



Kiddush this week is being sponsored by Ron and Marguerite Werrin for

- 1) the birth of their grandson, Noach Eliyah
- 2) In memory of Ron's mother, Shaindel bas Berel
- 3) in honor of their wedding anniversary

and by Drew and Holly Dorman to commemorate

- 1) the yartzeit of Drew's mother, Sora Sophia bas Shmuel Ha Levy
- 2) the yartzeit of Holly's mother, Chana bas Reuven

Second Weekday Minyan at Young Israel
8:00 am Daily Minyan

Mazal Tov!

Mazel Tov to...

- ...Boruch and Elana Avis on the Bris of Akiva Yaakov
- ...Kurt and Melissa Stein on the birth of Sarah Ruchamah.
- ...Rabbi Moshe and Laurel Simkovich on becoming grandparents with the birth of a son to their children, Aharon and Malka Simkovich of Boston.
- ...Drs. Jay and Mindy Rosenblum and family on the marriage of Rafi and Rebecca Rosenblum.

Seri Friedman Memorial Scholarship Fund

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.

The *Chevre 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.

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To subscribe to the YIML email list simply send a message to majordomo@chaseplanet.us with the following **single line** body:

subscribe yiml YOU@YOURMAIL

The Aish Hatorah-Young Israel team, the 'Four Corners will play Beth Hillel July 10th at 10 am (batting practice at 9:15 am) at Penn Wynne Field.

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Young Israel of the Main Line
Weekly Update

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Rabbi Avraham Steinberg

July 8-July 15, 2005
Parshas Chukas

Shabbos Davening Times

Earliest Candle lighting:	6:59 p.m.
Candle lighting:	8:14 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:23 a.m.
Shacharis:	8:45 a.m.
Sefer HaMitzvos Shiur	1 hr before Mincha
Mincha followed by Shalosh Seudos:	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.
Shacharis II – Mon. – Fri	8:00 am
Mincha/ Maariv (Sun-Thurs):	8:20 p.m.

Topic for the Sefer Hamitzvos Shiur

Honoring Parents and Rabbeim: Insights of Rav Boruch Ber and the Brisker Rav
Shabbos, 7:00 pm

Take advantage of this opportunity to experience the depth of Talmudic reasoning, while gaining knowledge of some of the most important principles of the Torah's Mitzvos. (Each week's shiur is an independent presentation and one can join the Shiur at anytime.)

Rabbi Steinberg will be giving the Sefer HaChinuch Shiur this Sunday.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	7:00 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	Resumed!
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.		Mesilas Yesharim	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group	--	Rosen home (just this week)
Tuesday night	After Maariv	Gemora Shiur,	Rabbi Steinberg	Resumes after summer.
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

Two Strikes Against You

A great Rosh Yeshiva was once approached by one of his students. "Rebbe," the student said, "I just bought a couple of lottery tickets and now I am wondering whether this was an act showing lack of faith in G-d." The Rosh Yeshiva responded, "There is nothing wrong with buying a lottery ticket. We do not rely on miracles. If the Master of the Universe wants to make you rich, the lottery ticket affords Him the means of doing so without changing the natural order. However, you bought two lottery tickets! This does, in fact, show a lack of faith because it means that you think that the money comes, not from Hashem, but from greater odds."

In this week's Parsha we read of the tragic sin for which Moshe and Aharon were denied entry into the Land of Israel. They had been ordered to bring forth water from a rock for the Jews to drink. But when they did so, something about what they did or said was considered sinful. They were reprimanded by Hashem, and told that they would not enter the Land of Israel.

What exactly did they do wrong? The answer is not at all apparent from the text. The Commentators each raise and reject various suggestions, until they find a satisfying explanation - each Commentator according to his own understanding.

The Maharal of Prague (Gur Aryeh 20:12, s.v. she'ilu dibartem, and

Gevuros Hashem, end of chapter VII) offers a great insight into this question. According to the Maharal, the sin of Moshe and Aharon can be found in one word in the Torah - "twice." Moshe hit the rock twice. (The Ibn Ezra 20:8 actually mentions this explanation as a possibility but then rejects it, claiming that if this were correct, then Aharon should have borne no guilt, since Aharon did not strike the rock. Perhaps his question is a little less troublesome, though, if we recall the words of Rashi in Parshas Vezos HaBracha (33:8). Rashi describes Hashem's censure of Aharon as a "false charge," meaning that Aharon's guilt was not as great as Moshe's, because Aharon was guilty only because of his implicit approval of Moshe's actions.)

The Maharal points to the fact that Moshe and Aharon are criticized for "not believing in Me to sanctify Me before the eyes of the Bnei Yisroel." It was a sin of lack of faith. When one believes fully in Hashem, then one's every action is carried out with certainty. Moshe knew that water does not flow out of a rock naturally. It was to be an open miracle of Hashem. But when the water did not pour forth after the first strike, Moshe experienced a moment of frustration, partly because the complaints of the Jewish people were weighing on his nerves. Exasperated, Moshe struck the rock a second time. This was a public display of a slight failing in Moshe's faith in Hashem.

We do not very readily relate to this episode in the Torah. We could not draw water from a rock - not from one strike nor from two. We, also, probably would not be held accountable for an infraction as minor as that of Moshe. It was only because of Moshe's lofty character that he was held to such a high standard. "The Holy One Blessed be He is exacting with the righteous to a hairsbreadth." (Gemora Yevamos 121b, Bamidbar Rabbah 20) But the lesson of this Parsha is, nevertheless, very relevant to each of us in our daily lives.

We all know and believe that despite all of our efforts ("hishtadlus"), it is Hashem -and not us - Who provides for our needs. If we daven, serve Him properly, and expend the proper effort in sustaining ourselves, then we should be confident that whatever happens in life is what Hashem has determined to be in our best interest.

But sometimes we may begin to feel that we are deserving of something, and that that something does not appear to be forthcoming. We daven for it wholeheartedly, and yet it does not come. We become impatient. We may decide to take the matter "into our own hands," and do something that deep down we know is not what G-d wants us to do. Be it in the realm of business, finding a shidduch, or even in serving Klal Yisroel, when we act impetuously and do not allow the Will of Hashem to guide our lives, we are, at our own level, repeating "the sin of Meriva."

From Parshas Chukas we learn that the true servant of Hashem must maintain complete faith always. He must not grow impatient. The true servant of Hashem strikes only once.

Wishing you a Good Shabbos,

Rabbi Steinberg