



Common ground does not, and cannot exist between a religion of human deification & an incomprehensible trinity, and Judaism, which is based on reason and mass revelation by God. Portraying Judaism as if it accepts other religions, keeps those religions in the dark, against God's will.

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Weekly Parsha

Korach

RABBI BERNARD FOX

"And he (Moshe) spoke to Korach and all of his congregation saying, "In the morning Hashem will make known who is His and who is sanctified He will draw close to Himself. Who He chooses, He will draw close to Himself." (BeMidbar 16:5)

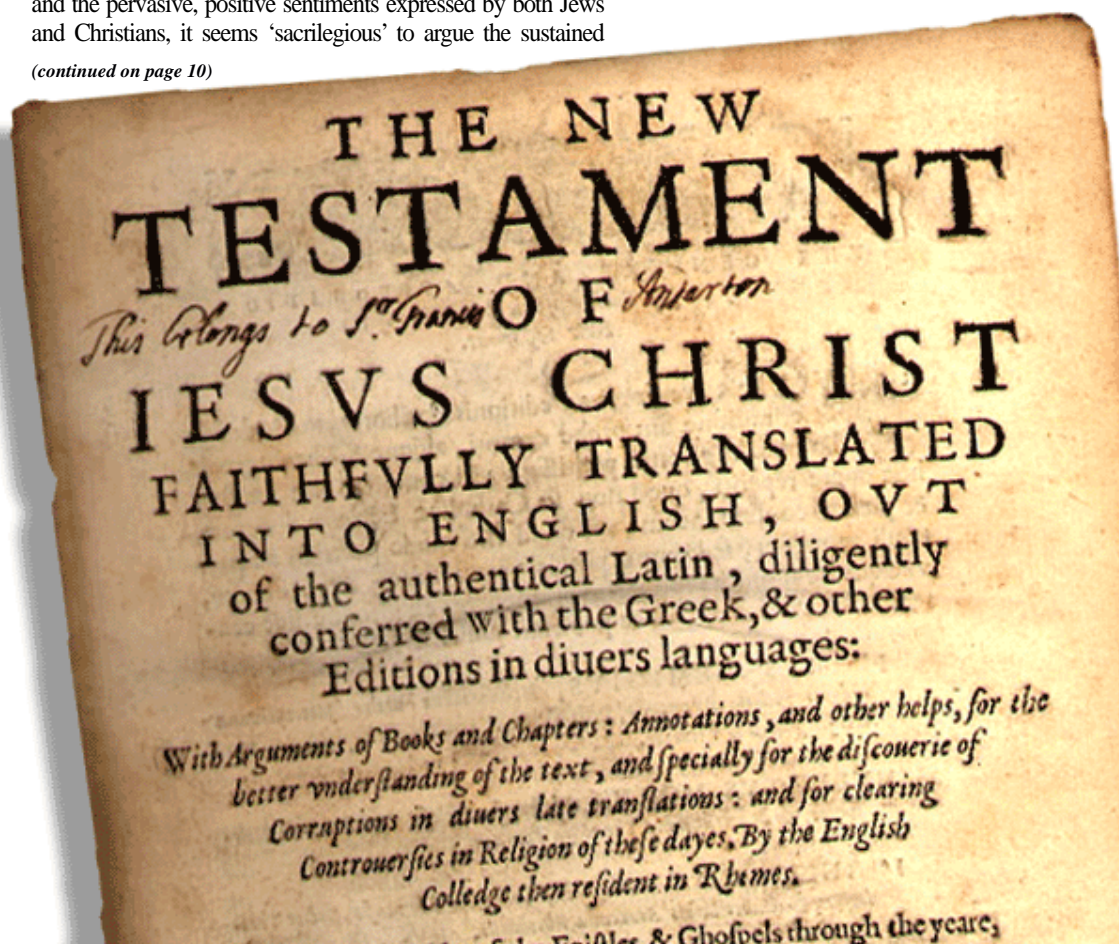
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Interfaith Dialogue?

RABBI MOSHE BEN-CHAIM

When we see the multitudes embracing interfaith dialogue, Jewish leaders clamoring to be granted visits with the Pope, and the pervasive, positive sentiments expressed by both Jews and Christians, it seems 'sacrilegious' to argue the sustained

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KORACH

RABBI ISRAEL CHAIT

Written by student

The Torah devotes much attention to the dispute between Korach and Moses. However, an analysis of the text does not give us a good deal of insight into the real basis of their argument. From the verses it seems that Korach was simply complaining that Moses and Aaron had usurped too much power. However, this conclusion raises several bothersome questions. Firstly Moses' retort to Korach seems inappropriate. Moses sarcastically questions Korach asking him if he also desires the priesthood. Furthermore, the famous Medrash quoted by Rashi when Korach assembles 250 of the congregation leaders and together they confront Moses seem irrelevant to the argument. Korach in the leader's presence questions Moses; "Does a garment which is totally blue require fringes?" Moses responds in the affirmative and is ridiculed by Korach since one fringe of blue obviates a four-cornered garment of fringes. Korach also questions him on whether a house filled with Sefarim requires a Mezuzah. Moses again responded in the affirmative. Korach again ridicules him because the obvious purpose of Mezuzah is to raise a person's cognition of the creator; and surely an individual with a house filled with Sefarim has such an appreciation. This confrontation seems to be unnecessary and irrelevant if the basis of the argument was merely a power struggle.

In order to comprehend the basis of the argument it is necessary to analyze the cause of the conflict and the personalities of the combatants. The beginning of the Parsha states that "vayikach Korach", and Korach took, took being a transitive Verb. Rashi rightfully questions "whom did he take"? and quotes the Onkelos to demonstrate that the language of taking really

connotes a conflict. It means, that he took himself aside and separates himself from the congregation. Generally an argument becomes vehement when it is enraged by passions and exacerbated by emotions. However, after the moment passes, the vehemence recedes and the conflict is short lived. The combatants then communicate, and their identification with one another smolders the flames of the dispute. However, the language of vayikach (he took), is teaching us a different idea. Korach's anger consumed his essence and he was incapable of identifying with others and thus separated himself from the congregation of Israel. This was not a typical altercation, but rather this dispute overwhelmed the man to the extent that it embroiled his very being.

This anger was characteristic of the anger that Korach's ancestor, Levi, possessed. Jacob's name is not mentioned when Korach's lineage is traced, because Jacob chastised Levi for expressing his anger when he destroyed the city of Shechem. Jacob specifically admonished Shimon and Levi, and warned that he does not want to be counted in their gatherings and he is therefore excluded with reference to Korach. Jacob had the foresight to appreciate human nature and recognized that a person's characteristics are either inherited or are a product of his environment. He thereby disassociates himself from Levi's combative temperament to show that Levi did not inherit nor learn such characteristics from him. This demonstrates that the anger, which obsessed Korach, was unique to him and not attributable to Jacob.

Rashi explains at the very outset of the parsha the factor that precipitated Korach's wrath. Korach was angered at the appointment of his

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(Korach cont. from page 2)

cousin Elitzofon Ben Uziel as prince of the children of Kahas. Moses and Aaron took the kingship and priesthood for themselves. They were the children of Amram, the eldest of four brothers. Korach believed that the determining factor for leadership was by birthright and thereby reasoned that he should be appointed prince inasmuch as he was the son of Yitzhar, the second eldest of the four brothers. However, Moses pursuant to Hashem's instructions appointed Elitzofon, the son of the youngest of the four brothers. This enraged Korach as it thwarted his quest for power.

