moment when the person you seek to depose is vulnerable. Ramban notes that the Korach revolt took place immediately after the episode of the spies and the ensuing verdict that the people would not enter the land until the next generation. So long as the Israelites, whatever their complaints, felt that they were moving toward their destination, there was no realistic chance of rousing the people in revolt. Only when they realised that they would not live to cross the Jordan was rebellion possible. The people seemingly had nothing to lose.

The comparison between human and chimpanzee politics is not meant lightly. Judaism has long understood that Homo

sapiens is a mix of what the Zohar calls *nefesh habehamit* and *nefesh haElokit*, the animal soul and the G-dly soul. We are not disembodied minds. We have physical desires and these are encoded in our genes. Scientists speak today about three systems: the “reptile” brain that produces the most primal fight-or-flight responses, the “monkey” brain that is social, emotional, and sensitive to hierarchy, and the human brain, the prefrontal cortex, that is slow, reflective and capable of thinking through consequences of alternative courses of action. This confirms what Jews and others - Plato and Aristotle among them - have long known. It is in the tension and interplay between these systems that the drama of human freedom is played out.

In his most recent book, Frans de Waal notes that “among chimpanzees, hierarchy permeates everything.” Among the females this is taken for granted and does not lead to conflict. But among males, “power is always up for grabs.” It “has to be fought for and jealously guarded against contenders.” Male chimpanzees are “schmoozing and scheming Machiavellians.”<sup>4</sup> The question is: Are we?

This is not a minor question. It may even be the most important of all if humanity is to have a future. Anthropologists are generally agreed that the earliest humans, the hunter-gatherers, were generally egalitarian. Everyone had their part to play in the group. Their main tasks were to stay alive, find food, and avoid predators. There was no such thing as accumulated wealth. It was only with the development of agriculture, cities, and trade that hierarchy came to dominate human societies. There was usually an absolute leader, a governing (literate) class, and the masses, used as labour in monumental building schemes and as troops for the imperial army. Judaism enters the world as a protest against this kind of structure.

We see this in the opening chapter of the Torah in which G-d creates the human person in His image and likeness, meaning that we are all equally fragments of the Divine. Why, asked the Sages, was



**The revolt was bound to ultimately fail since their grievances were different and could not all be satisfied.**

man created singly? “So that no one could say: My ancestors were greater than yours” (Mishnah Sanhedrin 4:5). Something of this egalitarianism can be heard in Moses’ remark to Joshua, “Would that all the Lord’s people were prophets, that He would rest his spirit on them” (Num. 11:29).

However, like many of the Torah’s ideals - among them vegetarianism, the abolition of slavery, and the institution of monogamy - egalitarianism could not happen overnight. It would take centuries, millennia, and in many respects has not yet been fully achieved.

There were two hierarchical structures in biblical Israel. There were kings and there were priests, among them the High Priest. Both were introduced after a crisis: monarchy after the failure of the rule of the “judges”, the Levitical and Aaronide priesthood after the sin of the Golden Calf. Both led, inevitably, to tension and division.

Biblical Israel survived as a united kingdom<sup>5</sup> for only three generations of kings and then split in two. The priesthood became a major source of division in the late Second Temple period, leading to sectarian divisions between Sadducees, Boethusians, and the rest. The story of Korach explains why. Where there is hierarchy, there will be competition as to who is the alpha male.

Is hierarchy an inevitable feature of all advanced civilisations? Maimonides seems to say yes. For him, monarchy was a positive institution, not a mere concession. Abarbanel seems to say no. There are passages in his writings that suggest he was a utopian anarchist who believed that in an ideal world no one would rule over anyone. We would each acknowledge

only the sovereignty of G-d.

Putting together the story of Korach and Frans de Waal’s chimpanzee version of *House of Cards*,<sup>6</sup> the conclusion seems to follow that where there is hierarchy, there will be struggles to be alpha male. The result is what Thomas Hobbes called “a perpetual and restless desire of power after power, that ceaseth only in death.”<sup>7</sup>

That is why the rabbis focused their attention not on the hierarchical crowns of kingship or priesthood but on the non-hierarchical crown of Torah, which is open to all who seek it. Here competition leads not to conflict but to an increase of wisdom,<sup>8</sup> and where Heaven itself, seeing Sages disagree, says, “These and those are the words of the living G-d.”<sup>9</sup>

The Korach story repeats itself in every generation. The antidote is daily immersion in the alternative world of Torah study that seeks truth not power, and values all equally as voices in a sacred conversation.

**AROUND THE SHABBAT TABLE:**

- Why do you think some leaders are only interested in their own power?
- What makes a good leader?
- How is the “crown of Torah” an antidote to hierarchical power?

---

1. Frans de Waal, *Chimpanzee Politics*, London, Cape, 1982.  
 2. This essay was written in the days following the Brexit vote in Britain, when a struggle was taking place over the leadership of both main political parties. I leave it to the reader to draw any comparisons, either with primate politics or the story of Korach.  
 3. Bereishit Rabbah 55:8.  
 4. Frans de Waal, *Are we smart enough to know how smart animals are?* New York, Norton, 2016, 168.  
 5. Following the Brexit vote, the question is being asked in Britain as to whether the United Kingdom will remain a united kingdom.  
 6. Michael Dobbs, *House of Cards* (New York: Harper Collins, 1989).  
 7. Thomas Hobbes, *Leviathan* (1651), pt. 1, ch. 11.  
 8. Baba Batra 21a.  
 9. Meaning, both views are correct, see Eruvin 13b; Gittin 6b.



# L'chatchilah D'oraisah



**Rabbi Hershel Schachter**

Rosh Yeshivah, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University

**T**he portion one separates for *terumah* or *challah* should be in close proximity, מן המוקף, to the produce or dough on whose behalf it is separated. If someone designates *terumah* from distant produce and the produce is in existence, the *hafrashah* takes effect *bedieved*, but one may not *l'chatchilah* designate *terumah* for produce that is located elsewhere.

The Mechaber rules that if different batches of produce are in the same room in uncovered receptacles, one may separate *terumah* from one *kli* on behalf of the others.

The Vilna Gaon disagrees, however, and provides the following guidelines: If different batches are placed in uncovered *keilim*, the principle of מן המוקף requires that the *keilim* touch each other. If the *keilim* are covered, one may not separate from one for the other at all. If the produce is not contained in *keilim* and one is not adamant about keeping them separate, one may separate *terumah* from one batch for the others if they are in one room, even if they are not touching.

Rashi and Tosfos disagree as to whether the מן המוקף requirement is a *gezeirah derabbanan* or *min haTorah*. Rashi writes that the *Chachamim* issued the *gezeirah* out of concern that if someone designates *terumah* from distant produce, that produce might no longer be in existence, having been destroyed or ruined, when the *terumah* was designated. This would render the *hafrashah* meaningless, and whoever would then eat the produce at hand would violate the *issur* of eating *tevel* (food from which no *terumah* has been taken).

*Mid'oraisa*, one may rely on the *chazakah* that the distant produce still exists, but *miderabbanan*, the *Chachamim* added this stringency in order to be certain that the *hafrashah* is effective. Tosfos disagrees

and maintains that it is a *din d'oraisa* that one should be *mafrish* מן המוקף. Indeed, the Sifrei expounds the *passuk*, “when you raise up its best from it” (Bamidbar 18:30), to teach that one should separate *terumah* only מן המחובר – “from that which is attached.” Since we already know that one may not be *mafrish* from produce that is still attached to the ground, the Sifrei must be describing the *din* of מן המוקף.

This *drashah* is apparently what Tosfos refers to in claiming that מן המוקף is a *din d'oraisa*.

The *machlokes Rishonim* may be understood in light of a principle advanced by Tosfos who distinguishes between a *matir*, whose purpose is to remove a certain state, and a *mitzvah*.

With regard to the former category, if there is a condition that is not *me'akeiv*, we do not require that condition even *l'chatchilah*. Take, for example, the case of a *tevilah* in a *mikveh* that removes a person's *tum'ah*. Must the water of the *mikveh* enter the *beis hasetarim* (the areas within the cavities of the body)? Since a *tevilah* that does not satisfy this condition renders a person *tahor bedieved*, the *tevilah* must be acceptable *lechatchilah* without it as well.

