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PARSHA INSIGHT

BY RABBI YAAKOV ASHER SINCLAIR

A World of Ice Cream

“And Korach took... (16:1)”

Car production has reached such a level of sophistication that there is really little difference between brands except their price and their aesthetics. Yet the car still has an Achilles' heel that makes it as vulnerable as it was fifty years ago – the battery. With all the wizardry of computerized motoring, the battery is the last hold-out of the ancient world.

And so it was that after a tiring morning of teaching, I climbed aboard my trusty iron steed and turned the ignition key to a resounding clunk – a flat battery.

Into the parking lot turned a young fellow in a dark suit and a hat. “Can I have a charge from your battery?” I asked. “*Shum baya!*” (No problem!), he replied. And we went to work to give my car an intravenous injection of electricity. But to no avail. The starter motor still clunked like an ignorant hunk of metal. “Would you mind if you left your car running for a few moments to charge the battery up a bit?” I asked. “*Shum baya!*” came the cheerful reply. We waited a

good few minutes. I was beginning to believe that this young fellow had nothing else on his schedule except to charge my battery. “Okay,” I said, “Let’s give it another try.” Clunk.

“Why don’t we wait a bit longer?” he suggested. At that moment, a van turned into the parking lot, and a guy in working clothes and a black *kippa* got out of the van. “One moment,” he said. He opened up the back of his van to reveal a cornucopia of technical gadgets. From deep within he extracted a slim metal box with cables coming out of it. “Try this.” We plugged it in and *voila* — *techiat hametim!* It roared backed to life.

“Thanks a lot” I said to him. Then I turned to the fellow with the car and said, “Thanks so much! I’m sorry I wasted your time.” He replied to me, “You think I came to this world to eat ice cream?” This loses something in translation from the Hebrew that he spoke, but the point is clear: A Jew comes to this world to fulfill the Will of the Creator. Nothing more nor less.

It’s difficult to understand how Korach could have

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ADVICE FOR LIFE

Based on the Talmudic Sages found in the seven pages of the Talmud studied each week in the Daf Yomi cycle

BY RABBI MOSHE NEWMAN

Zevachim 51 - 57

Worth Losing Sleep Over

Rava taught: The verse (in Shmuel I 19:18) states, “Now David had fled... and he came to Shmuel to Ramah... and he and Shmuel dwelled in Nayot (see Maharsha).” What is the connection between Ramah and Nayot? They (David and Shmuel) were dwelling in Ramah (the city of Shmuel) and involved themselves in determining the location of the Neve of the world (the Beit Hamikdash).

The exact location where the Beit Hamikdash was to be built in the time of David was a puzzling matter. The Torah does not explicitly mention its place. Its location is simply mentioned as “the place that the L-rd your G-d will choose.” (Devarim 12:5 and in other verses) But where exactly was the correct site for the building of the Beit Hamikdash on *Har Habayit* (Temple Mount)?

Our *gemara* records that they began with a verse that refers to the place of the Sanhedrin court, that was to be located in the Beit Hamikdash, a verse which offers a fairly good indication of the correct location: “Then you shall rise and go up to the place that the L-rd your G-d will choose.” (Devarim 17:8) They explained this as follows: “This teaches that the Beit Hamikdash was higher than the rest of Eretz Yisrael, and that Eretz Yisrael is higher than all other lands.” (See Rashi, who writes that the source for Eretz Yisrael being higher than other lands is not the question here, and is not learned from this verse in Devarim, but rather from Sefer Yirmiyahu 16:14-15. The Maharsha, however, explains it from the fact that the mountain was called “*noiyo*,” meaning the most beautiful mountain in the world, which implies its being also the highest.)

However, they still didn’t know the exact location of this elevation, and determined its identity to be in the portion of Binyamin after carefully examining the descriptions of the boundaries of the portions of Eretz Yisrael as taught in Sefer Yehoshua chapter 15 (see Rashi’s detailed explanation). Therefore, they first thought to build the Beit Hamikdash at highest point in the land of Binyamin, at Ein Eitam. Nevertheless, they decided that it should be built at a slightly lower elevation, in Jerusalem, based on a different verse which tells the *beracha* of Moshe to Binyamin. This verse states that the Divine Presence “will dwell between his shoulders.” Just as the shoulders are lower than the head, the place for the Beit Hamikdash in the land of Binyamin should be lower than the top of the mountain. Another explanation the *gemara* offers for lowering the site is that there is an oral tradition that the Sanhedrin’s place is in the land of Yehuda, although the Divine Presence is in the land of Binyamin. Yehuda and Binyamin share a border, with Yehuda being to the south. If the Beit Hamikdash were to be built on top of the mountain, at Ein Eitam, it would be too far away for the Sanhedrin to be in Yehuda’s land inside the Beit Hamikdash.

