

## SHABBAT SHALOM FROM CYBERSPACE KORAH

JUNE 20-21, 2014 23 SIVAN 5774  
Rosh Hodesh Tamuz will be celebrated on Shabbat & Sunday, June 28 & 29.

DEDICATIONS: In memory of Uncle Charles Sutton – 24 Sivan  
and in memory of Moises Safra A'H who passes away this week

### SEPHARDIC CONGREGATION OF LONG BEACH

Candle lighting Friday evening 8:11 p.m. Shir Hashirim 7:15 Mincha at 7:30 SHARP

SHABBAT Class at 8:30, Relevant Daily Halachot based upon the teaching of HaRav Ovadia Yosef  
Hashem Melech at 9:00 AM - Please say Shema at home by 8:15AM  
We will endeavor to keep it to the 7 aliyot, somech, samuch and maftir each week.

Kiddush: We have no sponsor this week  
Please sponsor a Kiddush in memory or in honor of a loved one  
We have many dates open  
You ca also sponsor seuda shelishi  
And breakfasts during the week

Shabbat Morning Children's Program 10:30 - 11:30  
Ages 0-5 - 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 from 5:30 to 6:30  
We are doing this program with the Bach and the program will be held at  
The Sephardic Congregation for the latter part of the summer.

Pirkei Avot with Rav Aharon at 6:45  
Mincha at 7:30 – Followed by Seudah Shelishi at 8:00  
Class with David  
Birkat HaMazon at 8:50  
Arbit at 8:55 - Shabbat Ends – 9:11

WEEKDAY TEFILLA SCHEDULE  
Shaharit Sunday 8:00AM, Mon and Thurs at 6:55, Tues, Weds and Fri at 7:00

WEEKDAY TORAH CLASS SCHEDULE - Men and Women are Invited  
Monday Night Class with Rabba Yenai 7:30

Daily class with Rabbi Colish - Weekday 6:30 AM (ADDITIONAL NEW TIME Sunday Mornings 7:30)  
Kaballah as a Guide to Spiritual Growth based upon the teachings of Likutei Moharan

Thursday Nights 8:30-9:30 Virtual\* Class facilitated by Rabbi Yosef Colish.  
Practical Laws of Shabbat for Sephardim

To subscribe or to unsubscribe, please reply to [ShabbatShalomNewsletter@gmail.com](mailto:ShabbatShalomNewsletter@gmail.com)  
 Newsletter archives now at [BenaiAsher.Org](http://BenaiAsher.Org)

Our weekly article is now printed in the Jewish Voice. Please pick up a copy at your local shop or go on line to [JewishVoiceNY.com](http://JewishVoiceNY.com). You can also comment on the articles there and tweet them to your friends.

Follow us on twitter @BenaiAsher for a daily dose of Torah, Israel or something of interest

**Daily Minyan Mon – Thurs at 979 Third Avenue, 17th Floor, Artistic Frame. Mincha at 4PM through October 30<sup>th</sup> – Please join us! 212-289-2100**

**I was imagining the emotions of the parents of the three boys and I wanted to write about it, but received the following from Rav David Milston.**

### **Bring Back Our Boys**

At the very moment that I was leaving from Alon Shvut to the airport last Friday morning at 2am, for a recruiting visit in South Africa, three of our dearest children were being kidnapped - they have since been identified as Eyal Yifrach, 19, from Elad; Naftali Frenkel, 16, from Nof Ayalon; and Gilad Sha'ar, 16, from Talmon. Three innocent boys on their way home for Shabbat from a week of learning Torah, have simply "disappeared off the face of the earth" and have not been seen or heard of since - we pray unceasingly for their healthy return.

I was oblivious as to what was happening back home during the 9 hour flight to Johannesburg, South Africa. I arrived pretty close to Shabbat and phoned home immediately only to hear this terrible news from my wife in Gush Etzion. I searched on the web for an hour but found nothing - it was only moments before Shabbat commenced here that the news finally broke out.

From that moment until this very moment, I feel as if there is a heavy stone on my heart. I cannot smile, I cannot laugh - and my recruiting is so hard to do with all of this going on while I am so, so far from my home; when every other moment my mind wanders, thinking of the parents, thinking of the boys. Every time the phone makes a noise I quickly run to pick it up to see if there are new updates. I wake up three times a night to check the news - but nothing, absolutely nothing.

But nonetheless in these terrible times - what inspires me most about our nation is that I know that everyone of you is doing exactly what I am doing –Mi KeAmecha Yisrael - Everyone here, everyone I speak to in Israel, any student or alumnus writing in -

all share in the same terrible worry. Do you know of any nation in the world like that? On Monday evening here in Johannesburg, between Mincha and Maariv - the main Mizrach Shul was overflowing with people who had come to say Tehillim - it looked like Kol Nidrei! Kol Yisrael Arevim Zeh Lazeh - is not just a beautiful notion - when push comes to shove, when the going gets tough, we unite in the most phenomenal fashion, like no other nation, because we are like no other nation; we do not simply share a faith, we are brothers. Everyone of us feels that their family has been attacked - who would not want to be part of such a nation –Ashreynu Mah Tov Chelkeynu UMah Naim Goraleynu - the beauty of our Goral is not just that we are the people of The Book, but that we are all in this together, and because we are all in this together - "They come in their chariots, and they come on their horses, but we (together) will call out in the name of the Lord our God, they will bow down and fall, and we will (ultimately) stand" - forever.

