

**SHABBAT SHALOM FROM CYBERSPACE**

PARASHAT KORAH

Haftarah: Shemuel I 11:14-12:22

JUNE 19-20, 2015 3 TAMUZ 5775

DEDICATIONS: Happy Father's Day .... Miss you dad !

Friends – We need assistance and a commitment for Friday nights and all evening services this weekend  
Minha & Arbit 7:00 PM -Candle Lighting 8:13 PM

Shabbat

Class with Rav Aharon 8:00 AM – Latest Shema 8:16AM

Shahrit 8:30 AM, Torah 9:45 and Musaf at 10:30

Rabbi David is scheduled to give the derasha

Graduation Kiddush – Shabbat June 20th

SPONSORS: Kathy and Sarina in Honor of Ariella's High school graduation

Rabbi Steven and Aliza Siegel In honor of: Chayim Yitzchak 's graduation from the pre-school of  
Yeshiva Ketana of Long Island and In honor of: Nechama Tikva's graduation from  
the middle school of Shulamith School for Girls  
and in honor of all of the academic achievements of their Nina, and Shmuel Kalman

Rebetzin Ida in honor of Baruch Yechiel and Baruch Shalom both graduating Medical School,  
Shifra Abittan graduation Manhattan High School as valedictorian and  
Nicole Abittan who will be graduating HALB as valedictorian

Lisa Gaon sponsors to honor all the kids of the Synagogue (and especially Esther Tova)  
for all the efforts they put forth in school

We can still use Kiddush Sponsors for these weeks

Shabbat June 27th - Shabbat July 18<sup>th</sup> - Shabbat September 12th

**Additionally to avoid confusion in reserving Kiddush dates, we suggest you don't rely on simply telling  
someone. Please email us at [SephardicCongregation@gmail.com](mailto:SephardicCongregation@gmail.com), with details of date and type of Kiddush  
or even better, visit our website [BenaiAsher.org](http://BenaiAsher.org)  
And select sponsor a Kiddush and fill in the appropriate fields**

Shabbat Morning Children's Program 10:30 - 11:30 with Jennifer  
Ages 2-5 - in the Playroom/

Girls Ages 6-12 - In the Upstairs Library / Treats, Games, Stories, Prayers and Fun!

Children's afternoon program with the Bach at the Bach for June 5:00 PM  
Ladies Class at the Lembergers at 5:30

Class with Rav Aharon: 7:00 - Minha 7:30 PM - Seudat Shelishit 8:00 PM

Rabbi David is scheduled to give the class

Birkat HaMazon 8:50PM Arbit 8:55 PM – Shabbat Ends at 9:13

DAILY MINYAN – Sunday 8:00AM – No breakfast or class this Sunday

Monday , Thursday 6:55, Tuesday, Wednesday and Friday at 7:00AM

Sunday evening – Mincha and Arbit at 7:45 PM

LOOKING FORWARD:

The Fast of the 17<sup>th</sup> of Tamuz is pushed from Saturday July 4<sup>th</sup> to Sunday July 5<sup>th</sup>  
The fast of Tisha Be'Av is pushed from Saturday July

To make a payment or donate on line

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KIDDUSH UPDATE – June 11, 2015



We can still use sponsors for these weeks

Shabbat June 27th - Shabbat July 18<sup>th</sup> - Shabbat September 12<sup>th</sup>

Shabbat June 20th – Reserved Graduation

Shabbat July 4th Anonymous in honor of Albert Yusupov

Shabbat July 11<sup>th</sup> – Mizrahi Family

Shabbat July 25th – David Golden's 100th birthday!

Shabbat August 1 Azizo – Sutton Families

Shabbat August 8 – Rabbi Aharon Siegel

Shabbat August 15th– Azizo Family

Shabbat August 22nd Yusupov Family

Shabbat August 29th Both Yusupov Family

Shabbat Sept 5th Bibi Family



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or even better, visit our website [BenaiAsher.org](http://BenaiAsher.org)

And select sponsor a Kiddush and fill in the appropriate fields

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**Daily Minyan Mon – Thurs at 979 Third Avenue,  
 17th Floor, Artistic Frame at 4PM – Please join us!  
 212-289-2100 – Mincha– The most important  
 tefilah of the day –Give us 11 minutes and we'll  
 give you the World To Come!**

### Editors Notes

We have a great newsletter this week. I added three articles at the beginning.

One is by Rabbi Dr Henry Hasson who comments on the new \$10 bill. Ronnie is a brilliant doctor and writes a weekly newsletter. Although his sarcasm sometimes runs a bit outside what we publish, he is always thought provoking. In this case, let me know if you think he is right on target or not.

Second, we have a halachic article on horse racing. American Phaoroh won the Belmont Stakes, making it the first horse to win the Triple Crown in 37 years. We have seen quite a few articles on American Phaoroh – yes the incorrect spelling is actually the correct spelling in this case – and his controversial owner Ahmad Zayat. Ahmad is also known as Ephraim was raised in Egypt, part of the last generation of a Jewish population that has all but vanished from that country. My friend Jack who was also born and raised in Egypt told me that the Alexandrian Jews were so wealthy that in comparison, the wealthy Cairo Jews were poor. We are told that Mr. Zayat, a resident of Teaneck, still has a home in Cairo.

"In 2006, Mr. Zayat introduced himself as a major player in horse racing with the \$4.6 million purchase of a colt at the blue chip Keeneland September Sale. His passion was seeded at a riding club when he was a young boy in an upscale suburb of Cairo. The Zayats were a prominent family in Egypt — his grandfather Ahmed Hassan al-Zayat was a leading intellectual who founded Al-Risala, a well-known literary magazine. His father, Alaa, was a physician who taught medicine in Cairo and had been the personal doctor to President Anwar el-Sadat.