The *gemara* concludes that David and Shmuel’s extraordinarily persistent efforts invested in analyzing the Torah to correctly determine the location of the Beit Hamikdash can be seen in King David’s heartfelt words in Tehillim (132:3-6): “I shall not come into the tent of my house, and I shall not go up on the bed that was spread for me; I shall not give sleep to my eyes, nor slumber to my pupils, until I find a place for the L-rd, dwellings for the Mighty One of Yaakov. Behold, we heard it in Ephrat (Yehoshua, a descendant of Ephraim — Rashi); we found it in the fields of the forest (Binyamin, a devouring wolf — Rashi).” They toiled in quest for the location of the Beit Hamikdash for many days, weeks and years, and did not sleep until they successfully determined the place of dwelling for the Divine Presence amidst the Jewish People and the world.

G-d could have chosen to explicitly mention the precise location for the Beit Hamikdash in the Torah. Or He could have told it to a prophet, such as Shmuel Hanavi. However, it was the Divine Will that this location — the place for His Divine Presence to dwell in our midst — be determined from the Torah, using the same methodology of Torah analysis that our Sages have used throughout history. As the prophet Yeshayahu said in 2:3 regarding the essential relationship between the Torah and the Beit Hamikdash: “Torah will go forth from *Tzion*, and the Word of G-d from *Yerushalayim*.”

• *Zevachim 54b*

PARSHA Q&A?

1. Why did Datan and Aviram join Korach?
 2. Why is Yaakov's name not mentioned in Korach's genealogy?
 3. What motivated Korach to rebel?
 4. What did Korach and company do when Moshe said that a *techelet* garment needs *tzizit*?
 5. What warning did Moshe give the rebels regarding the offering of the incense?
 6. Did Moshe want to be the *kohen gadol*?
 7. What event did Korach not foresee?
 8. What does the phrase *rav lachem* mean in this week's Parsha? (Give two answers.)
 9. What lands are described in this week's Parsha as "flowing with milk and honey"?
 10. When did Moshe have the right to take a donkey from the Jewish community?
 11. What did Korach do the night before the final confrontation?
 12. What sin did Datan and Aviram have in common specifically with Goliath?
 13. Before what age is a person not punished by the Heavenly Court for his sins?
 14. What happens to one who rebels against the institution of *kehuna*? Who suffered such a fate?
 15. Why *specifically* was incense used to stop the plague?
 16. Why was Aharon's staff placed in the middle of the other 11 staffs?
 17. Aharon's staff was kept as a sign. What did it signify?
 18. Why are the 24 gifts for the *kohanim* taught in this week's *Parsha*?
 19. Who may eat the *kodshei kodashim* (most holy sacrifices) and where must they be eaten?
 20. Why is G-d's covenant with the *kohanim* called "a covenant of salt"?
-

PARSHA Q&A!

Answers to this week's questions! - All references are to the verses and Rashi's commentary unless otherwise stated.