One looks at and hears the words of the parents of these boys; we attempt to encourage them, but it is they who encourage us; one tries to console them, but the victims are the ones doing the consoling - their strength, their faith is a flagship for our nation. These people are the cream of our nation. Anyone can preach faith, but when the moment of truth arrives there are very few who remain standing to tell the tale. These are people to emulate, people who every one of us should be in awe of.

Hamas are not the first to try their hand at destroying the Jewish people, and they will most certainly fail just as their predecessors did. Kli Yakar on his comments to the verse - "Asher Lo Yadeh Et Yosef - explains that if only Pharaoh had known the detailed life story of Yosef, his ability to survive against all odds, his complete life story that took him from the jails of Egypt to the role of Prime Minister, he would never have dared challenge his descendants.

We know that at the end all will be well - Hashem will save us and redeem us - but we do not know when that will be, and what the cost will be in the meantime, what price we will have to pay - God Himself knows how much we have paid hitherto.

So for now we are required to sit tight, strong in our faith with the knowledge that just as we have ultimately overcome our many enemies of yesteryear and are still here to tell the tale - so, b'eizat Hashem - we will overcome these terrorist organizations, these people whose flag is a flag of death and destruction, people who would rather die and cold bloodedly murder than put out their hand in a real gesture for peace.

Now, we must turn to our God, King of the Universe and pray in truth with all our might, day and night. Whilst the rest of the world is totally immersed in twenty two people kicking a ball, Am Yisrael should be totally immersed in praying for their children - at the moment nothing else matters.

And what else can we do right now? We must take the unity that has emerged at such a terrible time and ensure that we sustain it. It doesn't matter where you are in the world we are one and must remain one.

The last year has been a year of terrible internal strife in Am Yisrael. Much is a direct result of the political agendas and manipulations of just a few people. But during these times, here and now, we can see the truth, the real Am Yisrael! We can see that when the need arises we are one, there is no difference between black and white, Sephardi or Ashkenazi, religious or irreligious, we are all in the same boat - and the name of that boat is Am Yisrael, and we are on a long journey to our final destination. In the context of our incredible history, I truly believe that we can see the sea shore, but we apparently have a few storms left to ride - so the orders coming from the Almighty, the Captain of our ship, is "all hands on deck" - we must and will unite as a crew, who all share the same dream of reaching the shore and celebrating the end of the long journey.

May the Almighty bless our missing boys and bring them home safely to their families,  
 May the Almighty bless the people of Israel wherever they are,  
 May the Almighty bless our courageous soldiers who will not leave a stone unturned in their search for the boys,  
 And may the Almighty bless the State of Israel

Wave that beautiful flag of our nation, because it stands for everything that is true and right in this world!

Rav David Milston

**The yahrzeit of Rabbi Mordechai Eliyahu zs'l is on 25 Sivan.** One of Rabbi Mordechai Eliyahu's early predecessors as Rishon L'Zion, Sephardic Chief Rabbi of Israel, was Rabbi Yitzchak Nissim, who had a special appreciation and admiration for the CHIDA (Rabbi Chaim-Yosef-David Azulai – see below). One of Rabbi Nissim's friends was Dr. Shlomo Umberto Nachon, a native of Livorno (Leghorn), where the Chida lived the end of his life and was buried.

In the late 1950's, Dr. Nachon learned that the Italian authorities wished to build a highway through the Jewish cemetery of Livorno. He quickly informed Chief Rabbi Nissim and, understanding the urgency of the situation, they decided it was time to move the Chida to Eretz Yisrael. Dr. Nachon made the arrangements with the authorities in Livorno, and in 1960 Rav Nissim, after much coaxing, commissioned the then 31-year-old Rabbi Mordechai Eliyahu, who was known to be intimately familiar with the Chida's writings, to head a team of esteemed Sephardic rabbis (which included Rabbi Yisrael Abuhatzzeira, the Baba Sali, and his brother the Baba Haki, Rabbi Yitzchak Abuhatzzeira, chief rabbi in the city of Ramle, who was an expert in Jewish burials in his native Morocco) for the reintering of the bones of the Chida in Jerusalem.

Rabbi Eliyahu related that when he arrived at Lod Airport with the other rabbis, he met with the agency representative who had brought the bones of the Chida in a small wooden coffin. When the Rav saw it, he was appalled "What is this?" he asked. "The bones of the Chida are rolling around in a miniature coffin? How can such a thing be?"

He asked that a larger coffin be brought, so that the bones could be transferred to it for an honorable burial. Then he requested that the Baba Haki's driver go with his driver, and that they immerse in a mikva [ritual bath], and afterwards buy a Phillips screwdriver to open the coffin.

When they returned, Rabbi Mordechai Eliyahu made a large hole in the bottom of the new large coffin so that there would be no barrier between the bones and the soil upon burial, but temporarily closed the hole with a stopper. Then he opened the small coffin, and put his hand in to arrange the bones. But after a few moments he trembled and closed his eyes, and said he had no power to do it and asked pleadingly from the Chida that he himself should put his own bones in order.

