Korach, Shmuel, and their barber

Torah in Motion

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The Haftarah – Shmuel I Perek 12

Korach

וַיִּ֣חַר לְמֹשֶׁה֮ מְאֹ֒ד וַיֹּ֣אמֶר֒ אֶל־יְהֹוָ֗ה אַל־תֵּ֤פֶן אֶל־מִנְחָתָם֙ **לֹ֣א חֲמ֔וֹר אֶחָ֖ד מֵהֶ֑ם נָשָׂ֣אתִי** וְלֹ֥א הֲרֵעֹ֖תִי אֶת־אַחַ֥ד מֵהֶֽם׃

Moses was much aggrieved and he said to יהוה, “ Pay no regard to their oblation. I have not taken the ass of any one of them, nor have I wronged any one of them.”

Bamidbar 16:15

Shmuel

הִנְנִ֣י עֲנ֔וּ בִּ֖י נֶ֣גֶד יְהוָ֑ה וְנֶ֣גֶד מְשִׁיחֹ֔ו **אֶת־שׁ֥וֹר מִי לָקַ֖חְתִּי וַחֲמ֥וֹר מִי לָקַ֖חְתִּי** וְאֶת־מִ֣י עָשַׁ֔קְתִּי אֶת־מִ֥י רַצֹּ֖תִי וּמִיַּד־מִ֑י לָקַ֣חְתִּי כֹ֔פֶר וְאַעְלִ֥ים עֵינַ֖י בּ֑וֹ וְאָשִׁ֥יב לָכֶֽם׃

Here I am! Testify against me, in the presence of GOD and in the presence of this anointed one: Whose ox have I taken, or whose donkey have I taken? Whom have I defrauded or whom have I robbed? From whom have I taken a bribe to look the other way? I will return it to you.”

Shmuel I 12:3

Moshe/Korach	Shmuel/Bnei Yisrael
Korach – wants to replace Moshe (or questions Moshe and Aharon's leadership)	Bnei Yisrael – want to replace Shmuel/want a new model of leadership
Moshe is upset and initiates a sign and test to show that Hashem is one his side (fire, ground, firepans)	Shmuel is upset/insulted and asks Hashem to make a sign (rain)
Gershom/Eliezer	Yoel/Aviyah

Korach

זֹאת עֲשׂוּ קְחוּ־לָכֶם מַחְתֹּת קֹרַח וְכָל־עֲדָתוֹ:

Do this: You, Korah and all your band, take fire pans,

וּתְנוּ בָהֶן אֵשׁ וְשִׂימוּ עֲלֵיהֶן קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר יְהוָה הוּא הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי:

and tomorrow put fire in them and lay incense on them before יהוה. Then the candidate whom יהוה chooses, he shall be the holy one. You have gone too far, sons of Levi!”

Bamidbar 16:6-7

וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֵת הַחֲמִשִּׁים וּמָאתַיִם אִישׁ מַקְרִיבֵי הַקְּטֹרֶת: {ס}

And a fire went forth from יהוה and consumed the two hundred and fifty contestants offering the incense. Bamidbar 16:35

Nadav and Avihu

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם:

Now Aaron’s sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before יהוה alien fire, which had not been enjoined upon them.

וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה:

And fire came forth from יהוה and consumed them; thus they died at the instance of יהוה.

Vayikra 10: 1-2

Korach + Nadav and Avihu

- Relatives of Moshe and Aharon
- Questioned or usurped authority
- Aharon is silent
- Prior to offering: Hashem's glory came to the nation

"the glory of Hashem appeared to the entire assembly" [[וירא כבוד ה' אל כל העדה] Bamidbar. 16:19

"the glory of Hashem appeared to the entire nation" [) [וירא כבוד ה' אל כל העם Vayikra. 9:23

- Eish Zara/Zar

וְאֶת־**הָאֵשׁ זָרָה־הָלְאָה** כִּי קָדֵשׁוּ׃ scatter the file afar because it has become holy Bamidbar 17:2

