

Young Israel of the Main Line Weekly Update

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Rabbi Mordche Young



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Rabbi Avraham Steinberg



Kiddush this week is sponsored by
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Mazel Tov to Mindy and Jay Rosenblum and family on Rafi Rosenblum's aufruf and upcoming marriage to Rebecca Feiner.

Mazel Tov to Boruch and Elana Avis on the birth of a boy.

Youth Program: Come see our exciting and expanded Youth Program in the Upstairs Suites each Shabbos. Toddlers, Boys Groups, Girls Groups – 9:45-11:15.

As the year comes to an end, we will be, once again, looking for young men and women to help run our Shabbos Youth Program. If you or someone you know would be interested, please contact our Youth Program Supervisor, Mrs. Judith Levitt - (610) 668-9657.

The Friedman family has requested that those wishing to make a tax deductible contribution in Seri's memory consider contributing to the "**Seri Friedman Memorial Scholarship Fund.**" For more information, please speak with Daniel Eisenberg or e-mail him at eisenber@pol.net.

Thank You: Yasher Koach, once again, to Gary and Andrea Diamond for coordinating a wonderful shul picnic. A great time was had by all.

July 1-8, 2005

Parshas Korach

פרשת קרח

Shabbos Davening Times

Earliest Candle lighting:	7:00 p.m.
Candle lighting:	8:16 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:21 a.m.
Shacharis:	8:45 a.m.
Mincha followed by <u>Shalosh Seudos</u> :	8:00 p.m.
Maariv:	9:19 p.m.

Weekday Davening Times

Shacharis I- Sun, Mon:	8:00 a.m.
Shacharis I- Tues, Wed:	6:50 a.m.
Shacharis I- Thurs, Fri:	6:30 a.m.
Shacharis II- Sun-Fri:	8:00 a.m.
Mincha/ Maariv (Sun-Thurs):	8:20 p.m.

The *Chevra Mishnayos* is beginning to learn *Seder Kodshim*. The siyum is tentatively planned for Shabbos, August 13. If you would like to sign up to learn, put your name on the sign up sheet on the bulletin board or speak to Moshe Eisenberg.

'Four Corners' Baseball Team - Yasher Koach to Gershon ben Shalom and his teammates for the formation and organization of the Young Israel - Aish HaTorah Softball Team called "The Four Corners".

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Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Daniel Eisenberg	
Shabbos	7:00 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	Resumes NEXT Shabbos!!
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Josh Weinberger	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	CANCELLED on Sun. & Mon. this week
Tuesday (just this week)	9:45 a.m.	Women's Tehillim Group	--	At the Eisenberg home
Tuesday night	After Maariv	Gemora Shiur, 10 th Chapter of Pesachim	Rabbi Steinberg	This shiur is on break for the summer.
Wednesday	9:00 p.m.	Women's Pirkei Avos Shiur	Rabbi Steinberg	The late start allows men to return after Maariv before shiur.
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Parsha Musings

by Rabbi Steinberg

Tensions and Intentions

Rabbi Chananya son of Akashya said: The Holy One Blessed be He wanted to give merit to Israel, therefore He multiplied for them the Torah and Mitzvos...

(Mishna Makkos, 23b)

Among the tenets of [our] faith is that when a man fulfills one of the 613 Mitzvos properly and correctly, and he does not, in any way, append to it any outside intentions – from all of the possible intentions of the world – rather, he does it for its own sake, out of love...behold he has merited life in the World to Come. This is what Rabbi Chananya meant – that because there are so many Mitzvos, it is impossible that in his lifetime a man will not do one of them in full and proper measure, and when he does that Mitzvah, his soul will live....

(Rambam, Commentary to Mishna, ibid.)

Korach could have been a hero.

The man certainly had positive traits, and according to many commentators, he had a great longing to serve G-d. What, then, was the sin that led to the terrible demise of this figure?

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Was it that he was jealous of Elizaphan's appointment as *Nassi* (tribal leader) of the Levites instead of him (as Rashi records at the beginning of the Parsha)? This hardly seems so egregious when we consider that Rashi two Parshas earlier tells us that the great Aharon HaKohen (High Priest) also displayed jealousy of the *Nesi'im*. He envied the role of the tribal heads in offering sacrifices in the consecration ceremony of the Mishkan. Instead of being punished for his jealousy, indeed, Aharon was rewarded by Hashem, with a different service to perform. Jealousy in pursuits of Divine service is thus not a bad thing. *The jealousy of scholars promotes wisdom* (Gemora Bava Basra 21a). This, then, could not have been the crime of Korach.

Was it Korach's audacity to criticize Moshe Rabbeinu (*Why do you exalt yourselves over the congregation of Hashem?*) that did him in? This, too, seems hardly plausible when we recall that we heard similar words from the mouth of Yisro, Moshe's father-in-law (*Why do you sit alone with all the people standing around you from morning until evening?*), which Rashi explained to have been a criticism of Moshe for degrading the honor of the people. Yet, Yisro is portrayed in a positive light in the Chumash and in the Midrash. Criticism, per se, even of Moshe Rabbeinu, is thus not a sin.

What, then, did Korach do wrong?

The great Rav Yeruchem Levovitz, Mashgiach (spiritual guide) of the Mirrer Yeshiva, whose 69th yahrtzeit was last Shabbos (18 Sivan), said that the answer to this question is: Nothing! Korach did nothing wrong. It was not *what* he did that was wrong; it was only *why* he did it that was wrong. (*Daas Chochma U'Mussar*, pg. 205)

What is a dispute not for the sake of Heaven? The dispute of Korach and all of his people. (Mishna Avos 5:20). The Rabbis of the Mishna classify Korach's sin as being nothing more than "wrong intentions." *What* he did was not much different from what Aharon or Yisro did, but *why* he did it was different. Part of Korach's motive was to pick a fight with Moshe Rabbeinu. This difference in intention led to his downfall.

Our Rabbis tell us that it is acceptable, and even commendable, for us to observe Torah and Mitzvos for ulterior motives, as this will habituate us in Mitzvah observance, and we will ultimately continue to perform the Mitzvos with pure motives (Gemora Pesachim, 50b).

There are risks in ulterior motives, however. We have a tradition from the *Chachmei HaMussar* (the sages of the movement of character development) that the above principle is inoperable in the area of dispute. (See *Daas Torah* of Rabbi Simcha Zissel Levovitz, pg. 158, quoting his father, Rav Yeruchem.) Confrontations between people are so sensitive and susceptible to sin that any vestige of ill-intention must be eradicated. When one takes a side in a dispute – even if his stance is correct – if he has motives other than the honor of Heaven in his heart, he will ultimately come to sin. There is no place for *lo lishma* in *machlokes*. It invariably breeds disaster. This was the downfall of Korach.

It is perhaps frightening to contemplate just how much wrong intentions can harm a person. But we should remember that ultimately it is only the intentions that G-d seeks from us. *Rachmana liba ba'i* (The Merciful One seeks the heart), the Rabbinic adage tells us. And if intentions can lead to one's demise, they certainly can lead to one's success. As the great Rambam teaches us: With even one Mitzva performed with the right intentions, one can earn his share in the World to Come.

Wishing you a Good Shabbos, Rabbi Steinberg