Along these lines, when considering an *issur d'oraisa*, it is not logical to differentiate between *l'chatchilah* and *bedieved*. In the realm of *mitzvos*, however, we may find conditions that one should fulfill *l'chatchilah*, but which do not affect the *kiyum hamitzvah bedieved* if they are not met. A case in point is the *mitzvah* of *tzitzis*. Most *Rishonim* hold that the absence of *techeiles* strings does not disqualify the white strings. In other words, the *mitzvah bishleimusah* (in its complete form) consists of the full complement of *techeiles* and white strings. If one lacks *techeiles*, since it is a non-critical element

of the *mitzvah*, he fulfills the *mitzvah shelo bishleimusah*, in an incomplete fashion. The existence of a stipulation that is required only *l'chatchilah*, but not necessary *bedieved*, indicates clearly that we are dealing with a *mitzvah*.

Since Tosfos claims that the *halachah* of מן המוקף is *d'oraisa*, Tosfos must assume that *hafrashah* of *terumah* is a *mitzvah*, not simply a *matir* of the *issur tevel* on the produce. That is how it is possible to find a *l'chatchilah d'oraisah* with regard to *hafrashah*; *l'chatchilah*, the *terumah* must be taken מן המוקף, but *bedieved*, it is acceptable if it is not מן המוקף. On the other hand, perhaps Rashi was compelled to conclude that the requirement of מן המוקף is merely *miderabbanan*, since Rashi understands *hafrashah* as a *matir*, and it is not possible to have a *l'chatchilah d'oraisah* with regard to a *matir*. If מן המוקף is a *din d'oraisa*, a *hafrashah* that is not מן המוקף would be disqualified even *bedieved*.

Along the lines of Rashi's approach, the Magen Avraham writes that *hafrashah* of *challah* is not a *mitzvah*; it is only performed to prepare the food for consumption. Therefore, he explains, the *berachah* may be recited while seated, even though the *berachah* over a bona fide *mitzvah* like *tzitzis* is preferably recited in the standing position. The Taz disagrees and maintains, like Tosfos, that it is a *mitzvah* to be *mafrish terumah*, even if one is not interested in eating any of the produce.

Rebbi Akiva Eiger, referencing the Magen Avraham, questions the Taz's premise and argues that one who has no interest in consuming the *tevel* produce would have no need to be *mafrish terumah*. The Maharsham lists numerous sources in the *Rishonim* with regard to this major *machlokes*.

Interestingly, the Kli Chemdah suggests that a *passuk* in Yechezkel (44:30) implies

*Continued on page 22*

# A Life We Control



**Rabbi Yisroel Reisman**  
Rosh Yeshiva, Yeshiva Torah Vodaas

**T**he Steipler Gaon ZT”L was once asked a question regarding the *Emunah* of Korach. The Rambam in his *Igeret Taimon* explains that anyone who stood at Har Sinai is a “*Maamin B’Nevuot Moshe Rabbeinu B’Chol Mah Sheba Al Yado Hem UBneihem UBnei Bneihem Ad Olam*” - is inherently a *Maamin* (a believer) in that which was taught by Moishe Rabbeinu and so too all the generations that follow after him forever as is promised by Hashem as well (Shemos 19:9). The Rambam continues and says anyone who strays from the Torah is not a descendant of someone who stood at Har Sinai for Matan Torah and one that is in doubt must descend from a convert.

The Rambam in other places as well emphasises that there are certain traits that are naturally found within the Jewish people, and if one does not have these traits, then he does not descend from a member of *Am Yisrael* who was at Har Sinai. For example in *Hilchos Teshuva* (2:10) he teaches that it is an inherent trait within a Jew to forgive unlike the *Goyim* who hold onto their anger.

Based on this Rambam, the Steipler was asked how could it be that Korach, who himself stood at Har Sinai and witnessed *Matan Torah*, did not accept the *Nevuos* of Moshe Rabbeinu? How could he be in denial? The response of the Steipler can help us better understand and appreciate how we are responsible for our own *bechira* (choice). He answers that someone can be witness to the greatest wonders of Hashem, to the biggest of miracles in front of his eyes, but if he is unable to control his own *Taivos* (desires) for his own honour and respect he will ultimately stray from the word of Moshe Rabbeinu regardless of what he was witness to.

We know that we all to a certain extent have our own desire for a certain level of self *kavod* (honour). When we are learning or *Davening* we hope in a way that we are being noticed by others in how we are going about our *Mitzvos*. One must be very careful in offering this *kavod* for someone because it can be taken to very dangerous extremes depending on how it is accepted. On the other hand if Rebbeim and parents do not offer any amount of *kavod* to their *talmidim* and children then one can feel that they have no worth at all and that there is no value in their *Avodas Hashem*. This is what the mistake of Korach was - having the desire of *kavod* higher than was needed because he felt that he was deserving of it.

The Steipler explains this by *Ma'achalos Asuros* (forbidden foods) as well. Some people are more stringent in checking for bugs, looking for the right *hechsher* and some will accept what is given to them. Eating that which is forbidden to us also pushes us away from Hashem. It is a danger to our spirituality and our relationship to Hashem if these things are not taken as seriously as they should be.

I believe the foundation of all of this is that a person needs to believe that he is not living in a *Hefker Velt* (a lawless world). One must live their life with a certain amount of discipline throughout their day and with the choices they make for themselves. Discipline allows one to be careful without letting his personal desires take over and push him away from Hashem. Women when pregnant go to classes that teach them how to cope with the pain of childbirth and do different exercises that may help them. Does this remove the physical pain they will go through? Of course, because it allows them to be in more control of themselves and more

focused in taking charge of the pain they are going through.

Someone who learns the *Halachos* of *Lashon Hara*, will they remember every detail of what they learned? Not necessarily, but the concept of learning these *Halachos* allows them to be have more control over how they speak, it is something that becomes more actively considered.

The *taivos* we have for being treated with a certain level of *kavod* comes from believing we live in a *Hefker Velt*. A life that is rooted in Torah directs a person properly to more grounded and thorough in decision making. This is how Korach failed in viewing his life. He believed everyone should have had the ability to have the highest of jobs within *Am Yisrael*. The *Midrash* teaches us that the *Parsha* of *tzitzis* is taught immediately preceding the story of Korach. Korach then came to Moshe and suggested that a *begeg* that is completely covered in *Techeiles* dye should be exempt from a *techeiles* string to which Moshe responded that it would still be obligated. Korach was trying to say that a *begeg* that is this colour does not need any additional *kedusha* to be added. Meaning, if there is already *kedusha* amongst all of *Am Yisrael* we don't need a leader to guide us for we can do this ourselves. We are naturally believers of the word of Moshe Rabbeinu, this allows us to be rooted in actions that are in line with the Torah and removes us from the thought that we live in a world that is *hefker*.

Regardless of how much of every small *Halacha*, *Dvar Torah* or message we can remember, the consistency of keeping these ideas with us allows us to be a people that can control our desires for the sake of living lives more committed to the *Ratzon* of *HaKadosh Baruch Hu*.

● Edited by Zac Winkler.

# How to Avoid Life's Pitfalls



**Chief Rabbi Warren Goldstein**  
Chief Rabbi of South Africa

**S**elf-destructive behaviour has manifested itself throughout history, and the temptation to fall into its trap is part of the human condition. The Gemara (Sotah 9a and b) documents various examples of this self-destructive behaviour. The Gemara begins with a general discussion on adultery, and it's a fitting place to start: a person who commits adultery destroys everything that they have; their marriage, their children, their name.

The Gemara goes on to cite specific people from Jewish history who had the world at their feet, and then threw it all away. One is Avshalom, King David's son, who staged a coup against his own father, in a mad pursuit of power. Avshalom had everything – he was a prince, he had the blessings of being part of the royal Davidian House, and he was a person of great charisma and talent. And yet, in the end, he was killed in battle as King David and his troops regained control of the country. In pursuit of something which was beyond him – beyond the ethical principles which the Torah requires us to live by – he lost everything.

