



Kiddush for this week is sponsored by Josh Weinberger and Tal's parents, David and Sara Brudnoy, in honor of Tal completing her residency.

# Weekly Update

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Rabbi Mordche Young



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[www.yiml.org](http://www.yiml.org)  
Rabbi Avraham Steinberg

June 17-24, 2005

Parshas Beha'aloscha

פרשת

YIML invites you to a community picnic on Sunday, June 26, 2005 from 11:00 AM to 3:00 PM at General Wayne Park (Montgomery Ave. west, past Meeting House Lane, next right onto Maplewood Ave., ½ mile to park). For more information, call Dr. Gary Diamond at (610) 664-7690. Cost: \$18 per Adult, \$5 per Child (2+), \$50 Fam. Max.

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](mailto:eisenber@pol.net).

**Congratulations to all of our members who are graduating this month\*:**

Bruriah High School: Shuli Sved  
Beis Yaakov High School of Denver: Shira Dorman

**Announcing:**

The Return of the *Sefer Hamitzvos Shiur*  
Shabbos, 1 hour before mincha

***The Brisker Rav on Halacha L'Moshe M'Sinai***

**Shabbos Davening Times**

Earliest Candle lighting:	6:58 p.m.
Candle lighting:	8:14 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:17 a.m.
Shacharis:	<u>8:45 a.m.</u>
Mincha followed by <u>Shalosh Seudos</u> :	8:00 p.m.
Maariv:	9:17 p.m.

**Weekday Davening Times**

Shacharis – Sunday:	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.

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 -**

The Young Israel - Aish HaTorah Softball Team, "The Four Corners", is 3 and 0 after a win against Beth Am (score: 18-9).

This Sunday they will be playing Ohav Shalom at Gladwyne Field.

There will be a CPR (Adult/Child/Infant) Class for women at YIML on Sunday, June 26 at 10 a.m. Details to come. A men's CPR Class is being organized for July.

**Rabbi Steinberg Contact Info:**

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



# Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
<b>Shabbos</b>	<b>7:00 p.m.</b>	<b>Rambam Sefer Hamitzvos Shiur</b>	<b>Rabbi Steinberg</b>	<b>Resumes THIS Shabbos!!</b>
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Orchos Tzadikim	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group	--	<b>Rosen home (just this week)</b>
Tuesday night	After Maariv	Gemora Shiur, 10 <sup>th</sup> Chapter of Pesachim	Rabbi Steinberg	
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

### Human Sacrifice

...Behold [the Torah] says: "Beware of what happened to Miriam the Prophetess" – that she spoke about her brother, whom she was older than in years, and whom she had raised on her lap, and for whom she had endangered herself to save him from the river. And she did not speak of his shame; she merely equated him to other prophets, and he didn't mind all that she said, as it says "And the man Moshe was very humble...." Despite all this, she was punished with Tzoraas! How much more so for the evil and foolish people who speak incredible and outlandish things...

(Rambam, Laws of Tumas Tzoraas, 16:10)

When we read the accounts recorded in the Torah, we have the benefit of hindsight. We have the benefit of knowing how the actions and statements of the Biblical characters were taken by Hashem, and whether they were rewarded or punished, praised or reprimanded. But we have to ask ourselves whether we would have had the insight and good judgment to be "in the right" had we actually been present as these events were unfolding.

At the end of this week's Parsha, we have an account of how Miriam spoke *lashon hara* to her brother Aharon, about her brother Moshe. Aharon and Miriam are then severely chastised for their exchange, and this episode becomes the paradigm lesson in the evils of *lashon hara* (Remember what Hashem your G-d did to Miriam... Ki Teitze 24:9).

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I submit to you, though, that many of us would have agreed wholeheartedly with Miriam's words, and, what's more, we have not truly learned the lesson of this Parsha, even though we've read it so many times.

Miriam was terribly disturbed by the plight of her sister-in-law, Tziporah. (This is according to the classic interpretation of Chazal, adopted by most of the Commentators. There is an alternative interpretation, though, that Miriam's words were not about Tzipora, at all, but about an entirely different incident. See Rashbam 12:1.) Miriam had overheard Tziporah bemoaning the fate of the wives of other burgeoning prophets (Rashi) and had noticed that Tziporah had stopped wearing makeup and jewelry (Chizkuni). Miriam understood that Moshe Rabbeinu had adopted a celibate lifestyle and that this was very challenging for Tziporah. *Why must he be more holy than the rest of us? Are we not also prophets?* Miriam felt that Tziporah should not bear the brunt of Moshe's piety.

To be sure, one of the fundamental teachings of the Judaism is: *don't be frum on yenum's cheshbon* ("don't be religious on someone else's account"). The Gemora (Bava Kama 94a) tells us that if one recites a bracha upon separating *challah* from bread that was produced from stolen wheat, his bracha is construed not as a blessing but as a curse.

But some people take this concept to an extreme and believe that one's religiosity is commendable only insofar as it benefits those around him. Any impingement on the comfort of others is necessarily wrong. This notion, I believe, comes from a Western idea that religion – like yoga and health food – is really a means of making a person feel good, and not ultimately the service of G-d. We therefore frown upon anyone who inconveniences others in order to promote his own "selfish" religious interests. Such ideology, of course, has no place in Torah Judaism.

There are many beautiful stories of the righteousness of Rav Moshe Feinstein. We have all undoubtedly heard incredible accounts of his great sacrifice of time and energy to help the simplest of people with mundane problems. But here is a less-cited fact, recorded by his family (see Iggros Moshe, vol. VIII, introduction, pg. 16): Rav Moshe never helped his Rebbetzin with housework or childcare! He explained that his purpose in life was the study and dissemination of Torah, and that upon their marriage, his wife had become a partner in this endeavor.

I am not suggesting that men should not help at home. (I'd be sleeping in the garage as soon as this dvar Torah was published.) But I am saying that each person and each family must do a careful reckoning as to which social and familial responsibilities should be maintained and which should be foregone as we grow spiritually.

Had Rav Moshe done the dishes, we would not have some of the most crucial Halachic insights of our time. Had Moshe Rabbeinu lived a family life like other people, the Jews in the wilderness would have been lacking the prophecy that was absolutely essential to guide them and teach them the Torah.

While the Torah places a high value on people, we should not forget that It places an even higher value...on Hashem.

Wishing you a Good Shabbos,  
Rabbi Steinberg