



MESSAGE FROM THE RAV

Dear Chevra

Welcome to our minyan. We hope that you had a successful week and wish you a relaxing and holy Shabbat.

Parshat Korach deals with some of the most fundamental principles in creating a Jewish community. There is an ancient tradition that the word ציבור is an acronym for צדיקים בינונים ורשעים. A community has to be based on Judaism's essential all-inclusiveness. The purpose and driving force behind a community should be the desire to be part of a קבוצה קדושה and its longevity is founded on its members drive to participate in its activities and give! The words of John F. Kennedy ring true: "Ask not what your country can do for you; ask what you can do for your country!"

Chazal teach us that what Korach did was exactly the opposite. ויקח קרח – Korach took! Korach's entire attitude was one of selfish taking and the desire to be in a position of power. אונקלוס translates 'ויקח' to mean 'separated', which is basically what Korach did to himself by arguing – he separated himself and others from the Jewish community.

Korach's problem was rooted in a lack of אמונה. Although we could theoretically justify Korach's claim against his cousins, the elite family of the children of the previous הדור גדול Amram – Aharon, Moshe and Miriam; seeing as though Korach's father, Yitzhar, was older than his brother Amram and therefore perhaps deserved the first shot at the leadership of the Jewish People; Korach's mistake was recognising the choice of הקבה! Hashem chose Moshe, Aharon and Miriam; Moshe didn't make the selections! Korach failed to see passed his own personal interest – a most necessary requirement to attain leadership; and he failed to recognise the holy selection of הקבה – a critical prerequisite to lead עם ישראל – the Holy Nation!

Korach's attitude of taking led him even further astray. His desire to take everything for himself destroyed his ability to include others on a true level. Even though he included דתן and אבירם and בן פלת from the tribe of ראובן; his desires were selfish as he truly wanted the leadership for himself. The disagreement is not

referred to as מחלוקת קרח ומושה, but as מחלוקת קרח – the disagreement between Korach and his entire community. Not even they could agree on what they were fighting about! Each side had their own claim. Korach included the tribe of ראובן as if to say that they had a legitimate claim to leadership because of being the firstborn of יעקב! And he included דתן and אבירם – the professional trouble makers in order to get support for his rebellion. But their inability to unite was their downfall (literally) along with their separating themselves from עם ישראל which landed up being part of their eternal punishment.

Let us analyse the משנה (פרקי אבות 5:17) to deeper understand this concept.

כל מחלוקת שהיא לשם שמים סופה להתקיים, ושאינה לשם שמים אין סופה להתקיים. איזו היא מחלוקת שהוא לשם שמים? זו מחלוקת הלל ושמאי, ושאינה לשם שמים? זו מחלוקת קרח וכל עדתו.

Every disagreement that is in the name of Heaven will last, and that isn't in the name of Heaven will not last. Which is a disagreement in the name of Heaven? A disagreement of Hillel and Shamai. And which is not in the name of Heaven? A disagreement of Korach and his whole group.

Our desired goal when looking at disagreement is to solve it, and have both sides arrive at a mutual understanding. Strangely, it seems from this משנה that a מחלוקת לשם שמים is destined to exist forever – as a מחלוקת! Thus, חז"ל teach us that both sides of a מחלוקת establish legitimate positions within Jewish thought and practise and that both could theoretically be relied on. Even though we pasken according to one of the sides – it is essential that we learn the other one and its driving force of logic, so that should there be a need – it could be relied on too. As an example, even though we pasken by Beit Hillel, we still study the opinion of Beit Shamai which is a legitimate opinion to the extent that in the times of Mashiach we will pasken like Beit Shamai. (סופה להתקיים is interpreted by some of חז"ל that we will pasken like Beit Shamai in the time of Mashiach).

True מחלוקת לשם שמים establishes two approaches to truth because they are based in the root of truth – הקבה! May all our differences of opinion be לשם שמים and may we succeed in filling our entire lives with קדושה!

שבת שלום
רב שמואל וטליה



THE LLM IS PLEASED TO ANNOUNCE AN
EVENING LECTURE ON

HALACHIC ORGAN DONATIONS (IN ENGLISH)

TO BE PRESENTED BY

ROBBY BERMAN

FOUNDER & DIRECTOR

HALACHIC ORGAN DONOR SOCIETY

WWW.HODS.ORG

WEDNESDAY 20TH JUNE 8.30PM

BEIT KNESSET "HAREL"

RECHOV HASHAYAROT 4, OLD KATAMON

THERE WILL BE TEFILLAT MAARIV AT 8.10

ALL ARE WELCOME- NO ENTRANCE FEE

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALI AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

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SHABBAT SHALOM

FROM THE LATE MINYAN

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QUOTE OF THE WEEK

"WE CAN CHOOSE TO THROW STONES, TO STUMBLE ON THEM, TO CLIMB OVER THEM, OR TO BUILD WITH THEM" - WILLIAM ARTHUR WARD

WE ARE LOOKING FOR VOLUNTEERS FOR LAYENING- PLEASE CONTACT ROB ARNOLD ON 054-422-8666
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