

THE CHEVRA

3'02



Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center

www.yifl.org

Rabbi Eli Belizon

Avi Zanjirian
President

Shabbos Parshas
Korach

שבת פרשת קרח

June 15, 2018

ב תמוז תשע"ח

Shacharis 7:00 AM
Mincha 6:45 PM
Candle Lighting 6:56/8:12 PM
Repeat Shema 8:55 PM

June 16, 2018

ג תמוז תשע"ח

Chevra Mishnayos 7:50 AM
Shacharis 8:35 AM
Sof Zman K"SS 9:10 AM

**Hot Kiddush following davening
sponsored by the Regev family,
in honor of Ofir's Bar Mitzvah.**

*(Rolls will be available if people want to
wash. Everyone is reminded to help out
and clean up after your children.)*

Women's shiur 4:00 PM
Seder 7:30 PM
Mincha 8:00 PM

Seudah Shelishis

Maariv following the Rabbi's
shiur

Shabbos Ends 9:21 PM

Sunday

Shacharis 7:30 AM
Shacharis 8:30 AM

Monday-Friday

Shacharis 7:00 AM
Night Seder 8:45 PM
Maariv (M-Th) 10:00 PM

Weekly Iyun Chabura

No Chabura next week.

Mazel Tov!

Mazel tov to Adi and Naava Regev
on the Bar Mitzvah of their son, Ofir.

Women's Shiur

This week's women's shiur will take
place at 4:00 pm at the Liebman
home, 9-23 Elaine Terrace. The
shiur will be given by Stacey
Zanjirian.

Hakdama to Maseches Temurah

On Wednesday night at 9:00 pm,
Rabbi Yonason Sacks will be giving
a hakdama shiur to maseches
Temurah.

Scholar in Residence

Next Shabbos, Parshas Chukas, we
will be hosting Rabbi Jesse Horn of
Yeshivas Hakotel. Stay tuned for
more informaion.

Women's Event

On Sunday, June 24th at 10:00 AM at
the shul, Devora Farrell will be
speaking on how to get organized.
To register, please visit
<http://www.yifl.org/event/womensevent>

YIFL BBQ

The annual YIFL barbecue has been
rescheduled for July 4th at 12:30pm.

Parshas Ha'Shavua

**Parashat Korah – "It is not
from the Heart" – The
Torah is from G-d**

Rabbi Eli Mansour

This week's parasha, Parasha Korah,
describes the revolution waged by
Korah and his cohorts against Moshe
Rabbeinu. Korah says to Moshe, "Why
do you raise yourself about the Lord's
congregation?" He accuses Moshe
Rabbeinu, who the Torah (Bamidbar
13:3) describes as 'humble', as being
arrogant, holding himself above the rest
of the people, and taking power and
leadership for himself.

Interestingly, after the sin of the Golden
Calf, as well as after other sins
committed by the Jewish people, Moshe
Rabbeinu defended the Jewish people.
Here, however, Moshe prays to God that
He should "pay no regard to their
oblation." Even the nation is surprised
by Moshe Rabbeinu's reaction. After
the people are punished, they complain,
and accuse Moshe and Aaron of
"bringing death upon the Lord's
people." This is the only case in the
Torah in which Moshe Rabbeinu
actually wishes ill upon the Jewish
people. Why is his reaction so severe?
In addition, one might ask why the
Torah even records this incident. The
Torah does not relate every episode.
Indeed next week's parasha occurs in
the fortieth year; the Torah omits the
events of over thirty eight years, until
the fortieth year. So what is the lesson of
this parasha?

I would like to suggest that this Parasha,
Parashat Korah, is the most important
parasha in the Torah. The Rambam, in
his Commentary to the Mishna
(Sanhedrin Chapter 10), enumerates the

Thirteen Principles of Faith. He insists one should “know, and review them many times.” He writes that while one who is punished, one who doesn’t believe in one of the Thirteen Principles forfeits his share in the World-to-Come. The Rambam presents the Eight Principle.

The Eight Principle is that the Torah is from the Heaven. It must be believed that the while of this Torah which is in our hands is the Torah that was brought down to Moshe Rabbeinu, as all of it is from God... Similarly its interpretation as it has been handed down is also “from the mouth of the Mighty One.” That which we observe today such as the form of the sukka, the lulav, the shofar, the sisit, the tefilin and other such forms are the actual forms which God told to Moshe and which he told us to do.

