

**CSH Community Shabbat Dinner
Friday, June 11
Sponsored by Rana & David Silver**

following Kabbalat Shabbat Service at 6:30pm
at the home of Rabbi Jan Uhrbach
258 Redwood Road (directions below)

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**Looking for a few good people to sponsor Kiddush on Shabbat morning  
throughout the summer!**

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Not to be missed!
The Southampton Rose Garden
(adjacent to the Rogers Memorial Library)
The roses are starting to bloom.

Friday June 11, 2010 **Candle Lighting 8:04pm**

Shabbat Morning 9:30
Rosh Chodesh Tammuz
Old Whalers Church
Union Street, Sag Harbor

This week's Torah reading: Korach
Annual (Num. 16:1-18:32): Etz Hayim p. 860
Triennial (Num. 17:25-18:32): Etz Hayim p. 868
Maftir (Num. 28:9-15): Etz Hayim p. 930
Haftarah (Isaiah 66:1-24): Etz Hayim p. 1220

Musings on Korach ...

If Korach is so bad, the Midrash asks, why is an entire Parasha named after him? As we mentioned above, his name means "bald." It connotes division; creating a bald spot between two factions where previously they had been unity and peace. Rambam writes that the Torah "was given to make peace in the world."

The Midrash asks again, "why should a portion of the Torah be called by a name that suggests divisiveness?" The opening words of the this week's portion (Num. 16:01) are "Korach...took." The Targum translation of the Torah is "Korach...divided." This is compared to the division God made on the second day where it is traditionally believed that He divided the waters with a firmament.

To read this d'var in its entirety go to:

<http://www.zimbio.com/the+torah/articles/38/rabbi+arthur+segal+parasha+korach+numbers>

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People ask: what is a nasty, political story like this doing in a nice religious book like the Bible. But we need to turn the question around. Why does a religious book feel it important to address these conflicts and political power struggles?

Within any society these kinds of challenging and sometimes destructive conflicts are to be found. We know them all too well in our own Jewish world. Yet a religious tradition that is truly all-embracing has to confront this reality. We cannot leave out the difficult issues from our religious concern. Because if liberal religion is not prepared to address such challenges, then religion itself may be hijacked by those who are less squeamish. A religion that does not prepare us to deal with issues of power and conflict whether in our society, in our communities, in our personal relationships, or in our own inner violence, such a religion will simply not be adequate when things go wrong.

We can see all around us today how this can happen. Young people led to believe that the only way to serve God is to sacrifice their lives, and to kill as many other people as possible in the process; people who use the language and emotions of religion to further their own political agenda; those who see human life as secondary to their ideological, nationalistic, racial or territorial ambitions; those who demand obedience to authority or to tradition instead of personal decision-making and responsibility. It is these extreme positions that tend to define the place and significance of religion, while those who are more moderate or liberal tend to stand back, unable or unwilling to enter the arena. The story of Korach is not designed to bring us comfort. Rather, it is intended to alert us to the more challenging aspects of our religious responsibilities, to become engaged, to become committed.

**To read this d'var is its entirety go to:**  
<http://www.lbc.ac.uk/content/view/651/142/>

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In the account of the sin of the Ten Spies in the previous parshah of SHELACH LECHA, we learned about the painful consequences of distorted vision in man's relation with G-d. The Spies and those who listened to them lacked faith in G-d's promise to take them to the Land of Israel, allowing outward appearances deceive them into thinking they would be unable to conquer it. The sin could be rectified only through a protracted exile that comes to teach us that, in spite of outward appearances, G-d is in fact leading us to ultimate, complete possession of the Land.

The distortion of vision that is the theme of our present parshah of KORACH, a distortion which led to such dire consequences for Korach and those who listened to him, was of a different nature. In Korach's case, the distortion lay in the way man views his fellow man: Korach could not bear to see another more prominent than himself. "Why is Moses the king, Aaron the high priest, and Korach just another Levite?"

The sin of vision of the spies is deeply rooted in the sin of eating the fruit of the Tree of Knowledge. Just as the outer appearance of the fruit made Eve lose faith in what G-d said about not eating it, so too the spies wanted to see things for themselves and make their own decisions - and they lost their faith. Korach's sin of vision, on the other hand, is rooted in Cain's jealousy of Abel, whose offering (the prototype Temple sacrifice of Aaron) found favor in G-d's eyes. "Why is Abel the priest?" Cain wanted the whole world for himself -- so he killed Abel. So too Korach was envious of Aaron's eternal role as the high priest of G-d's Temple, and he tried to destroy him.