- Unique status of the Kohanim (Aharon and his family specifically) is mentioned after the incident

Nadav and Avihu

And Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not bare your heads and do not rend your clothes, lest you die and anger strike the whole community. But your kin, all the house of Israel, shall bewail the burning that יהוה has wrought.
And so do not go outside the entrance of the Tent of Meeting, lest you die, for יהוה’s anointing oil is upon you.” And they did as Moses had bidden.
And יהוה spoke to Aaron, saying:
Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages,
for you must distinguish between the sacred and the profane, and between the impure and the pure;
and you must teach the Israelites all the laws which יהוה has imparted to them through Moses. Vayikra 10: 6-11

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וּלְאֶלְעָזָר וּלְאִיתָמָר | בָּנָיו רָאשֵׁיכֶם אַל־תִּפְרָעוּ |
וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ וְלֹא תָמֻתוּ וְעַל כָּל־הָעֵדָה יִקְצֹף וַאֲחֵיכֶם כָּל־בֵּית
יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְהוָה:
וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן־תָּמֻתוּ כִּי־שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם
וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה: {פ}

וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר:
יַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ | אַתָּה | וּבָנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא
תָמֻתוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:
וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהֹר:
וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם
בְּיַד־מֹשֶׁה: {פ}

וְעַל כָּל־נַפְשׁוֹת מֵת לֹא יָבֹא, לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא.
וּמִן הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יְחַלֵּל אֵת מִקְדַּשׁ אֱלֹהָיו כִּי נֵזֶר שֶׁמֶן
מִשְׁחַת אֱלֹהָיו עָלָיו: אֲנִי ה׳.
“He shall not come in contact with any dead person; he shall not become impure even for his father or his mother. And from the sanctuary he shall not exit, and he shall not profane the sanctuary of his God, for the crown of the anointing oil of his God is upon him—I am Hashem.”
(Vayikra 21:11, 12)

The Nazir (Parshat Naso)

יהוה spoke to Moses, saying:
Speak to the Israelites and say to them: If any men or women explicitly utter a nazirite's vow, to set themselves apart for יהוה,
they shall abstain from wine and any other intoxicant; they shall not drink vinegar of wine or of any other intoxicant, neither shall they drink anything in which grapes have been steeped, nor eat grapes fresh or dried.
Throughout their term as nazirite, they may not eat anything that is obtained from the grapevine, even seeds or skin.
Throughout the term of their vow as nazirite, no razor shall touch their head; it shall remain consecrated until the completion of their term as nazirite of יהוה, the hair of their head being left to grow untrimmed.
Throughout the term that they have set apart for יהוה, they shall not go in where there is a dead person.
Even if their father or mother, or their brother or sister should die, they must not become defiled for any of them, since hair set apart for their God is upon their head: throughout their term as nazirite they are consecrated to יהוה. (Bamidbar 6: 1-8)

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר
נָזִיר לְהַזִּיר לַיהוָה׃
מִיַּיִן וְשֵׁכָר יַזִּיר חֹמֶץ יַיִן וְחֹמֶץ שֵׁכָר לֹא יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא
יִשְׁתֶּה וַעֲנָבִים לַחִים וִיבֵשִׁים לֹא יֹאכֵל׃
כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיָּיִן מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל׃
כָּל־יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר
לַיהוָה קָדֹשׁ יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ׃
כָּל־יְמֵי הַזִּירוֹ לַיהוָה עַל־נֶפֶשׁ מֵת לֹא יָבֹא׃
לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאַחֹתוֹ לֹא־יִטַּמָּא לָהֶם בְּמֹתָם כִּי נֵזֶר אֱלֹהָיו
עַל־רֹאשׁוֹ׃
כֹּל יְמֵי נִזְרוֹ קָדֹשׁ הוּא לַיהוָה׃