Korach realized that a legitimate revolution could not be based on his own personal agenda for power. Korach shrewdly recognized that an attack against the authority of Moses and Aaron would require great cunning. Korach also recognized that other people resented the power of Moses and Aaron and were hostile to what seemed to be an aristocracy of the children of Amram. Therefore, Korach embraced the principles of democracy, appealing to the masses' sentiments of equality. Korach mobilized the people by claiming that Moses and Aaron were megalomaniacs who were merely interested in controlling the people. In truth, Korach himself was power hungry and personally endorsed the principles of aristocracy. He was an egomaniac and was originally very comfortable when his cousins, Moses and Aaron, were appointed leaders. After all, he felt important belonging to such an honorable family. It wasn't until he was denied the princship that, feeling slighted; he contested the authority of Moses and Aaron.

The Torah tells us that Korach therefore enlisted Dason and Avirom, renowned demagogues, as his first supporters in his protest against Moses and Aaron. He had seen countless times that they were the leading rabble-rousers amongst the children of Israel. Korach, a good judge of character, also recognized that his advancement of the democratic principles would have a special appeal to them. Specifically, earlier in the Torah we are told of Moses's first encounter with Dason and Avirom. Moses, upon observing the Egyptian taskmaster cruelly whipping a fellow Israelite, was propelled into action by his sense of Justice. He smote the Egyptian and buried him in the sand. Later, Dason and Avirom confronted him and complained, "Who placed you as a prince and Judge over us? Are you going to kill us as you killed the Egyptian?" At this very incipient stage of their exodus, Dason and Avirom exhibited their disdain for authority. They had emerged as the progenitors of Jewish liberalism. Moses had killed the brutal Egyptian that was unduly torturing a fellow Israelite but they were concerned that Moses unfairly killed the



Egyptian. Korach recognized that Dason and Avirom would be the leading advocates of his ostensible quest for democracy.

Korach's plan was slowly unfolding but he recognized that his movement required credibility which could not be gained by the endorsement of Dason and Avirom and it is here that Korach's ingenuity becomes apparent. In order for him to attack the leadership of Moses and Aaron, he had to assert that their appointment was not a directive from Hashem. He therefore argues that Moses was acting on his own initiative with respect to many issues. It is agreed upon that Moses had received the Torah, the written law, directly from Hashem. However, Korach questioned Moses' assertion that the oral law was also G-d given and argued that Moses had fabricated the oral tradition. Korach further argued that G-d was only concerned with the philosophy and spirit of the written Torah and that the oral law was merely subject to interpretation based upon the spirit of the written law. He rejected the notion of Halacha as a separate and unique body of knowledge that functions in its own orbit, irrespective of the philosophy of the Mitzvah and asserted that the oral tradition is based upon a person's common sense thereby attacking the authenticity of the oral tradition as being divinely inspired. With this in mind Korach assembled the leaders of the Sanhedrin and questioned Moses about the mezuzah and Fringes. Korach's questions were shrewdly phrased to appeal to man's common sense prompting the idea that G-d is only concerned with what man feels, just the basic philosophy of the Mitzvah, not the onerous details of halacha. Korach argued that it does not make sense that if someone has a home full of sefarim that a mezuzah should be required. A true halachist who appreciates the beauty of a G-d given halachic system, based upon the intellectual breadth and creativity of its principles which functions under its own guidelines, must

recognize the absurdity of Korach's assertions. The argument, although nonsensical to a halachist who has the benefit of the tutelage of the great chain of scholars, our baalei mesora, was a cogent argument to many of Korach's contemporaries. Unfortunately we see the appeal of Korach's argument in our times. Many uneducated Jews today fall prey to the philosophy of Conservative and Reform Judaism, and they too are blind to the amazing intellectual depth and creative beauty of a divinely inspired halachic system. Rather they are concerned with the universal principles of justice espoused by Judaism. G-d, they claim, is only concerned with a good heart not, the burdensome and meticulous details of an antiquated halachic system. Korach's ingenuity is attested to by the success of this argument even in our day. By attacking the credibility of the Oral Tradition as G-d given, it also afforded him the opportunity to impeach Moses's and Aaron's appointment as merely personal discretionary exercises of power, not directives of G-d. Moses' response to Korach also attests to Moses' understanding of what really bothered Korach. Korach, upon making all these claims, advocating the principles of democracy and denying the authenticity of the Oral Tradition, impugned Moses' claim to power. Moses did not even address the substance of Korach's arguments, but simply responded, "do you also want the priesthood?" Moses recognized and attempted to demonstrate that Korach was merely interested in power and not an enlightened egalitarian espousing the concerns of the masses. Therefore the only possible response was a determination by G-d demonstrating that Moses and Aaron were the leaders of Israel and that their method of serving G-d was the only acceptable method.

Thus Korach and his congregation were ultimately destroyed by G-d. The authenticity of halacha and the Oral Tradition was affirmed by G-d's actions. ■

the Angel of Death:

Deciphering the Rabbis

RABBI MOSHE BEN-CHAIM

In Parshas Korach, (Numbers, 17:13) Rashi states an amazing story of how Aaron “seized the Angel of Death “against its will”. In order to understand this metaphor, we must first understand the events immediately prior.

God had wiped out Korach and his rebellion. On the morrow, the Jewish people said the following (Numbers, 17:6), “You (Moses and Aaron) have killed the people of God”, referring to Korach and his assembly. Evidently, the Jews could not make such a statement the same day as God’s destruction of the Korach assembly, perhaps because the Jews were too frightened at the moment. But as their terror waned, they mustered the courage to speak their true feelings on the next day.

What they said were actually two accusations, 1) You, Moses and Aaron, are murderers, and 2) those murdered are God’s people. The Jews made two errors, and God addressed both.

The method God used to correct their second error was to demonstrate through a miracle that Aaron in fact was following God and Korach’s people were not: detached wood – the staff – miraculously continued its growth, and blossomed almonds. By Aaron’s rod blossoming, this showed whom God favored, and to whom He related – even via a miracle. Now the Jew’s false opinion that Korach followed God was corrected, as it was Aaron’s staff, which God selected, and not Korach’s.

But how did Moses correct the people’s false opinion, that he and Aaron were murderers? How did the incense, which Moses instructed Aaron to bring, correct the problem, and stay off the plague, which God sent to kill the Jews? What Moses commanded Aaron to do was to take the incense, and stand between the living and the dead during the plague, which only temporarily stopped the plague. It was not until Aaron returned back to Moses that God completely halted the plague. So what does Aaron standing there accomplish, that it stopped the plague temporarily? Additionally, what does his return to Moses and God at the Tent of Meeting do? This is where the Rashi comes in.

Rashi reads as follows: “Aaron seized the angel of death against its will. The angel said, ‘leave me to do my mission’. Aaron said, ‘Moses commanded me to prevent you’. The angel said, ‘I am the messenger of God, and you are (only) the messenger of Moses’. Aaron said, ‘Moses says nothing on his own accord, rather, (he says matters only) through God. If you do not believe me, behold Moses and God are at the Tent of Meeting, come with me and ask’.

What this means is the following: Moses knew that the people accused him and Aaron of being murderers. The Jews saw Moses and God as two opposing sides,

i.e., Moses was not working in sync with God, as he apparently killed the “people of God”, i.e., Korach and his rebellious congregation. The statement, “you have killed the people of God” displays the people’s belief that God was correct to follow, but Moses opposed God’s will. Moses now attempted to correct the Jews, and show that in fact, he and Aaron were not murderers opposing God. Moses sent Aaron to make atonement for the Jews. What was this atonement, and how did it entitle the Jews to be saved from God’s current plague?

The Jews saw Aaron with this incense offering, standing at the place where the last Jew dropped down in death; the plague progressed in a domino fashion. And the Jews further saw that no more Jews were dropping down dead. They were now perplexed, as they viewed Aaron as a messenger of Moses, but Aaron was now healing, and not killing as they previously assumed, as seen through their accusation. This perplexity is what the Rashi described metaphorically as “Aaron seizing the Angel of Death”. Aaron was now correcting the “opinion” of the people, which made them deserving of death. The peoples’ opinion was in fact, their “Angel of Death”. This means that the angel is not a real, separate “being”, but the cause of death is man’s own distance from God. And these Jews were distant from God when they imputed murder to Moses and Aaron. Now, as they were now questioning, but not completely abandoning this false view of Aaron and Moses, the plague stopped, but only temporarily, reflecting their temporal suspension of their accusation, while they pondered the truth. So we may interpret Aaron as “seizing the angel of death” as his correction the false notions the Jews maintained that Moses and Aaron were murderers of Korachian revolutionaries. “Seizing the Angel of Death” means Aaron retarded the cause of death in the remaining Jews; he corrected their false notions, for which, others perished at God’s hand in this plague.

