

Congregation Beth Israel of the Palisades

שבת ראש חודש פרשת קרח

Shabbat Rosh Chodesh Parashat Korach

June 24, 2017 | Sivan 30, 5777

*Celebrating the naming
of Baby Sofia Emproto*



TORAH STUDY

**This Shabbat: Rosh Chodesh, Parashat Korach
B'midbar 16.1-18.32, pages 860-875**

Added reading: B'midbar 28.9-15, pages 930-931

FIRST ALIYAH: Verse 16.3 is translated as Moshe being told “you have gone too far”? Is this how Korach challenged Moshe, or is “rav lach” mistranslated?

THIRD ALIYAH: After the deaths caused by the firepans, the people attack Moshe and Aharon, blaming them for the deaths which supposedly came from heaven. Why blame them?

The haftarah, Yishayahu 66.1-24, begins on Page 1220.

**Next Shabbat: Parashat Chukat
B'midbar 19.1-22.1, pages 880-893**

FIRST ALIYAH: What color is the red calf used in the purification ritual—and why is this NOT a trick question, but an essential one for the future?

THIRD ALIYAH: The first time around, Moshe was told to take his staff and strike the rock to get water. This time, striking the rock with Aharon's staff seems to be part of his sin. If so, why? What made this situation different from the last time?

The haftarah, Shoftim 11.1-33, begins on Page 910.

For haftarot, we follow S'fardi custom.

CONFLICT RESOLUTION, TORAH STYLE

Exceptionally unusual in the rebellions in our parashah is how the story ends. Moshe initially proposed a simple test of the firepans, for God to signal whom He has chosen. Before this could happen, however, Moshe found himself unbearably provoked by the Reuvenites. Sensing the situation might be getting out of control, he sought an immediate and dramatic resolution: If the ground opened up and swallowed alive the Reuvenite rebels, then “you shall know that these men have spurned Hashem.”

No sooner had he finished speaking, than the miracle Moshe had hoped for happened. By any narrative convention, heaven had answered his call in the most dramatic way and that should have ended the story.

Instead, we have a powerful example of what makes the Torah so challenging, its message so unexpected. Rather than ending the revolt, it exacerbates it: “The next day, the whole Israelite community grumbled against Moshe and Aharon. ‘You have killed Hashem's people,’ they said.”

This time, God himself intervenes, resulting in Aharon's staff—a piece of dead wood—sprouting, budding, blossoming, and bearing almonds. Only then did the rebellion end.

This is an astonishing denouement—and what it tells us is profound. The use of force never ends a conflict. It merely adds grievance to injury. What ended the conflict was not the ground opening up, but the gentle miracle of the dead wood that came to life again. This miracle anticipates the words of Sefer Mishlei [the book of Proverbs] about the Torah: “It is a tree of life to those who embrace her; those who lay hold of her will be blessed.” (3.18)

This episode teaches us there are two ways of resolving conflict: by force and by persuasion. The first negates your opponent. The second enlists your opponent, taking his/her challenge seriously and addressing it. Force never ends conflict—not even when the force is miraculous.

That is conflict resolution in Judaism—not by force, but by pleasantness and peace.

—Adapted from the writings of Rabbi Lord Jonathan Sacks

CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

HAPPY BIRTHDAY

Today Marcelle Kosson
Monday Elana Chalom
Wednesday Lou Israel, David Warner
Friday Henriette Chalom, Sasha Luchs

Belated Happy Anniversary to
Harabbanit Ora and Harav Mark Kiel

Did we miss a birthday, anniversary, or other simchah?
Let us know. We can't print what we don't know.

Why not sponsor
The Shabbat Booklet?
Use it to mark a yahrzeit, celebrate a simchah,
or for whatever legitimate reason.
It's only \$36 per booklet.

Присоединяйтесь к нам для освящения и обед

Today's kiddush and luncheon
are sponsored by
SEYMOUR MELTZER
in honor of his grand-niece's naming.
Please join Seymour, his family, and us.



SH'MA MATTERS

THE BLESSINGS BEFORE THE SH'MA: TO RESPOND OR NOT?

Whenever a blessing is recited, we offer two responses. After "Baruch Ata Adonai" (Blessed are You, Lord), we say "Baruch Hu, u'varuch Sh'mo" (blessed is He and blessed is His Name). At the end of the b'rachah, we say "Amen."

