

DAF TSAFON

2 July 2022
3 Tammuz 5782

Parasha Korach
ArtScroll 820 Hertz 639



Our Parasha contains the revolt of Korach against the authority and leadership of Moses. Our Sages have analysed the argument from many angles. I would like to use one that is brought in the Mishnah in Pirkei Avot – Ethics of the Fathers [5:17]. The Mishnah states, “that any argument that is for the sake of Heaven is destined to have lasting, positive results, and any argument that is not for the sake of Heaven (in which people only serve their self-interests) will never have positive results. As the classic example of an argument for the sake of Heaven, the Mishnah cites the disciples of Hillel and Shammai. The paradigm of an argument not for the sake of Heaven is that of "Korach and his community".

The commentators focus our attention on the strange description of the argument as used by the Mishnah. The example should be "the argument of Korach and Moses" (the two adversaries), not, "of Korach and his community".

Rabbi Shimon Schwab (1908-1995), offers the following insight. What does the Mishnah mean when it says that the argument of Korach and his community is an argument that is not for the sake of Heaven? Rabbi Schwab says that when there is an argument for the sake of Heaven, both parties realize that there is another side to the argument. Beit Shammai may say 'guilty' and Beit Hillel may say 'innocent', but they are both interested in arriving at the truth. In order to get to the truth, I must hear the other side. I agree that there is another side to the argument. I may happen to think that the other side is wrong, but I admit that there is another side.

An argument that is not for the sake of Heaven is that of Korach and his followers. These individuals all believed that there was only their side of the argument. There was nothing to talk about. They were not even willing to listen to the other side. They were not interested in finding the truth. They were only interested in promoting their side. It was not the argument of Korach and Moshe. To this community, Moshe did not even exist. He had no 'side' in the dispute.

The Talmud tells us, "Just as the faces of people do not exactly resemble one another, so too their opinions do not exactly resemble each other" [Brachot 58a]. Just as no two people look exactly alike, so too, no two people think exactly alike.

We must be tolerant enough and understanding enough to realize that there can perhaps be two sides to an issue. We must at least be willing to listen and consider the other side. We do not necessarily need to agree with the other side, however, we must at least admit that the other side exists. Sometimes people become so intolerant and so closed-minded that they are not even willing to admit this.

A person is considered among the disciples of Hillel and Shammai when he is tolerant and not bothered by someone disagreeing with him. However, when a person cannot tolerate disagreement with his own opinion and feels that 'there is no other side', he is unfortunately considered a disciple of Korach and his congregation.

Shabbat Shalom

Haftarah

ArtScroll 1186 Hertz 649

SAMUEL RESIGNS HIS JUDGESHIP

1 Samuel XI, 14-XII, 22

Samuel confirms Saul as King at Gilgal and resigns his office as Judge.

In a farewell address, he asserts his integrity, for he had never committed acts of oppression or fraud or accepted a bribe.

Samuel recalls how God delivered their ancestors from Egypt and gave their leaders victory over the enemy during the period of the Judges.

The people had demanded a King when, in truth, God was their true Ruler, whose commandments, King and subject alike, must obey.

The sudden outbreak of a thunderstorm during the wheat harvest (when the slightest fall of rain in Israel is rare) convinces the people of their error in clamouring for a King. Samuel, however, reassures them by the promise that God will not abandon His people.

Haftarah

ArtScroll 1145

Hertz 191

מזל טוב

Wedding anniversaries

Peter and Melanie Gorfinkel
Peter and Nancy Lefmann

מזל טוב

Bar and Bat Mitzvah anniversaries

David Groden
Jacob Hoenig
Michael Khefets
Ari Klinger
Alan Lipman
Peter Nash

Natalie Berger-Levy
Jessica Sheinbar

2022 – 5782

ANNUAL GENERAL MEETING

of

The North Shore Synagogue

Monday, 25 July 2022

In the meantime, please diarise the date.

**Our congregation acknowledges the following
yahrzeit anniversaries and wishes long life to those
who are commemorating a yahrzeit
during the coming week.**

חיים ארוכים

Philip Been	father of Michael Been
Benjamin Simon Braham	husband of Belinda Braham, father of Sophie Braham
Celia Chaitow	mother of Ingrid Ross
Marie Cohen	sister of Leonard Lipman
Max Feher	father of Marianne Erder
Samuel Joseph Gould	father of Arnold Gould
Doris Aida Herrman	grandmother of Jonathan Herrman
Juliet Judelman	sister of Maureen Ravia
Edna Dorothy Lipman	wife of Leonard Lipman, mother mother of Alan Lipman, Robert Lipman and Laura Velik
Kenneth Lipman	brother of Leonard Lipman
Lotte Lowenthal	mother of Marion Ball
Adrian Myers	husband of Marilyn Gould
Muriel Yetta Senior	mother of Rosemary Caunt
Cindy Rachal Vander Heyden Cameron	daughter of Tina Vander Heyden