Immediately a powerful, almost explosive sound was heard, the coffin began to shake, and a rattling sound -- made by the Chida's remains striking the coffin's walls -- was heard. All of the other rabbis fainted on the spot. Rav Mordechai did not faint, explaining afterwards that this occurred because he was absorbed in the mitzva.

It was incredible! The bones managed to re-arrange themselves bone by bone, until the entire body was in order -- real resurrection! -- in the merit of the holy master, the Chida!

"G-d will grant you special Providence, and bring my remains out of this place." [Gen. 50:25]

"He said to me, 'Can these bones live?'...As I prophesied, there was a roaring sound, and the bones came together and joined one another.... 'I am going to open your graves; I will take you out of your graves, My People, and bring you to the Land of Israel.'" [Ezek. 37:3, 7, 12]

Thousands accompanied the funeral procession from the Jerusalem neighborhood of Sanhedria to the cemetery at Har HaMenuhot. At the burial, Rav Eliyahu described the events that had taken place as "Nisei nissim--absolute miracles."

At a later date Rabbi Mordechai Eliyahu announced that whoever needs personal salvation can go to pray at the grave of the Chida (just like at other great holy sites --ed.).

Rabbi Mordechai Eliyahu passed on to his heavenly great reward fifty years later. He was buried near the Chida on Har HaMenuhot!

~~~~~

### Editors Notes

I met a Rabbi 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 Eliyahu Ben Haim who was Rabbi Abittan's Chevruta.

There was a certain Rabbi who was well acquainted with the portion of Korach and with all the related stories, allegories and lessons. he found it so relative that week after week, he always spoke about Korach. No matter the portion or the holiday, he related it to something in Korach.

As he approached the lectern one week, a congregant rose. "Rabbi, please anything but Korach."

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 no where 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.

He continued, "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 hid his glasses and continued his sermon on the only subject he wanted to speak about.

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 shoulder.

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 moons 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.

Moshe tells Korach wait til the morning. Time out and take a moment to think. Maybe finishing school and packing up for the summer season is our time out. Maybe its an opportunity to reassess our lives and what we are doing.

The Zohar warns us that the summer months are times of danger. We should be very cautious. If we have disrespected others, 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, let's 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. It's not easy to drop things. By nature we are stubborn. But we also act in our own self-interest. Let's 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

**Teen captives deserve whatever they get because they are Jews: World media**  
**By Caroline B. Glick**

Three Jewish boys were abducted by Palestinian terrorists while trying to catch a ride home from school Thursday night. And as far as the foreign press is concerned, it's their own damned fault.

As Honest Reporting documented, everyone from The Guardian to CNN, to Sky News to the Christian Science Monitor blamed Eyal Yifrach, Gil-Ad Shaer and Naftali Frankel for their victimization.

The boys deserve whatever they get, according to the media, because they are Jews and Jews have no

right to be located anywhere that the Palestinians demand be cleansed of Jewish presence. And the Palestinians demand that Gush Etzion be emptied of Jews. So the boys, who dared to be located in Gush Etzion, had it coming.

And the blame doesn't end with the victims. In trying to rescue them, the Israeli government is also committing an unpardonable crime — against Palestinian unity, no less.

According to The New York Times' Israel bureau chief Jodi Rudoren, by searching for the boys, Israel has "further destabilized Israeli-Palestinian relations, and challenged the new Palestinian government's ability to hold together disparate political factions and reunite the West Bank and Gaza after a seven-year split."

As Seth Mandel wrote in Commentary, "If the unity government can survive only by being permitted to carry out terrorism against Israel without response or consequences, it is not so much a government as a sadistic terrorist gang."

Mandel understated the problem. There is no conditionality. The Palestinian government is "a sadistic terrorist gang." "The disparate political factions," Rudoren was referring to are Fatah and Hamas.

Hamas, as Prime Minister Binyamin Netanyahu said, kidnapped the teenagers. Hamas is a jihadist movement recognized by the US State Department and the EU as a foreign terrorist organization.

Its declared goal is the genocide of world Jewry. And to advance its aim, it has murdered Jews, and incited, trained and indoctrinated Palestinians to murder Jews every single day since it was founded in 1988.

As for Fatah, since Frankel, Shaer and Yifrach were taken on Thursday night, Fatah has glorified and celebrated their capture on its official Facebook page and its official newspaper. Fatah's Facebook page depicted the boys as rats, reeled in by a fishing pole.

The Palestinian Authority's daily newspaper Al Hayat al Jadida published a mock World Cup logo in which three hands held three people who held their hands up in surrender.

And Fatah activists posted a revealing directive on Facebook after the boys were abducted.

No, Abbas' "moderate" faction of the Palestinian unity government, so energetically supported by the US, the EU and the western media, did not call for the public to quit celebrating the abduction. Nor did it condemn the brutal assault.

The Fatah activists called for shopkeepers in the vicinity of the kidnapping to destroy any footage their security cameras filmed in the 24 hours following the operation to prevent the IDF from seizing the footage and using it in its efforts to locate the boys.

That makes Fatah an accessory after the fact to the attack. And yes, that means that the PA — which is comprised of Fatah and Hamas — is in fact one great big terrorist organization.