To read this d'var is its entirety go to:
<http://www.azamra.org/Parshah/KORACH.htm>

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WHAT IS THE BLESSING that comes from full-out rebellion? Whining, complaining, foot-dragging, depression, and debilitating exhaustion are pushed aside as Doubt stands up and cries aloud, "Let's put my truth to the test!"

Korach airs all the doubt that has been festering within us. He stirs it up and lets it be heard. Hidden doubt eats us up from the inside, draining strength that we need for the journey. When our righteous indignation mixes with fear and greed and envy and ambition, and brings all those feelings out into the open, then all those deep-seated places of slavery can be transmuted by compassion and wise perspective. We can then embark on a path of healing.

Korach forces the hand of Truth. Without Korach, we grumble along, swallowing our bitter questions and doubt, and gradually lose our vision and power. Korach represents a stage of development that is crucial to finding our voice. Korach's fate is ambiguous; it is not clear whether this quintessential rebel is punished or dies. In our tradition, Korach, the apparent villain of the story, is nevertheless tendered the great honor of having his name associated with twelve of the most beautiful psalms. Clearly, the one who found his voice passed this facility on to his children who became great singers in the Temple.

KORACH IS THE POWER IN US THAT HAS NOT YET MATURED, which has not yet been tempered by humility. In one of those psalms, Korach's children describe the nature of power that has finally matured. "Kindness and Truth are met together," they sing. "Justice and Peace have kissed."<sup>1</sup>

As a young rebel, my truth sometimes lacked kindness. My passion for justice sometimes shattered peace. Yet what a blessing it was for the power of Korach to rise in me and teach me that my pointed challenges and questions were holy. Over a lifetime of mistakes and repentance, wisdom gradually emerges to call together kindness and truth and to kindle the love between justice and peace.

The firepans, used for offering by those who joined Korach and who died in the fire of rebellion, were later hammered into plating for the altar of sacrifice. Gathered from the charred remains of confrontation, the firepans had become holy. Searching through the rubble of my own rebellions, I find that a great deal of my arrogance has been burned up in the fires of experience, but there in the ruins I also find treasures: my passion for truth, my holy questions.

**To read this d'var is its entirety go to:**

<http://www.rabbishefagold.com/Korach.html>

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WHO KNEW?! Did We Always Say Half-"Hallel?"

Why do we recite Hallel on Rosh Chodesh?

OPINIONS: The Gemara lists eighteen days on which every person recites the entire Hallel, even when praying in private: eight days of Sukos, eight days of Chanukah, the first day of Pesach, and Shavu'os. In Chutz la'Aretz, the individual recites the entire Hallel on twenty-one days (because of the additional day of Yom Tov of Pesach, Sukos, and Shavu'os).

Does this mean that there is no obligation for an individual to recite Hallel at all on other days, or does this mean that only on these days does one recite the entire Hallel, while on the other days one recites an abridged Hallel?

(a) TOSFOS (DH Shemonah Asar Yamim) writes that on the other festival days, Hallel is not recited at all. This is apparent from the Gemara's question (10b) when it asks that we should recite Hallel on Rosh Chodesh. This implies that Hallel is not recited on Rosh Chodesh at all.

Tosfos cites additional proof from the Gemara in Ta'anis (28b). The Gemara there states that when Rav went to Bavel, he heard the people reciting Hallel, and he intended to stop them, since one is not supposed to say Hallel on Rosh Chodesh. However, when he heard them skipping parts and not saying the full Hallel, he realized that they must merely have a custom (as is our custom today) to recite an abridged Hallel on Rosh Chodesh. We see from the Gemara there that Rav maintained that Hallel is not said at all on Rosh Chodesh.

Tosfos concludes that reciting an abridged Hallel on all other days is simply a custom (and it is not an enactment of the Rabanan). (According to this approach, on the last day of Pesach, which is a Yom Tov, and the day on which Ker'as Yam Suf occurred, there is no obligation to recite Hallel at all!)

(b) The RAN in Shabbos (11b of the pages of the Rif) quotes the RAMBAN who maintains that the Rabanan instituted that just as one must recite the full Hallel on these eighteen days, so, too, one must recite the abridged Hallel on the other days of Pesach, since those days are called "Mo'ed." This is supported by the Gemara in Berachos (14a) which discusses the "days on which an individual does not finish Hallel" as a matter of fact. The Gemara there continues with additional Halachic discussion of this topic (such as when may one interrupt his recitation of the abridged Hallel), indicating that reciting the abridged Hallel is not merely a custom, but is a Halachah instituted by the Rabanan. The Ramban adds, however, that the Gemara in Berachos is referring only to the Hallel recited on the rest of Pesach. **He agrees with Tosfos that the abridged Hallel recited on Rosh Chodesh is a custom, as is apparent from the Gemara in Ta'anis.**

The MAGID MISHNEH (Hilchos Chanukah 3:7) records the opinion of the Ramban, but says that none of the commentators agree with his approach.

