

Thought of the Week

"If these die like the death of all men, and the destiny of all men is visited upon them..."(16:29)

Moshe states that if Korach and his assembly die in a manner which requires that they be visited while on their sick beds, i.e. in a natural manner, Korach will be vindicated. The Talmud derives from Moshe's statement the obligation of "bikur cholim" - visiting the sick. Why does the Talmud not rely upon Hashem visiting Avraham after his circumcision, an earlier occurrence, as the source for the obligation of bikur cholim? Furthermore, the connection between visiting the sick and the story of Korach's insurrection is unclear. The point that Moshe is making is that if Korach dies a natural death, this justifies his claim that Moshe had been abusing his position. However, there is no need to mention bikur cholim in describing a natural death. Why then does the Torah choose the story of Korach as the vehicle for relaying the requirement of visiting the sick?

There is a different passage in the Talmud which cites an alternative scriptural source for the mitzva of bikur cholim. Commenting upon the verse "vehodatah lahem es haderech yelchu voh" - "and you (Moshe) will make known to them the path they shall follow", the Talmud states that this is the source for bikur cholim. Why is it necessary for the Talmud to cite two sources for the same obligation?

In yet another passage in the Talmud, we find the statement that since Hashem visits the sick we are obliged to do the same, "vehalachta bidrachav" - "and you shall follow His path." The Talmud is teaching us that one aspect of the bikur cholim obligation is derived from our obligation to emulate Hashem. It is this aspect which is portrayed in the story of Avraham, weak from having undergone circumcision, being visited by the Divine Presence. The verse cited by the Talmud which contains the commandment to Moshe to instruct Bnei Yisroel as to the path which they should follow is also accentuating this aspect of bikur cholim; the Maharsha explains that the path refers to the path of emulating Hashem.

In Parshas Korach we are being introduced to a new aspect ...

[continued inside...]

בס"ד

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Parshas Korach

Stone Chumash page 820; Haftarah, page 1186.

June 24-25, 2011

פרשת קרח

כ"ג סיון תשע"א



Shabbos Schedule Mevorchim haChodesh



Mincha and Kabbalas Shabbos: 7:00pm

Candle Lighting: 8:15pm

Parsha Chaburah by Reuven Kovacs: 7:55am

Rabbi's Mishlei Shiur: 8:15am

Shacharis: 8:45am

Sof Zman Krias Shema: 9:18am

Kiddush is communally sponsored.

Mincha: 8:00pm

Shalosh Seudos is sponsored by the Milgraum Family in honor of the yahrtzeit of Chava bas Simcha Yehuda.

Medical Halacha Shiur given by Dr Daniel Eisenberg.

Chabura given by Kobi Milgraum on the topic of Geirus for Uterior Motives.

Maariv: 9:18pm

Weekday Davening Times

Shacharis:	Sunday:	8:00am
	Monday and Thursday:	6:40am
	Tuesday, Wednesday, and Friday:	6:50am
Mincha/Maariv:	Sunday to Thursday:	8:20pm
Mincha Friday, and Kabbalas Shabbos:		7:00pm
Candle Lighting Friday:		8:15pm
Rosh Chodesh Tamuz is next Shabbos (Parshas Chukas) and Sunday.		

Weekday Shiurim

Daily Mussar Shiur:	15 minutes before Shacharis
Mishna Brura:	Mon and Wed after Maariv
Melachim Aleph Shiur:	Monday at 8pm
Halacha Shiur:	Tuesday at 8:30pm.
Nefesh HaChaim:	Thursday at 10:10pm

Check with Dr Daniel Eisenberg to confirm.

Community Announcement

The Best Marriage Is a Blessed Marriage. How to Bring Blessings into our Marriage. A two-hour workshop presented by Mrs. Rochel Miller. We are fortunate to have Mrs. Rochel Miller present her two-hour workshop on Shalom Bayis in our community on Monday, June 27 from 9:30 until 11:30am at the Kopel's (219 Bryn Mawr Ave, Bala Cynwyd). The cost of the workshop, which includes follow-up telephone shiurim, is \$36. This workshop is for women only. Reservations are required. Please contact Malkie Schwartz 215-805-8668 for additional information and to preregister.

Pirchei and Bnos

Pichei and Bnos will not meet over the summer.

To subscribe to the YIML email list, visit
<http://mail.chaseplanet.us/mailman/listinfo/yiml>

Thought of the Week, continued...

of bikur cholim, the obligation to empathize with the pain of a fellow human being. A prerequisite to empathy is a person's capacity to focus upon the kindred spirit that we as human beings share. By being able to identify with one another we can share pain and bring each other comfort.

Korach is described by Chazal as a Ba'al Machlokes - a person who is divisive by nature. Such an individual thrives upon focusing on those aspects within people which create conflict; this is the antithesis of empathy. A person who conducts himself in such a manner does not empathize with others, and as a result, does not receive their empathy either. Korach claims that it is Moshe who is creating divisiveness within Klal Yisroel while Korach himself is the champion of equality and unity. Moshe challenges Korach's assertions by stating that Korach cannot die in a natural manner, i.e.. becoming bedridden and visited by others, since it is not possible for him to receive the empathy of others; a Ba'al Machlokes does not show empathy and therefore receives none in return.

It is now apparent why the Talmud cites this new source for bikur cholim; it focuses upon the second aspect of the mitzva, the obligation to empathize with one another. The story of Korach is the ideal setting in which to deliver this message for Korach's behavior belied the sensitivities required for bikur cholim.

Adapted from <http://www.torah.org/learning/rabbizweig/5771/korach.html> by Rabbi Zweig.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Kodshim. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

Volunteers Needed

A few good men (boys) are needed Motzaei Shabbos and/or Sunday morning to move some stuff upstairs. Please see Sherman.