When Rudoren and her colleagues in the media look in the mirror, they don't see themselves as enablers of murderers and champions of terrorists.

They see themselves as right-minded people who seek peace.

The same of course goes for the EU, which celebrated the formation of the Fatah-Hamas unity government, and has so far refused to condemn the kidnapping.

It also goes for the Obama administration which raced the EU to recognize the Fatah-Hamas government and promised that the US would continue funding the PA in breach of the letter of US law.

They all say they just want peace, for the betterment of all.

Taking them at their word, it is mystifying why they are so unconcerned with the behavior of Palestinian leaders.

All the two-state champions view PA President and Fatah chief Mahmoud Abbas as either the head of a state or as the head of a state-in-the-making. And as such, they perceive him as someone who represents the Palestinians, and as Rudoren wrote, someone who is unifying "disparate political factions and reunit[ing] the West Bank and Gaza after a seven-year split."

Abbas himself encourages this view by among other things presenting himself as the "President of Palestine," by signing international agreements for the "State of Palestine" and by demanding that the world community pressure Israel to submit to his

territorial and political demands for the benefit of "Palestine."

Yet when Israel does what he supposedly wants, and holds him responsible, as the head of the Palestinian government, for the abduction of its children by his coalition partner, Abbas cries foul and says Israel has no right to hold him responsible.

Rather than demand that Abbas take the responsibility he claims to carry, and convince his coalition partner to return the children they stole, the two-stater peaceniks blame Israel. And the kidnapped boys.

Maybe there is something else going on here.

Not to put too fine a point on it, but perhaps the media and the governments championing Palestinian unity are less motivated by geopolitical concerns than they would have us believe?

In one of those ironic coincidences that happens every so often when events converge to expose patterns and relations between seemingly unrelated events, in the two weeks before the Palestinians abducted Yifrach, Shaer and Frankel, the American Jewish community discovered that the object of the largesse of many an American Jewish patron of the arts — New York's Metropolitan Opera — has gone full-on anti-Semitic.

In its fall line-up, the Met will produce the acclaimed-by- anti-Semites opera, *The Death of Klinghoffer*. Not only will they stage the show at Lincoln Center, the Met is going to broadcast it through its HD broadcast program to 2,000 theaters in 66 countries reaching a potential audience of millions.

*The Death of Klinghoffer* romanticizes the lives and times of the PLO terrorists who hijacked the *Achille Lauro* cruise liner in 1985 and murdered wheelchair-bound Leon Klinghoffer, a 69-year-old Jewish American.

Among its other catchy tunes, the soon-to-be-seen worldwide opera includes this snappy ditty:  
 "Wherever poor men — Are gathered they can —  
 Find Jews getting fat — You know how to cheat —  
 The simple, exploit — The virgin, pollute — Where  
 you have exploited — Defame those you cheated —  
 And break your own law — With idolatry."

Ah, the arts. Unfortunately, the Met isn't operating in isolation.

Throughout elite circles in the US, opinion is moving in an aggressively anti-Jewish direction.

University administrators and professors routinely side with anti-Semitic leftist and Muslim activists against their Jewish victims.

And led by the Presbyterian Church, mainline Protestant churches, as well as growing numbers of Evangelical churches are becoming openly hostile to Israel and the very notion of Jewish rights, including human rights.

The American elite are playing catchup with their European counterparts.

Under the guiding hand but blind eye of Europe's elites, over the past 20 years anti-Semitism has become endemic in the political systems of EU member states as well as in the EU bureaucracy. Jew hatred serves as the one sentiment that unites leftists, rightists and Muslims.

And in Europe today, anti-Semitism doesn't merely serve to justify Palestinian violence against Israelis. It also empowers Muslim Jew haters to believe that they can attack Jews violently with impunity on the streets of Europe.

Over the past week alone, Jews in Paris were subjected to four violent attacks. Jewish teenage boys were chased by a man wielding ax. Other teenagers were sprayed with tear gas. Another Jewish teenage boy was tasered. And on Sunday, two men approached a synagogue while shooting a submachine gun and a handgun.

Outside the Jewish media, the events were barely reported. This, but a few weeks after the Belgian government refused to acknowledge that the massacre of four people at the Jewish museum in Brussels by a French jihadi was an anti-Semitic assault.

Jewish teenagers are kidnapped by Palestinian terrorists in Israel, and it's their fault.

A old, handicapped Jewish man was thrown over the deck of a cruise ship, and America's premier opera house says it's art. Jewish teenagers are violently assaulted on the streets of Europe, and Europe yawns.

There is a pattern here. And it has nothing to do with peace.

**Families of terrorist-abducted Israeli teens refuse to succumb to despair**  
**By Nitzi Yakov, Shlomi Diaz, Shlomo Cesana, Yael Barnovsky, and Ilan Gattegno**  
**Israel Hayom/JNS.org**

| As the days pass following the abduction of three Jewish teenagers near Hebron, the boys' families are refusing to succumb to despair despite the uncertainty surrounding the situation.

Hamas terrorists kidnapped Gilad Shaar (16), Eyal Yifrach (19), and Naftali Frenkel (16) Thursday night while they were hitchhiking home from school, Israel has said. A massive manhunt has been underway since Friday to rescue the teens.

"I know that our children are on their way home," Iris Yifrach, Eyal's mother, said Sunday. "I feel it. I am very serene because G0D is watching over our children."

Hosting a religious gathering in her hometown of Elad, she said, "I look at this test that G0D has set before me, and I pray that He will rescue my son Eyal and Gilad and Naftali. This is a big test for all of us."

