



# Young Israel of the Main Line Weekly Update



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Rabbi Avraham Steinberg

<b><u>Shabbos Chol Hamoed Sukkos (Oct. 22)</u></b>	
Shacharis:	8:45 a.m.
Mincha:	5:40 p.m.
Maariv:	6:57 p.m.
<b><u>Chol Hamoed Sukkos (Oct. 23)</u></b>	
Shacharis:	8:00 a.m.
Mincha:	5:55 p.m.
<b><u>Hoshana Rabba (Oct. 24)</u></b>	
Shacharis I/ Shacharis II:	6:00 a.m./ 8:00 a.m.
Candle lighting:	5:52 p.m.
Mincha:	5:55 p.m.
<b><u>Shmini Atzeres &amp; Simchas Torah Davening Times</u></b>	
<b><u>Shmini Atzeres (Oct. 25)</u></b>	
Shacharis/ Yizkor:	8:45 a.m./ 10:30 a.m.
Mincha:	5:55 p.m.
Candle lighting/ Maariv (followed by hakafos):	6:53 p.m.
<b><u>Simchas Torah (Oct. 26)</u></b>	
Shacharis (followed by Mincha):	8:15 a.m.
Maariv:	6:52 p.m.

### **Simchas Torah Luncheon**

There will be a luncheon after davening on Simchas Torah. RSVP to Janis Fine at 610-617-0913 as soon as possible!!

### **Yeshiva bain Hazemanim**

We will be hosting the yeshiva bein hazemanim program over chol hamoed.

### **The Naomi Zeiger Memorial Scholarship Fund**

The Naomi Zeiger Memorial Scholarship Fund seeks to sponsor women who are newly observant for study in Israeli Orthodox institutions. Tax deductible contributions may be made payable to the Naomi Zeiger Memorial Scholarship Fund and sent c/o Janis Fine, 173 Edgehill Road, Bala-Cynwyd, PA 19004. For more information contact Laurie Simkovich at [lsimkovich@aol.com](mailto:lsimkovich@aol.com) or Janis Fine at [jfine@comcast.net](mailto:jfine@comcast.net).

### **Chevra Mishnayos**

The YIML Chevra Mishnayos siyum on Seder Tohoros is being sponsored by the Eisenberg family in commemoration of the 7<sup>th</sup> yahrtzeit of Tzemach ben Yechiel on Simchas Torah. The exact time will be announced.

**Are you on our Email list?** To subscribe to the YIML email list simply send a message to [majordomo@chaseplanet.us](mailto:majordomo@chaseplanet.us) with the following single line body: subscribe viml YOU@YOURMAIL

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

October 14-28, 2005

Parshas Ha'azinu

פרשת האזינו

### **Shabbos Davening Times**

Candle lighting:	6:06 p.m.
Mincha - Friday:	6:05 p.m.
Sof Zman Krias Shema:	9:59 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos:	5:50 p.m.
Maariv:	7:08 p.m.

### **Weekday Davening Times**

Shacharis -Sunday:	8:00 a.m.
Shacharis- Monday:	6:50 a.m.
Mincha- Sunday:	6:05 p.m.

### **Sukkos Davening Times**

#### **Erev Sukkos (Oct. 17)**

Candle lighting:	6:02 p.m.
Mincha/ Maariv:	6:05 p.m./ 7:05 p.m.

#### **First Day Sukkos (Oct. 18)**

Shacharis:	8:45 a.m.
Mincha:	6:05 p.m.
Candle lighting/ Maariv:	7:03 p.m.

#### **Second Day Sukkos (Oct. 19)**

Shacharis:	8:45 a.m.
Mincha:	6:05 p.m.
Maariv:	7:02 p.m.

#### **Chol Hamoed Sukkos (Oct. 20)**

Shacharis I/ Shacharis II:	6:30 a.m./ 8:00 a.m.
Mincha:	6:05 p.m.
Maariv:	7:02 p.m.

#### **Chol Hamoed Sukkos (Oct. 21)**

Shacharis I/ Shacharis II:	6:30 a.m./ 8:00 a.m.
Candle lighting:	5:56 p.m.
Mincha:	6:05 p.m.

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## Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	TOPIC: Insights in the Rambam's Third Chapter
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	<b>CANCELLED</b>
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	<b>CANCELLED</b> Starting Tuesday
Monday	8:00 p.m.	A Conceptual Look at the Jewish Calendar	R' Judah Goldberg	<b>CANCELLED</b>
Monday	9:30 a.m.	Women's Tehillim Group		At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	<b>CANCELLED</b>
Wednesday	8:00 p.m.	Women's Pirkei Avos Shiur	Rabbi Steinberg	<b>CANCELLED</b> through October
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	<b>CANCELLED</b>

\*All shiurim are at YIML unless specified.