A classic Chumash example of power driving a person to distraction is the case of Korach, the protagonist and title character from this week's parsha. Korach was a man of great renown among the Jewish people. He had wealth, power, and exceptional intellectual abilities, but this wasn't enough. As the first cousin of Moses and Aaron, Korach wanted the priesthood, which had been given to Aaron, and in pursuit of that he mounted a rebellion, marshaling more than 250 tribal leaders against Moses. In the end, he and his followers were literally swallowed by the earth.

Besides having fame and fortune, there's one thing tying all of these characters together – in each case, they lacked something, and in each case, their downfall was brought about by a misguided, obsessive pursuit of that thing. And that is why, we are all susceptible to self-destructive behaviour. We all have certain blessings and lack certain others. We all face the risk of pursuing the things we lack with such blind ambition that it causes us to lose the blessings we do have.

Even if we don't actually lose those blessings, we can cause ourselves pain and anguish in a more subtle way – an unquenchable desire for the things that we don't have can prevent us from enjoying and appreciating the things we do have. Rav Yosef Yehuda Leib Bloch explains that human beings are naturally drawn to whatever it is we lack, and that can begin to occupy all of our focus and attention – to the point where we lose our emotional attachment to the blessings we have and drain the joy from our lives.

How do we avoid falling into this trap of self-destruction and anguish? How do we prevent our lives from being destroyed, either in actual terms or through the emotional dissatisfaction that comes with obsessing over the things we do not have?

The key lies in a profound statement of our Sages in Pirkei Avot (Avot 4:1) which seeks to define the things which everybody wants: wisdom, power, wealth and honour. The Mishna outlines how best to attain them in a way that satisfies us socially and emotionally, as well as morally and spiritually. The Mishna states: "Who is wise? One who learns from all people ... Who is powerful? One who is able to conquer his own inclination ... Who is wealthy? One who is satisfied with his lot

... Who has honour? One who gives honour to others ...".

Concepts such as wisdom, power, wealth and honour are almost always defined in relative terms. A wise person possesses superior knowledge, intelligence and insight; a powerful person exerts power over others; a wealthy person is a member of the richest 1% of society; a person of honour receives that recognition and respect from his/her peers. The Maharal points out how the Mishna turns this traditional model on its head: instead of using relativist, outward-looking criteria to measure wisdom, power, wealth and honour, it calls on us to turn inwards, and create aspirations which are in our own hands to fulfill. Instead of this frantic race to the top of society's ladder, pursuing greatness becomes about achieving self-mastery.

And so wisdom is embodied by a person who has a deep-seated hunger and curiosity to learn, and has achieved a level of comfort within themselves and a humility to learn from every person – to seek out wisdom wherever it can be found. Supreme power is exercised not through exerting control over others, but through *self-control* – overcoming our base desires and not surrendering to our immediate impulses. Wealth becomes not about the frantic accumulation of money and possessions, but about a calm, collected state of being, born of gratitude and appreciation for everything one has. And true honour comes not from pursuing the recognition of others, but rather as the in having the generosity of spirit and strong sense of self to award that recognition to others.

We see from here that our sages locate the centre of reference of a person within

*Continued on next page*



# Placing the Blame on Others



**Rabbi Shalom Rosner**  
Yeshivat Kerem B'Yavneh

In this week's *parsha* Korach leads a rebellion against Moshe Rabbeinu. It is clear that Korach had his personal agenda, yet he sought to draw others into the conflict. Hazal tell us that Korach's dispute was the result of uncontrolled jealousy towards two individuals: Aharon and Eltzaphan.

It bothered Korach that Moshe selected his brother Aharon, the son of Amram, to serve as the Kohen Gadol. To add fuel to the flame, when Eltzaphan was selected as the *nasi* of shevet Levi, Korach was furious as he believed that he, being the son of Yitzhar (next in kin to Amram) should have been selected, rather than the son of Uziel, the fourth and youngest of Levi's sons.

Yet Korach did not react immediately, rather he waited for what he felt would be the most opportune time in order to receive the support of the people. The Ramban explains that Korach could not have acted earlier, as the people supported Moshe following *chet ha'egel*, as he prayed and succeeded in saving them from annihilation. They would not tolerate a rebellion against such a devoted leader.

However, over time the people became frustrated with the journey in the desert, desired meat and water and complained to Moshe even questioning why he led them out of Egypt in the first place. Due to transgressions, thousands began to die in the desert. Following the sin of the spies

in last week's *parsha*, where the nation was decreed to wander in the desert for 40 years and having been denied the ability to merit entering the promised land, the people become disenchanted with Moshe. Korach seized the moment to piggyback on public resentment of Moshe and gain supporters for his agenda.

Rav Yerucham Levovitz finds the **cause** for the public resentment towards Moshe very telling. Why were the people angry with Moshe? They accepted the reports of the *meraglim* as the final word and should bear responsibility for their decision. Moshe did **not** influence their judgment. How was he responsible for their predicament?

There is a tendency to shift the blame and to resent the person who one perceives as being the cause of their troubles. Human nature is to look for a **scapegoat** upon whom to place the blame. Rav Yerucham offers a *meshal* to highlight this point. An ill patient visits a doctor who prescribes medication to cure a virus. The patient ignores the doctor's diagnosis, and his situation worsens. The patient cannot blame the doctor for the deterioration of his condition. The patient must bear responsibility for his irresponsible behavior.

This is a phenomenon that is unfortunately prevalent in our generation. Rabbi Frand refers to it as Generation V – the “victim” generation. People do not take responsibility for their actions.

They blame their shortcomings on their upbringing. It is the fault of the relationship they had with their parents or an elementary school teacher. The fact that they are in a challenging situation is blamed on others.

Rabbi Norman Lamm z”l in his Haggada explains that Pharaoh is never mentioned by name for this very reason. Had his name been provided in the Torah, historians and psychologists would have speculated about him, especially his childhood, suggesting probable reasons for his atrocious behavior. By providing a name and an identity, we open the door to excuses and the erosion of personal responsibility.

We can all find situations that did not go as planned. We can shirk responsibility and find reasons to rebel and people to blame. In the end we are only deceiving and hurting ourselves. We need to take accountability for our failures as we would for our successes. If the generation in the desert did so, they would not have joined Korach in his rebellion against Moshe. As can be derived from Korach's demise, jumping on the victim's bandwagon is not rewarding.

*Continued from previous page*

rather than without. We embark on a path of self-destruction when our barometer for success is based on what others can give us or what we can take from them. When we define our sense of worth externally, like Korach, we end up constantly

pursuing objectives which lie outside of ourselves, leading to a life of disempowerment, dissatisfaction and, sometimes, destruction.

On the other hand, by developing an internal frame of reference, an inner benchmark, we can take control of our own lives, and achieve a deep sense of fulfillment: true personal greatness, and genuine, lasting happiness.

# Does a Holy Nation Need Leaders?



**Michal Horowitz**  
Judaic Studies Teacher

In *Parshas Korach*, Korach – a first cousin to Moshe and Aharon – leads a rebellion against the rulership of Moshe and the *kehunah gedolah* of Aharon. Fueled by personal motivations of jealousy, lust and the desire for honor, Korach claims:

*The entire assembly is holy and G-d is amongst them all (a claim that is correct), and why do Moshe and Aharon raise themselves up over the congregation of G-d (Bamidbar 16:3)?!*

While Korach claims a leader is not needed over such an exalted assembly, and Moshe and Aharon took power and honor for themselves; Korach was the epitome of the most despicable and dishonorable trait of being inconsistent in his inward feelings and his outward behavior. What he really wanted was *to be the leader himself*.

To “prove” that the *mitzvos* were fabricated by Moshe, and that they were nonsensical, the *Medrash* teaches us (as quoted by Rashi in the beginning of the *parsha*), that Korach took an entirely blue cloak of *techeiles* to Moshe. “Does this cloak of *techeilis* need the fringe of *techeiles* on the *tzitzis* or not? If you will say that it does, how can it be one string fulfills the obligation of *techeiles* but an entire garment of *techeiles* does not!” He further mocked Moshe by asking: an entire house (or room) filled with *Sifrei Torah*, does it need a *mezuzah* or not? How can it be than if the entire room is filled with *sifrei Torah*, a *mezuzah* – which contains only a relatively small numbers of verses from Chumash – would still be needed?!