But should any response be given to the blessings between Bar'chu and the Sh'ma?

It is not a frivolous question. These are blessings preparatory to reciting the Sh'ma, putting them in the same category as, say, the Motzi. We may not speak after the Motzi until we have eaten bread; may we "speak" until after the Sh'ma?

The S'fardi halachic authority, Rabbi Joseph Karo, author of the Shulchan Aruch, Judaism's definitive law code, says no. Rabbi Moses Isserles, in his equally authoritative gloss, "the Mapa," rules that Ashkenazim should respond.

Chasidic rulings follow Rabbi Karo, meaning chasidim do not respond with "Baruch Hu, u'varuch Sh'mo" and "Amen."

Either way is acceptable here, although our rabbi's tradition is to offer no response.

A MEDITATION BEFORE THE SH'MA

Before reciting the Sh'ma, keep this in mind:

I hereby accept upon myself the yoke of the Kingdom of Heaven.

THE IMAHOT:

Following is the text adopted by the Ritual Committee
for use by the Prayer Leader in reciting the Amidah, and
those wishing to insert the Matriarchs in their Amidot:

ברוך אתה אֱדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי
אֲבֹרָהּ וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרַבֵּקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל
וְלֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וְיַמְבִּיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זָכְרָנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכִתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֲ-לֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱדֹנָי, מְגֵן אֲבֹרָהּ
וְעִזְרַת שָׂרָה.

GOT SHABBAT?

*If you know children who might enjoy
Morah Karen's Shabbat morning programs,
please let us know ASAP,
so we can plan for the fall.*

KORACH ACCORDING TO THE SCHOLARS

Korach is the central figure in this week's story of the revolt against the authority and status of Moshe at the time of the wanderings in the wilderness (B'midbar 16). According to the story in its present form, Datan and Aviram of the tribe of Reuven, together with 250 chieftains of the community, also took part in this revolt. Behind the uprising were Korach's complaint against the religious authority of Moshe and Aharon, and the complaint of Datan and Aviram against the leadership of Moshe in general, charging that he had brought Israel out of Egypt to lord it over them and to have them die in the wilderness.

In punishment for their rebellion, Korach, together with Datan and Aviram and their people, was swallowed up by the earth, while the 250 chieftains, whose complaint against Moshe and Aharon was in the domain of holy privileges, were consumed by the fire of Adonai after they had offered incense before Him.

The story is referred to with minor or major variations in other passages (B'midbar 26.9-10; 27.3; D'varim 11.6; T'hilim 106.16-18). Our present text offers what the scholar Baruch Levine calls "braided" accounts of strife in the wilderness.

At the very least, we can distinguish two literary strata, each with its own theme. The account by the source designated as JE did not involve Levites at all, but told of a rebellion against Moshe led by the Reuvenites Datan and Aviram. The P(riestly) writers, who had access to JE, added the element of a protest led by the Levite Korach against the exclusive right of the Levite line of Aharon to the priesthood (Levine).

As some biblical scholars assert about most of the Torah's narratives, so here they argue that the stories are given a fictitious setting in the desert prior to the rise of Israel in its own land.

However, they argue, the actual historical circumstances that underlie them are to be sought in later periods.

The Reuvenite element in the story is probably related to territorial disputes in Transjordan in the pre-monarchic or early monarchic period.

The other element is the quarrel of Korach the Levite with the sacral status of Moshe and Aharon the priest. The background would be the consolidation of the temple hierarchy during the period of the Second Temple. According to the Torah (Sh'mot 28.1; said to be a P document), Aharon and his descendants were first chosen for the priesthood during the wanderings in the wilderness. Yet scholars have long observed that Aharon is never identified as a priest in the prophetic literature of the pre-exilic period. Y'chezkel, Ezekiel, a priest and prophet of the 6th century B.C.E., devotes much attention to priestly conduct and ritual. Yet he does not mention Aharon, but considers the legitimate priestly line to run through Zadok (Y'chezkel 44.15-16).

Outside of the Torah, it is only in the books Ezra-Nehemiah and Divrei Hayamim (Chronicles), universally dated to the Persian period (539-331), that the Aharonide priesthood is depicted as the only legitimate priestly line. This is in harmony with the excavations at Arad, which unearthed a mention of "sons of Korach," who were apparently cultic personnel by the 8th century B.C.E., if not earlier. It is to these "sons of Korach" that many biblical Psalms (see below) are ascribed.