He continues to assert that all of the verses are of equal value, as they were all given to Moshe Rabbeinu by God. That is why, according to our tradition (based on the practice of Rambam), we do not stand when the Ten Commandments are read out loud from the Torah. Since all verses are of equal importance, why should we stand for some verses and not others?

The Rambam derives this principle from a verse in this week’s parasha.

The verse on the basis of which this Eighth Principle is attested is his (i.e. Moshe) saying, “by this, shall you know that the Lord has sent me to do all of these things... for it is not from my heart” (Bamidbar 16:18).

In other words, Moshe asserts that all of his actions are based on the words of God. From this the Rambam derives that the Torah, as transmitted by Moshe Rabbeinu, is an accurate reflection of God’s words.

If so, we might suggest that Korah didn’t just challenge Moshe Rabbeinu’s leadership; he challenged whether the Moshe was indeed transmitting the Torah accurately. He denied the veracity, and the origin of the Torah. Moshe Rabbeinu immediately understood that at the heart of Korah’s rebellion was the denial of the Divine origin of the Torah. If so, not only did Moshe Rabbeinu deny this, saying that the Torah is “not from my heart,” he realized that unlike other sins, this

deserved a swift and definite punishment.

For this reason Parsaht Korah is so important. It was written in order to emphasize the centrality of the Rambam’s Eight Principle of Faith, the Divine origin of the Torah. This is why we need to be so careful when someone comes to change a tradition of the Torah. To disagree with Moshe Rabbeinu is to disagree with God. Reading Parashat Korah should lead us to recommit ourselves to the Rambam’s Eighth Principle. We need to accept all of the Torah, including those parts which we don’t understand. The Principles of Faith are not negotiable. There are many “Korahs” of our generation, as the verse says, “and the sons of Korah did not die,” and we pray that Hakadosh Baruch Hu will give us the strength not to be fooled by those who present us falsehoods. God willing those who uphold this principle will merit a portion in the world to come.

Parshas Korach – Why Did Elazar Get the Assignment of Making the Fire Pan Memorial?

Rabbi Yissocher Frand

The challenge of Korach and his followers to the choice of Aharon as High Priest ended in disaster. The Ketores offering competition culminated with a fire that came out from Heaven consuming the 250 individuals who were challenging Aharon’s designation as Kohen Gadol [Bamidbar 16:35].

What happened to their fire pans? G-d told Moshe to command Elazar, son of Aharon the Kohen, to take the fire pans and make them into thinned-out sheets as a covering for the Altar. The Me’am Loez asks why it was specifically Elazar who was given this task. After all, the challenge was to the Kehunah of Aharon. The logical thing would have been to have Aharon himself — who emerged victorious in this struggle with the 250 challengers — take the fire pans and make the

appropriate adornment for the Altar. Why was Elazar given this job?

The Me’am Loez quotes a commentary called Kesef Mezuakak, who makes a very sensitive observation here: Had Aharon been given this commandment, the first thing that would have come to mind when he picked up the burnt fire pans was that his two eldest sons – Nadav and Avihu – also tragically died in a very similar fashion, when they offered the Ketores on a fire pan. He might be troubled by the dichotomy. Why was it that their fire pans were not used to become part of the Beis HaMikdash? Why was a memorial being created for future generations with the fire pans of these wicked men and no such memorial was created with the fire pans of his sons?

The answer is that the fire pans of Nadav and Avihu were totally sinful. They were not commanded at all to offer Ketores (“...and they offered before Hashem a foreign fire that He did not command them” [Vayikra 10:1]). In the case of the fire pans of the 250 supporters of Korach, they were at least commanded by G-d to bring them (as a means of being able to Divinely designate the true Kohen Gadol).

Aharon would have had to relive the entire pain of what happened to his sons and be reminded that his sons acted totally without Divine license to offer the Ketores and consequently their fire pans were discarded. To save Aharon that pain, G-d said “Let Elazar do this, rather than Aharon.” Such is the sensitivity of the Ribono shel Olam.

Shabbat Shalom!