1. 16:1 - Because they were his neighbors.
 2. 16:1 - Yaakov prayed that his name not be mentioned in connection with Korach's rebellion (*Bereishet* 49:6).
 3. 16:1 - Korach was jealous that Elizafan ben Uziel was appointed as leader of the family of Kehat instead of himself.
 4. 16:1 - They laughed.
 5. 16:6 - Only one person would survive.
 6. 16:6 - Yes.
 7. 16:7 - That his sons would repent.
 8. 16:7,3 - *Rav lachem* appears twice in this week's Parsha. It means "much more than enough greatness have you taken for yourself (16:3)" and "It is a great thing I have said to you (16:17)."
 9. 16:12 - Egypt and Canaan.
 10. 16:15 - When he traveled from Midian to Egypt.
 11. 16:19 - Korach went from tribe to tribe in order to rally support for himself.
 12. 16:27 - They all blasphemed.
 13. 16:27 - Twenty years old.
 14. 17:5 - He is stricken with *tzara'at*, as was King Uziyahu (*Divrei HaYamim* II 26:16-19).
 15. 17:13 - Because the people were deprecating the incense offering, saying that it caused the death of two of Aharon's sons and also the death of 250 of Korach's followers. Therefore G-d demonstrated that the incense offering was able to avert death, and it is sin, not incense, which causes death.
 16. 17:21 - So people would not say that Aharon's staff bloomed because Moshe placed it closer to the *Shechina*.
 17. 17:25 - That only Aharon and his children were selected for the *kehuna*.
 18. 18:8 - Since Korach claimed the *kehuna*, the Torah emphasizes Aharon's and his descendants' rights to *kehuna* by recording the gifts given to them.
 19. 18:10 - Male *kohanim* may eat them and only in the *azara* (forecourt of the *Beit Hamikdash*).
 20. 18:19 - Just as salt never spoils, so this covenant will never be rescinded.
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LOVE of the LAND

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

How the Kotel Remained

When the Roman Legions laid siege to the Temple Mount in Jerusalem they divided their forces into four divisions. The officer in charge of each was instructed to destroy one of the four walls which surrounded the sacred mountain.

Three of them indeed carried out this order, but one left the wall that was entrusted to him intact. When the emperor reprimanded him for failing to



follow his orders, the officer explained: Had I destroyed that wall as did the other officers, future rulers would not be able to appreciate what grandeur you succeeded in destroying. Now that I left this wall untouched, future generations will be able to marvel at the destruction you achieved!

Tradition has it that the wall he left alone was the Western Wall, the Kotel.

PARSHA OVERVIEW

Korach, Datan and Aviram and 250 leaders of Israel rebel against the authority of Moshe and Aharon. The rebellion results in their being swallowed by the earth. Many resent their death and blame Moshe. G-d's "anger" is manifested by a plague which besets the nation, and many thousands perish. Moshe intercedes once again for the people. He instructs Aharon to atone for them and the plague stops. Then G-d commands that staffs, each inscribed with the name of one of the tribes, be placed in the Mishkan. In the morning, the staff of

Levi, bearing Aharon's name, sprouts buds, blossoms and yields ripe almonds. This provides Divine confirmation that Levi's tribe is chosen for priesthood and verifies Aharon's position as Kohen Gadol, High Priest. The specific duties of the Levi'im and Kohanim are stated. The Kohanim were not to be landowners, but were to receive their sustenance from the tithes and other mandated gifts brought by the people. Also taught in this week's Parsha are laws of the first fruits, redemption of the firstborn, and other offerings.

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BY RABBI YIRMIYAHU ULLMAN

Circular Reasoning

From: M.S.

*Dear Rabbi,
I have a question about the description of the circular brass pool in the Temple as stated in verse I Kings 7:23. The verse says that this pool was 10 cubits across and 30 cubits around. If so, then either G-d doesn't seem to know the value of "pi", or the pool was not exactly circular. If only approximate measurements were known to man, still G-d certainly ought to know the exact facts, and this might indicate that the Bible was written by men, not by G-d. Can you help me? Thanks.*

Dear M.S.,

The verse says that Solomon constructed a circular pool that was "ten cubits from edge to edge....and 30 around." The question is, how can this be? If it was ten across, it would be more than thirty around. (It would be closer to 31.4, a difference of 1.4 cubits, or approximately 3 feet.)

This description is independent of "knowing the value of *pi*." Ascertaining the dimensions would have been as simple as circling the pool with a tape measure. Could it be that Solomon, the master builder of one of the architectural wonders of the ancient world, the Temple, couldn't measure properly or had a tape measure that was off by three feet?

Obviously, as the commentaries explain, the verse is offering an approximation. There are many such instances where the Torah uses approximate numbers. Just one example: When the Torah tallies the members of each of the 12 tribes (Numbers 1:20-46), each tribe's population is rounded to the nearest 50.

Why does the Torah give approximations? To offer us relevant information without burdening us with details (which, by the way, are often dealt with in the

Oral Torah). In the case of "Solomon's Pool," the approximation teaches us that in Jewish legal matters relating to construction, we may use this 1 to 3 ratio as an approximation regarding Rabbinical law.