The Shaer and Frenkel families thanked the people of Israel for the waves of support they have received.

"We are going through a difficult time in these last few days and I want to hug the people of Israel with a big embrace, an embrace of gratitude. An embrace of prayer," said Bat-Galim Shaar, Gilad's mother. "Gilad is strong, and I am sure that Naftali and Eyal are strong too. I want to ask the people of Israel to continue praying and being together. Continue giving that strength to our children, and with the help of God, with the power of this togetherness we will succeed."

Earlier Sunday, Naftali Frenkel's mother, Rachel, spoke to reporters, saying, "We are enveloped by a very warm circle of wonderful family and community. We know and feel that every effort is being made to bring the children home. We are grateful to every soldier in the field, every Shin Bet operative, the members of Knesset, the mothers and fathers of the soldiers in the battlefield, all the media personnel who are here, in the hot sun, to bring our story to the world. Thank you. Thank you very much."

She added that her family is "well aware that the heavens are being torn open with prayer for our children, and we ask that you continue to pray. We are optimistic."

Directly addressing her absent son, she said, "Naftali, your father and mother and siblings love you to no end. The nation of Israel is turning the world upside down in order to bring you home."

Israeli Knesset members and ministers flocked to the families' homes on Sunday to offer their support. As he was leaving the Frenkel home on Sunday, Interior Minister Gideon Sa'ar said, "I came to support the family. What I am feeling is what everyone in Israel is feeling. The security forces are doing everything possible, and there is no better force anywhere in the world."

Education Minister Shay Piron also visited the house, saying that "abducting 11th graders is morally the lowest terror organizations can go. I say this explicitly: This will not be worth it for anyone involved."

Housing Minister Uri Ariel remarked that he had met "three extraordinary families."

Prime Minister Benjamin Netanyahu's wife, Sara, also visited the homes of the families on Sunday, telling the parents that she was deeply moved by the strength of their spirit.

"On behalf of myself, my husband, and the entire people of Israel, I want to give you strength and offer you my embrace," she said. "We are all praying for the rapid and safe return of the three precious boys."

Meanwhile, social services provided assistance to the immediate and extended families of the abducted teens.

"We arrive during the most intimate and difficult moments, offer our help, and leave the decision up to the family. In emergency situations like terror attacks we usually wait," social worker Ariela Segal said.

Social workers visited the boys' schools to help explain the situation to their classmates, said Segal.

**Arab Knesset Member Hanin Zoabi Says Kidnappers 'Not Terrorists'**

An Arab-Israeli Knesset member said in an interview that the kidnapers of three Israeli teens are not terrorists.

"They are people that cannot see any way to change their reality, and they are forced to use these means until Israeli society wises up a bit and sees and feels



the suffering of the other," Hanin Zoabi said Tuesday morning in an interview with Tel Aviv Radio.

Zoabi is an Israeli lawmaker from the Arab-Israeli Balad Party. She participated in the May 2010 flotilla to break Israel's naval blockade of Gaza on the Mavi Marmara, the ship on which nine Turkish passengers were killed after Israeli commandos storming the ship were attacked. She was punished by the Knesset Ethics Committee for her actions.

Several Israeli lawmakers called for Zoabi's arrest on charges of incitement to violence or terror, and for her removal from the Knesset.

"Not only are the kidnapers terrorists, Hanin Zoabi is a terrorist too," Israeli Foreign Minister Avigdor Liberman said following the interview.

The interview came a day after she levied harsh criticism against a teenage relative, Mohammad Zoabi, who posted a video on YouTube in which he called in English, Hebrew and Arabic for the release of the three kidnapped Israeli teens and showed his support for Israel. Police on Tuesday arrested three of Zoabi's relatives from Nazareth for threatening the teen.

## THE JERSEY SHORE TORAH BULLETIN

### "And Korah separated himself." (Bemidbar 16:1)

In Parashat Korah, we are told of the rebellion of Korah against Moshe and his eventual downfall. His argument against Moshe and Aharon stemmed from jealousy. He was envious of Elitafan ben Uziel, who was appointed by Moshe to be the Nasi of the family of Kehat.

Rabbi Y. Spero explains that jealousy is poison. When people become consumed with a desire to have more because someone else has more, they stop thinking clearly. They no longer live their own lives; they live the lives of the people of whom they are jealous.

The Hida writes that the letters of the word האנק, jealousy, stand for Kayin, Nahash, Ofeh, and Haman. Kayin was jealous of his brother Hebel. Nahash, the snake, was jealous of Adam because of Havah his wife. Ofeh is the baker of Pharaoh. He was jealous of the cup-bearer who was going to be elevated. In turn he told his dream to Yosef, expecting a favorable interpretation, but he was killed. Haman was jealous of Mordechai and he was hanged.

What is the antidote to jealousy? We must work on being happy for others. It is helpful to think, "I am so happy that he is making a nice living, living in a nice home, driving a nice car, having good

shiduchim for his children, having joy and being successful."

Rav Moshe of Korbin had a student who complained that the store next door to him was full of customers. But, in his store he had few customers and he was not making enough money. Because of that he was very jealous. The Rabbi promised he would be successful if every time he sees customers going into the other store, he thinks to himself, "Thank G-d he makes a good living." He warned him that at first it will feel like lip service, but after a number of times he will start feeling genuine happiness for his neighbor's success. Sure enough, that is what happened.

