

top destroys all concerned. Hillel's famous statement: "If I am not for me then who will be for me and if I am only for me then of what value am I?" expresses this balance of necessary and destructive ambition clearly for us. It is reflected in the prohibitions against slandering others and causing others pain and anguish.

It is related that when the great Rabbi Yitzchak Meir Alter (Chidushei HaRim), the founder of the Chasidic dynasty of Gur, was yet a young scholar he composed a commentary to a certain section of Shulchan Aruch. He received such approbation on his work that great rabbis told him that his commentary would eclipse the commentary of Shach (Rabbi Shabtai Cohen) to that very same section of Shulchan Aruch.

Rabbi Alter never published his commentary because he felt that Shach (already in Heaven in the World to Come) would feel slighted that his commentary would now be replaced. Such are the lengths necessary for one to go to in order to control ambition which even in cases of great scholars and people such as Korach can bring one to ruin. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This week's Haftarah takes place after Shmuel the Navi had anointed Shaul to be the first king of Israel. Shmuel, who was a descendent of Korach, exhorts the nation to follow the ways of Hashem. He criticizes them for wanting a king while at the same time, pointing out that

Erev Shabbat Parashat Korach	
Candle lighting 8/07/16	4.42 pm
Mincha (Mizrachi)	4.45 pm
Shabbat Parashat Korach	
Shacharit 9/07/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	4.30 pm
Shabbat ends	5.41 pm

Erev Shabbat Parashat Chukat	
Candle lighting 15/07/16	4.46 pm
Mincha (Mizrachi)	4.30 pm

Announcements

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everyone, including the king, is subject to Hashem's law.

The connection to this week's Parsha is the fact that Shmuel was a descendent of Korach. Whereas Korach expressed a right to interpret the Torah as he saw fit, Shmuel tells the people that the success of the king and the nation is totally dependent upon their adherence to the letter of the law. In the end, it was Korach's own grandson who founded our nations leadership upon the unquestioned teachings of Moshe Rabbeinu. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Korach
3 Tammuz 5776; 9 July, 2016
Shabbat Torah reading: Stone Chumash
page 820, Haftarah page 1186.

President Jonathan Erlich
Rabbi-in-residence
D'var Torah Rabbi Eisenberg

Conservations, Not Diatribes Rabbi Marc D. Angel

Here are two views on fairness; with which one do you agree more? A. It is only fair that those who are wealthier should share with those who have less. The essential health of a society is based on compassion and caring, a spirit of responsibility for all members of society. B. It is only fair that people should be allowed to keep what they earn through their own hard work. The essential health of a society is based on respect for individual rights and individual choices. Those who opt for A are most likely to be political liberals. Those who choose B are most likely to be conservatives.

Depending on one's view of fairness, one will favor particular policies relating to such things

as welfare, benefits for illegal immigrants, role of government, taxation, foreign aid etc. Some will view contemporary government as fostering neglect of basic social, educational and health needs of the weakest members of society; others will view it as fostering creeping socialism. Some will claim that the government doesn't intervene enough to help all members of society; others will argue that the government is too invasive and is infringing on our personal autonomy. Some will blame our society's ills on the "greed" of Wall Street; others will blame the "lazy anarchists" who don't work productively and who want to live off of the labor and enterprise of others.

Which view is correct? Actually, there is truth in both positions. A problem arises, though, when demagogues and ideologues of either



side assume that they are entirely wise and virtuous and that the others are entirely misguided and wicked. Radical liberals and radical conservatives are so convinced that Fairness and Truth are on their side, they do not really give heed to the opinions of the other side. As political views becomes more polarized, increasing numbers of people talk and listen only to those with whom they agree. Instead of reasoned public discourse, we often hear strident shouting matches where each side vilifies the other.

Dr. Jonathan Haidt, in his book "The Righteous Mind," offers considerable insight into why good people are divided by politics and religion. He advises us to become aware of why we hold our moral views, and why others might hold views that differ from ours. He writes: "We are deeply intuitive creatures whose gut feelings drive our strategic reasoning. This makes it difficult, but not impossible, to connect with those who live in other matrices. So the next time you find yourself seated beside someone from another matrix, don't just jump right in. Don't bring up morality until you've found a few points of commonality or in some other way established a bit of trust. We're all stuck here for a while, so let's try to work it out (p. 318)."

In this week's Torah portion, we read of a full blown rebellion among

the ancient Israelites. Korah and his cohorts arose against the leadership of Moses. The rebels were masters of demagoguery. They protested to Moses: "All the congregation is holy and G-d is in their midst? Why do you lord over the congregation of G-d?" Factions arose among the Israelites. Tensions reached the breaking point.

Ultimately, Korah and his followers were miraculously swallowed up by the earth. Yet, even after this divine vindication of Moses' leadership, the people murmured against him and Aaron: "you have killed G-d's people." Peoples' "gut feelings" were in control of their "strategic reasoning." Once they had been fired up by the oratory and demagoguery of Korah and company, they were not receptive to other points of view.

It is natural and normal for people to have different outlooks and to approach life from different moral matrices. But when we assume that all truth and righteousness is on our side, and that there is no truth or righteousness on the other side, then we enter into hostile relationships that are destructive to the overall fabric of society.

It is healthy for society to have liberals and conservatives, and for both sides to air their views passionately and sincerely. Yet it is essential that both sides actually listen to each other, and see what

they can learn from each other. Instead of shouting matches, we need to engage in calm conversation where we can build on those values we all share. And when we inevitably have unbridgeable differences of opinion, let us not allow these differences to undermine our basic civility and decency. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Controlled Ambition Rabbi Berel Wein

The effects of personal ambition upon a person's behavior and decisions should never be underestimated. Korach, like many demagogues before and after him, cloaks his personal ambitions in the mantle of populism and democracy. He proclaims against Moshe: "All of the congregation of Israel are holy people and therefore by what right do you allow yourself to lord over them?" Of course when he succeeds to topple Moshe then he will lord over them.

The whole history of humanity is littered with such populist revolutions that only bring in their wake oppression and dictatorship, many times worse than the regime that they dispossessed. The French and Russian revolutions are only two examples of this bitter historical truth. The current "Arab spring" shows signs of turning into such a type of disaster as well.

In the Tanach we read of the revolution of Yeravam against Rechavam in the name of justice and democracy only to see it end up in tyranny, paganism and the division of the Jewish people into two warring kingdoms. It is an interesting point

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We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.

to note that the greatest tyrannies proclaim themselves with the most high sounding and complimentary names and descriptive adjectives.

In our world whenever you see a country that advertises itself as "The Peoples Republic" you can be certain that you are dealing with a tyrannical dictatorship. This is the only way to view Korach's sloganeering and good words. And the true tragedy is that Korach will convince himself and his followers of the rectitude of his cause and be blind to his own burning ambition which fuels this entire incident.

Altruism is a difficult commodity to find in this world. Because of this fact people should always attempt to look at themselves honestly and admit to themselves their true drives and motivations. Channeled and focused ambition directed to the advancement of legitimate causes is part of Jewish tradition. Uncontrolled ambition that can destroy others is certainly outside the pale of Torah behavior.

The necessary vision to create and innovate is always founded on personal ambition and hope. But the ambition to destroy others, to climb over bodies to reach the perceived

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