The Jews were confused, and rightly so, when they saw Aaron standing between the living and the dead with incense, apparently causing a halt to the deaths: Aaron is Moses’ messenger, but the plague was clearly from God. So, how could Aaron and Moses overpower God? How could Aaron on Moses’ mission halt a plague from God? This is what Rashi means when metaphorically the Angel of Death tells Aaron, “I am the messenger of God, and you are (only) the messenger of Moses”. The Angel in this metaphor personifies the “false opinions of the people”, which caused death. But with a corrected opinion, God will not kill. So the Angel talking in this metaphor, really represents the Jewish people’s corrupt opinion - which in fact causes death. (Sometimes, false views can be so wrong that the

follower of such a view deserves death.)

Returning to the Rashi, Aaron replies to the Angel one last time, “Moses says nothing on his own accord, rather, (he says matters only) through God. If you do not believe me, behold Moses and God are at the Tent of Meeting, come with me and ask”. At this point, the plague was temporarily stopped, as the Jews were entertaining the idea that Moses and Aaron were not murderers, as Aaron was atoning, trying to keep them alive. Their perplexity about whether Aaron and Moses were following God had to be removed if they were to live permanently. This is what is meant that when Aaron returned to the tent of meeting (Numbers, 17:15) the plague was terminated completely: as the Jews witnessed Aaron, Moses, and God “together”, they now understood that Moses and Aaron were in fact followers of God. The metaphor depicts Aaron as ‘seizing’ the corrupt views of the people which demanded their death, allegorized by seizing an “Angel of Death”.

This Rashi is yet another of literally thousands of examples where the Rabbis wrote in riddles, as King Solomon taught in Proverbs 1:6. When we learn from one as great as Solomon, to whom God gave knowledge miraculously (Kings I, 3:12) that riddles are a means of education, we must continue to look for the hidden meanings in the Rabbis’ words, which seem bizarre. We must not take amazing stories literally, as this practice is causing many Jews to become idolatrous. There are no demons running around earth, no angels of death, no powers of protection in physical creation. God is the only power, and He created the Earth and heavens and all they behold, with distinct, limited physical properties and laws. Physical creation cannot exceed its design: a piece of twined wool with a scarlet pigmentation does not suddenly get transformed into a device which wards off God’s punishments, because we wear it on our wrists. It is unfortunate that Jews have become so backwards. And what this leads to, is the children of such superstitious parents, finding Christianity as conforming to this new “magical, pop-Kabbalistic” Judaism. Jews fail to see the difference between a superstitious Judaism, and other religions, so they convert. And they are right in this. There is no difference between a Judaism where Jews assume protective properties in physical objects, and Christianity.

What parents, teachers, and leaders must do is teach that, which for some reason has left the Torah curriculum: I mean Judaism’s Fundamentals. If Jewish students and children were taught the “Whats” and “Whys” about: there can only be One God – one Cause of Creation; that He is not physical since He created all physical things; that He created everything and nothing possesses powers but Him alone; that we cannot know what He is; that His Torah is correct; that he rewards and punishes...and students were taught the proofs behind these ideas as Maimonides teaches in his Laws of Fundamentals (Yesodei HaTorah) then there would be no room for students to err. However, these Fundamentals are not being taught. Although important, classes in Hebrew language, grammar and electives, are secondary to classes in Torah Fundamentals, and Comparative Religion.

Maimonides formulated his 13 Principle for a reason; they are essential fundamentals. Make sure your children and students, and yourselves, know them inside out. ■

(Korach continued from page 1)

Should we devote time to the study of mussar (moral discipline)? It would be best by defining the term mussar. But the term is not easy to accurately define. Mussar is not so much a subject matter as it is a process of study with a specific objective. It is easiest to understand the term mussar in relation to this objective. At a basic level, mussar is study directed towards motivating the student to conduct himself in everyday life in a manner consistent with the Torah. In other words, mussar responds to a specific problem. Knowing how to behave does not necessarily translate into proper behavior. A student can study Torah and understand halacha and the expectations of the Torah but yet encounter difficulty in converting knowledge into action. Mussar is designed to address this issue. It is designed to provide encouragement and the motivation needed to advance from knowledge to action.

Based on this definition, it seems clear that the study of mussar is invaluable. But there is substantial controversy regarding the study of mussar. In fact, various of the Roshei Yeshiva of the famous Volozhin Yeshiva discouraged students in the Yeshiva from studying mussar. At least one even referred to the study of mussar as a distraction from the study of Torah.[1]

This controversy is difficult to understand. What is the basis for this discord regarding the study of mussar?

There is an interesting account of a debate between Rav Chaim Soloveitchik and Rabbi Yitzchok Belzer regarding the study of mussar that may illuminate the issue. Rav Chaim Soloveitchik was one of the last Roshei Yeshiva of the Volozhin Yeshiva. As mentioned above, the study of mussar was not encouraged by the Yeshiva. Rabbi Yitzchok Belzer appealed to Rav Chaim to reconsider the Yeshiva's stance. He supported his arguments with a comment from the Talmud in Tractate Berachot. The Talmud explains that a person should always incite his yetzer ha'tov – his good inclination against his yetzer ha'ra – his evil inclination. If a person cannot overcome his yetzer ha'ra by this means, then he should immerse himself in the study of Torah. If this measure is not effective, he should read the Shema. As a final resort – when all else fails – the person should contemplate his day of death.[2] Rabbi Yitzchok Belzer believed that this final measure represents a mussar approach. Therefore, it is clear that the Sages of the Talmud endorsed the study and methods of mussar.

Rav Chaim pointed out that there is another text from the Talmud in Tractate Succah that seems to contradict the comments of the Sages in Tractate Berachot. The Sages comment that if a person encounters the yetzer ha'ra, the person should take his yetzer ha'ra to the bait midrash.[3] In other words, the best response to the yetzer ha'ra is to change one's focus and concentrate on the study of Torah. Rav Chaim explained that the two texts do

not contradict each other. In order to resolve the apparent contradiction between the texts, Rav Chaim offered an analogy. If a person is suffering from digestive problems, a doctor might prescribe castor oil. But for a healthy person, it would not be advisable to take this medication. In fact, use of this medication would make the healthy person ill. Based on this analogy, Rav Chaim explained the two texts. I person

who is spiritually ill needs to be treated. The treatment for this ill person may include counseling the person to more carefully consider his mortality – a motivational or mussar approach. But a person who is healthy should instead respond to the impulses of his yetzer ha'ra by focusing on Torah study. For this healthy person, contemplation of mortality – or the study of mussar may very well have a negative psychological impact.[4]

It is not our purpose here to remark on this debate between Rav Chaim and Rabbi Yitzchok Belzer. But the debate does provide an insight into the nature of mussar. Two observations emerge from this debate. First, Rav Chaim understood that there is a clear difference between the study of Torah – in its purist form – and the study of mussar. The objective in pure Torah study is to understand the Torah. Once the student shifts the emphasis of his study from seeking an understanding of the Torah to other more personal objectives, the student is no longer studying Torah in the ideal manner. Second, it is apparent from Rav Chaim's analysis that the very nature of mussar dictates that it cannot be regarded as ideal Torah study. Because the objective of mussar is specifically, the reworking of the personality and the evocation of personal motives to deny the urges of the yetzer ha'ra, it diverges from pure Torah study – devoted to seeking a deeper understanding to the Torah.