Additionally, even if the verse were to be more exact, this would still not solve your problem. Why not? Because, in fact, no number expresses the value of "pi". (That's why it's called "pi" and not written as a number.) No matter how specific the verse would be, you could always ask, "Why wasn't it *more* specific?" That is, if the verse had said the pool was 31.4 units around, you could say, "That's wrong, it was really 31.415..." and so on. So particularly in this case, it's counterproductive to be precise!

In conclusion, the Torah sometimes approximates, and in the case of "pi", approximation is mandatory. Therefore this shows nothing about the Torah's authorship, neither regarding Moses' ability to accurately count the Tribes, nor Solomon's ability to calculate "pi" or wield a tape measure!

A fascinating footnote for the mathematically-minded:

The Vilna Gaon illuminates the fact that the value of "pi," 3.1415, is actually hinted at in the inner dimension of this verse. In Hebrew, each letter has a numerical value associated with it. In the above verse, the word "circumference" (*kav*) is written "*kuf vav heh*" which equals 111, despite the fact that this word is normally written "*kuf vav*" which equals 106. This parallels the above idea that regarding the circumference of the pool, there is a *stated* value and an *actual* value. The ratio of these two numbers times the *stated* value of 3 equals the *actual* value of "pi" to the 10,000th, i.e. $(111/106) \times 3 = 3.1415!$

Sources:

- *Rambam, Commentary on the Mishna*
- *Aruch HaShulchan, Orach Chaim 363:22*
- *See Erwin 14a*

WHAT'S IN A WORD?

Synonyms in the Hebrew Language

BY RABBI REUVEN CHAIM KLEIN

Lost or Mistaken

Every day in the *Uva LeTzion* prayer, we thank G-d for giving us the opportunity to worship Him and for making us different from other people: “Blessed is our G-d who created us for His honor and separated us from those who are lost (*to'im*)”. The root of *to'im* is TAV-AYIN-HEY and words that sprout from this root appear in the Bible some fifty times. In this article we will explore the possible differences between the verb *to'eh* with a TAV and the word *to'eh* with a TET. Despite their slightly different spelling, both words are essentially pronounced the same. But do they mean the same thing?

The generally assumption amongst the commentators is that *to'eh* (TAV) means “lost” and *to'eh* (TET) means “made a mistake”. Indeed, throughout Rabbinic literature, *ta'ut* always refers to making a mistake. This assumption is illustrated by the following discussion: Rabbi Avarham Aharon Broide (circa early 19th century) was originally from Vilna and later became the Rabbi of the town of Strabin near Slutzk. In his commentary *Bayit HaGadol to Pirkei DeRabbi Eliezer* (ch. 30), Rabbi Broide poses the following question: When the Torah talks about Abraham’s expelling Hagar and Ishmael, it says about Hagar, “and she left and she strayed (*to'ah* with a TAV) in the desert of Beersheba” (Gen. 21:14). Targum Onkelos translates the word *to'ah* (with a TAV) into Aramaic as *to'ah* (with a TET). Why does the Targum change the meaning of this passage by switching “strayed” into “erred”?

Rabbi Broide relates that this question was asked at a gathering of Sages, but nobody provided an answer, until he spoke up. He answered that the Targum did this as an allusion to the exegetical Rabbinic tradition (found in *Pirkei DeRabbi Eliezer* there and in other sources) that when Hagar left Abraham’s house, she returned to the idolatry of her youth. In general, the Targumim translate idolatrous deities as *tavata* (TET-AYIN-VAV-TAV-ALEPH), which is based on the notion that idolatry started off as a *mistake* on the part of mankind (see Maimonides’ Laws of Idolatry ch. 1). So, following that rubric, Onkelos sought to imply that Hagar did not just lose her way in her travels, but she

also *erred* by returning to idolatry.

