

Guest Message

*The Grievances of Korah and Company
Redacted from the Jewish Agency's archive of
the writings of Nechama Leibowitz, z'l*

Who were the two hundred and fifty men who followed Korah, Dathan and Abiram to rebel against Moses? What was their grievance?

According to Ibn Ezra, this rebel band contained grumblers and malcontents of all kinds. Included were Levites who felt aggrieved at being appointed to minister to the priests and Reubenites who considered they had been deprived of the birth-right transferred to the tribe of Joseph. They suspected Joshua (an Ephraimite) of using his influence to favor his tribe over others. Then there were the firstborn of Israel who felt aggrieved because the privilege of priesthood had been taken from them and granted to the Levites who had not served the golden calf. It is easy to fan the flame of discontent, especially after the incident of the spies.

As Nahmanides suggests, were anyone to have questioned Moses' authority at any other time, the people would have stoned him outright, since they ardently loved Moses their leader and obeyed him. But when they arrived at the wilderness of Paran and sinned with the spies, the princes of the tribes being killed by the plague and the people condemned to die in the wilderness, then the people became bitter and some began to doubt the wisdom of Moses leadership. It was this moment that Korah found opportune to start his mutiny, and this was the significance of his reference to them being brought to be killed in the wilderness. Korah wished to channel all this smoldering discontent to his own benefit.

In midrashic stories, sages present Korah's ranting with the familiar rabble-rousing ingredients of demagoguery. In one story, Korah portrays Moses using the Torah to victimize the poor, demanding offerings for his personal gain. In this tale, first there is no constructive criticism of the law, no reasoned argument. Second, like any demagogue, Korah stresses the obligations rather than the privileges. Just as the taxpayer only sees the burden imposed on him and not the benefits in the way of health, education, public security and other public services that he enjoys in return, so Korah depicts the Torah to the malcontents as demanding, extorting and giving nothing in return. Third, Korah's speech does not lack the familiar stock-in-trade of the demagogue, the weapon of personal abuse. Aspersions are cast on the legislator bringing the law or its executor into disrepute. The Torah, whose ways are the ways of peace, is seen through distorted spectacles.

According to Korah, the Torah was not to blame but rather its administrators, Moses and Aaron, who had distorted its regulations to suit their own needs. This was how our sages pictured Korah's methods: misleading the people, seducing the people. Otherwise, how would it be possible for those who had been redeemed from slavery and witnessed the miracles of that period to succumb to the guile and abuse of one such as Korah?

That they did succumb was damaging far beyond their small numbers, for they turned many other hearts as the succeeding chapters indicate. It is a sobering reminder of the importance of our role as human custodians of Scripture. God gave us a Torah that is upright and just (Ps. 19:8-10). Will we be like Korah and twist it for cynical purposes, or will we push ourselves to sincerely uphold its benevolent message?

Parashat Korah

Latest Shabbat of the Year

Torah: Num. 16:1–18:32, 95 Pesukim
Hertz 639–648; Stone 820–837
Haftara: I Sam. 11:14–12:22
Hertz 649–651; Stone 1186–1187
Tefillot: Morid Hatal

KJ Schedule

Erev Shabbat

Friday, July 5th

Candle lighting	7:50 pm
Happy Minyan	5:30 pm
Minha	6:00 pm
Kabbalat Shabbat & Arvit	6:30 pm

Yom Shabbat

Saturday, July 6th

Shaharit	8:30 am
Keriat HaTorah	10:15 am
Sermon	11:20 am
Musaf	11:30 am

Women's Tehillim	6:15 pm
Minha	7:15 pm
Se'uda Shelisheet	8:00 pm
Arvit	8:40 pm
Havdala	8:53 pm

(Continued on page 2)

(Continued from page 1)

Sunday, July 7th

Shaharit 7:30 am

Monday– Friday, July 8th–12th

Shaharit 6:25 am

Next Shabbat

Friday–Saturday, July 12-13

Candle lighting 7:50 pm

Happy Minyan 5:30 pm

Friday Minha 6:00 pm

Shaharit 8:30 am

Saturday Minha 7:15 pm

Havdala 8:51 pm



Morning Minyan is Where It's At!

There is a warm place for you in the happy camaraderie of Kahal Joseph's morning minyan.

Any day is off to a great start when it begins with prayer and friendship. The best part? It doesn't just feel good, it's a mitsva too!

Mazal Tov

**Lauren & Rabbi David Rahmani
on the birth of a baby boy**

Besiman Tov

to

Big Sisters

Noa & Naomi

Grandparents

Jaleh Partiyeli & Abner Partiyeli

Janet & Jacob Rahmani

and all the extended family

Membership Benefits Everyone!

You get...

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when you need it!**

**Contact the office at 310-474-0559
or speak to Rabbi Melhado to join!**

In Memoriam

We remember these yahrzeit anniversaries from July 6 to 13, 2019. We light memorial candles, donate tsedaka, and attend Shabbat services to honor the memory of our loved ones.