During the first half of the first millennium B.C.E., the existence of two distinct Israelite states with numerous shrines in each meant that no single family or clan had a monopoly on the priesthood. In contrast, the temple rebuilt in Yehud, the former Judah, in the late 6th century B.C.E. adhered to the principle of centralization associated with the reform of Yohshiyahu (King Josiah) in being the single sacrificial temple in the land. The result was that far fewer people could become priests.

The restriction of the priesthood to the "sons of Aharon" must have resulted from a compromise among many competing factions. One of the factions unhappy with the compromise was the "sons of Korach," who were being demoted to "performing the

sanctuary's labor" (B'midbar 16.9-10). The Torah's story of their unsuccessful challenge to Aharon, which resulted in their being swallowed up without a trace (B'midbar 16.31-5), was meant to illustrate the fate in store for all who would challenge the new order (B'midbar 17.5).

The Bible provides other notices about the status of the sons of Korach as a levitical family in the census list of B'midbar 26.58, and in the detailed genealogies in, e.g., Sh'mot 6.24. That some the



Korachites functioned as choristers in the Temple, is clear from the heading "For the sons of Korach" found at the beginning of many t'hilim (psalms; these are 42-49; 84-85; and 87-88). According to the genealogical list of the Levites in Divrei Hayamim Alef 6, the chorister Heman, too, is connected with Korach (6.18-23). With this must be associated the report of Divrei Hayamim Bet 20.19 concerning levitical Kohatite families and the Korachites who rose to praise Adonai, i.e., who acted as choristers.

At the same time, Divrei Hayamim numbers the Korachites among the families of gatekeepers. According to Divrei Hayamim Alef 9, they also were in charge of the treasures and vessels, of making the flat cakes, and of carrying out other similar functions. Although the simplest reading of B'midbar 16.31-4 indicates that Korach left no survivors, the author of B'midbar 26.11 wrote that "the sons of Korach did not die," apparently to account for the psalms of the sons of Korach, and other cultic traditions about them.

Korach in the Aggadah

Many reasons are given for Korach's opposition to Moshe and Aharon. In Egypt, Korach had been Pharaoh's treasurer, and he amassed so much wealth that 300 mules were required to carry the keys of his treasures; his pride in his wealth brought about his subsequent downfall (Babylonian Talmud tractate Pesachim 119a). He resented Moshe for appointing his cousin (Elizaphan ben Uzziel; B'midbar 3.30) as head of the Levite division of Kohathites, maintaining that this office belonged to him (B'midbar R. 18.2). He did not doubt the ultimate success of his challenge since he foresaw that the prophet Sh'muel, whose importance would equal that of Moshe and Aharon (cf. T'hilim 99.6), would descend from him, and felt that God would not permit the forefather of such a man to perish (B'midbar R. 18.8).

Korach's wife also encouraged him in his insurrection (B'midbar R. 18.4).

Korach is regarded as the arch-detractor of the Torah. He negated its laws and sought to demonstrate the injustice of the laws instituted by Moshe by telling the following tale to the masses:

A widow, the mother of two young daughters, started to plow her solitary field whose yield was just sufficient to keep body and soul together. Moshe told her it was forbidden to plow with an ox and an ass together (D'varim 22.10).

When she began to sow, Moshe told her not to sow with diverse seeds (Vayikra 19.19).

When the first fruits appeared, Moshe demanded that she give them to the priests (D'varim 26.2), and when she began to harvest the field, Moshe reminded her to leave the gleanings and the corner of the field for the poor (Vayikra 23.22).

When she was about to thresh the grain, Moshe demanded the separations for the priests and Levites (B'midbar 18.8, 21).

Unable to maintain herself from the field under such conditions, she sold it and purchased ewes. Once again, she knew no peace. When the firstling of the sheep was born, Aharon demanded it for the priests (B'midbar 18.15).

When she began to shear the sheep, Aharon claimed the initial shearings (D'varim 18.4).

The widow thereupon decided to slaughter the sheep. This time, Aharon came for the priestly portions (D'varim 18.3). The

widow then vehemently cried out. "If you persist in your demands, I consecrate the flesh to Adonai."