It turns out that being happy for others is a good source of being happy ourselves. 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. Rabbi Shmuel Choueka

**LEARN TO RIDE****Rabbi Raymond Beyda****“Don’t worry, you won’t fall! Look, I’m holding the back of your seat!”**

The little boy was riding his bicycle across the school’s empty parking lot, his father running alongside him. Too frightened to turn around to check the truth of his dad’s statement, the boy still did not feel confident. It took a few more tries and a few more minutes before the child concluded that since he had not fallen, it must be due to the steadying hand of his breathless parent. But then he heard his father’s shouts from behind. “Great! Keep on pedaling! You didn’t even realize that I let go of your seat ten yards back! Pedal! Keep on pedaling!”

This is a scene often repeated in the annals of child rearing. Teaching a son or daughter how to ride, swim, hit a baseball, or learn any other skill offers an opportunity for parent-child bonding, an experience which is further rewarded by the parent’s feeling of satisfaction when the talent is mastered by the child.

It is rare, however, that we as adults feel the hand of our Heavenly Father holding the “seat of our bicycle” as we attempt to ride through life without losing our balance. Whether we’re making money, succeeding at sports, mastering mind games such as chess or backgammon, or excelling at any other pursuit, we love to take full credit for our successes, and rarely take responsibility for our failures. Success in executing a plan can inflate our egos and give us the feeling that we are doing “it” ourselves.

When your ego starts to get the best of you, look back to see the hand of your Heavenly Father keeping your bicycle balanced. That one glance towards the true cause for your success will make it much easier for you to accept your failures as well, and will build a bond between you and your “Daddy” that yields success in all that you do.

**RABBI ELI MANSOUR**

**Visit [DailyHalacha.com](http://DailyHalacha.com), [DailyGemara.com](http://DailyGemara.com),  
[MishnaBerura.com](http://MishnaBerura.com), [LearnTorah.com](http://LearnTorah.com)**

**Hearing the Other Side**

A famous Mishna in Pirkeh Abot (5:17) distinguishes between two kinds of “Mahloket” (controversy) – one which is “Le’shem Shamayim” (for the sake of Heaven), and one which is not “Le’shem Shamayim.” As an example of the latter kind of argument, one which is not waged for sincere, altruistic purposes, the Mishna points to “Korah Va’adato,” the fight launched by Korah and his cohorts against Moshe and Aharon. This fight was driven by ego and lust for honor, rather than any sort of noble ambition. The Mishna’s example of an argument fought “Le’shem

Shamayim” is the arguments between the schools of Hillel and Shammai, who debated many Halachic issues out of a sincere desire to arrive at the true Halacha and fulfill G-d’s will.

Many commentators have noted a difficulty in the way the Mishna draws this contrast between the two controversies, distinguishing between “the Mahloket between Hillel and Shammai” and “the Mahloket between Korah and his followers.” In reference to the first controversy, the Mishna names both parties of the dispute – Hillel and Shammai. But in reference to the other Mahloket, the Mishna names only the members of one side of the argument – Korah and his followers. Seemingly, the parallel to “the Mahloket between Hillel and Shammai” should be “the Mahloket between Korah and Moshe.” Why does the Mishna mention “Korah and his followers” instead of “Korah and Moshe”?

The Talmud tells that when Hillel delivered a class, he made a point of first presenting Shammai’s opinion before proceeding to his own view. Although he disagreed with Shammai, he ensured to study and understand the rationale underlying Shammai’s rulings. He approached every subject with an honest, open mind, driven by the sincere pursuit of truth. He wanted to understand why Shammai said what he did, even he did not agree.

Rav Shimon Schwab (1908-1995) commented that this is one defining characteristic of a “Mahloket Le’shem Shamayim.” If someone engages in an argument with sincere, idealistic motives, he approaches the matter honestly and with an open mind. His goal is not to win the argument, not to triumph over his opponent, but rather to arrive at the truth. And therefore he will honestly explore all possibilities to see if perhaps there is merit to the other opinions. But one who fights for the sake of personal honor, to promote his ego, will not listen to the other views. He is not interested in truth; his goal is to win the argument, and so he promotes his side of the debate without giving any consideration to the other side.

For this reason, Rav Schwab explains, the Mishna speaks of “the Mahloket between Hillel and Shammai” and “the Mahloket between Korah and his followers.” As far as Korah and his cohorts were concerned, there was no other opinion. They were not interested in truth, and thus they did not consider the validity of Moshe’s position. This was not an argument between them and Moshe; it was all about them. Hillel and Shammai, however, were driven “Le’shem Shamayim,” and thus recognized and respected each other’s opinion, even as they strongly

disagreed. When one's goal is not to emerge triumphant, but to arrive at the truth, then he will listen to the other side with an open mind and with respect.

No two people think alike. We have and will always have many disagreements, and this is perfectly acceptable and the way the world has always been. Our goal should not be to agree on every matter, but rather to respect those with whom we disagree. And this begins by listening to other opinions, no matter how strongly we disagree with them. This is the way to ensure that we are driven and motivated by a sincere desire to arrive at the truth, and living our lives genuinely "Le'shem Shamayim."

### **Rabbi Wein A Generation Departs**

Time inexorably does its work. King Solomon ruefully pointed out that "Generations come and generations leave and yet the earth itself eternally remains." The generation that experienced World War II and the Holocaust Jews who lived through it is rapidly departing from our midst. At the seventieth D-Day commemorative ceremonies two weeks ago very few actual participants in that great venture could attend. And in the Jewish world, the ranks of the survivors of the Holocaust are thinned daily.