"Mr. Zayat's horse trading was financed by his proceeds from the sale of Al Ahrum Beverages Company, the formerly state-held beer company that he had privatized, to Heineken for \$280 million, or four times what he paid for it in 1997."

Mr. Zayat is an Orthodox Jew also known for giving charity to Jewish causes, including a \$500,000

donation to The Frisch School, in Paramus, which named an athletic center for him. In 2003, he and his wife were honored by my dear friend Sen. Frank Lautenberg, a'h, who placed a mention in the Congressional Record that the SINAI Special Needs Institute honored the couple for their contribution to special needs children. We all heard how the jockey, Victor Espinoza, visited the Queens grave site of the Lubavitcher Rebbe before the race and prayed for victory. ( This Shabbat is the Rebbe's Yahrzeit). We also heard how the family stayed on the grounds of Belmont for the race.

As a kid I remember going to see uncle Joe Kassin's horses at Monmouth Park and I heard that some of my other uncles owned horses.

And the question I kept hearing last week was if an Orthodox Jew can run a race horse on Shabbat .... So when I received the article from the Bais HaVaad Institute of Talmudic Law, I thought we have an opportunity to explore the subject getting some answers and even more questions. Isn't that how Judaism works.

The third article is from Israel HaYom and it's the same old story of the continued Hypocrisy at the UN.

Please take a look at Rabbi Sacks' article. He does a nice job of explaining Korach and ties it in so well. I hope to explore two questions this Shabbat. Why did the 250 men who joined Korach risk their lives to almost certain death and what was Korach thinking? If Moses was simply a magician who made it all up then who would replace his magic of the maana, the well and the clouds?

And finally from the archives ... the following was written in June 2008 ....but is apropos for today as well.

**I met a Rabbi in Queens last night** (That's June 2008) who was friendly with Rabbi Abittan z'sl. We were discussing this week's portion of Korach and the vast Midrashim on the Perasha. He told me that many Rabbis acknowledged the difficulty in selecting a topic this week with so much available. He recalled an amusing story he heard from Rabbi Ben Haim which he was certain I would have heard from Rabbi Abittan.

There was a certain Rabbi who was well acquainted with the portion of Korach and with all the related stories, allegories and lessons. The problem was that week after week, he always spoke about Korach. No

matter the portion or the holiday, he related it to something in Korach.

Well as he approached the lectern one week, a number of the congregants rose and told him that they didn't want to hear about Korach. The Rabbi responded to the crowd, "no problem, no problem."

With that he took off his glasses and started to ponder. A moment later he turned to them and said, "Ok, here we go." Then he looked down to the lectern for his glasses. "Where did my glasses go?" he questioned.

A couple of congregants ran up to the dais to help him look. "They must have slipped to the floor", he suggested.

But the glasses were nowhere to be found. "They disappeared", one of the searchers announced as they all returned to their seats.

"Amazing", the Rabbi said.

"One moment the glasses are here and then they slip to the ground and disappear as if the ground opened up and swallowed them. Almost like the time the ground opened up and swallowed Korach and his men and everything they owned.

"Did you know that if someone borrowed something from Korach, the object flew through the air from one end of the camp to the other and was swallowed into the ground. One asks, why ....."

And with that, the Rabbi patted his pants pocket where he had unseen by anyone placed his glasses and continued his sermon on the only subject he knew.

The Gemara in Baba Batra tells us that R' Nachman said: "I was once walking in the desert and an Arab said, 'Come! I will show you where Korach's gang was swallowed up.' I saw two cracks in the ground and smoke rose from between them. He took a woolen cloth, dipped it in water, stuck it on the end of a spear and threw it into the smoke. When he took it out, the cloth was burnt. He said to me, 'Listen to what they are saying.' I put my ear to the ground and heard, 'Moshe is true and his Torah is true, and we are liars.'" The Midrash continues that this calling from the ground took place on Rosh Hodesh and takes place every Rosh Hodesh. The obvious question is why only on Rosh Hodesh.

After Korach comes to accuse Moshe, Moses responds by saying, "In the morning, the L-rd will

make known". One will immediately ask, why wait til morning? This allowed Korach to run through the camp all night and sort of gather his support. Rashi comments that "Night is a time of drunkenness for us, and it is improper to appear before Him. His real intention was to delay, with the hope that they might retract [their opposition]". But what power would associate Korach with the night and Moses with the day?

The Talmud explains that originally the sun and the moon were both the same size. However, the moon complained to God, "Can two kings share the same crown?" God acknowledged the moon's objection, saying "Go and diminish yourself."

I heard a beautiful thought from Rabbi Wagensberg who explains that Maimonides states that the moon does not generate its own light, but is rather a reflection of the sun's light. According to the Toldot Yaakov Yosef, the moon initially complained to God because it thought it did generate its own light. God's response ("Go and diminish yourself") was intended to teach the moon the true nature of its illumination. It is as if He told the moon, "You think you provide your own light because you are so close to the sun. Once you create some distance ("go"), you will see on your own ("yourself") that you are small."

Moses became so close to G-d that he began to generate his own light. Everyone else in that generation could only be a reflection. Korach according to many commentators was a great Sadik. The Arizal bring the verse Sadik Katamar Yifrach with the last letters equaling Korach showing that Korach was very righteous. He was in fact the one who carried the ark on his back.

But Korach began to believe his moon was a source of its own light. He began to think there was no need for a sun.

Rabbi Wagensberg continues, this is why the Midrash stresses that Korach tried to gain support for his rebellion at night. Korach lived in darkness. Although he was a Torah scholar, he got so close to Moses, his rabbi that he began to think he had his own light. Therefore, he tried to gain followers at night, because he shone most brightly at that time. Moses, on the other hand, knew the true source of Korach's light. This is why he waited until the morning to resolve the issue. In the daytime, it would be obvious that Korach was merely a reflection of Moses's light.

Perhaps Moshe waited because he hoped that in the day, Korach would realize on his own, his error.