In his claims, Korach attempted to mock, denigrate and undermine the authority of Moshe and the validity – and Divinity – of the Torah and *mitzvos*.

Ultimately, as his *machokes* was not for the sake of Heaven, his rebellion was a failure and the ground opened up and swallowed him (and his people) alive.

What is this *Medrash* coming to teach us? There must be a deeper lesson than simply relaying a story of a blue cloak, a fringe of *tzitzis*, a room of *sifrei Torah*, and a *mezuzah*.

Rabbi Lord Jonathan Sacks z'l teaches, “The *Midrash* is doing more than answering the questions and filling in the gaps. It is telling us something fundamental about the Jewish project itself. There is a perennial temptation in Jewish life to say that we do not need law, *halakha*, to achieve our religious ideals. There are commands for which a reason is given, and *tzitzit* is one. It is not a *hok*, a ‘statute’, a command without explicit purpose. It is, rather, one of the *edot*, a ‘testimony,’ whose purpose is to remind us for certain truths, historical or spiritual... Korach’s argument is that there are other ways of remembering Heaven then by attaching a blue fringe to the corners of our clothes. Another is to make a garment entirely of blue – surely a far more visible, eye-catching symbol.

“Korach’s argument is logical but not rational. What he forgot is that the essence of the command *is the means*, not the end. It is precisely by doing things G-d’s way that we achieved personal transformation. The apprentice who is impatient with the instructions of the master will never grow, never become a master himself. Apprenticeship is a matter of doing things we do not fully understand until we have undergone the discipline of subordinating ourselves to the instructions of an expert.

“That is the meaning of *mitzvah*, command. It is our apprenticeship to the Mas-

ter of the Universe. In telling us this, the *Midrash* is teaching us something deep not only about the nature of a *mitzva*, a commandment, but also leadership itself. *Korach could never be a leader because he was incapable of being a follower*. He did not understand what it is to obey. Such a person will never get others to obey” (Covenant & Conversation, Numbers, p.198-199).

“...We see how one simple *midrash* helps us rescue a text from its pastness, for a sad quarrel of thousands of years ago... and showing us the real nature of Korach’s error. He was not wrong to say that all people were holy. He was wrong to say that holy people do not need leaders – they do. He was even more wrong to say in public that people do not need leaders while privately seeking to be a leader himself. His populism (political approach) was disingenuous and deceitful” (ibid, p.202).

While Korach was correct that the entire assembly of Israel is holy, he was incorrect in his false claim that holy people do not need holier people as leaders. Even leaders need leaders. Our nation is made up of a large assembly, and yet we all need leaders to guide us, teachers to transmit the *mesorah* to us, and halachic deciders to explain Jewish law to us.

The greatness of a leader is his humility to submit to his own teachers, and recognize that they are one degree closer to Sinai and the *Emes la’Amito* than he is.

May our leaders, *and their leaders*, continue to guide and teach us, until the End of Days, and may we be humble and grateful enough to accept their leadership with gratitude and grace, showing them the honor they deserve for the Torah they transmit.

# Establishing a Monarchy



**Rabbi Menachem Leibtag**

Tanach Study Center | Yeshivat Har Etzion

**T**his week's Haftara opens as Shmuel gathers the nation at Gilgal in order to establish Shaul as the accepted King of Israel. Even though Shaul had already been appointed King at an earlier gathering in Mitzpah, a second ceremony is needed for the first ceremony lacked the necessary enthusiasm and consensus. However, once Shaul had struck a stunning victory in his battle to save the Gilad from Ammonite aggression, Shmuel decides to gather the nation once again to re-establish Shaul's monarchy – this time with 100% public approval.

Shmuel utilizes this gathering to address the nation concerning the spiritual dangers created by the appointment of a king. In the first five *psukim* of his address, Shmuel appears to be “showing off” about how good (or at least how straight) a leader he has been. Is Shmuel simply taking this opportunity to ‘get his last word in?’ Certainly one would not expect a “*navi*” to be so vain!

The answer is quite simple. If we read a little more carefully, we see that not only is Shmuel making this statement in front of the nation, but also in front of G-d (i.e. the aron) **and** in front of his ‘anointed one’ – which obviously refers to **Shaul**, whose monarchy is now being established. The purpose of Shmuel's statement is simply to teach Shaul a lesson and to prepare him for ‘public office.’ Shmuel wants to make sure that Shaul is publicly forewarned that it is indeed possible (even though it is not easy) to become a public leader without being involved in corruption (or even using public office to advance personal objectives).

Here, Shmuel is touching on one of the very inherent problems of appointing a king. Once so much power is invested

into the hands of one individual, it is almost inevitable that he will use this power for his own personal gain. Shmuel's claim is that the king of Israel must be different. Surely, he must be invested with supreme power to enable him to run his kingdom, yet at the same time the leader must be a fine example of honesty and integrity. Therefore, Shmuel brings an example from himself. Even though he had been the nation's leader since the time of his youth, he had never mis-used the powers entrusted in him. Shmuel now publicly charges Shaul that he should follow this same path in leadership.

After this short prelude, Shmuel enters the main section of his address where he rebukes the people for requesting a king for the wrong reason: “And now stand upright – *v'iy'shafta* – and I will **judge** you in front of G-d... Whenever you left G-d, and he sold you to [your enemies, e.g.] Sisrah and Plishtim and Moav... And when you **cried out** to G-d and confessed that you had sinned... then Hashem sent [saviours, e.g.] Yerubaal [= Gideon] and B'dan [= Shimshon?] and Yiftach... and **saved you** from your enemies...”

Shmuel reminds the nation that the primary reason for their dedication to G-d during the time period of the Shoftim was because of their dependence on Him for salvation from their enemies. However, now that they prefer a king over a *shofet*, even this small avenue for repentance will be lost.

Shmuel is worried that once *Bnei Yisrael* appoint a king, they will no longer cry for G-d's help. From Shmuel's point of view, this is the most dangerous aspect of a monarchy, for the people will **re-place** their reliance on G-d with a reliance on their king instead.

Now, Shmuel warns the people that despite their hopes, their reliance on the king remains dependent on their faith in Hashem.

Finally, Shmuel gives the people a divine sign that indeed G-d is angry with their request: “Behold see this great miracle that I will bring today. Is it not the wheat harvest today?! But G-d will bring thunder and rain [today] – a sign that you should realize how **very bad** it is what you have done in the eyes of G-d to ask for a king.”

As soon as the sudden rain and thunder begin, the people are taken aback and immediately ask Shmuel for forgiveness, recognizing their guilt in asking for a king.

Considering this setting, you would expect that Shmuel would accept the people's declaration of guilt, and simply abolish the kingdom altogether (on the spot). After all, is not this what Shmuel had wanted all along? Up until now, was not he (and G-d) simply ‘giving in’ to the people because they were so insistent on having a king?

Instead, Shmuel tells the people **not** to worry. Even though their original intention may have been wrong, there remains hope that the king will succeed, but once again, only on the condition that the king and the people **obey** G-d.

However, this reasoning appears to be a bit strange. Wasn't Shmuel's original fear that *Bnei Yisrael* would leave G-d specifically **because** they have a king!? The answer lies in the next *pasuk*: “**Ki – because** G-d will not abandon His people **for the sake of His great name** – for it is G-d's desire to make you **His Nation**.”

Hidden in this short *pasuk* is the most important positive aspect of having a

*Continued on page 23*



# Elevating Ourselves



**Rabbi Eli Mansour**

Edmond J Safra Synagogue, Brooklyn

**W**e read in Parashat Korah of the group assembled by Korah to challenge Moshe's authority. They accused Moshe of nepotism, that he unfairly granted the exclusive post of Kohen Gadol to his brother, Aharon. Moshe responded by inviting Korah and his cohorts to offer *Ketoret* (incense) together with Aharon in the courtyard of the *Mishkan* the following day, and Hashem would accept the offering of the person chosen to be the Kohen Gadol. Tragically, all the rebels perished after offering the incense, whereas Aharon, of course, survived, proving that he was the one chosen by G-d to serve in this special role.