Nazir continued

If someone dies suddenly nearby, defiling the consecrated hair, the [nazirite] shall shave the head at the time of becoming pure, shaving it on the seventh day. On the eighth day that person shall bring two turtledoves or two pigeons to the priest, at the entrance of the Tent of Meeting. (Bamidbar 6: 9 -10)

וְכִי־יָמוּת מֵת עָלָיו בְּפֶתַע פִּתְאֹם וְטִמֵּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בְּיוֹם
טָהֳרָתוֹ בַּיּוֹם הַשְּׁבִיעִי יְגַלְּחֶנּוּ׃
וּבַיּוֹם הַשְּׁמִינִי יָבִא שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה אֶל־הַכֹּהֵן אֶל־פֶּתַח
אֹהֶל מוֹעֵד׃

יהוה spoke to Moses:
Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:

יהוה bless you and protect you!

יהוה deal kindly and graciously with you!

יהוה bestow [divine] favor upon you and grant you peace!
Thus they shall link My name with the people of Israel, and I will bless them. (Bamidbar 6: 22 – 27)

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃
דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר
לָהֶם׃ {ס}
יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ {ס}
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ {ס}
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ {ס}
וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃ {ס}

The *nazir* is tempted to break through God's world. But in fact, to flee from material life is to court death. Hence, God tasks the *nazir* to spend his term abstaining from death, in any form it might take – literal, cerebral, or symbolically embodied. Let the *nazir* restrict contact with the dead (=avoiding corpses). Let him forswear inebriation, and all attempts to numb his own consciousness (=avoiding alcohol). Let him disengage entirely from his body's own dead matter: his hair (=avoiding haircuts).[35]

In all these ways, God reminds the would-be *nazir* that if we wish to serve God in ideal form, then the first thing we must do, in fact, is learn *to live*. God did not put us in this world so we could escape it. He gave us life so we could embrace it. That, perhaps, is what Nadab and Abihu forgot. That, perhaps, is what the *nazir* is bidden to remember.

Rabbi Alex Maged: Out of This World (article on Whatspshat)

Nazir – trying to transcend the physical,
like Nadav and Avihu

Hair, their dead, wine – guards against that complete
transcendence

What does Korach mean?

וַיַּ֣עַל מִשָּׁ֗ם בֵּ֤ית־אֵל֙ וְה֣וּא ׀ עֹלֶ֣ה בַדֶּ֔רֶךְ וּנְעָרִ֖ים קְטַנִּ֑ים יָצְא֣וּ מִן־הָעִ֗יר וַיִּתְקַלְּס֤וּ־בוֹ֙ וַיֹּ֣אמְרוּ֔ לוֹ **עֲלֵ֥ה קֵרֵ֖ח עֲלֵ֣ה קֵרֵ֑ח:**

From there he went up to Bethel. As he was going up the road, some little boys came out of the town and jeered at him, saying, “Go away, baldhead! Go away, baldhead!”

Melachim 2 2:23

בָּנִ֖ים אַתֶּ֣ם לַיהוָ֑ה אֱלֹהֵיכֶ֗ם לֹ֤א תִתְּגֹּדְדוּ֙ **וְלֹא־תָשִׂ֣ימוּ קָרְחָ֔ה** בֵּ֥ין עֵינֵיכֶ֖ם לָמֵֽת׃

You are children of your God יהוה. You shall not gash yourselves or shave the front of your heads because of the dead.

כִּֽי־עַ֤ם קָדוֹשׁ֙ אַתָּ֔ה לַיהוָ֖ה אֱלֹהֶ֑יךָ וּבְךָ֣ בָחַ֔ר יְהוָ֖ה לִהְי֣וֹת לוֹ֑ לְעָ֗ם סְגֻלָּ֛ה מִכֹּ֥ל הָעַמִּ֖ים אֲשֶׁ֥ר עַל־פְּנֵ֖י הָאֲדָמָֽה׃ {ס}

For you are a people consecrated to your God יהוה: your God יהוה chose you from among all other peoples on earth to be a treasured people.