Rabbi Broide then cites something he found in Rabbi Eliyahu HaBachur’s glosses to Radak’s *Sefer HaShorashim*. Rabbi HaBachur asserts that there is a fundamental difference between the meaning of *to'eh* (TAV) and *to'eh* (TET): The word *to'eh* with a TET refers to a mistake in heart or intellect, while the word *to'eh* with a TAV refers to a person who strayed off the path and ended up lost. However, Rabbi Broide rejects this distinction and argues that even *to'eh* with a TAV means one who makes a mistake, and he cites Biblical passages such as Psalms 98:10 and Hoshea 4:12 to that effect. He bolsters this position by noting that Radak himself in *Sefer HaShorashim* (when discussing the word *taf*) explicitly writes that *ta'ah* with a TAV and with a TET are the same word! This interchanging nature of these two spellings was already noted by Radak’s father, Rabbi Yosef Kimchi (1105-1170) in *Sefer Zikaron*, and by Rabbi Shlomo Ephraim Lenchitz (1550-1619) in his work *Kli Yakar* in Numbers 5:12.

So are the two words interchangeable, or is there any difference between them? Rabbi Yaakov Zev Lev of Sanhedria HaMurchevet, author of *Me’at Tzari*, reconciles this difference of opinions by explaining that in Hebrew there is a difference between *to'eh* with a TET and with a TAV, but in Aramaic there is only one word — spelled with a TET — that has both meanings. In truth, Rabbi HaBachur himself already acknowledged this in his work *Meturgaman*, in which he correctly asserts that every time cognates of *to'eh* with a TAV appear in the Bible, the Targumim replace the TAV with a TET.

In fact, there is only one place in the Bible where a cognate of *to'eh* is spelled with a TET — Ezek. 13:10. In that passage, Ezekiel lambasts false prophets, but the meaning of the word *ta'ah* in that context is ambiguous and could fit both meanings: “...because they led My people astray...” or “...because they led My people into a mistake....” Radak yet again writes that *to'eh* with a TAV and with a TET both mean the same thing, but that the former is the preferred orthography in Scripture, and the latter in Rabbinic sources.

Rabbi Shlomo Aharon Wertheimer (1866-1935) also

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NEW
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ANATOMY OF A MITZVAH

BY RABBI YITZCHAK BOTTON

The Mitzvah of Tzitzit

“Speak to the Children of Israel and say to them that they shall make for themselves tzitzit (fringe strings) on the corners of their garments throughout their generations. And that they shall affix a thread of turquoise wool on the fringe of each corner. This shall be tzitzit for you, and when you see it you will remember all the commandments of G-d and perform them; and you will not wander after your own heart and your own eyes after which you go astray.” (Bamidbar 15:38-9)

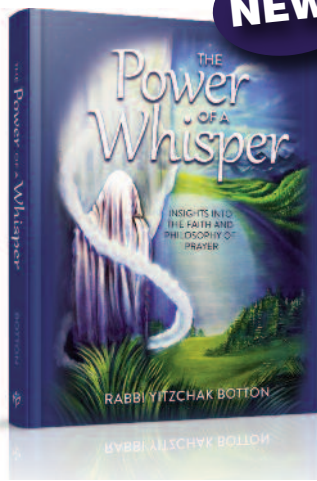
There is no Torah obligation for a person to purchase a four-cornered garment in order to become obligated in the mitzvah of *tzitzit*. Technically, it is only if a person wears a four-cornered garment that he becomes obligated to attach *tzitzit* to it. However, it is proper to be scrupulous in the performance of this great mitzvah, making sure to wear a *tallit katan* (a small four-cornered garment with *tzitzit* attached, worn underneath one’s outer garments) throughout the day, since the main purpose of the mitzvah of *tzitzit* is to remind a person about all of the *mitzvot*, a topic which requires a constant reminder. (Tur 24:1)

Additionally, the Igrot Moshe explains that it is also the accepted *minhag* (custom) to wear *tzitzit*, and that one should not break from this *minhag*, as it is no less important than any other *minhag* that one must keep, besides, of course, that one also fulfills a positive commandment when keeping this *minhag*.

In fact, the Talmud is replete with statements from

our Sages regarding the importance of the mitzvah of *tzitzit*. Rabbi Shimon Bar Yochai said, “Whoever observes the mitzvah of *tzitzit* meticulously will be found worthy of beholding the Divine Presence.” Rabbi Eliezer ben Yaakov said, “He who has *tefillin* on his head and arm, *tzitzit* on his garment and a mezuzah on his doorway, is positioned to not sin.” It is also said that the mitzvah of *tzitzit* is the equivalent of all the *mitzvot* combined (Menachot).

