



The Graduation Kiddush this Shabbos is sponsored by the Chase Family on Sima's graduation from TA 8<sup>th</sup> grade, the Eisenberg Family on Moshe's graduation from TA 8<sup>th</sup> grade, the Frager Family on Dovid's graduation from TA 8<sup>th</sup> grade, the Gold Family on Yoni's graduation from TA 8<sup>th</sup> grade, the Levy Family on Rivka's graduation from TA Girls High School, the Simkovich Family on Becky's graduation from Stern College, and the Steinberg Family on Chaya's graduation from TA Kindergarten.

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 Shalosh Seudos this week is sponsored by friends of Rabbi Motti Rabinovitz as a tzeischem l'shalom and as hakaras h'tov for your friendship. Hatzlacha rabba on your move!

**YIML Picnic**

The shul picnic last Sunday was a very enjoyable success. Thank you to all of those who made it possible and special thanks to Shul President Stan Sved for all of his hard work.

**Tzeischem L'Shalom**

The YIML community wishes tzeischem l'shalom to our dear friend, Rabbi Motti Rabinowitz, who will be moving to Queens, NY. We thank Rav Motti for all that he has added to our shul and community. Hatzlacha Rabba in your new home!

**Pirchei of Philadelphia**

Pirchei of Philadelphia will not meet until again until the fall.

**B'nos of Bala Cynwyd-  
LAST WEEK**

B'nos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 4-5:30 p.m. in the upstairs classrooms. Please remind your daughters to come prepared to present their group's presentations.

**YIML COOKBOOK**

To purchase your very own copy of "At the End of the Fork" contact Ilana Buchbinder (215-310-9060, [ijl927@aol.com](mailto:ijl927@aol.com)) or Shani Daniel (610-667-1509, [shani314@yahoo.com](mailto:shani314@yahoo.com)). The cost is \$25 per cookbook, or two for \$40. Get great new recipes and support YIML at the same time!

Rabbi Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: [rabbi@yiml.org](mailto:rabbi@yiml.org)  
 President Stan Sved Info: Home: 610-660-5002

**Community Announcements**

- Tehila, the Women's Summer Learning Program, will take place again this summer starting June 25. There are a total of 6 courses being offered, each running for 3 or 4 weeks on Monday, Tuesday, and Wednesday evenings. For more information, contact Beth Datskovsky ([Datskovsky@aol.com](mailto:Datskovsky@aol.com)) or Stacey Goldman.

All submissions, suggestions, sponsorships, and advertisements should be directed to Moshe Eisenberg, creator of this Weekly Update.

*Young Israel of the Main Line  
Weekly Update*

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 Stan Sved, President



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 Rabbi Avraham Steinberg

**June 15-22, 2007  
Parshas Korach**

**כ"ט סיון-ר' תמוז תשס"ז  
פרשת קרח**

**Shabbos Rosh Chodesh Davening Times**

**Earliest Candle lighting:** 6:57 p.m.  
**Candle lighting:** 8:13 p.m.  
**Mincha - Friday:** 7:00 p.m.  
**Shacharis:** 8:45 a.m.  
**Sof Zman Krias Shema:** 9:16 a.m.  
**Mincha for Shabbos followed by Shalosh Seudos:** 8:00 p.m.  
**Maariv:** 9:17 p.m.

**Weekday Davening Times**

**Shacharis- Sunday (Rosh Chodesh):** 8:00 a.m.  
**Shacharis- Mon, Thurs:** 6:40 a.m.  
**Shacharis- Tues, Wed, Fri:** 6:50 a.m.  
**Mincha/Maariv (Sun-Thurs):** 8:20 p.m.

**Next Shabbos Davening Times**

**Earliest Candle lighting:** 6:59 p.m.  
**Candle lighting:** 8:15 p.m.  
**Mincha - Friday:** 7:00 p.m.

**THIS WEEK: Pre-Mincha Chabura**

Please join Rabbi Steinberg at 7:15 p.m. this Shabbos afternoon for the Minchas Chinuch Shiur. This week we will be studying the mitzvah of "Kiddush on Shabbos." Special topic to be discussed: *"If one does a mitzvah d'oraysah without the dinim m'drabanan, was he yotzeh at all?"*

**Chevra Mishnayos**

The Chevra Mishnayos has started learning Seder Kodshim. Please sign up by putting your name on the sign up sheet on the bulletin board. For more information, please speak with Moshe Eisenberg.



## Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55 a.m.- 8:15 a.m.	Parsha Chabura	<u>THIS WEEK:</u> Simcha Pechter	
Shabbos	8:15 a.m.	Parsha Etymology Based on the teachings of Rav Shamshon Raphael Hirsch zt"l	Rabbi Steinberg	
Shabbos	45 minutes before Mincha	<u>ALTERNATING BETWEEN</u> Minchas Chinuch Chabura	Rabbi Steinberg	<u>Topic:</u> "If one does a mitzvah d'oraysah without the dinim m'drabanan, was he yotzeh at all?"
		---and--- The Chabura	Rotating	<u>UPCOMING</u>
Shabbos	Between Mincha and Maariv	Medical Halacha Shiur	Dr. Daniel Eisenberg	<u>Topic:</u> Risky Treatment in Halacha
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	9:00 p.m.	Advanced Gemora Kesuvos Shiur First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	<u>CANCELLED</u> until next season. Stay tuned for details
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

\*All shiurim are at YIML unless specified.

### YIML/Aish Softball Team- Four Corners

After beating Beth David last week, Four Corners moves on to play Beth Am at Belmont Park at 10 a.m. this Sunday, June 17<sup>th</sup>.

### One-Sided Arguments

By Rabbi Naftali Reich

The stakes were high, the tension unbearable. Although Moses had his hands full from the very beginning, nothing like this had ever happened before. Contentious, argumentative, hard to satisfy, the "stiffnecked" Jewish people had tested him again and again, yet they had never challenged his authority. But now the aristocratic Korach and his followers were contesting Moses's right to lead, and the budding conflict threatened to rip the community to pieces. Only the miraculous absorption of the dissenters into the bowels of the earth averted catastrophe.

Continued on facing page

The Torah portrays Korach's dissension as the prototype of corrosive conflict, the paradigm of the type of arguments to be avoided; "you shall not be," the Torah tells us, "like Korach and his assembly." The Torah's intent is certainly not to restrict the rights of Jews to express their opinions and engage in meaningful dialogue on any issue. What then are the particular characteristics of the Korach affair that brand it as an unacceptable expression of conflicting opinions?

The Mishnah gives us a clue. Arguments for the sake of Heaven, the Mishnah tells us, such as "those of the sages Hillel and Shamai," have staying power, while arguments not for the sake of Heaven, such as "those of Korach and his followers," do not. But why exactly is the staying power of an argument dependent on its motivation?

A close reading of the Mishnah reveals an additional clue. When speaking about arguments for the sake of Heaven the Mishnah mentions "Hillel and Shamai," the two principal antagonists who squared off against each other on Halachic issues hundreds of times. When speaking about Korach, however, the Mishnah mentions "Korach and his followers." Why doesn't it refer to "Korach and Moses," the two principals in the conflict? The commentators explain that these very words, "Korach and his followers," hold the key to understanding the Mishnah.

When Hillel and Shamai argued points of Halachah, no matter how heated and intense the debate would become, there was never any personal rancor. Both were focused on one clear goal - the discovery of the absolute truth. Therefore, in a very real sense, they were not antagonists but allies in the noble quest for the truth. The clash of conflicting points of view only helped highlight the strengths and weaknesses of each argument, bringing everyone closer to the common goal. In this light, these were truly the arguments of "Hillel and Shamai," since both were equal partners in this intellectual enterprise.

On the other hand, Korach and his followers were not engaged in a quest for the truth. They were motivated only by the quest for personal power. They were not interesting in engaging Moses in an intellectual debate to clarify the issues. They simply wanted him out of the way so that they could grab the reins of power. Therefore, Moses was not a partner in this argument, and the Mishnah rightfully refers to it as "the arguments of Korach and his followers." Such an argument, which would readily sacrifice truth for personal gain, has no staying power.

A prominent member of a synagogue was persuaded by his rabbi to accept the demanding position of president. He took his responsibilities very seriously and devoted countless hours to the needs of the congregation.

"Well, how is it going?" the rabbi asked him one day. "Are you happy you accepted the position?"

"I find the work very fulfilling," said the new president. "But there is one member who always finds fault with me and complains about everything I do. It bothers me no end."

"Indeed?" said the rabbi. "Tell me, when you walk down the main street of town and a vagrant in front of a bar yells insults at you, are you personally offended?"

"Of course not. He doesn't mean me. He yells at everyone."

"Exactly," said the rabbi. "The same applies to the fellow who's pestering you. He is just venting his own frustrations and insecurities and taking it out on you. Don't take it personally."

In our own lives, we see the drama of the Korach incident replayed in many different settings, such as shul and office politics, family situations and the like. Ostensibly, the arguments are about all sorts of issues, but almost invariably, the real issues lie just beneath the surface - power, prestige and privilege. If only we could recognize these arguments for what they truly are, we could defuse potentially explosive situations and prevent untold pain and heartache. As Korach and his followers discovered, these arguments never have a happy ending.

Taken from torah.org