The CHIDUSHIM U'VI'URIM points out that one of the problems with the Ramban's approach is the fact that the Gemara makes no mention of reciting Hallel, even as a custom, during the rest of Pesach, in contrast to Rosh Chodesh for which we do find such a custom mentioned. It is a very novel approach to suggest that the recitation of the abridged Hallel on the rest of Pesach was a Halachah instituted at the same time as the enactment to recite the full Hallel. (Y. Montrose)

<http://dafyomi.shemayisrael.co.il/erchin/insites/er-dt-10.htm>

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### Mazal Tov

**Frances and Ed Gotbetter on the marriage of their grandson, who also just graduated from Medical School**

### On the Calendar -- June 19<sup>th</sup> 5:00 pm

We are invited to Temple Adas Israel for Mincha and Seudah Shlishit to honor Rabbi Minna Bromberg on the occasion of her ordination.

### August 13th -14th

Zvi Gitelman returns to CSH. Maybe he'll talk about the "Litvak-Galitsianer Wars" and/ or "the history of the Jews in Russia."

### End Quote

Whoever said that my soul is torn, spoke well. It is certainly torn. We cannot imagine a person whose soul is not torn. Only an inanimate object can be whole. A human is filled with conflicting aspirations, and an inner war rages within him continuously. Man's true mission is to fuse the torn fragments of his soul by means of an all-inclusive concept, an idea whose magnitude and eminence encompasses everything else, bringing it to complete harmony."

**Rabbi Abraham Isaac Hakohen Kook**, quoted in [An Angel Among Men](#), Simcha Raz, p. 501, Kol Mevasser Publications, Israel, 2003

**Shabbat shalom.**

Stacy

Stacy Menzer  
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Directions to  
Home of Rabbi Jan Uhrbach  
258 Redwood Road

*From East Hampton and points east (via Route 114)*

Take Route 114 north to Sag Harbor. Turn left on Union Street (there is a deli on the near left corner called Madison Market). Turn left onto Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

*From Sagaponack or Wainscott (via Sagg-Main)*

Take either Sag Harbor Tpke or Sagg-Main Street into Sag Harbor. Turn left on Union Street. Take the first left onto Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

*From Bridghampton (via Bridge-Sagg Pike)*

Take the Sag Harbor Tpke into Sag Harbor. Turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

*From Watermill (via Scuttle Hole Road)*

From 27, turn left onto Scuttle Hole Road. Stay on Scuttle Hole Road until the end, then turn left onto the Sag Harbor Turnpike. Take the Sag Harbor Turnpike all the way into Sag Harbor, and turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

*From Southampton, West Hampton, and points west*

Take 27 (Montauk Hwy) east. Turn left at the large green sign pointing toward Sag Harbor (just past East End Clambakes). This will be Sandy Hollow Road. Turn left at the first light onto North Sea Road. Take North Sea Road to Noyack Road – turn right onto Noyack Road, following the signs to Sag Harbor. Turn left onto Long Beach Hwy. Turn right onto South Ferry Road at the traffic circle (sign will say Route 114 South). Cross the bridge into Sag Harbor. Turn right onto Main Street (opposite the windmill and the wharf). Go straight along Main Street past the stores. Toward the end of the stores there is a fork in the road (at the monument and Allen Schneider realty); bear right to stay on Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

*From Southampton, West Hampton, and points west - Alternate*

Take 27 (Montauk Hwy) east. Turn left at the large green sign pointing toward Sag Harbor (just past East End Clambakes). This will be Sandy Hollow Road. Turn left at the first light onto North Sea Road. Take North Sea Road for a very short distance, and make a right onto North Sea Mecox Road. Take that to the end, then turn left on Seven Ponds Road. At the end of Seven Ponds there is a stop sign, and fork in the road. Take the middle path (always a good idea anyway), onto Lower Seven Ponds Road. Make a left at the end of the road onto Head of the Pond Road, and bear right at the next fork, staying on Head of the Pond. Stay on Head of the Pond Road until the end (it will curve and turn a fair amount, then take a left turn on Scuttle Hole Road. Stay on Scuttle Hole Road until the end, and turn left onto the Sag Harbor Turnpike. Take the Sag Harbor Turnpike all the way into Sag Harbor, and turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

**PARKING**

You may park in the driveway, or on the street, but please be particularly careful of the neighbors' driveways. There is also a small public parking area on the right side of Redwood Road, just past the marina and directly opposite the left turn onto Cove Road. It is then a very short walk to the house.