Devarim 14: 1-2

Rambam on Devarim 14 1-2

YE ARE THE CHILDREN OF THE ETERNAL YOUR G-D: YE SHALL NOT CUT YOURSELVES, NOR MAKE ANY BALDNESS BETWEEN YOUR EYES FOR THE DEAD. This also is an explanatory commandment of what He said in the Torah with reference to the priests, *They shall not make baldness upon their head* etc., *nor make any cuttings in their flesh*, and now he [Moses] will explain that it is not merely because of the distinction of the priests which He mentioned there, *They shall be holy unto their G-d*, that they were thus commanded. Rather, *all the congregation are holy, every one of them*, and all of *you are the children of the Eternal your G-d* like the priests; if so, you too, take heed to yourselves regarding this commandment like them. This explanation is in accordance with the opinion of our Rabbis that both verses [the one here and the one in Leviticus] relate only to the practice [of cutting and making baldness as signs of mourning] for the dead, [although "the dead" is not mentioned in the priestly injunction in Leviticus]. But it is possible that the first commandment [in Leviticus was stated] in relation to priests to state that if the priest had his hair torn out and his flesh cut, he was not fit for the Divine Service, just as He said, *and they shall not profane the Name of their G-d*, and their Service is thus profaned [i.e., invalidated]. Here he explained that the commandment applies also to the Israelites, both prohibitions being necessary.

……..

בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם, גַּם זוֹ מִצְוָה מְבֹאֶרֶת, שֶׁאָמַר בַּתּוֹרָה (ויקרא כא ה) בַּכֹּהֲנִים, לֹא יִקְרְחוּ קָרְחָה בְּרֹאשָׁם וּבְבְשַׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת, וְעַתָּה בָּאֵר כִּי לֹא בַּעֲבוּר מַעֲלַת הַכֹּהֲנִים בִּלְבַד שֶׁהִזְכִּיר שָׁם שֶׁהֵם קְדוֹשִׁים לֵאלֹהֵיהֶם צִוָּה בָּהֶם זֶה, אֲבָל כָּל הָעֵדָה **כֻּלָּם קְדֹשִׁים** וְכֻלְּכֶם בָּנִים לַה' אֱלֹהֵיכֶם כְּמוֹ הַכֹּהֲנִים, אִם כֵּן הִשָּׁמְרוּ גַּם אַתֶּם בַּמִּצְוָה הַזֹּאת כְּמוֹתָם. וְעַל דַּעַת רַבּוֹתֵינוּ בִּשְׁנֵיהֶם אֵינָהּ אֶלָּא עַל הַמֵּת. וְיִתָּכֵן שֶׁהָיְתָה הַמִּצְוָה הָרִאשׁוֹנָה בַּכֹּהֲנִים, לֵאמֹר שֶׁאִם הָיָה הַכֹּהֵן מְקֹרָח וּמְגֻדָּד אֵינֶנּוּ רָאוּי לַעֲבוֹדָה, כְּמוֹ שֶׁאָמַר (שם פסוק ו) וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם, וְהִנֵּה עֲבוֹדָתָם מְחֻלֶּלֶת, וְכָאן בֵּאֵר כִּי הַמִּצְוָה גַּם לְיִשְׂרָאֵל, וְהֵצְרְכוּ לִשְׁתֵּיהֶם…

..

Korach

וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי **כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה** וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה׃

They combined against Moses and Aaron and said to them, “You have gone too far! For all the community are holy, all of them, and יהוה is in their midst. Why then do you raise yourselves above יהוה’s congregation?”

Bamidbar 16:3

אֲבָל כָּל הָעֵדָה **כֻּלָּם קְדֹשִׁים** וְכֻלְּכֶם בָּנִים לַה' אֱלֹהֵיכֶם כְּמוֹ הַכֹּהֲנִים, אִם כֵּן הִשָּׁמְרוּ גַּם אַתֶּם בַּמִּצְוָה הַזֹּאת כְּמוֹתָם.