Two leading figures of Korah's revolt, Datan and Abiram, refused to come and participate in this *Ketoret* offering. When Moshe sent messengers to summon them, they brazenly responded, "Lo Na'aleh" - literally, "We will not go up" (16:12). They were later devoured by the ground.

Ibn Ezra (Rav Abraham Ibn Ezra, Spain, 1089-1167), explaining the phrase "Lo Na'aleh," suggests that the *Mishkan* was perhaps erected in a location that was higher than the rest of the camp. Datan and Abiram thus replied, "Lo Na'aleh" - that they would not climb to the *Mishkan* to participate in the offering of the *Ketoret*.

However, Ibn Ezra then offers a second interpretation, writing, "One who goes to the service of G-d, or to the chosen site, is called 'ascending.'" According to this explanation, the term "Na'aleh" is used here allegorically, not literally. Going to the *Mishkan* to perform a religious act is called "ascent," and thus Datan and Abiram said that they refused to "go up" - meaning, to bring an offering to G-d.

Another expression of this idea is the term "Oleh" used in reference to a person called to recite the *Berachot* over the reading of the *Sefer Torah* in the synagogue. In ancient times, the place where the *Hazan* stood and

where the Torah reading took place was actually lower than the rest of the sanctuary. Nevertheless, the person invited to recite the *Berachot* is called an "Oleh" - "one who goes up" - because performing a *Misva* is always to be regarded as an experience of elevation, an opportunity to lift ourselves and become higher.

We should relish and enthusiastically seize every opportunity we are given to perform a *Misva*, because each one elevates us and brings us higher. We might at times be reluctant to perform a *Misva* because it entails too much time and effort, it requires a sacrifice, or we just do not think that this particular *Misva* is important. Ibn Ezra's brief remark should remind us that every *Misva* we perform, even if it does not initially seem that valuable or significant, lifts us up and makes us greater. Let us, then, embrace every *Misva* opportunity that we are given, so that we can continually elevate ourselves to greater heights, each day of our lives.



Join the  
**2023 Herzog College  
Yemei Iyun B'Tanakh**

**Live & Online!**

**Sunday-Wednesday  
July 16-19, 2023**

Live lectures at Herzog College in Alon Shvut including three days of English lectures and a touring day, plus 32 recorded lectures and video tours in English.



For the complete program and to register visit: [www.friendsofherzog.org/YI23](http://www.friendsofherzog.org/YI23)  
Early Bird Discount ends July 1, 2023



Lecture sponsorship opportunities are available: [friends@herzog.ac.il](mailto:friends@herzog.ac.il)



# Turning Toward the Source of Light



**Rabbi Moshe Weinberger**  
Congregation Aish Kodesh, Woodmere

Every year, when we approach Parshas Korach, we attempt to understand the nature of Korach's rebellion against Moshe and Hashem. The Parsha begins (Bamidbar 16:3), "And they gathered against Moshe and Aharon and they said to them, 'You have more than enough! The entire congregation is holy and Hashem is among them. Why do you exalt yourselves over the congregation of Hashem?'" Rashi there explains that Korach's complaint was that "they all heard the words from Hashem's mouth." In other words, the entire Jewish people are prophets because they heard "I am the Hashem your G-d" and "You shall have no other gods before Me" from G-d's mouth, so why do they need Moshe Rabbeinu?

A simple reading of the *pesukim* yields the impression that Moshe was all alone with no supporters. The Gemara, however, tells us that the sun and moon came to defend Moshe Rabbeinu. According to the Gemara (Nedarim 39b), "The sun and the moon ascended from the heavens and said before [Hashem], 'Master of the World, if you justify [Moshe] ben Amram, we will illuminate, and if not we will not illuminate'" and the world will be plunged into darkness. We must understand why it was the sun and moon in particular that came to Moshe's defense. In addition, we see that Moshe's challenge to Korach was set for the following morning, the intersection between day and night, during the transition between the time of the sun and the time of the moon, as it says (Bamidbar 16:5), "in the morning Hashem will make it known who He has chosen."

In order to understand how the sun and the moon connect to the dispute between Korach and Moshe, we must first understand how the Jewish people received the Torah on Sinai. The Gemara (Shabbos 82b) tells us, "When Moshe ascended to the higher world, the ministering angels said before Hashem, 'What is this child of a woman doing among us?' Hashem said to them, 'He has come to receive the Torah.' They said, 'You seek to give this treasure which has been hidden for nine hundred and seventy-four generations to flesh and blood!'" We see from this episode that the Torah is so lofty and exalted that it is completely unfathomable that a human being can have any connection to the Divine wisdom of the Torah.

The biggest miracle in history, bigger than the splitting of the Red Sea and the plagues in Egypt is the fact that Moshe brought Divine wisdom down to earth and that we still have it today. The angels' claim sounds true. How is it possible that Hashem's thoughts, as embodied in the Torah, can be understood or remembered by man? Although it seems as if such a thing is not possible, we know that this is indeed what transpires when a Jew studies Torah. And this only happens through the process outlined in the introduction to Pirkei Avos, "Moshe received the Torah from Sinai and gave it over to Yehoshua..." The miracle of our connection to the Torah only exists because of the unbroken chain of the tradition from Moshe Rabbeinu who brought the Torah from the heavens until today.

Therefore, if a person separates himself from his *rebbeim*, teachers, the *gedolei*

*Yisroel*, and the *tzadikim*, who serve as his link to Moshe and Har Sinai, then he has no way to effect the miracle of the Torah's connection with his mind. Without a connection to the unbroken chain reaching back to Moshe Rabbeinu, the miraculous link between heaven and earth, his mind once again becomes a piece of flesh and blood that can no longer contain the Divine wisdom of the Torah.

When we nullify ourselves to our teachers and the *tzadikim*, the masters of the tradition leading back to Har Sinai, we connect to the unbroken chain connecting us to Moshe Rabbeinu and the giver of the Torah Himself.

We can now understand the problem with Korach. Because he said "We are all prophets, so we no longer need Moshe Rabbeinu," he severed his connection to Har Sinai and the Giver of the Torah. He lost everything. The Jewish people are compared to the moon (See Sukkah 29a, Bereishis Raba 6:3), which can only give over the light it receives from the sun. It has no light of its own. If the moon were to consider itself self-sufficient and say that it does not need the light of the sun, it would no longer have any light at all. Every month on Rosh Chodesh, the moon "runs out" of light and once again turns to the sun to receive its light and then begins to shine again till it reaches its fullness in the middle of the month. Similarly, when Korach said that the Jewish people no longer needed Moshe, his claim threatened to sever the link between the Divine and mankind, which would have had cataclysmic consequences.

*Continued on page 22*

# The Father of Spiritual Anarchy



Rabbi YY Jacobson  
TheYeshiva.net

“**T**he entire community is holy,” argued Korach to Moses and Aaron, “and G-d is within them. Why do you exalt yourselves above the community of G-d?”

These are powerful words. G-d is within each and every person. Why does anybody consider themselves spiritually superior to anybody else? Truth and holiness are embedded in each and every soul; within every pulsating heart flows the cosmic energy, so why is Moses telling people what G-d wants? Why is Aron serving as the exclusive High Priest?

Why does a Jew need Moses to teach him the word of G-d and Aaron to perform the service in the Holy Temple in his stead, when he (or she) himself possesses a soul that is a spark of the Divine flame? Why can't he realize his relationship with G-d on his own, without teachers, leaders, and priests?

Korach is the father of spiritual anarchy. Korach argues against all forms of spiritual authority and leadership, and against any proscribed role in the spiritual community. Korach aspires to create a society free from distinctions, borders, and categories. We are all Divine, and hence we are all one.

Imagine. Imagine there was no Moses, no Aron, no Sanctuary, no Kohanites, Levites or Israelites, and no religious authorities too. It's easy if you try. And the Jews would live as one.