Rav Dov Katz, in his study of the mussar movement, objects to the perspective articulated by Rav Chaim. He argues that the Torah is not just a work of law. It includes a lengthy account of the lives of the Avot – the forefathers. Other narratives discuss the redemption of Bnai Yisrael from Egypt and their experiences in the wilderness – including their various shortcomings. These narratives are sources of personal moral instruction. Rav Katz asks, "Is this not mussar?"[5]

Maimonides seems to echo this sentiment. He



explains that one of the fundamental principles of Torah Judaism is that the entire Torah was revealed to Moshe at Sinai. He explains that this revelation includes not only the laws but also the narrative portion of the Torah. He adds that every element of the Torah – including the narrative sections – is the source of unimaginable wisdom.[6] If we accept the contention that mussar is the essential objective of these narrative section, then Maimonides' comments seem to confirm Rav Katz's contention that Torah and mussar are inseparable.

This week's parasha offers an opportunity to explore more carefully the contention that the Torah itself includes accounts that are akin to mussar in their very nature. The parasha discusses the rebellion of Korach and his followers. The Torah explains that Korach and his followers objected to Moshe's assignment of positions of leadership to himself, Aharon and to others. It seems that Korach and his cohorts coveted these various positions and wished to challenge Moshe's right to appoint the leadership. Moshe attempted to reason with his opponents. The Torah does not explain in detail these conversations or debates. But Rashi provides a description of one of Moshe's responses to this upraising. Moshe explained that Hashem created the universe with boundaries. For example, night is separated from day. It is impossible to convert the day to night or the night to day. Similarly Hashem created boundaries within Bnai Yisrael. He separated Aharon to be the Kohen Gadol. Just as the boundary between day and night cannot be opposed, so too, the status conferred on Aharon cannot be reversed.[7]

Rashi's account of Moshe's appeal is difficult to understand. It seems that Moshe's main point is that he did not appoint Aharon as Kohen Gadol. He was merely following Hashem's directive. He is telling Korach and his followers that there is nothing to be gained by opposing him – Moshe. Hashem is the

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Weekly Parsha

source of Aharon's appointment. But if this is Moshe's appeal, his reference to the boundaries that Hashem established between night and day is superfluous. Why did Moshe stress the immutable nature of these boundaries?

In order to more fully understand Rashi's comments, let us consider a related issue. The Torah commands us not to covet. We are also commanded to not desire the possessions of another person. These two commandments are included in the Decalogue. Maimonides discusses both of these commandments in his code of law the Mishne Torah. We would expect these two mitzvot to be included in the section of Maimonides' code that deals with midot – character traits. But instead, Maimonides incorporates the discussion of these mitzvot in the laws concerning robbery. Maimonides provides an insight into his reasoning. Before we consider Maimonides' comments on this issue, we must clarify some terms. The prohibition against desiring a friend's property is violated once one begins to contemplate how one might pressure his friend to part with the desired object. The mitzvah prohibiting coveting is violated if this plan is put into action. Based on these definitions, Maimonides explains the desire leads to coveting. If the pressure does not lead to the friend selling or delivering the desired object, the coveting leads to robbery.[8] It seems that this reasoning provides the rational for placing the mitzvot prohibiting desiring and coveting in the laws concerning robbery.

However, Maimonides' assertion that desiring a friend's property may ultimately leads to theft seems to be extreme. It is possible to imagine the unfolding of the scenario that Maimonides describes. But it does not seem that this scenario is completely probable. What is the point in suggesting a scenario that seems somewhat remote?

Perhaps, Maimonides' point is that the underlying attitude expressing in desiring and coveting someone else's property is the same attitude that underlies robbery. In order to be drawn into violating the prohibitions against desiring and coveting someone else's property two basic elements must at work. First, the object must be something that attracts the person. For example, my friend may have a wonderful set of water skis. But I am not at all interested in water skiing. So, I will not desire or covet the skis. Second, the person must be able to form a fantasy of the object being his. I think the White House is a nice home. But I cannot imagine myself as one of its residents. So, it is not likely that I am in danger of violating the prohibitions against desiring or coveting someone else's property as a result of my interest in the White House. Now, the first of these elements is not really the problem. There is nothing wrong with being attracted to material objects – as long as we don't become overwhelmed by the pursuit of material ends. But the second element is of concern. The fantasy that someone else's property can be mine is a denial of

the ownership rights of that person. His property is his property and no one else has any right to it. The moment a person indulges in the fantasy of possessing someone else's property, this person has lost sight of the boundaries that halacha creates through property rights.

Now, we can better understand Maimonides' comments on the relationship between desiring, coveting and robbery. The violation of the prohibition against desiring involves indulging a fantasy that is contrary to the reality of the property rights established by halacha. Coveting is a further indulgence of this fantasy and a further deterioration of the person's grasp of reality. Once coveting occurs the basic attitude underlying robbery has been established and reinforced. The person who desires and then covets is lost in fantasy and has lost sight of the reality of the other person's ownership. This may not result in robbery. The person may be afraid to go this next step or not act out his fantasy for other reasons. But nonetheless, that basic attitude underlying robbery has been firmly established.

This interpretation of Maimonides comments is confirmed by Rashi's account of Moshe's appeal. Although Korach and his followers may not have technically violated the prohibition against desiring and coveting – they were not seeking property – their basic attitude was the same as that underlying these two prohibitions. They were wholly absorbed in the fantasy that the leadership roles that Moshe had assigned could be theirs. Moshe appeal was directed towards this fantasy. He explained that just as day cannot be night, they cannot acquire these roles. Hashem – Who created the boundaries between day and night – also assigned the position of Kohen Gadol to Aharon. Imagining themselves in these leadership roles was as far removed from reality as imagining that day could be night!

Let us consider whether this lesson is mussar – as Rav Chaim understood the term. Moshe was not attempting to evoke a countervailing fear or sense of shame that would suppress the rebellion. He was not telling Korach and his cohorts to contemplate their deaths or to merely consider the guidance of their consciences. Moshe's appeal does not include any type of motivational material. He was appealing to the rational or intellectual faculties of his opponents. He was demonstrating the error in their thinking and indicating that their desires were founded upon a flawed and fantastic view of reality. The approach used by Moshe was very different from Rav Chaim's conception or mussar. In fact, Moshe employed an approach that was the opposite of Rav Chaim's understanding to the mussar approach. He did not attempt to motivate by appealing to an internal fear or impulse. Instead, he asked his opponents to rise above their subjective perceptions and fantasies and look at the issue from a strictly objective – truth seeking – perspective.

Using this example as a model, we can anticipate Rav Chaim's response to Rav Katz's contention that

the Torah itself includes mussar. It is true that the Torah includes vast narrative sections. It is also true that these sections are designed to serve as a source of moral instruction. However, it is important to recognize that according to Rav Chaim, not all moral instruction can be defined as mussar. When the instruction is primarily motivational, then the lesson can be regarded as mussar. However, material that is primarily designed to reveal a fundamental truth – even an ethical or moral truth – would not be regarded as mussar. Rav Chaim would argue that the narrative sections of the Torah are not intended to be merely inspirational or motivational. Instead, the Torah demands that we guide our lives by truth and these sections reveal fundamental truths. Therefore, he would not agree with the contention that the Torah is permeated with mussar lessons.

Again, this discussion is not intended to evaluate the value of the study of mussar. However, hopefully this discussion does provide some insight into the nature of the debate. ■

[1] Rav Y. Hershkowitz, Torat Chaim on Pirke Avot, p 2, note 3.

[2] Mesechet Berachot 5a.

[3] Mesechet Succah 50b.

[4] Rav Y. Hershkowitz, Torat Chaim on Pirke Avot, p 2.

[5] Rav Dov Katz, Tnuat HaMussar, pp. 22-24.

[6] Rabbaynu Moshe ben Maimon (Rambam / Maimonides) Commentary on the Mishne, Mesechet Sanhedrin 10:1.