That fateful generation of human history is departing and though memory remains, the actual eyewitnesses and survivors of that time and those events are irrevocably gone. Such is the nature of the human condition of mortality. In the United States and perhaps in the United Kingdom and its then dominions as well, that wartime generation was and is viewed as being perhaps the most exemplary one of many other generations.

It was a generation of sacrifice and honor, loyalty and victory. It may truly deserve being viewed as the "finest hour" of Western democracy. I was and am a child of that generation. I remember the war vividly though it hardly affected me physically or even comfort-wise. Yet the mood in our house was tense and foreboding because a portion of my father's family that did not yet leave for the Land of Israel in the 1930's, when most of the rest of the family did so, remained in Lithuania. In our hearts we knew that they were doomed to destruction. And immediately after the war ended, our worst forebodings and fears were confirmed.

The Jewish world seventy years ago was a disaster, a spiritual wasteland in the main and a physically, emotionally and nationally challenged society. The

survivors of the Holocaust were refugees and displaced persons. The doors to Palestine were barred to them by British intransigence and Arab violence. The Torah infrastructure laboriously constructed in Eastern Europe and in the Sephardic Middle East, over a millennia of study and creativity, was permanently eradicated.

Semi-official anti-Semitism in American businesses, universities and governmental agencies was pervasive. Jewry the world over thrashed about to find moorings and to somehow rebuild itself. The Cold War was upon us and millions of Jews now found themselves caged behind Stalin's Iron Curtain. In short, it certainly was not a happy time nor was there a positive prognosis for the future of the Jewish people or for the resurgence of Torah in its midst.

And yet all of this pessimism – then it was really realism – was confounded by the Jewish nation. Israel came into being and has flourished against all odds, implacable foes and a hostile world. Torah study has achieved unimaginable popularity and numbers in our time. Jews became more confident and rightfully self-assertive, rising to high achievements in finance and commerce, academia and scholarship of all kinds, as well as government and politics.

And, to a great extent all of this was due to the efforts and drive and talents of the broken remnants of Israel, the survivors of the Holocaust and the mellahs who rebuilt themselves and thereby the House of Israel as well.

I am reminded of all of this by the passing of my friend and congregant, Rabbi Dr. Armin Friedman this past week. A survivor of the Holocaust, left alone and bereft, he rebuilt his life with purpose and family, Torah and public service. He devoted his life to educating Jewish children in Torah and tradition and to give them the necessary tools for success in a competitive and changing world.

Though at times he spoke of the experiences of his youth in the camps he did not allow himself to be consumed by them. Though he questioned the circumstances that allowed the Holocaust, he never wavered in his loyalty to the God of Israel and to His Torah. He and many others like him of that heroic generation looked forward and he and they were determined to build a stronger Jewish world than even the one that had been so ruthlessly destroyed.

Building and teaching, helping and encouraging, these were the goals of his life, his justification of survival and of life itself. That was a generation of

driven people, determined to rebuild and not succumb. And it is upon their attitudes and actions that our current generation and those generations that will yet follow will continue building and educating the Jewish world.

Aristocratic, soft-spoken, determined and scholarly, he was a fine representative of his home and upbringing. But in his accomplishments against many obstacles after the Holocaust, we witnessed his true mettle and faith. The departure of that person and of his generation is a sad moment for all of us

### **Chief Rabbi Sir Jonathan Sacks Servant Leadership**

“You have gone too far! The whole community are holy, every one of them, and the Lord is with them. Why then do you set yourselves above God’s congregation?” (Num. 16: 3).

What exactly was wrong in what Korach and his motley band of fellow agitators said? We know that Korach was a demagogue, not a democrat. He wanted power for himself, not for the people. We know also that the protestors were disingenuous. Each had their own reasons to feel resentful toward Moses or Aaron or fate. Set these considerations aside for a moment and ask: was what they said, true or false?

They were surely right to say, “All the community are holy.” That, after all, is what God asked the people to be: a kingdom of priests and a holy nation, meaning, a kingdom all of whose members are (in some sense) priests, and a nation all of whose citizens are holy.[1]

They were equally right to say, “God is with them.” That was the point of the making of the Tabernacle: “have them make Me sanctuary for me, and I will dwell among them” (Ex. 25: 8). Exodus ends with the words: “So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels” (Ex. 40: 38). The Divine presence was visibly with the people wherever they went.

What was wrong was their last remark: “Why then do you set yourselves above God’s congregation?” This was not a small mistake. It was a fundamental one. Moses represents the birth of a new kind of leadership. That is what Korach and his followers did not understand. Many of us do not understand it still.

The most famous buildings in the ancient world were the Mesopotamian ziggurats and Egyptian pyramids.

These were more than just buildings. They were statements in stone of a hierarchical social order. They were wide at the base and narrow at the top. At the top was the king or pharaoh – at the point, so it was believed, where heaven and earth met. Beneath was a series of elites, and beneath them the laboring masses.