Each Rosh Hodesh we bring a special sin offering. This commemorates the moon's complaint. Perhaps this is why, it is on Rosh Hodesh that Korach, month after month admits his mistake. It is the acknowledgement of the moon that it is dependant on the sun.

The Rabbis teach us that those who seek honor, honor runs from them. Those who cause dispute, lose everything. Korach is a Sadik, he carries the ark. He is as wealthy as anyone can be. But just like Haman, all this is worthless to him. In the end he is burned and swallowed, but he does not die. In the end he loses everything earthly and remains a prisoner of the earth.

One of the messages we must take away this week is to be satisfied with what we have and not to look into our neighbor's yard. We must not let our egos go to our heads and think we are more than we are. We should run from honor and stay as far as we can from machloket or dispute. Because when we have dispute in the community, everyone loses.

There are very important members of the community out there today. Wealthy people, righteous people and people who think they are justified and all is LeShem Shamayim. They ignore our sages, they bring our leaders to secular court, they spit in the face of Moshe Rabeynu. If they cannot lead then they say, no one will. What generations have built, they seek to destroy.

Moshe tells Korach wait til the morning. Time out and take a moment to think. Maybe packing up from Brooklyn and moving down to the shore is time out for the community. Maybe its an opportunity to reassess our lives and what we are doing.

At the same time, the Zohar warns us that the summer months are times of danger. We should be very cautious. If we have disrespected our Rabbis and our leaders, now is the time to ask forgiveness. If we created machloket and dispute, now is the time to end it. We see this week that one who causes Machloket is like someone who begins a plague. Everything around him is affected and damaged. Everything from family, friends, property and even innocent babies are subject to being swallowed up.

What is our protection. Moshe tells Aharon to get the Ketoret. This will stop the angel of death. The Ketoret serves to clear the air.

So as we enter the summer months, lets not forget to protect ourselves with sunscreen. But more

importantly, lets not forget to protect ourselves by clearing the air, ending our disputes and acknowledging others. Its not easy to drop things. By nature we are stubborn. But we also act in our own self interest. Lets not cut our noses to spite our faces.

And in this merit of replacing machloket with shalom, of replacing strife with peace, may Hashem bless us and watch over us and remove from us all pain, suffering and illness and place upon each of us his blessing of SHALOM! .

Shabbat Shalom,  
David Bibi

### **Are men allowed to use \$10 bills? Rabbi Dr. Ronnie Hasson**

This week we will address the question of whether men can go to a store and pay cash for an item by using a \$10 bill on Thursdays. The concern was caused by an announcement this week by Yaakov Yosef Lew (the name he was given after birth), known by his current Anglicized name Jack Lew. He is an orthodox Jew that grew up in forest hills, Queens, NY and is currently the United States Secretary of the Treasury. In honor of the 100th anniversary of women being allowed to vote in the US, he is proposing that a woman be placed on the new \$10 bill (which will also contain a special texture that blind people can feel and now it is a \$10). Some rumors are that it may be Rosa Parks, Eleanor Roosevelt, or Harriet Tubman. The last woman to be on paper money was Martha Washington but that was removed in 1896. In over 100 years there have been no women on bills. There have been some coins with a picture of a woman such as Pocahontas and Susan B Anthony, but not on bills.

The question then becomes can a 21<sup>st</sup> century "frum" Jew use the bill created by the Orthodox Jew Jack Lew. When I was growing up, way back when in history, we used to see appropriate pictures of women everywhere. Today the local community magazines and newspapers have decided that it is no longer acceptable to have a woman in a magazine. It started with the Haredi newspapers removing women and creating this false image of a man's world. One of their more famous ones was removing Hillary Clinton from the photo of President Obama and others watching the capture of Osama Bin Laden. But today it is not just the Haredi newspapers. Even community magazines distributed in the Brooklyn Sephardic community have decided to tell us we can't see a picture of a woman's face. Most recently I read an article complementing successful high school students, which had a picture of all the boys, but the girl just got a write up without

her picture. God forbid men actually acknowledge that women exist. What is interesting is that this new culture is not coming from the rabbinate, rather it is coming from industry. Just as the Judaica stores are telling us what we need to buy for kashrut and Shabbat and holidays, the community magazines are telling us what we are allowed to look at and believe. No longer is Judaism in the hands of the educated scholars. It is not in the hands of those who look to make money, selling advertisements. I wonder how come our chachamim never wrote about the sin of seeing a picture of a woman's face.

Adina Bar Shalom, the daughter of Rabbi Ovadia Yosef, describes how angry Rabbi Ovadia Yosef was when he saw a picture of his family in a newspaper and his mother and wife were blurred out. Why don't we get angry too? Why don't we tell our rabbis to speak up against this disgraceful behavior? How do we allow magazines to disrespect our mothers, sisters and daughter like that? We need to take the direction of our chachamim and stop this nonsense or else as Adina Bar Shalom warns; very soon Jewish Women will have to start wearing a veil soon. After all you need to keep getting 'stricter' (more backwards) every 10 years so eventually that is all that will be.

If a woman's picture can't be on a sign, an advertisement, a magazine, etc. how can we allow it on a \$10 bill? And it is an Orthodox Jew that is causing us all this trouble. I can't wait to read the ruling that men must only use \$5 and \$20 bills since the \$10 has a woman on it. If someone gives you change and it is a \$10 bill you must ask them to please only give you two fives instead. That would be a riot. It is time we treat woman like human beings, and not assume that any image of a woman will trigger improper behaviors. It is time we become normal once again. It's not too late yet, but it may be soon if we don't act now. After all, women are people too.