[7] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer BeMidbar 16:5.

[8] Rabbaynu Moshe ben Maimon (Rambam / Maimonides) Mishne Torah, Hilchot Gezaylah Ve'Aveydah 1:9-12.

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SOMEONE ELSE

Aggression & Consideration

RABBI MOSHE BEN-CHAIM

Life keeps us all quite busy; working, raising children, dining with friends, attending weddings, attending to our parents, the list goes on. There are relatives and friends, with whom we maintain a continued relationship, one, which is "natural" and affords us great pleasure, and one, which is needed. Friendships are at the foundation of a sane life. By nature, we are social beings; friendships are necessary.

With this introductory "entitlement" speech about how much we deserve to preserve our friendship and social intercourse, we must look to where we may insure such needed relationships for others: we must demonstrate equal concern with those who are less fortunate. I refer to the elderly, the sick, the lonely, those who isolate themselves, singles, foster children, and many times, those right in our own neighborhoods, who we overlook because they dress poorly, there are poor, or because they act indifferent to our relationship with them.

God states He maintains a special relationship with the convert, the widow and the orphan. We are also warned not to oppress them, as God will respond, "making our wives and children the widows and orphans". In other words, He will kill those who oppress these defenseless individuals.

Why do people target the defenseless? Precisely! They are defenseless. The vicious ones of the Jews are cowards, attacking those with whom they experience no opposition – they have no male figures, no husbands or fathers to defend them. It is the insecure Jews who express their aggression towards widows and orphans, offering the oppressor the feeling of control over other people. This is an innate desire, and has its place, for proper governors and leaders, but not for abusers. And sometimes abuse is not in acute cases, but is subtler: as we pass a poor person on the avenue asking us for money. I see it all too often. These 'religious' Jews simply pass by, looking askance at those who humble themselves to ask for a dollar. I am amazed. But the source of the abusers of orphans and widows is the same as the reason why people don't give to the poor: they are arrogant, and feel bothered. They express aggression by not giving, and they violate God's Torah. Perhaps they wish not to identify, to be seen, associating with such a disheveled, unclean person in need. It is an unconscious sense that they too could be this way. Veering away – in their warped minds – they attempt to self-reinforce that they do not partake of these lowly qualities. However, we must give to anyone who asks. It need not be much, but it must be something. Furthermore, the Torah states that we must commiserate too, not simply pull out a dollar.

Giving money to the poor has a higher objective: reinstating some sense of dignity. This dignity is essential for a person to function in a state of equilibrium, which in turn enables one to follow the Torah happily, and properly.

I simply wish to awaken you all to the need of the oppressed and unfortunate among us. Many of you are already contributing by participating to Tomchei Shabbas, Bikkur Cholim, and other activities essential to our Jewish communities. I give you my warmest praises, and also encourage you to explore the less popular task of individually seeking out those overlooked, and attending to their needs, be they social or monetary. We must insure the care and expressed concern for those who won't ask for it; who cannot ask for it; who are too embarrassed to ask for it.

Genesis, 18:19: "For I know Abraham, that he will command his children and his household after him and they will keep the way of God to do charity and justice." ■

BEING KIND

RIVKAH NACHMIAS

Our Great Sages have taught us that we are supposed to emulate the ways of HASHEM.

When you think about it, this is not so difficult...

We are kind people to begin with...

We were chosen to teach the world HASHEM'S ways, and being kind is really easy.

So many people need kindness. Can we do more? Absolutely!

We can give a kind word that may be all that is necessary to make the day better for someone. Ask someone how he/she feels...care...

Think how you would want to be treated if the roles were reversed.

If we see someone who seems sad, acknowledge that maybe he/she needs a smile...communicate that you care with a smile. We will not lose anything because we can put another smile on our face anytime we want...there is always one ready to show itself!

For example, if we have one lit candle and we light additional candles, the first candle does not lose its flame!

If we see someone who needs food, we can share the

food we have because HASHEM will give us more... just as he has always does.

How do we have any of the things that we have? HASHEM takes care of us, and if we have something that someone else does not have, we must think about how we would feel if we were in that situation.

If this were happening to me, how would I feel, and if this were my brother or sister, what would I do to ease the pain.

So many people are in physical and emotional pain, so we try to ease it by visiting the sick...Bikur Cholim.

We must realize that we all have the power to ease pain.

Talk to someone from your loving heart...take the time to think of others.

A woman told me a story some years ago when she desperately needed a job and could not find one.

One day, she saw an ad in the newspaper that looked promising and called for an interview.

The personal manager was a kind woman and interviewed her, even though she saw at the first moment that she was not presentable. Her hair was not neat and her clothes were wrinkled. The personal manager spoke gently as she opened her purse and passed some money across the desk. She suggested that she go and get something to eat, buy a comb, some lipstick and a new blouse, and then invited her to come back so they could explore some employment possibilities. The woman looked in amazement and asked the personal manager why she was doing this. The personal manager simply replied that she could be the one sitting in her chair needing a job, and the woman could be the one interviewing!...the roles could be reversed. The woman did return later on and though there was no job for her at that time, she knew that someone cared to give her direction which enabled her to renew her self esteem and she, later that week, found a wonderful job which she still holds today.

My parents, of blessed memory, believed that if someone passes your way and has a need, this now has become your job to help...they believed that you should not close your eyes or ears when there is someone in need.

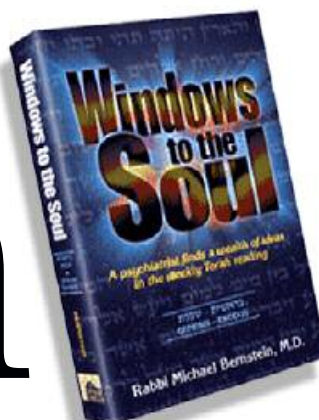
"Think" before you look away from someone who might benefit from a little kindness...Care...Give food, money, a smile, a kind word, genuine caring...whatever is needed, try to fill that need. Emulate HASHEM...see how kind he is to us...Learn from the ALMIGHTY the biggest lesson in life...appreciate what you have...HE has given it to you...and HE is always giving. Now go and see what you can do for someone else...maybe HASHEM gave to you, in HIS profound wisdom, simply because HE wanted you to be the Shliach (messenger) to give to those who need.

See how you feel after you see the smile that was originally on your face suddenly appearing on the one you gave it to...you will not lose anything, but gain more than you realize. May you be successful and may your and yours be blessed.

Have a wonderful Sabbath. ■

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BERNSTEINMICHAEL@MSN.COM*Taken from "Windows to the Soul"*

Korach



RABBI MICHAEL BERNSTEIN

Without a Trace

Faced with Korach's rebellion, Moses declares to the Jewish people (16:28-30), "With this you shall know that God has sent me to perform all these deeds, that it was not my own idea, if [Korach and his followers] die as all men do, if they meet the fate of all men, then God did not send me. But if God forms a new creation and the earth opens its mouth and swallows them and all they possess, and they go down living to the netherworld, then you shall know that these men infuriated God."

Why did Moses make his vindication dependent on Korach dying a bizarre death? Why couldn't he say simply that if Korach dies a sudden death, it is proof positive that he, Moses, is the rightful leader? Why was there a need for a "new creation"? Furthermore, why was it necessary for the earth to swallow all of Korach's possessions?

Moses wanted to demonstrate that challenges to the Torah and distortions of its concepts have no place in this world. God would obliterate Korach and his heretical view of Torah until not even the slightest vestige of anything connected with him or his identity remained in existence.