And then from the Jews, Korach believed, the holistic energy flow would travel to all of mankind. “And the world would live as one.”

Korach's message—let us confess—touches a chord in us. There is something about his vision that resonates in our hearts. This is because Korach was dead right (which is why the Torah wants us to know about his ideology.)

But he was also dead wrong.

We all come from one source. All of us originate in the “womb” of G-d, so to speak, where we are indeed singular. Before creation, there was only undefined unity. There were no borders, definitions, or distinctions. No heaven, no earth, and no countries. No teachers and students. No cultures, nations, and tribes. All of us were submerged in the singular unity of the Endless Light.

On our deepest level, we crave to recreate this wholesomeness in our lives. We yearn for our egos to melt away in the singularity of existence. Remember the sense of ecstasy you felt in the good old times sitting with your friends in the middle of the night, playing the music. There was no you or I; only the music.

Each of us, in our own way, pines to go back to that pre-creation paradigm of unity. We want to imagine that we were never created. Imagine...

But—lo and behold—created we were...

The idea that all souls are the same was Korach's mistake, and it is one of the mistakes of modern new-age spirituality. We are accustomed to thinking that definitions create barriers, and barriers cause mistrust and hatred. We are convinced that to be spiritual means to have no borders.

But creation was the act of making borders. From unity came multiplicity. From a single undefined G-d, came an infinitely complex and diverse universe. Diversity is sewn into the very fabric of existence. No two flakes of snow are alike; no two people are alike. There are tens of millions of different species of plants, fish, birds, reptiles, insects, and mammals. And there are inherent divisions between people, such as male and female, body and soul, and the specific divisions into nations, cultures, and individuals.

Why did G-d create multiplicity? Because the deepest unity is the unity found within

diversity. If we are all the same, unity is no achievement. The truest unity is achieved when differentiation and demarcations are imposed upon the primordial oneness, and its component parts are each given a distinct role in existence, complementing each other. Like notes in a ballad, each of us represents a unique and distinct note, and together we recreate a cosmic symphony, not by singing the same note, but by expressing our individual notes as an indispensable part of the song. Every individual existence is part of a symphonious expression of the singular essence of its Creator. In this world, we must achieve unity within diversity.

For the unity of humankind, we need one G-d; but for G-d's unity to be complete we need human diversity, each individual fulfilling his or her role in existence, sharing with others their unique contribution, and learning from others the wisdom they lack on their own.

Our differences must not divide us; on the contrary, our differences complete us.

If we create unity by denying that there are any differences between us, our unity will be skin-deep and short-lived, once we realize that there are indeed distinctions. Besides, by denying our differences, we will deprive each other of what each of us can give the other which the other lacks. Real unity is one that is achieved within our diversity, or as Robert Frost wrote, good fences good neighbors make.

And it goes one step deeper. Since G-d has no image, the only way a world filled with images can grasp His unity is by diverse images integrating, for each of them captures a part of the truth, none of them captures it all. Together we recreate the oneness.

To experience undefined unity in a world of definition, diversity is the only way. By the integration of diverse forces, we capture that transcendental unity.



# Korach: Jewish Leadership



**Rabbi Judah Mischel**

Executive Director, Camp HASC; Mashpiah, OU-NCSY

**R**av Moshe Feinstein, zt'l, Rosh Yeshiva of Mesivta Tifereth Jerusalem on the Lower East Side of Manhattan, was the *Poseik haDor*, the leading *Halachic* authority of his generation. He was adored for his compassion, sensitivity and *midos tovos*, and respected for his unmatched genius and *hasmada*, constant engagement in Talmud Torah. Reb Moshe's wise counsel and *psak* were sought by Jews worldwide who turned to the *tzadik* with questions and quandaries large and small. *Igros Moshe*, a nine volume series of responsa, includes thousands of Reb Moshe's *teshuvos* and has its own index to navigate the range of topics covered, titled *Yad Moshe*.

Anecdotes relating to Reb Moshe's self-perception are insightful and instructive. Once, a woman who remembered Reb Moshe from his younger years as a Rav in Russia asked what position he now occupied in America: "Do you have a congregation or lead a community?" "I say a *shiur*," R' Moshe replied with deep simplicity, "and sometimes I answer people's questions and *psaken a she'eilah* (issue a *halachic* ruling)."

There was nary a topic relating to Jewish life and living that Reb Moshe did not address in his corpus of *psak*. A reporter seeking to understand the global consensus and devotion to the *Gadol haDor* once asked Reb Moshe about the process through which he reached the pinnacle of Jewish leadership, and how and when he was declared the greatest authority on Jewish law in the generation.

Smiling, Reb Moshe replied, "I really don't know the answer to your question. All I can tell you is that I do my best to answer people who come to me with *halachic* questions. Often, they return a second time with something else to ask,

so I imagine they are satisfied with the answers they receive."



Our sedra this week details the rebellion of Korach, a talented and righteous Jew with great potential for leadership and impact on Klal Yisrael, who remains an example of tragic failure and fall from grace.

Korach was fixated on hierarchy, roles and titles, and who was deserving of status and power or not. While seeking to appear as a champion of spiritual equality and open religious access within the community, Korach also made the claim that he himself was most qualified and worthy of being the Kohen Gadol. For Korach, leadership clearly meant power, entitlement and self-importance to him, despite his 'campaign pitch'. However, in seeking to undermine Moshe Rabbeinu's leadership, he revealed the vast chasm of difference in the *midos* and mentality of the two men.

On the opposite end of the spectrum was Moshe Rabbeinu, the greatest man who has ever lived, who having reached the pinnacle of human achievement and self-actualization was nonetheless עָנִי וְנָיִב מְאֹד מְכַלֵּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה "exceedingly humble, more so than any person on the face of the earth" (*Bamidbar*, 12:3). And it was specifically by means of this humility that he experienced the greatest level of clarity, revelation and *dveykus*.

There was never a prophet like Moses in the People of Israel,  
who knew Hashem face to face.

(*Devarim*, 34:10)

Hashem would speak to Moshe face to face, as one person speaks to another.

(*Shemos*, 33:11)

The Baal Shem Tov says that Hashem Yisborach acts *midah k'neged midah*, 'measure for measure' with us, and 'lowers' himself to shine His Infinite light upon a human being (who lowers himself). Thus did Hashem speak with Moshe 'face to face' בְּאִשְׁרֵי יְדִבֵּר אִישׁ אֶל-יְרֵעֵהוּ 'with the same humility that Moshe spoke with his fellows.'

Despite his great stature and awesome spiritual accomplishments, Moshe Rabbeinu remains the paradigm of authentic Jewish leadership: humility, self sacrifice and complete *bitul*, self-effacement before the needs of the People and the Will of Hashem.

It is said that the reason Rav Yosef Karo, the *Mechaber* or author of the *Shulchan Aruch*, was universally accepted and his codification of Jewish law remains the template of Jewish practice throughout the generations is that never once did he demand of others, "*Kabel daati*; you must accept my opinion." As with Moshe Rabbeinu, Reb Moshe Feinstein and all the true *tzadikim*, the mark of Torah leadership is the *midah* of humility. Their focus is never self-serving, rather only serving others and Hashem sincerely and wholeheartedly.



The kernel of truth in Korach's claim is that we are all leaders. May we also learn from his courage — and use it positively, to 'lower ourselves' and to take up the responsibility to serve and inspire those around us...

# Well Grounded

## Mrs. Shira Smiles

International lecturer and curriculum developer

In Parshat Korach, the Torah relates how the earth opened up and swallowed Korach and his followers alive. Why were they punished in such a bizarre manner?

Korach was an enigmatic combination of the sacred and the profane. He was a confused mixture of light and darkness. Korach was a *pikeach* (wise) with tremendous spiritual potential. But he was consumed by jealousy and hatred. He distorted his powers and became a rebel. Similarly, every person is an amalgam of earth and spirit, which pull us in opposite directions. When the physical dominates, the darker face of a person comes to the fore. When the divine soul gains the upper hand, a person of greatness shines forth.