"If so," Aharon replied, "the whole belongs to me" (B'midbar 18.14). Aharon then took away all the meat, leaving the widow and her two daughters entirely unprovided for (Midrash T'hilim to 1.15).

Korach tried to make Moshe appear ridiculous in the eyes of the people. He appeared with his 250 followers, all dressed in garments of t'chelet, requesting a ruling from Moshe on whether they were obliged to attach fringes to such garments. On Moshe's affirmative response, Korach mocked him by declaring, "If one fringe of blue suffices to fulfill this commandment when the garment is entirely white, should not a garment which is entirely blue meet the requirements of this commandment even without the addition of fringes?"

Likewise, they asked Moshe about the necessity of affixing a mezuzah to the entrance of a house filled with sacred scrolls. Once again they decried Moshe's answer that such a doorpost also needed a mezuzah despite the fact that its passages are included in the scrolls (Jerusalem Talmud Sanhedrin 10.1, 27d-28a).

In this and similar aggadot, Korach is presented as the prototype of the opponents of the Torah and of the authority of the rabbis.

Moshe desperately attempted to appease Korach and his followers, but they insisted on opposing him (B'midbar R. 18.4). Finally, Moshe had to make a public stand against them, realizing that the integrity of the Torah was at stake when they proclaimed that "the Torah was not given by God, Moshe is not a prophet, and Aharon is not the high priest" (JT Sanhedrin 10.1, 28a).

At the time of Korach's engulfment, the earth became like a funnel, and everything that belonged to him, even clothes at the laundry and needles borrowed by neighbors, rolled until they fell into the gap (Midrash B'midbar Rabbah 18.13). Korach himself suffered the double punishment of being burned and swallowed up alive by the earth (B'midbar Rabbah 18.19), while his repentant sons were spared and became the progenitors of the prophet Sh'muel (B'midbar Rabbah 18.8). Later, a place was set aside for them in the netherworld, where they sit and sing praises to God (BT Sanhedrin 110a). Rabbah bar Bar Chuna related that he saw the place of Korach's engulfment and heard voices crying, "Moshe and his Torah are true, and we are liars" (BT Bava Batra 74a).

—Adapted from the *Encyclopaedia Judaica 2d Edition*

THE ANNUAL INDEPENDENCE WEEKEND BARBECUE

AND MUSICAL KABBALAT SHABBAT

FRIDAY, JUNE 30, BEGINNING AT 6 P.M.

MEMBERS:

ADULTS, \$25; CHILDREN 4-10, \$12.50

NON-MEMBERS:

ADULTS, \$30; CHILDREN 4-10, \$15

RSVPS FOR DINNER MUST BE ACCOMPANIED BY FULL PAYMENT

AND MADE NO LATER THAN THIS MONDAY, JUNE 27.

May He who blessed | מי שברך

May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are.

We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן

Sydelle Klein	Rita bat Flora	Avraham Shmarya ben Gittel
Bonnie Pritzker Appelbaum	Rifkah bat Chanah	Avraham Yitzhak ben Masha
Deenah bat Sarah Leah	Sarah bat Malka	Chaim ben Golda
Rut bat Esther	Sarah Rifka bat Sarah	Ezra ben Luli
Miriam Zelda bat Gittel D'vorah	Shimona bat Flora	Gil Nechemiah ben Yisraela
Miriam Chanah Sarah bat Liba	Sura Osnat bat Alta Chayah	Moshe Ben Basha
Miriam Rachel bat Chanah	Tziporah bat Yaffa	Moshe ben Shimon
Harav Mordechai Volff ben Liba Miryam	Yospeh Perel bat Michlah	Naftali ben Rachel
Adina bat Freidel	Michelle Blatteis	Harav R'fael Eliyahu ben Esther Malkah
Baila bat D'vorah	Diane Fowler	Harav Shimon Shlomo ben Taube v'Avraham
Chavah bat Sarah	Goldy Hess	Yehudah ben Leah
Chayah bat Flora	Fay Johnson	Yisrael Yitzhak ben Shayndel
Devora Yocheved bat Yehudit	Katie Kim	Yitzchak ben Tziviva
Esther bat D'vorah	Elaine Laikin	Yonatan ben Malka
HaRav Ilana Chaya bat Rachel Esther	Mira Levy	Yosef ben Flora
Liba Ruchel bat Michlah	Robin Levy	Zelig Herschel ben Kreintzeh
Masha bat Etl	Karen Lipsy	Harry Ikenson
Masha bat Rochel	Kathleen McCarty	Shannon Johnson
Matel bat Frimah	Gail Schenker	Itzik Khmishman
Mindel bat D'vorah	Norma Sugerman	Gabriel Neri
Ninette bat Aziza	Mary Thompson	
Pinyuh bat Surah	Aharon Hakohen ben Oodel	