Rather, *all the congregation are holy, every one of them*, and all of *you are the children of the Eternal your G-d* like the priests; if so, you too, take heed to yourselves regarding this commandment like them

Rambam Devarim 14:1-2

Back to Shmuel

וַתִּדֹּר נֶדֶר וַתֹּאמַר יְהוָה צְבָאֹות אִם־רָאֹה תִרְאֶה | בָּעֳנִי אֲמָתֶךָ וּזְכַרְתַּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶךָ וְנָתַתָּה לַאֲמָתְךָ זֶרַע אֲנָשִׁים
וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו **וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:**

And she made this vow: “O GOD of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a child like the others have, I will dedicate it to GOD for all the days of its life; and no razor shall ever touch its head.”

Shmuel I: 1:11

Back to Shmuel

וְאֵלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְּנֵי הַקְּהָתִי הֵימָן הַמְשׁוֹרֵר בֶּן־יוֹאֵל בֶּן־שְׁמוּאֵל׃

Those were the appointed men; and their sons were: the Kohathites: Heman the singer, son of Joel son of Samuel

בֶּן־אֶלְקָנָה בֶּן־יְרֹחָם בֶּן־אֱלִיאֵל בֶּן־תּוֹחַ׃

son of Elkanah son of Jeroham son of Eliel son of Toah

בֶּן־[צוּף] (ציף) בֶּן־אֶלְקָנָה בֶּן־מַחַת בֶּן־עֲמָשָׂי׃

son of Zuph son of Elkanah son of Mahath son of Amasai

בֶּן־אֶלְקָנָה בֶּן־יוֹאֵל בֶּן־עֲזַרְיָה בֶּן־צְפַנְיָה׃

son of Elkanah son of Joel son of Azariah son of Zephaniah

בֶּן־תַּחַת בֶּן־אַסִּיר בֶּן־אֶבְיָסָף בֶּן־קֹרַח׃

son of Tahath son of Assir son of Ebiasaph son of Korah

בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל׃ {ס}

son of Izhar son of Kohath son of Levi son of Israel;

Moshe/Korach	Shmuel/Bnei Yisrael
Korach – wants to replace Moshe (or questions Moshe and Aharon's leadership)	Bnei Yisrael – want to replace Shmuel/want a new model of leadership
Moshe is upset and initiates a sign and test to show that Hashem is one his side (fire, ground, firepans)	Shmuel is upset/insulted and asks Hashem to make a sign (rain)
Gershom/Elazar	Yoel/Aviyah

Korach	Shmuel
<u>כָּל־הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם יְהוָה</u> וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל	וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנָה־לָּנוּ מֶלֶךְ לְשָׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה: {פ} וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכֹל אֲשֶׁר־יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֹתְךָ מָאָסוּ **<u>כִּי־אֹתִי מָאֲסוּ מִמְּלֹךְ עֲלֵיהֶם:</u>** (Shmuel 1 8:6-7) אַךְ	יִרְאוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֹתוֹ בֶּאֱמֶת בְּכָל־לְבַבְכֶם כִּי רְאוּ אֵת אֲשֶׁר־הִגְדַּל עִמָּכֶם: **<u>וְאִם־הָרֵעַ תָּרֵעוּ גַּם־אַתֶּם גַּם־מַלְכְּכֶם תִּסָּפוּ: {פ}</u>** (Shmuel 1 12:24-25)

Halakhic man's ideal is to extend the domain of sanctity to the whole of reality."

Rav Yosef Dov Soleveichik, *Halakhic Man*, p. 19 (JPS edition)

Shabbat is the most eloquent expression of Judaism's understanding of the duality of existence—the material and the spiritual.

Rabbi Sacks, Covenant & Conversation: Exodus, on Parshat Ki Tissa

Shabbat Shalom!