It is desirable to look at the *tzitzit* when wrapping oneself in the *tallit* (prayer shawl), as one recites the blessing over them. (It would seem that this should also apply when donning the *tallit katan*, for those who do not wear a *tallit gadol* until marriage.) (Shulchan Aruch 24:2) This is in accordance with the verse, “And you shall see it and you shall remember (the *mitzvot*).” Seeing the *tzitzit* leads to remembering, and remembering leads to observance. (Menachot 43b, cited by Kaf HaChaim)



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BY RABBI YOSEF HERSHMAN

Divinely Ordained

Korach and his followers attack Moshe and Aharon, accusing them of misappropriating the leadership for themselves, when, in reality, “the entire community, all of them are holy.” Moshe does not respond with a refutation, but rather *Moshe heard, and he fell upon his face*. Aharon, too, does not directly respond. Instead, Moshe challenges Korach and the 250 princes of the community who joined the rebellion to perform the priestly *ketoret* service, and allow G-d to publicly acknowledge the priest of His choosing.

Why is Korach wrong? Are the people not all holy? And why does neither Moshe nor Aharon point out the rebels’ error?

Moshe *heard*. He understood the motive of the claims made against him. It was a denial of the Divine basis of his mission, born in the seething jealousy of one Korach. Had they arrived at this opinion by way of erroneous thinking it would have been possible to correct their error. But because it was the outcome of jealousy and honor-seeking, and amounted to dazzling sophisms to galvanize the masses through flattery, no direct response could have been successful.

While it is true that the people are *men of a holy calling* (Shemot 22:3), and were commanded to live up to this holy calling and *be holy* (Vayikra 19:2), they were not yet holy. The people were sanctified to G-d, and are charged to uplift themselves to their holy calling. That is their destiny, but it was not yet their reality. In fact, the entire structure of the camp of Israel — its rank divisions of Israelites, Levites, Kohanim, and the Sanctuary fenced off in the center

— was to serve as a reminder that holiness is a *goal* to be sought, not a laurel to rest on.

When it comes to matters originated or done by the people, there is a need for elected representatives, men of outstanding character. But when the initiative does not lie with the people or in any human sphere, the choice is G-d’s alone. The brazenness of one who would direct G-d to “choose this one and no other” cannot be overstated. An authentic messenger of G-d, by contrast, is the first to admit that he is unworthy of the task. It was only after protesting his worthiness that Moshe was appointed.

The truth of Divine appointment cannot be confirmed by reasoning; the authenticity of Moshe’s mission can be confirmed only by G-d Himself. For this reason, neither Moshe nor Aharon utter a word to counter Korach’s accusations. Neither one will defend his office and honor, because neither one thought himself worthy of it. Explaining that the people are not yet holy, but are called on to be holy, would be a futile attempt to defuse arguments born of raging jealousy. And if G-d Himself would not confirm Moshe’s appointment and mission, then indeed, his mission is over — he falls on his face.

In the end, the rebels and the rest of the people learn the lesson well. The rebels meet their end through miraculous intervention foretold by Moshe, teaching the people that Moshe’s mission, too, is a product of Divine intervention.

• Source: *Commentary, Bamibdar 16:3-4*

PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אֶחָיוּנוּ בְּלִבֵּי יִשְׂרָאֵל

“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”

BY RABBI SHLOMO SIMON

Menashe Shapiro

Age 21 Beechwood, Ohio

American University, BA, Mathematics and Economics, 2017

Oxford University, Graduate Program in Economics

Ohr Somayach, Jerusalem — Mechina Program

Menashe comes from a long line of prominent Clevelanders. His great-grandfather was the rav of the Shomer Shabbos Synagogue in that city in the early part of the 20th century. His great uncle, Ezra, a lawyer, was very active in the Zionist movement in America before the founding of the State of Israel, and, as a young man, was asked by Ben Gurion to procure arms for the fledgling Haganah in the fight to establish the Jewish State. Ezra made *aliyah* from Cleveland in 1971 to become the director of the worldwide Keren Hayesod, the United Jewish Appeal. Menashe's father is a prominent attorney in Cleveland today.