### **Horse Racing on Shabbat Bais HaVaad Institute of Talmudic Law**

On Saturday, June 6, a horse named American Pharoah won the Belmont Stakes, making it the first horse to win the Triple Crown in 37 years. The horse's owner, Mr. Zayat, is an observant Jew originally from Egypt. The story has raised much curiosity among Frum Jews as to the permissibility of having one's animal do work and conduct business on Shabbos. In this article, although we will not address the actions of this particular race, we will however present an overview of these concepts.

The Torah states that your animal should not do work for you on Shabbos. This concept is known as 'Shvisas Behemto', the resting of animals. For this reason, the Rambam (Shabbos 20,1) writes that it is forbidden to have one's animal carry an item in the public domain. Likewise, the Shulchan Aruch (OC 246, 5) writes that it is forbidden to rent one's animal to a non-Jew over Shabbos if he will use it to plow his field.

There is also a prohibition to direct an animal to do work. This prohibition is called 'mechamer'. The Minchas Chinuch (Mosech Hashabbos) explains the difference between shvisas behemto and mechamer. Shvisas behemto is a prohibition on the owner to allow his animal to do work, regardless of whether he or even a non-Jew works the animal. Mechamer is a prohibition on any Jew to direct an animal to work regardless of whom it belongs to.

The Pnei Yehishua (cited by the Minchas Chinuch) understands that both the prohibitions of shvisas behemto and mechamer are only when the animal is doing one of the 39 melachos. For example, if a non-Jew plows a field with my animal, it is a transgression of shvisas behemto. If I command a non-Jew's animal to carry through the public domain it is a transgression of mechamer. If, however, the animal carries items in a private domain, it is not a transgression of these prohibitions. Likewise, it seems from the Rambam (20, 4) that a horse carrying a person on Shabbos does not transgress shvisas behemto because of the concept of 'chai nosei es atzmo' ("A living being carries himself"). However, an animal carrying a saddle in a public domain does transgress Shvisas Behemto. The Aruch Hashulchan (246, 18) disagrees on the entire premise of the Pnei Yehoshua, and understands that all strenuous labor violates these prohibitions.

Based on these sources we can analyze if horseracing transgresses shvisas behemto and mechamer. If the Jockey is Jewish and he is directing the animal, this could possibly be violating mechamer regardless of who owns the animal. If the horse is owned by a Jew, the owner could be violating shvisas behemto. However, according to the opinion of the Pnei Yehoshua, these are only issues if the horse is doing a melacha. It would seem that the running of the race itself is not a melacha. Going further, the horse carrying the Jockey is not a melacha either, as we mentioned previously. However, carrying the saddle and other gear is considered the melacha of carrying, but only if the raceway is not enclosed and is a public domain. As most raceways are enclosed, this does not seem to be a major issue. On the other hand, according to the Aruch Hashulchan, all racing

is strenuous activity and violates shvisas behemto. (For further discussion see Yabia Omer 8, 30)

#### Schar Shabbos & Maris Ayin

Although we have demonstrated that the issues of shvisas behemto and mechamer could be negligible, the prohibition of profiting from Shabbos earnings is a serious concern. Generally, it is only permitted to profit from Shabbos dealings if it is part of a weekday transaction. This concept is called 'havlaah' (literally swallowing). For example, if a person rents his car to a non-Jew for a week at \$100 a day, he can charge him \$700 for the week because the Shabbos fee is included with the weekday fee, but he can't rent it for Shabbos alone. In the case of the races, the prize is awarded for a race that is entirely on Shabbos. It should therefore be forbidden to have benefit from the money.

The Shulchan Aruch (245,1), however, permits a Jew to partner with a non-Jew, and stipulate at the beginning of the partnership that the non-Jew will take his portion from the Shabbos sales. In the case of American Pharoah, the horse is not owned directly by Mr. Zayat, but by his corporation, Zayat Stables LLC. Assuming that there are non-Jewish investors who have large shares in the corporation, it is possible that a similar arrangement could be made with the horseracing corporation. The money from such prizes would go to the non-Jewish partners and Mr. Zayat could take his share from other revenues like the selling of the breeding rights that do not conflict with Shabbos.

There is yet another issue. While 'maris ayin', giving the appearance of doing a transgression, is a general halachic concern, in the area of non-Jews doing melacha for Jews on Shabbos, the sages were particularly stringent. The sages forbid a Jew from leasing his bathhouse to a non-Jew over Shabbos although it is technically permitted. The reason is because it will appear that the non-Jew is the Jew's worker who is running it on the Jew's behalf, which is forbidden. Therefore, in our situation, even if the appropriate arrangements were made, due to the great publicity of these races, there could be an issue of maris ayin.

In summation, using animals on Shabbos could possibly transgress shvisas behemto and mechamer. Even in the event that it doesn't, there are issues of profiting from Shabbos dealings and maris ayin. Therefore, before you consider horseracing, make sure to discuss these issues at length with your Rabbi!!

#### Netanyahu: A dark day for the UN; no limit to hypocrisy - Israel HaYom

Prime Minister Benjamin Netanyahu responded sharply on Friday to remarks by United Nations Secretary General Ban Ki-moon, who suggested that Israel may have violated international law and used excessive force on Palestinian children during Operation Protective Edge last summer. Writing on his Facebook page early Friday, Netanyahu said: "This is a dark day for the U.N. Instead of highlighting the fact that Hamas made hostages of Gaza's children when it fired at Israel from preschools, the U.N. has again chosen to reproach Israel, which held itself to the highest moral standards in combat, as was determined just this past week by a group of senior American and European generals.

"At the same time, Hamas -- a terror organization -- is awarded immunity by the U.N., even though it has been proven beyond any doubt that it committed war crimes by firing from hospitals, mosques and from within U.N. facilities. It turns out there is no limit to hypocrisy."

On Thursday, during a U.N. Security Council meeting on a report expressing concern for the welfare of children in war zones, Ban criticized Israel for the death and suffering of Palestinian children during last summer's conflict in Gaza.

