

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Korach
June 19, 2026 / 4 Tamuz 5786
Volume 31, Issue 34
Candlelighting: 8:45 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, June 19

7:15pm Early Mincha / Maariv
8:45pm Candlelighting
8:45pm Mincha / Maariv

Shabbos, June 20

8:45am Shacharis
*Kiddush is sponsored by
David Conn in honor of
his aufruf.*

7:35pm Pirke Avos
8:35pm Mincha / Shalosh Seudos
9:54pm Maariv

Sunday, June 21

9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, June 22

8:00pm *Mussar & Chassidus –
Rav Yerucham Levovitz of
Mir (R. Nisenbaum)*

Tuesday, June 23

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, June 24

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, June 25

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Korach

Korach, a cousin of Moshe, gathered a group of dissenters to challenge Moshe's authority, claiming that Moshe had usurped authority on his own and not under G-d's orders. Moshe, in an uncharacteristically sharp manner, prayed that G-d prove his innocence by having Korach die an unnatural death, by being swallowed into the earth.

Korach tried to influence the nation to follow him with different arguments.

He claimed that he was acting on their behalf, and that Moshe was taking unfair advantage of the people. He claimed the entire nation was holy and did not need a leader. The Rabbis explain that Korach was actually a great and wise person, yet he fooled himself into thinking that his intentions were sincere and that his arguments were logical. In reality, Korach was motivated by feelings of jealousy and arrogance.

The bias created by jealousy is so powerful that it can often mislead a normally rational person into believing and doing irrational things.

Moshe suggested that Korach and his followers offer incense offerings together with Ahron, and that while G-d would accept the true offering, the impostors would die. Even then, Korach did not fear taking such a chance. He had deluded himself into believing that G-d would accept his sacrifice over Ahron's.

The reason Moshe reacted so strongly was not because he felt the affront to his own honor. He was concerned that a challenge against his own leadership was a challenge against the authority of the Torah itself. If people thought that Moshe had misrepresented G-d on one point, they might think that he misrepresented Him on other points too. He therefore prayed that Korach's challenge be stopped before it caused irreparable damage.

Even after Korach had been swallowed, there still remained doubts among the people and they complained again. It seems that Moshe's concerns had actually materialized. Another plague killed over fourteen thousand people, until Ahron offered incense, which stopped the plague. This also served to legitimize Ahron's appointment as High Priest.

After the incident involving Korach, the Torah promises different gifts to the Kohanim as an affirmation of their position and authority. They were given tithing from grain and fruits, from the meat of each animal, and the first seasonal fruits each year. They were also promised the firstborn of the animals, and five coins for the human firstborn male. They also received a part of each sacrifice.

The story of Korach illustrates an important lesson about following Torah authority and not letting one's personal inclinations mask the truth.

Mazel Tov

David Conn and Rachel Leah
Kalshi upon their upcoming
marriage

Insights: Korach

Not one of their donkeys have I used... (Num 16:15) Until the fourteenth century rabbis did not receive a fixed salary from their communities. There were several reasons for this. One is that it allowed them to be more objective in their judicial decisions. Rav Nosson Tzvi Finkel, the Alter of Slabodka, refused to take a salary from his yeshiva because he was concerned that he was not accomplishing what he should for the yeshiva and any money he received would thus be considered theft. His wife ran a store which supported their needs. At some point, however, there was not sufficient income to support his family and he was compelled to take a salary from the yeshiva. He traveled to Brisk to ask Rav Chaim Brisker how much he was allowed to take. After he was advised, he never took a cent more than Rav Chaim had suggested.

Did You Know?

The Tachanun prayers are said while sitting, reclining one's head on the left arm. When one is wearing tefillin on the left arm, one should recline on the right arm. One should not recline on his bare arm, but rather on the sleeve. If there is no Torah scroll in the room where Tachanun is being recited, one should not recline on his arm, although some authorities permit it if there are other holy books in the room. If one is unable to sit, the Tachanun may be recited while standing, although he should lean on a surface since that is considered like sitting in Jewish law.

Thought for the Week: Thinking cannot tell us everything, but only thinking can tell us what it cannot tell us. (*A Candle By Day*)