### Parsha Musings by Rabbi Steinberg

#### *Not Far From the Tree*

One of the wonders of the natural world that G-d created is that the entire "blueprint" of every living being is contained within its smallest components. Scientists can thus determine all of the characteristics of a tree by studying a single leaf, and the well-being of a person or animal can be ascertained by examining a blood sample, or by the analysis of even a single cell.

And the same is true of the spiritual world.

The Gaon of Vilna (1720-1797) was the greatest Torah sage of his generation. His grandson, Rav Yaakov of Slonim, sought to give us an appreciation of his grandfather's erudition and insight, and he therefore penned an introduction to the Gaon's commentary on Shulchan Aruch, in which he collects numerous insightful Torah explanations of the Gaon, which had previously eluded the greatest scholars.

One of his examples is a difficult Targum Onkelos in this week's Parsha. The Targum Onkelos is the ancient and authoritative Aramaic translation of the Chumash (see Gemora Megillah 3a). With a few minor methodological exceptions, Onkelos generally offers a literal translation of the Torah without venturing into commentary. One is therefore quite surprised to read the Onkelos on pasuk 32:6 in Haazinu.

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In criticizing the Jewish people for sinning and for not having appreciated G-d's goodness to them, the Chumash refers to the Jews as *am naval v'lo chacham*. This phrase would be translated simply as "a nation - ungrateful and unwise." But the Targum Onkelos renders it, "a nation **that has received the Torah** and has not grown wiser." The Ramban questions this surprising translation of the word *naval* and offers a possible explanation of it – an explanation that the Ramban himself does not accept. Indeed, many commentators question how a word that normally means "ungrateful" can be translated to mean "having received the Torah."

The Vilna Gaon (quoted by his grandson in the above source; see also Haamek Davar on this pasuk who mentions this explanation of the Gaon without offering the source) explains that the secret to understanding this Targum Onkelos lies in a Midrash. The Midrash (Yalkut Shimoni Lech Lecha, Remez 77, s.v. va'y'hi hashemesh) tells us that there are certain elements in the world that have *novlos*. *Novlos* are the early fruits which do not develop fully and fall off the tree before the season begins. Conceptually, therefore, *novlos* refer to harbingers or precursors of bigger things yet to come. So, for instance, the Midrash says that death is the *novlos* of sleep, and dreaming is the *novlos* of prophesy. The final example given in the Midrash is, "**Torah is the *novlos* of the Wisdom of Above.**"

Based on this, the Gaon explains that the word *naval* in our Parsha does not mean "ungrateful one," as is its common meaning, but rather derives from the same word as *novlos*, meaning "early fruits," and in this case, refers to the early fruits of Heavenly Wisdom, the Torah that we study.

I would suggest that the Gaon's explanation is based largely on context. A number of commentators (see Kli Yakar) are bothered by the incongruity of this phrase in our Parsha. The juxtaposition of the words implies that "am naval" is the opposite of "chacham." But, according to the simple translation, this is not so. Being ungrateful is not the opposite of being wise. However, when we consider the translation of Onkelos, we gain a better understanding. The Gemora (Tamid 32a) defines a *chacham* as one who sees what is developing (*ha'nolad*). If the word *naval* in our pasuk refers, as the Gaon explains, to the early fruits, which fall off the tree before the prime season, then it makes perfect sense that *v'lo chacham* refers to our failure to see in these fruits a hint of the greater produce the tree has yet to offer. Each article of Torah wisdom, while sweet in its own right, should serve as an indication of the greater fruits of wisdom hanging high on the tree of Torah. One who studies Torah but doesn't sense this is tasting the early fruit without realizing that there is a great tree full of bigger fruit standing above him.

The first several pesukim in Parshas Haazinu interweave the concept of Torah study with that of appreciating G-d's Presence in current and past events. In light of the Vilna Gaon's insight, the connection between these two themes seems quite clear. Just as one who studies Torah must appreciate that what he is experiencing is only a small taste of greater Divine Wisdom, so, too, one who witnesses a measure of Providence and G-dly Presence in the world must realize that this, too, is only a small taste of the true relationship that we have with *Hakadosh Boruch Hu*. Torah study is presented in Haazinu as the antidote for myopia and for failure to recognize the hand of Hashem, because Torah study teaches us to see the whole tree in a small fruit. May we grow in our appreciation of Torah wisdom, and thereby in our recognition of Hashem's Providence in the world.

Wishing you a Good Shabbos,  
Rabbi Steinberg

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