Alarmed at the suffering of "so many children" as a result of "Israeli military operations in Gaza last year," the U.N. chief urged Israel to take concrete and immediate steps, including "reviewing existing policies and practices" to protect and prevent the killing and maiming of children and to respect the special protections afforded to schools and hospitals. "The unprecedented and unacceptable scale of the impact on children in 2014 raises grave concerns about Israel's compliance with international humanitarian law ... [and] excessive use of force," he said.

Ban did not address the reasoning behind his decision last week not to include Israel on his annual list of parties that kill or injure children in armed conflict. That decision sparked protests from human rights groups and many in the Arab world and elsewhere.

Although formally presented in Ban's name, the report accusing Israel of wrongdoing was prepared by his envoy on children and armed conflict, Leila Zerrougui of Algeria.

In a letter to Ban circulated soon after his speech, Israel's U.N. Ambassador Ron Prosor accused Zerrougui of "widespread, systematic and institutionalized biased conduct against Israel [which] undermines the credibility of the report."

Prosor said Zerrougi and others drafting the report failed to hold Hamas responsible for launching thousands of rockets into Israel while using Palestinian civilians, including children, as human shields. He also criticized Zerrougi and others of preventing Israel from verifying incidents in the report, for giving Israel very little time to comment before the report was finalized, and for ignoring or dismissing most of its remarks and requests. Prosor called on the secretary-general "to change these working methods to ensure a transparent and credible process in the future."

Ban defended his report, saying the content "should speak for itself."

He said a debate was appropriate "but national interests should not cloud the objective at stake, which is protecting children."

Prosor said Zerrougi's office "repeatedly refused attempts on our part to provide official evidence and facts."

Zerrougi rejected Israel's accusations.

"Israel has been in this report since 2005; every year it's the same process that we apply," Zerrougi told reporters. "Last year I was here. I was not accused of misconduct. The year before I was here; I was not accused of misconduct."

Zerrougi said Israel had been given the standard two weeks and three days to respond.

According to U.N. officials, Zerrougi included Israel on a draft blacklist of violators of children's rights, although Ban decided not to include Israel's army on the final blacklist, which names groups such as the Taliban and Boko Haram.

Prosor said the report disproportionately focused on Israel, even though Iraq, where Islamic State militants control significant territory, had the highest number of child casualties.

The report includes 32 paragraphs on Israel, compared with eight on Iraq, 15 on Afghanistan, 18 on Syria and 11 on Darfur.

Zerrougi's report did not explicitly accuse Hamas of any crimes against children. Several Israeli officials said on condition of anonymity that Israel had told Zerrougi's office how Hamas rockets severely damaged Israeli medical centers and schools -- details that were not mentioned.

Deputy Foreign Minister Tzipi Hotovely also responded to the sharp criticism of Israel, saying, "The biased and one-sided approach of the U.N. regarding the IDF's actions during Operation Protective Edge is outrageous."

"At a time when there is ongoing war in the Middle East and children are being slaughtered on a daily basis, the U.N. decides to mention Israel in the same breath as countries where basic human rights have long since ceased to exist. Hamas uses children for

its purposes as it does with civilian institutions, and it intentionally targets human lives."

### **Summary of The Weekly Torah Reading Korach - Korach starts a rebellion against Moshe (year 2)**

1- Korach and his assembly complain and rebel against Moshe

2- Moshe resolves that Aharon and korach's side bring ketoret to see who's Hashem accepts

3- The ground opens up and swallows korach and his assembly after they bring the ketoret

4- Hashem brings a plague. Aharon brings ketoret and the plague is ended.

5- The test of the sticks. Aharon's stick blossoms with almonds proving that his tribe was chosen for the kehuna service

6- Hashem calms Benei Israel's fears of entering the mishkan by mistake and being killed. Hashem tells Aharon the 24 rewards of the kohanim.

7- Ma'aser (the reward for the Leviim) and Terumat ma'aser.

### **EXCERPTS FROM THE JERSEY SHORE TORAH BULLETIN**

#### **Moshe sent forth to summon Datan and Abiram, the sons of Eliab." (Vayikra 16:12)**

In this week's perashah there is an outright rebellion, an attempt to overthrow Moshe Rabenu and Aharon Hakohen as the leaders of the nation. Having failed to sway Korah, Moshe appealed to the other leaders of the revolt, even to the veteran provocateurs, Datan and Abiram. From this the Sages derive that one should always seek to end a controversy (Rashi).

To fully appreciate this statement that one should always try to end a dispute, we need to know who Datan and Abiram were and what they tried to do to Moshe. They were enemies of Moshe even from the days they were in Egypt. When Moshe killed the Egyptian who was beating the Jew, they informed on Moshe to Pharaoh, the king of Egypt. As a result, the king wanted to kill Moshe. Moshe was forced to flee Egypt and was in exile for fifty years! Therefore we see that Datan and Abiram wanted to have Moshe killed. Now the words of the Sages take on new meaning. Make peace and end the argument even with a person who wants to kill you!

Peacekeeping is not so simple, as illustrated in a story told by Rabbi Dovid Kaplan. Somehow word got back to the Rosh Yeshivah that two boys in the yeshivah, Lazer and Luzer, had had some sort of dispute and were not speaking to each other. Two days later, on the fast of the Seventeenth of Tamuz, the Rosh Yeshivah called Lazer over right before Minhah and went with him down to the lunchroom.



He brought over a bowl with a bottle of milk and a box of cereal and told Lazer to start eating. Lazer didn't know what was going on and gave the Rosh Yeshivah a quizzical look. "Well, go ahead," the Rosh Yeshivah repeated. "But, Rebbe, it's Shiva Asar b'Tamuz."

"You're right, but you don't care about the cause of the destruction of the Bet Hamikdash, so you can eat." Lazer got the message.

The Rosh Yeshivah then repeated the same thing with Luzer. "The entire yeshivah is going to wait and not pray Minhah until the two of you make shalom," he said sternly. "And I mean real shalom."