The mouth of the earth was created on the first Friday *bein hashmemot* (at dusk), when light and darkness vie for supremacy. It is a time when the holiness of Shabbat mixes with the profane of weekday. This is also why Korach went down alive. He still embodied the element of spirituality; his soul was bound to his body as he was swallowed in the depths of the ground. Korach represents a model for all of us.

*Continued from page 12*

a compromise position: “All *terumah* of any kind, of all your *terumah* gifts, shall be for the *Kohanim*; and you shall give the first portion of your dough to the *Kohen*, to bring a blessing to rest upon your

*Continued from page 19*

That is why the sun and moon told Hashem that they would not shine if Hashem failed to justify Moshe in his dispute with Korach. If the Jewish people lost the giver/receiver relationship connecting them to the source of Divine light, the sun and moon would also cease their giver/receiver relationship and the world would be deprived of

We must confront good and evil. We must recognize clearly that the spiritual must overcome the physical. Otherwise, we may be doomed like Korach.

The Areshet Sefateinu notes that there was a specific commandment in the Torah to keep the children of Kehat alive. The *leviim* had to be extremely careful when carrying the holy ark so they would not die. The children of Kehat were designated for this important mission. Therefore, the Torah commands specifically that they remain live. Moshe could not cause Korach, a member of the Kehat family, to die directly. The ground had to open up so he could go down alive.

Rav Kamenetzky offers another reason. The Malbim teaches that Judaism is unique from all other religions because it claims Hashem revealed Himself before millions of people. This is proof that Torah is from heaven. The fact that Moshe gave us the Torah is one of the 13 principles of our faith. When Korach argued against Moshe, in a sense he was undermining the entire system of Torah. An immediate and harsh response was necessary so nobody would doubt Moshe again. This may be

home.” Thus, perhaps separating *challah* is a bona fide *mitzvah* that one should actively perform in order to then give it to a *Kohen*, and not because he wishes to partake of the remaining dough. In contrast,

physical light as well. If the giver/receiver, *rebbe*/student, or parent/child relationship is broken down, we no longer have any true existence. The sun would never rise and the moon would disappear.

May it be Hashem’s will that we all renew our connection to those that connect us

why the earth opened up. Yirmiyahu says, “The heaven and earth are predicated on the Jewish people keeping the Torah.” The earth took vengeance on those who disputed the Torah’s authenticity.

Rav Lugasi notes that in an indirect way Korach actually strengthened the people’s faith in reward and punishment. They clearly saw Hashem punishing the wicked and rewarding the righteous. We learn from this that when we encounter a challenging verse in *chumash* or a complex piece of Jewish law, it’s ok to say, “I don’t understand.” But we must be careful never to say, “This can’t be true.” Korach lacked the humility to admit, “I’m deficient in my understanding. I recognize *Moshe emet v’torasos emet* (Moshe and his Torah are true).” When the ground opened up it was to teach Korach that he lacked the trait of recognizing his place.

The Siftei Kohen explains that Korach and his followers were swallowed alive because death creates an atonement for the sin of desecrating Hashem’s name. Moshe didn’t want them to have this *kaparah*. What they did was so terrible that they lost their opportunity for repentance.

*hafrashas terumah* is merely a *matir*, performed to sanction subsequent *achilah*.

● Adapted from Rav Schachter on the Parsha II.

to Moshe Rabbeinu and the Giver of the Torah so that we will renew ourselves by turning to the Source of the Divine light, so that we will be “renewed in the future like the moon” with the coming of Moshich, may he come soon in our days.

# Children Lost in the Forest



**Rabbanit Yemima Mizrachi**  
Popular Torah teacher and author

“**A**nd the sons of Korach did not die.” After the terrible catastrophe, the hole opened in the earth, the sages tell us that “the sons of Korach did not die. A place was fortified for them in *Gehennem*”. Between the underworld and the earth, they hold on to a lever that will not let them disappear like their whole family. What is this thing?! How can one survive in such conditions?

All week I have been thinking about this question: How did four young children survive in the tangled forests of Colombia, the oldest 13 years old and the youngest 11 months old?! For four days, they say, they sat next to their dying mother and then began walking through the forest. The older girl is the one who fought for the lives of her brothers, she sang to them at night songs that their mother used to sing, she remembered that her mother showed them on walks in the forest how to pick a plant and drink its juice and when not to pick it under any circumstances because it is poisonous. She fought like a lioness, just as she had seen her mother do.

The sons of Korach did not die because they saw their father. A father who carries a holy and heavy load under difficult road conditions. He loads off and on, careful not to look when something is swallowed up: “But they shall not go in to see the holy

things as they are being covered, lest they die.” His children, just like him, did not see that they were swallowed up by the earth, but they saw the sacred task, “since theirs was the service of the [most] sacred objects, their portage was by shoulder.”

We have no idea how much the unwritten lessons we taught them affect our children. How exactly this frustrating perseverance of Korach, the hard and seemingly thankless work he performed for so many years, taught his children to survive. “A house full of books, why do you need a *mezuzah*?” Asked Korach in frustration. I am full of wisdom! I carry the Book of the Covenant on my shoulders! Why do we also need a *mezuzah*, an abbreviated text, a guide for people who are also very wise? Who needs Aharon the priest when we are all a kingdom of priests?

Because the long text in the book is not always the main thing. Sometimes the *mezuzah*, that short virtue distilled from the books, is the place where those who are falling look for advice.... A house, like a *yeshiva* or seminary, can be full of books. But now the children at the edge of the house go out into the tangled, frightening forest. Now they need the *mezuzah*, like the Mashiach before the war, telling them some words of life: “Hear Israel! Do not be afraid and do not be jealous!” They will wish for the kiss of this *mitzvah* at

the door, a mother’s kiss, when they turn away from it and set out on their own. The frightened Korach underestimates his role as a device bearer. He does not understand that his survival all these years is the survival of his children in the forest.

Rabbi Nachman describes how two children were left alone in the forest after a calamity. They met seven beggars who taught them for the rest of their lives that the very disadvantages and handicaps in their lives are not only for survival, but also a wonderful study of love.

And there, in the forest, in a hole in the ground, as Rabbi Nachman describes in the story “The Deed of the Seven Beggars,” a boy and a girl who survived the terrible forest will marry. They learned love from people who knew how to turn a heavy burden into love.

As a parent, how often are you frustrated that you did not sit down with them enough to learn, that you were so busy with work that you did not have time to have an in-depth conversation with them? But sometimes just seeing you carry them helps them be traveling kids, taking responsibility for their siblings on vacation while mom is at work, and being careful of poisonous plants themselves, just like they saw at home.

*Continued from page 17*

king – for it is only through the establishment of a monarchy that *Am Yisrael* can mature into a **nation**! Surely, there are dangers in appointing a king. But there are even greater dangers in not appointing one – what we call anarchy.

One could suggest that this may be the underlying reason why G-d agreed at this

time to appoint a king. He realized that without a monarchy, i.e. a strong central government, *Bnei Yisrael* would never become the nation that He had hoped for. But since G-d’s ultimate interest is for *Am Yisrael* to become His model nation, sooner or later they must mature into a developed political entity – ‘like any other

nation’ – but with special laws that will make them G-d’s nation.

Even though they presently ask for a king for the ‘wrong reason,’ G-d hopes to take advantage of the situation, in order to catalyze a more ideal manner of national growth.