While his parents belonged to a Reform synagogue, Menashe was sent to a pre-school program at a Conservative synagogue. He attended their afternoon Hebrew School through bar mitzvah. Being an avid student of Judaism, he continued studying after bar mitzvah and was confirmed at 15, followed by an after-school Hebrew High School program. His increasingly Jewish lifestyle began during Hebrew High School and continued throughout college. Upon graduation from college



he took the next step and sought out the Cleveland Orthodox community. Menashe eventually found his home in the shul and community of the Jewish Learning Connection of Rabbi Ephraim Nisenbaum. He committed to keeping Shabbos and *kashrut*, *davening* and learning.

In Menashe's senior year of college he made a decision to follow a career path in academics, to become an Economics professor. To that end he applied and was accepted into the graduate program in Economics at the University of Oxford. While Oxford has a small religious community, it is not geared towards new *ba'alei teshuva*. Menashe had a dilemma: Should he continue his studies at Oxford or should he go to Yeshiva and immerse himself in the Sea of Talmud? In January of this year he made his decision and came to Ohr Somayach in Jerusalem on the advice of an Ohr Somayach alumnus who is also a graduate student at Oxford.

Menashe is now in Rabbi Guy Matalon's *shiur* in the Mechina department and making rapid progress in his studies. We anticipate having much *nachas* from Menashe as he becomes a serious *Ben Torah*.

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rebelled against the prophecy of Moshe. One of the basic Thirteen Principles of Faith is that “Moshe is truth and his Torah is true.” True, Korach had a logical dynastic reason to believe that he should have been appointed the Kohanic prince, but Moshe’s prophecy decreed that Elitzaphan was the correct choice and not Korach. Why did Korach not accept this?

Jealousy and status-seeking go hand-in-hand. Why does a person seek celebrity? Because he sees himself as self-evidently worthy. If others are in positions more

elevated than his, then his self-inflation dictates that he will be jealous of them. Such is the power of jealousy and status-seeking. However minute they may be in the psychological make-up, they have to power to corrupt the intellect and the virtue of even someone as great as Korach certainly was.

A Jew comes not to this world to eat ice cream, or the much more delectable delicacy of honor. We come here to do subjugate our selfishness and serve the Master of All.

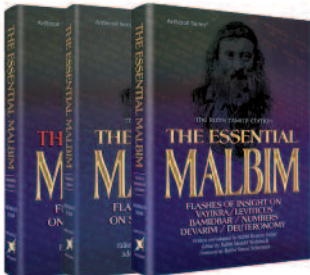
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disagrees with Rabbi HaBachur’s characterization of the difference between *to’eh* (TAV) and *to’eh* (TET). He argues that both words can refer to somebody lost on the road, but the wanderer can be lost in different ways. *To’eh* with a TAV denotes a wayfarer who has lost his way and is completely at a loss as to the proper direction in which he should travel. *To’eh* with a TET, on the other hand, denotes a traveller who has not only lost his way, but who thinks he knows where he is going, and has decided the improper path to be the proper path!

As a side note, this comment of Rabbi Wertheimer’s does not appear in his lexicon of Hebrew synonyms, *Bi’urei Shemot HaNirdafim*. Rather, I found this comment in a footnote to the work *Batei Midrashot* published by Rabbi Avraham Yosef Wertheimer (d. 2002) in the name of his grandfather, Rabbi Shlomo

Aharon Wertheimer. That footnote claims that this comment appears in the senior Rabbi Wertheimer’s *Bi’urei Shemot HaNirdafim*, when, in fact, it does not. I investigated this matter and, through Rabbi Dr. Eliezer Brodt, came into contact with Rabbi Avraham Yosef Wertheimer’s son, Rabbi Shlomo Aharon Wertheimer of Ramat Shlomo (head of *Machon Ktav Yad VaSefer*). After looking into it, Rabbi S. A. Wertheimer informed me that his great-grandfather’s comment was originally printed in the second volume of the multi-volume first edition of *Bi’urei Shemot HaNirdafim*, but that the single-volume later editions of that work for some reason omitted this comment. Mysterious, isn’t it? Maybe it got lost. Maybe it was a mistake...

Liluy Nishmat my mother Bracha bat R’ Dovid
and my grandmother Shprintza bat R’ Meir



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