They did.

Aharon Hakohen made shalom using all sorts of tricks, and the Mishnah in Pirkei Abot says one should strive to be a student of Aharon. The Rosh Yeshivah was a very good student. Shabbat Shalom. Rabbi Reuven Semah

### **"It's enough for you, sons of Levi." (Bemidbar 16:7)**

When Korah, Datan and Abiram came to Moshe and questioned his authority, they also expressed their wishes to become like the Kohanim, and serve G-d in a closer way. Moshe tried to diffuse the issue by saying that they already have a special status by being Leviim (Levites), so why ask for more? Ultimately, this became a major rebellion, and the only way it could be squashed is by an open miracle of the earth swallowing up Korah and his followers. This was Divine proof that Moshe was correct in his decision.

However, the Midrash tells us that forty years later, when Moshe begged and pleaded with Hashem to try to enter Israel, Hashem refused him with the same words that Moshe used to Korah, "Ik cr - It is enough for you," which is similar to "ofk cr/" Hashem was saying to him, "Moshe, it is enough for you to be the leader here. You don't have to go to Israel." The reason these same words were used was that Moshe was being shown that it is incorrect to tell someone not to strive for a greater position in spiritual matters. Although Korah used the wrong methods and ultimately paid with his life, he still wanted an opportunity to get closer to Hashem, and Moshe seemed to be telling him, "It's enough. You don't need more."

We learn from here an important lesson. If we see someone getting close to Hashem more than we are able to handle for ourselves, we should never hold him back. Sometimes we see people learning more Torah than we do, or praying Amidah for a longer time. Even if we cannot be like them, we should not discourage them. We should understand that everyone has to be comfortable on his own level and ideally, we should be happy that Hashem is

being served in a better way. Shabbat Shalom. Rabbi Shmuel Choueka

### **RABBI ELI MANSOUR**

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[MishnaBerura.com](http://MishnaBerura.com), [LearnTorah.com](http://LearnTorah.com)  
Accepting Criticism**

Parashat Korach begins by telling of the audacious uprising against the authority of Moshe Rabbenu led by Korah. Korah and his cohorts confronted Moshe and Aharon, and asked, "Madu'a Titnase'u Al Kehal Hashem" – "What do you raise yourselves over the congregation of God?" (16:3). With unparalleled gall, Korah and his followers accused Moshe of nothing short of arrogance and lust for power, charging that he wrongfully asserted leadership and authority over the rest of the nation to satisfy his own ego. Of course, nothing could have been further from the truth. The Torah itself (12:3) testifies that Moshe's humility exceeded that of all men on earth. Yet, in his envious rage, Korah accused Moshe of asserting power for egotistical purposes.

Furthermore, the Sages teach us that Korah accused Moshe of nepotism, charging that it was his decision to appoint his family members to the distinguished positions in the nation. Of course, these appointments were made by God, not by Moshe. But Korah and his followers attempted to undermine the legitimacy of Moshe's authority by accusing him of unfairly choosing his own family members as the nation's leaders.

How did Moshe react to these baseless accusations? We would have likely expected him to respond by noting the sheer absurdity and audacity of Korah's claims. He had led them faithfully and brought about great miracles on their behalf. He brought them the Torah and even pleaded on their behalf when God wanted to destroy them. This is what Moshe should have, seemingly, answered Korah.

Instead, the Torah tells that Moshe's first reaction was to "fall on his face" (16:4). Some Rabbis explain that Moshe fell on his face to think and contemplate, to consider if perhaps there was some kernel of truth in Korah's accusations. Rather than simply rejecting the criticism, Moshe thought it over and gave it consideration. He thought to himself, "Maybe this job really did get to my head? Maybe I have not been so fair to everybody? Maybe I've been too arrogant?" In the end, of course, Moshe concluded that Korah's claims were entirely false and baseless. Initially, however, he gave them serious thought and consideration.

Moshe here teaches us the importance of accepting criticism, of taking to heart even the accusations of one's adversaries. Whenever a person hears a critical remark, even well-meaning constructive criticism from a loyal friend, his instinct is to come to his own defense, and dismiss the criticism. But we learn from Moshe that this is the incorrect response. A person can only gain from hearing criticism and complaints about his conduct. Even if – like Moshe – he ultimately concludes that the criticism is unwarranted, the process of introspection is itself an invaluable means of growth. A person can improve and grow only if he is prepared to hear and pay heed to criticism, rather than simply dismissing it and always insisting that he is right.

David Ha'melech proclaims in Tehillim (92:12), "Ba'kamim Alai Mere'im Tishmana Oznai" – "When evildoers rise against me – my ears listen." He proudly affirms that when his adversaries hurl accusations and insults against him, he listens, he pays attention, and he gives their words some thought. Even the criticism of one's foes has value, if one takes it to heart and uses it as an opportunity to introspect.

This is one essential lesson that can be learned from Moshe's response to Korah: the importance of listening to and accepting criticism regardless of from whom it comes, and using it as an opportunity for growth.

### **Rabbi Wein FACT AND OPINION**

One of my daughters told me a wonderful story last week – a story that I have already used in one of my public lectures here in Jerusalem. The story goes as follows: A third-grade child that attends a Jewish day school in the United States has two teachers – one for religious Hebrew studies and one for the general studies program. The general studies teacher was trying to explain to her students the difference between a fact and an opinion. She asked one of the students in the class to tell her a fact. The girl blithely said "Morah Leah (that was the name of the Hebrew studies teacher) is a better teacher than you are". Taken aback, the teacher nevertheless bravely continued and said to the student, "Well, that is really an opinion". To which the bright young student replied, "No, that is a fact!"