3 Tamuz / Shabbat, July 6th

Joseph Moses *Yosef ben Aharon Moshe*
Habibollah Rokhsar *Habib ben Mordecai*

4 Tamuz / Sunday, July 7th

Aaron Saul Levy *Aharon Shaul Levi*

6 Tamuz / Tuesday, July 9th

Eliyahu Irani *Eliyahu ben Moshe*

8 Tamuz / Thursday, July 11th

Isaac Shamsi *Itzhak ben Shemuel*

10 Tamuz / Shabbat, July 13th

Khanbaba Pouladian *Itzhak ben Avraham*
Isaac Shamash *Itzhak Rahamim ben Abraham*
Hatoon bat Haviva

Refua Shelema

Sassoon Ezra • Moselle Amron • Sally Amron
Sylvia Cohen • Esther Duke • Mehry bat Miriam
Hakimipour • Tilda Levy • Yvonne Moalim
Florice Newberry • Aliza bat Rahel
Aliza bat Victoria • Chaya Chana bat Batya
Katie bat Farha • Miriam bat Yetta
Miryam bat Malka • Moshe Ezra ben Mazal Tov
Simcha bat Rooha • Habiba bat Farha
Chaya Rachel bat Simcha • Dina bat Rahel
Rahel bat Ramah Regina • Karen bat Chana
Meir Ezra ben Rahel • Eti Esther bat Fortuna
Eliahu Shalom ben Avigayil
Albert Nissan ben Victoria



Join us - email Rabbi Melhado today at rabbimelhado@kahaljoseph.org for tickets!

**Dodger's Jewish
Community Day**
Sunday, July 7 at 1:10pm
LA Dodgers
v.
San Diego Padres

Get a Dodger's kippah!



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SHABBAT, JULY 27, 2019
KAHAL JOSEPH CONGREGATION

Explore Jewish India!

By Rahel Musleah

If you are like me, your roots are important to you. Some of you might know my family. My father was the rabbi of the Calcutta community, and we moved to the United States when I was six years old. India enchanted me from a distance for most of my life.

We Baghdadi Jews have branched out all over the world, but we remain grounded in our glorious heritage. We can't go back to Baghdad, but we can still travel to India and delight in all it has to offer. Each tour I lead is a homecoming for me. Whether you are Baghdadi, Indian, or from another background, you will be treated as part of the family.

INDIA

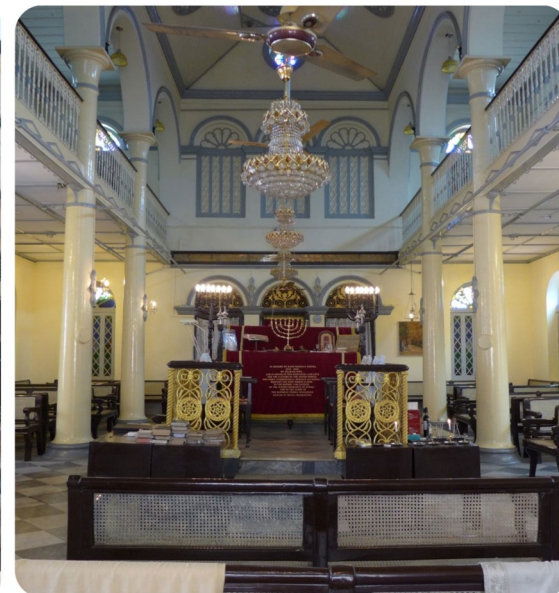
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SISTER SYNAGOGUES MYANMAR



The Baghdadi Jewish presence in Burma lasted 101 years, from the arrival of Azariah Samuel in 1841 to the Japanese invasion in 1942. At its peak, the community had over 2,000 members, and maintained many institutions including two synagogues, two prayer halls, a Jewish school, a mikveh, and several cemeteries.

The largest and most enduring Jewish landmark in Burma is the Musmeah Yeshua Synagogue in Rangoon. First built as a wooden structure in 1857, it was reconstructed as a stone monument in 1896. During its top membership it boasted 126 Torah scrolls, some of which now reside in our Ekhal at Kahal Joseph. The building still stands today, lovingly cared for by the Samuels family despite having no regular minyan.

Rangoon's second synagogue formed as a breakaway community from Musmeah Yeshua.

In 1932, stockbroker Arnold Aaron triumphantly carried a Torah scroll five blocks down Dalhousie Street to form the Beth El Synagogue, taking Musmeah Yeshua's hazan with him. The new congregation functioned for a decade until the Jews abandoned Rangoon to escape the Japanese.

WWII and the upheavals of Burmese independence devastated the country's Jewish landmarks. Prayer halls in Bassein and Mandalay have totally vanished, along with the Beth El Synagogue.

For the foreseeable future, Musmeah Yeshua is the last testament to Baghdadi Jewish worship in Burma.