The theme that there is no place in creation for those who seek to thwart God's will appears frequently in the Torah. God commands us to obliterate all traces of Amalek, to blot out their remembrance. Likewise, God commands that we incinerate lock, stock and barrel a city whose inhabitants have all practiced idolatry. When the Egyptians refused to let the Jewish people travel three days into the desert to worship God, He afflicted them with three days of a palpable darkness that immobilized them completely. The message was clear. Those who would block God's mission for the Jewish people might just as well not exist. ■

What Moses Heard

On more than one occasion, the Jewish people beleaguered Moses in the desert, complaining vociferously about the lack of water and meat among other privations. Korach, however, was the first to challenge Moses' authority directly. Moses reacted in an unusual manner (16:4), "And Moses heard and fell on his face." What is the meaning of this reaction? What did he "hear"? Why did he "fall on his face"?

At first glance, the words "and Moses heard" are superfluous. Of course, he heard. After all, they were speaking to him. In earlier episodes of malcontents complaining to Moses, the Torah never tells us "he heard"; why does the Torah do so here? According to several Midrashic sources, (Sanhedrin 110a, Targum Yonasan, Tanchuma 10, Midrash Rabbah 18), the Torah implies that Korach slandered Moses with charges of adultery. Other sources and commentators, however, take the words at face value. If so, what did he "hear"?

Perhaps the most common cause of rift and rebellion is the feeling of being ignored and disenfranchised, the feeling that no one is listening. In fact, conflicts can very often be resolved by the simple act of attentive listening, even when no solutions are offered. People will tolerate partial or inadequate solutions, or even no solutions at all, as long as they and their complaints are validated, as long as they feel their concerns are being taken into account. Revolutionary wars have been fought because people felt they were denied "representation."

When Moses saw the people were in revolt, his first response was to listen carefully to the complaints of Korach and his followers. He showed them that "he heard," that he understood their frustration. Regardless of the

relative merits of Korach's complaint, Moses conveyed importance to Korach by listening attentively.

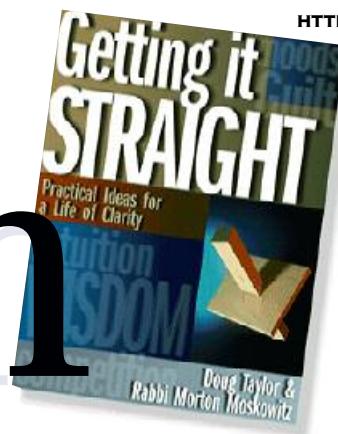
Then Moses "fell on his face" in response to Korach's criticism (16:3) that Moses had "exalted himself excessively above the congregation." The Ohr Hachaim explains that by falling on his face Moses expressed humility rather than fear. Had Moses really been driven by a desire for self-aggrandizement, even in a small way, he surely would have responded with arrogant anger. By his humble response, Moses demonstrated that personal ambition was not a part of his motivation. Although Moses failed to quell peacefully the only revolt that directly challenged his role as God's chosen leader, he demonstrated to all future generations the hallmarks of leadership in the face of dissension and rebellion. ■



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Taken from "Getting it Straight"

Treason



DOUG TAYLOR & RABBI MORTON MOSKOWITZ

I watched the tall, well-dressed man puff mindlessly on his pipe as he walked. He obviously felt secure, not even bothering to look around while making his way toward the small rented flat that served as his temporary home. Like others before him, he was making the classic mistake. Forgetting that home turf could be just as dangerous as enemy ground.

Gripping the four-inch stiletto in my right hand, I kept close to the shadows. His time was about to end. Traitors were the lowest rung on life's ladder, and I would not lose sleep over ridding the world of this one. He passed by the darkened doorway that shielded me from view. I sprang silently out and-

"Hi," said a familiar voice.

I almost jumped out of my chair.

"I'm sorry," said the King of Rational Thought. "Did I startle you?"

"Uh, well, yeah. I guess I was a bit immersed in this book."

"What are you reading?" he inquired, sitting down to join me for our lunch date.

"A spy novel," I replied, somewhat sheepishly. "I know you don't care much for fiction, but this one is actually quite good."

"You don't have to apologize," he smiled. "It's true that I tend to prefer reality over fantasy. But one can even make fiction a learning experience. What's happening in the book?"

I laid it down and reached for my menu. "The hero is about to take out a traitor responsible for the deaths of at least fifteen good people."

"Hmm," he said, perusing his menu. "An interesting subject for consideration."

I looked up. "The menu?"

"No. Traitors."

I decided on soup and salad. "What's interesting about traitors?"

"Well, let me ask you a couple of questions.



When you go to war against someone, is it fair to say that you're angry at them for one reason or another?"

"Sure," I said. "Why else would you go to war?"

"And when one of your own turns into a traitor, you're angry at him too, right?"

"Yes."

"But isn't it true," he continued, "that traitors are always hated more than the enemy? While there is often some honor between professional soldiers of opposing sides, such as when generals sit down together at the end of a war, that never happens with traitors. Everyone hates them. True?"

"Yes."

"Why?"

I considered it. "Well, it's because an enemy

isn't trying to hide. He's being clear that he's the enemy. A traitor isn't being clear."

"Yes," he said, "but so what? He's still the enemy. Why should you hate him more?"

I pondered again. Finally, I replied, "I can't quite see it, but it seems like it has to be connected with the clarity issue."

"Very close," he said. "When you have an enemy and you can see who he is, then you can take steps to deal with him. On the other hand, you have a certain sense of security around your friends. You trust them. But when one of them turns into a traitor, he or she has suddenly taken away your sense of security. You don't know who to trust. That's a very unsettling experience. Hence, you become angry because the 'friend' took away your sense of security."

"That's why there's always more emotion around getting revenge on a traitor than a sincere enemy," he said. "Even in spy novels."

"By the way," he added. "It's interesting to note that traitors are not necessarily welcome even in the country they helped. I understand that Benedict Arnold was never really accepted by the British after betraying the U.S. Perhaps they didn't trust him either."

"Maybe," I said, as the waiter brought lunch, "that's why marriages are so hard to save after one partner has been unfaithful."

"Good point," he said. "It's the same with friendships, business partnerships, and other human relationships. The bond of trust, once broken, is very difficult to repair."

"But it can be done," I said in a burst of confidence, picking up my novel. "Why, just look here. In the last chapter, the hero gets back together with his girl friend, after she's successfully double-crossed him, at least three foreign governments, and a cab driver in Brooklyn."

"After all," I said with a grin, "they don't call this a 'novel' for nothing." ■

(Interfaith Dialogue continued from page 1)

dialogue of two former adversaries speaking peaceably. But as students of truth and reality, popularity is not our barometer of what is God's will; rather, God determines that.

What is the Torah's position on "Interfaith Dialogue"?

Let me first clarify matters: in no way should anyone presume that I mean to create a rift between any peoples, or that I maintain any ill feelings towards any group. We are discussing "religions" not adherents. People come and go, so what we wish to address are the ideas themselves, the principles behind religions. Life is about searching for truth, even if it opposes common beliefs. Additionally, as God created all men and women, we must duplicate God's kindness to all peoples. The greatest kindness is educating another person, and the greatest harm, is to conceal the truth.

That being said, let us first determine our term "Interfaith Dialogue." It refers to a forum in which Jews and Christians seek to solidify friendships and remove strife; mutually accepting each other's practices and beliefs. However, we must ask, "Are their views accurate? Are Jews accurately presenting Judaism to the Christians? Is the very presence of a Jew at such a dialogue contradictory to Judaism? Is such a forum God's will? Did God's appointed Hebrew forefather Abraham, engage in such dialogue, or did he in fact debate with other religions? Did not God actually appoint Abraham as a leader 'because' of his very opposition to religions and idolatry, creating a people who would follow Abraham's way? This is expressly stated in Genesis, 18:19:

"For I know (him) that he will command his children and his household after him and they will keep the way of God to do charity and justice."

It is clear: Abraham led a distinct lifestyle, precisely defined as opposing idolatry, and teaching against it. This is exactly why God chose Abraham and created a nation from him, "For they will keep the way of God."

This means that Abraham partook of God's way, while no one else did. God approved of Abraham's opposition to idolatry, and education of monotheism, as He says, "For I know (him) that he will command his children and his household after him".