There are many instances in life and certainly in our world society where opinions are almost instantly elevated to the level of fact without any empirical evidence or logic to support such a definition. The propagandists of Nazi Germany perfected the theory

of the "Big Lie" and proved that George Orwell was correct when he postulated that people would come to believe that black is white, dictatorship is democracy and that wrong and evil are somehow correct and right.

The hallmark of the Communist world after World War II was its ability to convince millions that it was progressive and democratic when the facts proved just the opposite. It is the smugness and certainty of so many, especially in the media and academia, that their opinions are facts – for they can never be wrong – that everyone has to somehow agree with them, which leads to much of the confusion, dishonesty and unfairness that mark international and even societal relationships.

The entire worldwide campaign against Israel and its legitimate right to exist is built upon the falsification of facts and the elevation of biased and hateful opinion to the realm of actuality and fact. The factual history of the Jewish – Arab struggle over the last century here in the Land of Israel has been so propagandized and distorted as to be almost unrecognizable when compared to the actual facts that truly occurred.

The attitude of much of the world and its governments can be summed up in the famous sign that appeared on the desk of an autocratic executive, which read: "Don't confuse me with the facts. My mind is made up!" To a great extent the world has made up its mind regarding the Jewish state and it seems that no amount of facts or felicity of hasbara can change that mindset.

There was a time not too long ago when newspapers seemed to content themselves with reporting facts accurately and leaving their opinions to be read on the editorial and opinion pages. That is no longer true. Almost all new stories are written with a bias and a clear agenda. In fact, and this is truly a fact, almost all worldwide major newspapers, television news shows and other forms of communication and information are now almost one hundred percent opinion.

Now there is nothing wrong in holding opinions, even when those opinions have no basis in fact and reality. But it certainly is wrong and misleading and dishonest to advance those opinions as being facts. And that is the sin of the world and its media against the State of Israel and the Jewish people.

It requires a great deal of sophistication, self-analysis and a strong sense of honesty to be able to allow one's self the ability to intelligently differentiate between opinion and fact. The great Rabbi Yisrael Lipkin of Salant, commenting on the print media of

his time, stated: “Not everything that one thinks should be said. Not everything that was said should be printed. Not everything that is printed should be read. Not everything that is read to be believed.”

But, all of us are influenced by what we hear; what we need. And no matter how firmly we bolster our defenses against pure opinion, ideas and statements, which are pure opinion, they somehow bleed into being facts in our minds and attitudes.

That is the great challenge that we here in Israel face today. We have not done a very good job in restating the actual facts of our dispute with our neighbors. We have allowed them to frame the discussion and to promote their opinions as somehow being grounded in fact and reality. Regaining the ability to restore the correct definition of opinion and fact will go a long way in helping resolve the situation and lessen the tensions that exist here in our troubled part of the world.

**Chief Rabbi Sir Jonathan Sacks**  
**When truth is sacrificed to power**

What was wrong with Korach and his fellow rebels? On the face of it, what they said was both true and principled. “You have gone too far,” they said to Moses and Aaron. “The whole community is holy, every one of them, and God is with them. Why then are you setting yourselves above God’s congregation?”

They had a point. God had summoned the people to become “a kingdom of priests and a holy nation,” (Ex. 19: 6), that is, a kingdom every one of whose members was in some sense a priest, and a nation every one of whom was holy. Moses himself had said, “Would that all God’s people were prophets, that He would place His spirit upon them” (Num. 11: 29). These are radically egalitarian sentiments. Why then was there a hierarchy, with Moses as leader and Aaron as High Priest?

What was wrong was that even at the outset it was obvious that Korach was duplicitous. There was a clear disconnection between what he claimed to want and what he really sought. Korach did not seek a society in which everyone was the same, everyone a priest. He was not, as he sounded, a utopian anarchist, seeking to abolish hierarchy altogether. He was, instead, mounting a leadership challenge. As Moses’ later words to him indicate, he wanted to be High Priest himself. He was Moses’ and Aaron’s cousin, son of Yitzhar, the brother of Moses’ and Aaron’s father Amram. He felt it unfair that both leadership positions had gone to a single family

within the clan. He claimed to want equality. In fact what he wanted was power.

That was Korach the Levite. But what was happening was more complex than that. There were two other groups involved: the Reubenites, Datham and Aviram, and “250 Israelites who were men of rank within the community, representatives at the assembly, and famous.” They too had their grievances. 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.

This was an unholy alliance, and bound to fail, since their claims conflicted. If Korach achieved his ambition of becoming High Priest, the Reubenites and “men of rank” would have been disappointed. Had the Reubenites won, Korach and the “men of rank” would have been disappointed. Had the “men of rank” achieved their ambition, Korach and the Reubenites would be left dissatisfied. The disordered, fragmented narrative sequence in this chapter is a case of style mirroring substance. This was a disordered, confused rebellion, whose protagonists were united only in their desire to overthrow the existing leadership.

None of this, however, unsettled Moses. What caused him to become angry was something else altogether: the words of Dan and Aviram: “Isn’t it enough that you brought us out of a land flowing with milk and honey to kill us in the desert! And now you want to lord it over us! What is more: you have not brought us to a land flowing with milk and honey or given us an inheritance of fields and vineyards. Do you think that you can pull something over our eyes? We will definitely not come!” The monumental untruth of their claim – Egypt, where the Israelites were slaves and cried out to God to be saved, was not “a land flowing with milk and honey” – is what finally made Moses angry.

What is going on here? The sages defined it in one of their most famous statements: “Any dispute for the sake of heaven will have enduring value, but every dispute not for the sake of Heaven will not have enduring value. What is an example of a dispute for the sake of heaven? The dispute between Hillel and Shammai. What is an example of one not for the sake of heaven? The dispute of Korach and all his company” (Mishnah Avot 5: 21).

The rabbis did not conclude from the Korach rebellion that argument is wrong, that leaders are entitled to

unquestioning obedience, that the supreme value in Judaism should be – as it is in some faiths – submission. To the contrary: argument is the lifeblood of Judaism, so long as it is rightly motivated and essentially constructive in its aims.