We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

**HONOR YOUR DEPARTED LOVED ONES
WITH A PLAQUE ON OUR
VIRTUAL MEMORIAL BOARD.
CALL THE OFFICE TO ADD THEIR NAMES
TO OUR MEMORIAL BOARD.**

Yahrzeits for Today Through Next Friday
זכרונם לברכה — May their memories be for a blessing!

- 24 Harry Smoler*, *Marian Silverstein's father*
 Eva Dworkin
 Louis Shiffman*
 - 25 Louis Laikin*
 Stella Aboaf Abram, *grandmother of Lili Weitzen*
 Florence Levine*
 Esther R. Amron*
 Lillian Silverstein*
 Esther R. Amron*
 Celia Gould*
 Samuel Stone*
 - 26 Mother of Hannah Fliegel
 Beatrice L. Waterman*
 Minnie Berkowitz*
 Rose Elbling*
 Mahle Lurie*
 Estelle Handler*
 - 27 Mamie Goetz*, *mother-in-law of Phil Kamil*
 Abraham Sodosky, *father of Ed Sodosky*
 Charles C. Schraier*
 - 28 Norma Narushinsky
 Saul Eiser*
 Harold Goldberg*
 Morris Schwartz*
 - 29 Charlotte (Lottie) Berliner*
 Bill Riemer*
 Samuel H. Flitman*
 Milton Weiss*
 David Rosenbaum*
 Elmer Roth*
 - 30 Schprintze Konigsberg*
 Henrietta Dale*
 Abraham Baskowitz*
 Bertha Kornberg*
 Max Dainow*
- * There is a plaque in this person's name on our memorial board.

Kaddish list

- | | |
|---------------------------|----------------------------|
| Regina Blank | Haviva Khedouri |
| Selim Chamuel | Peter Koenig |
| Yaakov Chamuel | Alvin Krooks |
| Samuel Deutsch | Leon Levy |
| Francine Feder | Alan Linick |
| Dr. Jerry Finklestein | Harold Rappoport |
| Blanche Friedman | Deborah Frankel Reese |
| Honora Gershman | Carl Rose |
| Lawrence Glazer | David Shandalow |
| Moshe Glickman Frieda | Paul Singman |
| Gutfriend | Isabelle Sokoloff |
| Jeanette Shandalow Herman | Ed Soleimani |
| Rebecca Kaplan | Alan Silverstein |
| Fred B. Katz | Clairice Estelle Greenberg |

**Are we in your will?
 Shouldn't we be?**

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations.

All too often ignored, however, is the synagogue, even though its role in a person's life often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the memorial prayer remembering our loved ones.

Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in saying the Kaddish on their yahrzeits.

Considering this, it is so unfortunate that, in our final act, we ignore the one institution in Jewish life that is so much a part of us.

The synagogue is here for us because those who came before us understood its importance and prepared for its preservation. By remembering it in our wills, we will do our part to assure that the synagogue will be there for future generations, as well.

Think about it. We have always been here for anyone who needed us in the past. Do not those who need us in the future have the same right to our help?

Of course they do. Do not delay! Act today!
 Help secure the future of your communal home.

**Is there a yahrzeit
 we should know about?
 If it's not listed, let us know.**

Congregation Beth Israel of the Palisades
ק"ק בית ישראל של הפליסד
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Jerry Blum, Chazzan
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THIS SHABBAT
IS THE LAST MORNING SERVICE WITH
CHAZZAN JERRY BLUM.

WE WISH HIM WELL AS
HE TAKES ON THE ROLE OF RABBI
OF A CONGREGATION
ON LONG ISLAND.

His last service will be next Friday evening.

Attention ALL Vets!
If you're not yet a member of
JWV Post 76,
YOU SHOULD BE!
For more information, call
201-869-6218

Shabbat ends tonight with havdalah at 9:16 p.m. DST