Interfaith 'Debate'

Abraham spent many years pondering the universe, arriving at profound ideas of philosophy, science, monotheism, morality and justice. Since Abraham followed what God's original plan was for man, a life in pursuit of truth, God desired that the rest of the world benefit from Abraham's findings, and Abraham's method of using reason to determine which religious ideas are true, which are false, and to teach others of their error for their ultimate good. Therefore, God selected Abraham to become a leader of a nation, a nation that would be provided with a system (the Torah) for guiding man towards these truths. This Torah is not just for Jews, but all mankind. In other words, God selected Abraham to establish and proliferate the Judaic system - one of monotheism, which denounces idolatry, for the goodness of all humanity. Abraham did not engage in interfaith dialogue, but in interfaith debate and education. Furthermore, Christianity plagiarizes Judaism. We have no need for misinterpretations of the book, which we possess in its uncorrupted, original form.

One Man Created – One Religion Given

Deuteronomy 5:19 states that Revelation at Sinai was never duplicated, and God Himself says His Torah will never be lost, (Isaiah, 59:20-21) against the Christian view of a "new covenant". Thus, God's will is to give mankind only one religion. Since man's design never changes, God provides all humanity for all generations with a system God knows will never expire. There is no purpose in God duplicating Sinai and offering a different religion, and He never did: Sinai remains the only event containing proof of God giving a religion - mass revelation never occurred in

any other religion. Man does not change; therefore, the original religion maintains in its validity for all time. God also says not to add to or subtract from His Torah system. (Deut. 4:2) We learn that the Torah system is for all mankind, for all generations, with no justifiable cause for any alteration. And any such change violates God's will.

One People Selected

God never selected one people, before or after Sinai:

"Has God ever come to take one nation from another with signs, miracles, wonders and with war and with a mighty hand and an outstretched arm and with awesome sights, as God performed for you in Egypt in front of your eyes?" (Deut. 4:24)

Abraham embodied a monotheistic life. God desired that idolatry and all such foolishness be abrogated. Therefore He selected Abraham's seed to continue, making truth available for all generations. Abraham and his children would be those who transmitted God's truths to all mankind, forever. God never selected any other nation, and the Christians contradict God's words when they argue on this verse. Therefore, the Jew is the one to whom we refer, when seeking Torah elucidation. It is foolish and harmful to seek a Christian understanding of God's will, when God did not give the system to Christians, but to Jews. The Jew alone remains the sole Torah authority; those who maintain God's will who continue to preserve His system, not corrupting His Torah into a man-god religion, as did Christianity. The Jews are the possessors of the Written and Oral traditions back to Sinai, and those duly trained in the methods of Torah exegesis. This is fact, not haughtiness.

There are many proofs of Christianity's deviation from God's words; deification of man of just one example. Deuteronomy 4:16 and numerous other verses prohibit the deification of man, what

(continued on next page)



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(Interfaith Dialogue continued from page 10)



Christianity violates: "Do not make any image, male or female." This theme permeates the entire Torah. We are not to deify a human. Christianity violates this at every turn. A religion, which grossly ignores God's word, cannot be God's word. Deuteronomy 24:16 says, "There will not be killed fathers for sons (sins, nor) are sons killed for father's (sins). Each man in his own sin will be killed." This verse teaches that the theory of the death of Jesus on behalf of others' sins is contrary to God's own words. God's system is just; only the one who sins pays the price, not another. God teaches us intellectually sound ideas that are reasonable and conform to justice.

Nations will Praise the Torah

An amazingly clear argument is this statement of Moses (Deut. 4:6-8):

"And guard the commands and do them, for they are your wisdom and understanding in the eyes of the nations, who will hear all of these statutes, and will say, 'certainly a wise and understanding people is this great nation'. For what great nation has God close to them, like God our God, whenever we call Him? And what great nation has righteous statutes and laws as this entire Torah that I give to you today?"

These words of Moses were condoned by God to be included in God's accurate Torah. God endorses Moses' statements that no other nation possesses such

righteous laws, and that the other nations will marvel at the wisdom encased in the Torah's commands.

What does this mean? It means that we Jews must perform the Torah, and present it as the only system given by God, in order that the other nations witness God's will for them. If we engage in interfaith dialogue where we seek common ground, concealing Judaism's true intolerance of other religions, then, instead of teaching the other religions about Judaism, then we fail to act as Jews, and we fail to uphold God's very words. God desires the accolades for Torah cited above from other nations. He created all humankind, and desires that each and every person have the opportunity to arrive at His will. It is the Jew's obligation – not to conceal Torah and seek alien adoration – but to advise the false religions as to their deviations. God knows all and He said the other nations would say, "Certainly a wise and understanding people is this great nation".

Moving Forward

If we do not make Judaism and true Torah ideas available, we are not kind, but in fact quite cruel, as we hide from others what is perhaps, the one opportunity they may have to learn what God desires of them. We are the ones who inherited the codes and values from Sinai – there are no others. If we do not speak up, we allow others to walk in the dark. We must not be concerned more with fostering "better relationships" or losing friendships through our Torah education. That will happen. Rather, concern yourself and be greatly satisfied that there will be those who do hear the truth, and regain their lives. A truly noble person will forfeit his relationships and esteemed status, for he knows that these are meaningless if it means allowing another human being to forfeit his life. And that's just what one does when his ideas of God are the Christian kind.

We do not preach proselytism, but simply to make the Torah's ideas available, and educate other nations away from their errors, guiding them – as we are commanded – towards truth. Once we fulfill our obligation, to embody truth through our Torah performance and education, it is then the Gentiles' decisions to learn more, or remain idolatrous. We cannot be concerned with our fellow Jews alone. That is not God's way, nor what Abraham exemplified. But if we continue interfaith dialogue in its current fashion, and it does not move past mutual pats on the back, excluding an honest representation of God's intolerance of idolatrous practices and heretical views, then we send a message that other religions are acceptable, deceiving them that God accepts heresy

and idolatry. It also teaches our fellow Jews the same corruption.

Learn all of the fundamentals of Judaism so they are 100% clear to your mind. Be honest with others. Do not seek relationships in place of exposing the truth. And don't view interfaith dialogue as the final frontier. Education of the fallacies of other religions is sorely missing from our schools and Yeshivas, and this disregard is allowing missionaries to convert more Jewish youths. If we educate our children on the corruptions of all other religions, they will have the best defense against missionaries: they will be able to think for themselves, and answer those who seek to convert them.

Ask your school, Yeshiva, or college to plan a curriculum, which proves how Judaism is the only religion that God gave mankind, the rationality of the fundamentals, and the basic deviations and historical fabrications of the other, major religions. Mesora.org is available to provide course materials or to coordinate live, interactive and audible classes via the Internet: <http://www.Mesora.org/LiveClasses> or write us here: info@mesora.org

Our last live class was recorded on June 26th and may be listened to at this link: <http://www.Mesora.org/Audio/InterfaithDialogue.wma>

Interfaith dialogue is only a good, when it does not conclude in harmony between religious adherents, but when it reaches its true, essential goal, of exposing the flaws of other religions. This is the greatest kindness we may show other people. But if our objective is simply to foster peace, allowing other religions to believe Judaism recognizes Christianity and others, then we go against God's desire that one mankind have one religion.

There is only one "human race". There can be only one religion, and God revealed Himself only once. ■

Victims of interfaith dialogues/marriages: religions kept in the dark; and confused children raised in plural religious environments





Groups



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 Once subscribed, you are enabled to email 100s-1000s others with a single email. Expect to receive many as well!

Regional Lists

Connecticut

• **Fairfield_County_Shuls (75)** An announcement list serving the Jewish community and all shuls in the greater Fairfield County Connecticut location.