Judaism is a unique phenomenon: a civilization all of whose canonical texts are anthologies of argument. In Tanakh, the heroes of faith – Abraham, Moses, Jeremiah, Job – argue with God. Midrash is founded on the premise that there are “seventy faces” – seventy legitimate interpretations – of Torah. The Mishnah is largely constructed on the model of “Rabbi X says this, Rabbi Y says that.” The Talmud, far from resolving these arguments, usually deepens them considerably. Argument in Judaism is a holy activity, the ongoing internal dialogue of the Jewish people as it reflects on the terms of its destiny and the demands of its faith.

What then made the argument of Korach and his co-conspirators different from that of the schools of Hillel and Shammai. Rabbenu Yona offered a simple explanation. An argument for the sake of Heaven is one that is about truth. An argument not for the sake of Heaven is about power. The difference is immense. If I argue for the sake of truth, then if I win, I win. But if I lose, I also win, because being defeated by the truth is the only defeat that is also a victory. I am enlarged. I learn something I did not know before.

In a contest for power, if I lose, I lose. But if I win, I also lose, because in diminishing my opponents I have diminished myself. Moses could not have had a more decisive vindication than the miracle for which he asked and was granted: that the ground open up and swallow his opponents. Yet not only did this not end the argument, it diminished the respect in which Moses was held: “The next day the whole Israelite community grumbled against Moses and Aaron. ‘You have killed the Lord’s people,’ they said.” (Num. 17: 41). That Moses needed to resort to force was itself a sign that he had been dragged down to the level of the rebels. That is what happens when power, not truth, is at stake.

One of the aftermaths of Marxism, persisting in such movements as postmodernism and post-colonialism, is the idea that there is no such thing as truth. There is only power. The prevailing “discourse” in a society represents, not the way things are, but the way the ruling power (the hegemon) wants things to be. All reality is “socially constructed” to advance the interests of one group or another. The result is a “hermeneutics of suspicion,” in which we no longer listen to what anyone says; we merely ask, what interest are they trying to advance? Truth, they say,

is merely the mask worn to disguise the pursuit of power. To overthrow a “colonial” power, you have to invent your own “discourse,” your own “narrative,” and it does not matter whether it is true or false. All that matters is that people believe it.

That is what is now happening in the campaign against Israel on campuses throughout the world, and in the BDS movement in particular. Like the Korach rebellion it brings together people who have nothing else in common. Some belong to the far left, a few to the far right, some are anti-globalists, while some are genuinely concerned with the plight of the Palestinians. Driving it all, however, are people who on theological and political grounds are opposed to the existence of Israel within any boundaries whatsoever, and are equally opposed to democracy, free speech, freedom of information, religious liberty, human rights and the sanctity of life. What they have in common is a refusal to give the supporters of Israel a fair hearing – thus flouting the fundamental principle of justice, expressed in Roman law in the phrase *Aude alteram partem*, “Hear the other side.”

The flagrant falsehoods it sometimes utters – that Israel was not the birthplace of the Jewish people, that there never was a Temple in Jerusalem, that Israel is a “colonial” power, a foreign transplant alien to the Middle East – rival the claims of Dan and Aviram that Egypt was a land flowing with milk and honey and that Moses brought the people out solely in order to kill them in the desert. Why bother with truth when all that matters is power? Thus the spirit of Korach lives on.

All this is very sad indeed, since it is opposed to the fundamental principle of the university as a home for the collaborative search for truth. It also does little for the cause of peace in the Middle East, for the future of the Palestinians, or for freedom, democracy, religious liberty and human rights. There are real and substantive issues at stake, which need to be faced by both sides with honesty and courage. Nothing is achieved by sacrificing truth to the pursuit of power: the way of Korach through the ages.

### **AS HEARD FROM RABBI AVIGDOR MILLER Z'TL And swallowed them. (16:33)**

"Alone he shall sit; outside of the camp is his dwelling" (Vayikra 13:45); "and Miriam was shut up outside the camp seven days" (12:15). Korach and his company were permanently isolated from the congregation because of slanderous speech, thus preventing their slanders from spreading and also to prevent others from following their example.

Had Korach alone sinned, he would not have been so severely punished; but one who leads many others astray bears a mountain of guilt upon his soul. There are opinions that Korach was not swallowed by the earth, but that he perished among the 250 that afterward were consumed by fire (16:35).

"And the earth opened and swallowed Dathan, and it covered over the congregation of Abiram" (Tehillim 106:17), where Korach is not mentioned. Josephus writes (Antiq. Book 4, Ch.2:3--4) that Dathan and Abiram were swallowed, but Korach was consumed by fire among the 250 men.

The opinion of our Sages seems unanimously to be that Korach was swallowed by the earth (one of many such statements: Bava Basra 74A) (even if he had been consumed by fire). This episode caused a result of the greatest magnitude. If the earth could open and swallow the dissidents at Moshe's command, then the nation now saw that Moshe's word was as if Hashem Himself had spoken.

When the 250 men with their censers of incense gathered at Moshe's behest and perished by fire (16:35) and when Aharon's rod sprouted with almonds (17:23), the entire nation became transformed permanently. The personality of Moshe as the stern mentor of his people now was part of the Israelite mentality.

Not only for the ensuing 38 years did this attitude continue, when no dissension ever again arose, but for many hundreds of years afterward the people kept the picture of Moshe before their eyes.

Josephus, who wrote after the destruction of the Second Sanctuary, declares: "Not only during the time of his natural life, but there is still no one of the Hebrews who does not act even now as if Moshe were present, and ready to punish him if he should do anything that is indecent" (Jos. Antiq. Book 3, Ch. 15:3).

Quoted from "Journey Into Greatness" by Rabbi Avigdor Miller ZT'L

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