## OUR PARTNERS

Department of Education of the World  
Zionist Organization

### ARGENTINA

Comunidad La Casa

### AUSTRALIA

Mizrachi Australia

### MELBOURNE

Blake Street Hebrew Congregation  
Elsternwick Jewish Community  
Mizrachi Melbourne

### SYDNEY

Mizrachi Bondi

### PERTH

Dianella Shule – Mizrachi Perth

### AUSTRIA

VIENNA

Mizrachi Österreich

### BELGIUM

ANTWERP

Mizrachi Antwerp

### BRASIL

RIO DE JANEIRO

Mizrachi Rio de Janeiro

SAO PAULO

Mizrachi Sao Paulo

### BULGARIA

SOFIA

Jewish Community

### CANADA

MONTREAL

ADATH Congregation

Hebrew Academy

HAMPSTEAD

The ADATH

TORONTO

Beit Tzion Congregation

Bnei Akiva Schools of Toronto

Shaarei Tefillah Congregation

### CHILE

Mizrachi Chile

Escuela Maimonides

### CROATIA

ZAGREB

Bet Israel Jewish Community of Croatia

### CZECHIA

PRAGUE

Jewish Community of Prague

### ECUADOR

Equador Jewish Community

### FINLAND

HELSINKI

Jewish Community of Helsinki

### GERMANY

KOLN

Jewish Community

### GUATEMALA

Guatemala City Jewish Community

### HOLLAND

AMSTERDAM

AMOS Amsterdam Modern Orthodox Sjoel

### HONG KONG

Chabad HK

Jewish Women's Association (JWA)

Kehilat Zion – Hechal Ezra

Ohel Leah Synagogue

The Jewish Community Centre

United Jewish Congregation (UJC)

### HUNGARY

BUDAPEST

Orach Chaim Kyiv

### ISRAEL

JERUSALEM

Amudim Beit Midrash for Women

Baer Miriam

Hashiveinu

Jacques Sueke Foundation

Michlelet Mevaseret Yerushalayim (MMY)

Midreshet Emunah v'Omanut

Midreshet Eshel

Midreshet HaRova

Midreshet Rachel vChaya

Neve Hagiva'a

Shapell's/Darche Noam

Torat Reva Yerushalayim

Yeshivat Eretz HaTzvi

Yeshivat Hakotel

Yeshivat Orayta

BEIT SHEMESH

Tiferet Midrasha

Kehillat Nofei Hashemesh

Yeshivat Ashreinu

Yeshivat Hesder Lev HaTorah

HERZLIYA

Mizrachi OU-JLIC Herzliya

MEVASERET ZION

Yeshivat Mevaseret

RAMAT GAN

Israel XP at Bar Ilan University

THE NEGEV

Mechinat Ruach HaNegev

### LATVIA

JURMALA

Jewrmala - the Jurmala Jewish Community

### MALTA

Jewish Community

### NORTH MACEDONIA

SCOPIA

Jewish Community

### POLAND

Chief Rabbinate of Poland

### PORTUGAL

PORTO

Rabbi Daniel Litvak

### SCOTLAND

EDINOBORO

Edinboro Hebrew Congregation

### SERBIA

BELGRADE

Rav Isak Asiel

### SOUTH AFRICA

JOHANNESBURG

Mizrachi Glenhazel Shul

### SWEDEN

The Jewish Community of Stockholm

Kehilat Adat Yeshurun

Kehiliat Adat Yisrael

## SWITZERLAND

### BERN

Jüdische Gemeinde Bern

### ZURICH

HaKehila HaYehudit Zurich

HaKehila HaYehudit Lausanne

Mizrachi

Wollishofen

## TANZANIA

### ARUSHA

Bayit Knesset Shalem Al Shabazi

## UNITED KINGDOM

Mizrachi UK

## UNITED STATES

### NATIONAL ORGANIZATIONS

Kol Hatorah Kulah

National Council of Young Israel

RZA-Mizrachi USA

### CALIFORNIA

Beth Jacob Congregation

Harkham Hillel Hebrew Academy

West Coast Torah Center

Young Israel of North Beverly Hills

YULA High School

Young Israel of Century City

### COLORADO

DAT Minyan

East Denver Orthodox Synagogue

The Denver Kehillah

### CONNECTICUT

Beth David Synagogue

Congregation Agudath Sholom

Young Israel of West Hartford

### FLORIDA

Beth Israel Congregation

Hebrew Academy RASG

PlayHard PrayHard

Congregation Torah Ohr

Sha'arei Bina Torah Academy for Girls

Young Israel of Hollywood-Ft. Lauderdale

### GEORGIA

Congregation Beth Jacob

Congregation Ohr HaTorah

### HAWAII

Kehilat Olam Ejad Ganim

### ILLINOIS

Mizrachi-Religious Zionists of Chicago

### MARYLAND

Kemp Mill Synagogue

Pikesville Jewish Congregation

Bnai Jacob Shaarei Zion Congregation

### MASSACHUSETTS

Congregation Beth El Atereth Israel

Congregation Kadimah-Toras Moshe

Congregation Shaarei Tefillah

Young Israel of Brookline

### MICHIGAN

Young Israel of Oak Park

Young Israel of Southfield

Congregation Kadimah-Toras Moshe

### MINNESOTA

Congregation Darchei Noam

### MISSOURI

Yeshivat Kadimah High School Nusach

Hari B'nai Zion Congregation

Young Israel of St. Louis

### NEW HAMPSHIRE

Hillel at Dartmouth

### NEW JERSEY

Ahavas Achim

Volunteer Chaplain Middlesex County

Congregation AABJ&D

Congregation Adath Israel of the JEC

National Council of Young Israel

Congregation Ahavat Achim

Congregation Ahavath Torah

Congregation Brothers of Israel

Congregation Darchei Noam of Fair Lawn

Congregation Etz Chaim of Livingston

Congregation Israel of Springfield

Congregation Ohr Torah

Congregation Sons of Israel of Cherry Hill

Kehilat Keshet

Ma Tov Day Camp

Ohav Emeth

Pal Foundation

Shomrei Torah of Fair Lawn

Synagogue of the Suburban Torah Center

Yavneh Academy

National Council of Young Israel

Young Israel of Teaneck

### NEW YORK

Beis Community

Congregation Anshei Shalom

Congregation B'nai Tzedek

Congregation Bais Tefilah of Woodmere

Congregation Beth Sholom

Ramaz

Ma'ayanot Yeshiva High School for Girls

MTA – Yeshiva University High School for Boys

Young Israel of Merrick

Congregation Beth Torah

Congregation Etz Chaim of Kew Gardens Hills

Congregation Kehilath Jeshurun

Congregation Ohab Zedek

Great Neck Synagogue

Iranian Jewish Center/Beth

Hadassah Synagogue

Irving Place Minyan

Jewish Center of Atlantic Beach

Kehilath Jershurun

Kingsway Jewish Center

Lincoln Square Synagogue

Merkaz Yisrael of Marine Park

North Shore Hebrew Academy

Young Israel of Merrick

NYC Department of Correction

OU-JLIC at Binghamton University

OU-JLIC at Cornell University

Queens Jewish Center

Stars of Israel Academy

The Jewish Center

The Riverdale Minyan

Vaad of Chevra Kadisha

West Side institutional Synagogue

Yeshiva University High School for Girls

Young Israel of Hillcrest

Young Israel of Jamaica Estates

Young Israel of Lawrence-Cedarhurst

Young Israel of New Rochelle

Young Israel of North Woodmere

Young Israel of Oceanside

Young Israel of Scarsdale

Young Israel of Woodmere

### OHIO

Beachwood Kehilla

Congregation Sha'arei Torah

Congregation Torat Emet

Green Road Synagogue

Fuchs Mizrachi School

Heights Jewish Center

### PENNSYLVANIA

Shaare Torah Congregation

### SOUTH CAROLINA

Brith Sholom Beth Israel

Congregation Dor Tikvah

### TENNESSEE

Baron Hirsch Congregation

### TEXAS

Mayerland Minyan Synagogue

Robert M. Beren Academy

United Orthodox Synagogues of Houston

### VIRGINIA

Keneseth Beth Israel

### WASHINGTON

Bikur Cholim-Machzikay Hadath

Northwest Yeshiva High School

Sephardic Bikur Holim Congregation

### URUGUAY

Comunidad Yavne Uruguay

### VENEZUELA

#### CARACAS

Ashkenazi Kehilla

Mizrachi Venezuela



To sign up to receive HaMizrachi  
Parasha Weekly for free:  
[mizrachi.org/hamizrachiweekly](http://mizrachi.org/hamizrachiweekly)



To sign up your organization  
as a partner for free:  
[mizrachi.org/hamizrachiweeklyorgs](http://mizrachi.org/hamizrachiweeklyorgs)