New York

• **Jewish_Community (1576)** The Jewish Community is intended to combine the efforts of the local "shul" groups (NYC, Teaneck, Fair Lawn, Monsey, Essex County etc) and create a single resources for the New York and New Jersey metropolitan orthodox community for announcements of interest and common events. Certain announcements are very local in nature and belong in the local "shul" groups. Other announcements are regional in nature and should utilize this group to get the word out on a larger scale.

• **brooklynshuls(60)** A list for those affiliated with Brooklyn shuls.

• **bronxshuls(53)**

• **events_for_jewish_women (182)**

• **FiveTownsJewishCommunity (1595)** The purpose of this email list is to enable local shuls, yeshivot and organizations to communicate with members of the Five Towns Jewish Community. The list should be used primarily for the dissemination of information regarding local shul, yeshiva and organizational or charity events and functions in accordance with the list policy posted on this site. It is the hope of the moderators of this group that this service will bring the community closer together by enabling the publicizing and enhancement of the

• **FiveTownsShuls (1345)**

• **HillcrestOnline (220)**

• **flatbushJewishAction (81)**

• **JFlatbushOnline (633)** Welcome! This is a group to allow members of the Brooklyn, New York Jewish community in Flatbush and other neighborhoods, to communicate. It is a place to let others know about events or programs at your shul or school, religious and cultural events, and singles events. We can also cover neighborhoods such as Boro Park or Crown Heights. It is also a place for various neighborhood topics, such as goods needed or available, different community efforts, concerns, etc.

• **lessshuls (112)** Discussion group for issues, topics and events of interest to the Jewish community of the Lower East Side of Manhattan.

• **MonseyShulsChat (72)**

• **manhattanshuls (95)**

• **NYCShuls (533) (NEW)**

NYCShuls@YahooGroups.com is an announcement list for the Jewish community in New York City. The primary goal of the group is to be an effective tool in the building and maintenance of our community.

• **PlainviewShuls (NEW)** Established to enable area residents a quick and effective means of information distribution. Please use this new forum to post shul/Torah class times, announcements, business, share ideas, and converse on matters relevant to the Plainview Jewish communities. As Torah

Jews we must follow what God demands of us. Let us all strive to learn more Torah, and practice the unmatched codes prepared by our Creator. Rising above our personal preferences, let us achieve something great...together.

• **queensshuls (102)** A general list for those affiliated with Queens shuls.

• **QueensCentralShuls (44)** An announcement list for the Jewish community and Shuls of Central Queens.

• **RiverdaleShuls (541)**

• **SiShulList (123)**

• **statenlandshuls (27)**

• **UWSyoungprofessionals (715)** The list is intended for announcements of interest Young Professionals living on the upper west side. HOW TO SUBSCRIBE: To subscribe go to <http://groups.yahoo.com/group/uwsyoungprofessionals/join> or send a blank email to uwsyoungprofessionals-subscribe@yahoogroups.com. INFORMING OF EVENTS: To get an event added to our weekly e-mail send grubey1@yahoo.com information about the event and it will most likely be distributed to our list.

• **WestHempsteadShuls (270)**

• **WesleyHillsShuls (383)**

• **WhitePlainsShuls (26)**

New Jersey

• **BergenfieldShuls (40)** Information for and about shuls in the Bergenfield / New Milford / Teaneck area.

• **EdisonHighlandParkBulletinBoard (563)**

• **EnglewoodShuls (635)**

• **LakewoodShuls (160)**

• **PassaicJews (651)**

• **TeaneckShuls (5958)** TeaneckShuls is an announcement list for the Jewish community and shuls in the Teaneck / Bergenfield / New Milford vicinity.

• **TeaneckShulsUnrestricted (60)**

• **TenaflyShuls (204)**

• **WestOrangeJewishCommunity (79) (NEW)** The Vibrant, Diverse, and Growing Jewish Community of West Orange, NJ USA This mailing list is intended for the sharing of information between, and communication among, all members of the West Orange Jewish Community and its many Jewish Institutions - regardless of religious affiliation.

• **WestOrangeShuls (638) (NEW)** The list is intended for announcements of interest to shul-goers in the West Orange vicinity

Topical Lists

Business

• **buscardexchange (22)**

• **jcbusinessforum (322)**

• **JewishBusiness (173)** Business ethics and practices according to Jewish law.

• **JewishBusinessnetworking (380)** A place for Jewish business people to network, develop leads and contacts, exchange ideas, find jobs, provide employment, and shmooze!

• **JewishBusinessAssoc_Colorado (255)** We have monthly luncheons to discuss various business topics as well as Happy Hour get togethers to socialize with others in the Jewish Community.

• **JewishBusinessNetwork (490)** Hear Exciting Speakers, Exchange Business Leads, and Job Opportunities, Promote Your Business, and/or Come Socialize at Our 3rd Tuesday, Monthly Meetings, 6:00-8:15pm at the Jewish Community Association of Austin, 7300 Hart Lane

• **jewishwork (334)** The Jewish (and Bnai Noach) job market. For employers and for people seeking employment, anywhere in the world. On this email list you can announce positions available, and positions being sought. This list is not for ads to promote your business, product, or services.

• **UCLAAnderson-JBSA (99)**

Dating

• **Bay_Area_Jewish_Singles (29)**

• **Frum-Jewish-Singles (101)** The purpose of this group is for Orthodox Jewish singles to be able to get together, exchange information about each other, post information about gatherings / singles weekends, to ask questions and possibly be able to set up a shidduh. You MUST be an Orthodox Jew to join this group and you will NOT be accepted until you answer the questionnaire that is emailed to you.

• **JDate_Jewish_Online_Dating (50)** Are you Jewish? Are you Single? We have the solution for you! At JDate.com, you can meet like-minded Jews that are also single! This isn't an ONLINE dating site full of fake profiles! These are REAL PEOPLE just like you.

• **Jewish_Matchmaker (108)**

• **jewish-singles (350)**

• **jewish-single-doctors (28)**

• **mercerc_jewish_singles (294)**

Home Life

• **1davening (60)**

• **1-JewishComputing (64)**

• **1Jewish_Homes (83)**

• **chiddush (232)** Chiddush is an advanced group that offers Yeshiva-level Jewish scholars (talmidei chachamim) the opportunity to share original insights into Jewish ritual and lore. Submissions may be up to one screen long, and must include traditional sources for reference. Include a statement that the submission was your own and that it has not been published elsewhere.

• **davening (337)**

• **Frum-Jewish-Parents (90)**

• **Gabbai (143)**

• **Jewish_Cuisine (623)**

• **jewish-food (1749)** Jewish-Food is a moderated list for all interested in the discussion of GENERAL aspects of Jewish food which includes the exchanging of recipes, and cooking techniques of Jewish food using Kashruth (laws of keeping kosher).

• **JewishGeography (334)**

• **jewishhomes (719)**

• **JEWISH-RECIPE (492)**

• **jewish_stitchery (112)**

• **Jewish_Weight_Watchers (169)**

• **Vegetarian_Jewish_Cuisine (392)**

Religious

• **Jewish_Converts (260)**

• **Teshuvah (123)** This is a group for those returning to Halachik Judaism, or already-frum Jews interested in assisting others.

• **Torah_study (79)**

Social

• **1-JewishPhilanthropy (113)** Jewish Philanthropy offers information about philanthropic activities and surveys of foundations that fund Jewish institutions. It networks Jewish fundraisers and donors.

• **Jewish_Action_Alerts (178)** This is an action alert listserv for Jews and friends of Jews from around the world to participate in local, national and international action alerts to governments, businesses, agencies as they effect the safety, security and welfare of Jewish people at home, abroad and in Israel. Groups from which action Alerts will be posted include, but are not limited to: AIPAC, UJC, JCPA, ADL, HonestReporting.com, CAMERA, and others.

• **Jewish_Self-Defense (841)**

• **Jewish-Humor (318)**

• **jewish-jokes (455)**

• **jewish-american-veterans (83)**

• **Jewish-Outdoors-Club (1521)**

• **Jewish_World (428)**