This was believed to be not just one way of organizing a society but the only way. The very universe was organized on this principle, as was the rest of life. The sun ruled the heavens. The lion ruled the animal kingdom. The king ruled the nation. That is how it was in nature. That is how it must be. Some are born to rule, others to be ruled.[2]

Judaism is a protest against this kind of hierarchy. Every human being, not just the king, is in the image and likeness of God. Therefore no one is entitled to rule over any other without their assent. There is still a need for leadership, because without a conductor an orchestra would lapse into discord. Without a captain a team might have brilliant players and yet not be a team. Without generals an army would be a mob. Without government, a nation would lapse into anarchy. “In those days there was no king in Israel. Everyone did what was right in their own eyes” (Judges 17:6, 21:25).

In a social order in which everyone has equal dignity in the eyes of heaven, a leader does not stand above the people. He serves the people, and he serves God. The great symbol of biblical Israel, the menorah, is an inverted pyramid or ziggurat, broad at the top, narrow at the base. The greatest leader is therefore the most humble. “Moses was a very humble man, more humble than anyone else on the face of the earth” (Num. 12:3).

The name to this is servant leadership,[3] and its origin is in the Torah. The highest accolade given to Moses is that he was “the servant of the Lord” (Deut. 34:5). Moses is given this title eighteen times in Tanakh as a whole. Only one other leader merits the same description: Joshua, who is described this way twice.

No less fascinating is the fact that only one person in the Torah is commanded to be humble, namely the king:

When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees

and not consider himself better than his fellow Israelites ... (Deut. 17: 18-20)

This is how Maimonides describes the proper conduct of a king:

Just as the Torah has granted the him great honour and obligated everyone to revere him, so too it has commanded him to be lowly and empty at heart, as it says: 'My heart is a void within me' (Psalm 109:22). Nor should he treat Israel with overbearing haughtiness, as it says, 'he should not consider himself better than his fellows' (Deut. 17:20).

He should be gracious and merciful to the small and the great, involving himself in their good and welfare. He should protect the honor of even the humblest of people.

When he speaks to the people as a community, he should speak gently, as in 'Listen my brothers and my people...' (King David's words in I Chronicles 28:2). Similarly, I Kings 12:7 states, 'If today you will be a servant to these people...'

He should always conduct himself with great humility. There is none greater than Moses, our teacher. Yet, he said: 'What are we? Your complaints are not against us' (Exodus 16:8). He should bear the nation's difficulties, burdens, complaints and anger as a nurse carries an infant.[4]

The same applies to all positions of leadership. Maimonides lists among those who have no share in the world to come, someone who "imposes a rule of fear on the community, not for the sake of Heaven." Such a person "rules over a community by force, so that people are greatly afraid and terrified of him," doing so "for his own glory and personal interests." Maimonides adds to this last phrase: "like heathen kings." [5] The polemical intent is clear. It is not that no one behaves this way. It is that this is not a Jewish way to behave.

When Rabban Gamliel acted in what his colleagues saw as a high-handed manner, he was deposed as Nasi, head of the community, until he acknowledged his fault and apologized.[6] Rabban Gamliel learned the lesson. He later said to two people who declined his offer to accept positions of leadership: 'Do you think I am giving you a position of honor [serarah]? I am giving you the chance to serve [avdut].'[7] As Martin Luther King once said "Everybody can be great...because anybody can serve."

C. S. Lewis rightly defined humility not as thinking less of yourself but as thinking of yourself less. The

great leaders respect others. They honour them, lift them, inspire them to reach heights they might never have done otherwise. They are motivated by ideals, not by personal ambition. They do not succumb to the arrogance of power.

Sometimes the worst mistakes we make are when we project our feelings onto others. Korach was an ambitious man, so he saw Moses and Aaron as two people driven by ambition, "setting themselves above God's congregation." He did not understand that in Judaism to lead is to serve. Those who serve do not lift themselves high. They lift other people high.

#### AS HEARD FROM RABBI AVIGDOR MILLER Z'TL

**"And Moshe was very wroth and he said to Hashem: Do not turn to their offering". (16:15)**

This seems to be an entirely unnecessary request. Why would Hashem honor the offering of those that rebelled against Moshe the servant of Hashem? But we must note that the usual 'Vayiktsof' ("And he was angry"-Shemot 16:20, Vayikra 10:16, Bemidbar 31:14) is not used. Because 'Vayiktsof' expresses a superficial anger which Moshe displayed externally. However, 'Vayichar' expresses genuine distress and wrath because these opponents were men of worth and good deeds. Moshe actually feared lest Hashem might respect their offering.

We see that Korach and his party were sterling personalities. And here we learn an invaluable lesson. Not as generally thought by most men, that if they would be convinced of the truth by open miracles, they would surely be perfectly righteous men. But here we see that even more than the test of belief in Hashem and in His management of men's lives, there is still a more difficult test of overcoming one's own character traits such as jealousy and the desire for glory.

Korach saw all the miracles. He stood on the shore of the Sea as it was split and sang together with the entire Nation. At Har Sinai he heard the Voice of Hashem and had shouted "We shall do and we shall listen!" together with all Israel.

Belief was no obstacle.

But the test of Envy and the desire for Glory, this was overpowering.

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