

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 8:44 pm

Mincha/Kabbalas Shabbos: 7:10 pm & 8:45 pm

Shacharis: 8:45 am

Sof Zman Kriyas Shema: 9:27 am

Pirkei Avos Shiur: 7:40 pm

Mincha/Seudas Shlishis: 8:30 pm

Maariv/Motzei Shabbos: 9:52 pm

Maariv/Motzei Shabbos Rabbeinu Tam: 10:15 pm

Parshas Korach

Adapted from Rabbi Yochanan Zweig [www.torah.org]

No Visitation Rights

"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 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.

Good Shabbos

**** To ensure accurate publication of all announcements and sponsorships, **
****information must be submitted to mailings@agudahsouth.com **
****prior the publication deadline of 10:00 am on Friday morning.********

**This week's kiddush is sponsored by:
Charlie & Mushka Zolty in honour of their recent wedding.**

The kids' program will take place this week beginning at 9:30 am.

**The guest speaker for Seudas Shlishis is TBA.
Seudas Shlishis is sponsored by the shul.**

The Sunday Morning Shiur in Derech Hashem will take place after Shacharis.

**We are updating the cholim list for Chodesh Tammuz.
**If you would like to submit a name to the cholim list please email
gabbai@agudahsouth.com.****

Weekday Schedule

Shacharis	Mincha
Sunday: 8:00 am	8:50 pm
Mon. & Thurs.: 7:00 am & 7:55 am	Maariv
Tues., Wed. & Fri.: 7:00 am & 8:00 am	9:10 pm
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)	
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)	

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)

All those wish to submit names to the cholim list can email gabbai@agudahsouth.com or contact one the gabbaim.

Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.

Join our Kehillah today!

To find out more about memberships, associate memberships, & other sponsorship opportunities please email mailings@agudahsouth.com.

Suggestions?

We are constantly looking for ideas or suggestions to enhance our shul. If you have any suggestions feel free to email mailings@agudahsouth.com