



Kiddush this week is sponsored by Gershon and Aliza Ben-Shalom in honor of the birth of their baby daughter and her naming in shul this Shabbos.

Slichos

Selichos begin this Saturday evening, September 24th. The schedule for the evening is as follows. At 11:45 p.m. we will be showing an inspirational video, "Awaken," prepared by the National Council of Young Israel. Including messages from dynamic rabbinic speakers, such as Rabbi Yonah Metzger, Chief Rabbi of Israel, and many others. This video is sure to inspire and direct us to usher in a Shana Tova U'Mesuka. The video will be followed by light refreshments and a short introduction to the selichos by Rabbi Steinberg. Selichos will begin at 1:00 a.m.

YIML Sisterhood: New Program for Women – Lamdeini

All women are invited to attend the first Lamdeini shiur this shabbos at 4:30 at the home of Julia Strassman, 335 Bala Avenue. Lamdeini is a new monthly shabbos shiur for women. The speaker this shabbos will be Rabbi Steinberg on "The Danger of Being Good." Shalosh seudos will follow. For more information call Dini Steinberg at 610 664-3796.

Thank You

Yasher Koach to Dr. Paul Sachs for weed wacking the back parking lot and cleaning up. His help is greatly appreciated.

CHELKEINU Pre-Rosh Hashanah Event!

There will be a co-sponsored Chelkeinu, Torah Academy, LMS, and YIML Pre-Rosh Hashana event featuring Rabbi Michael Rosensweig, Rosh Yeshiva at Yeshiva University, on Sunday, October 2, 2005, at 7:15 p.m. at Torah Academy of Greater Philadelphia (Wynnewood and Argyle Roads, Ardmore, PA). The topic will be "The Mitzvah of Teshuvah: Rosh Hashanah, Yom Kippur, and Year-Round." Food provided by Yi-tzi Peking. For more information or to get involved, please call Rabbi Judah Goldberg at 610-664-3474 or email chelkeinu@gmail.com.

Victim of Hurricane Katrina

Sharone Trager is collecting household items for a frum family from New Orleans who lost their home to Hurricane Katrina. If you can help, please contact Sharone Trager at redsharone@aol.com or by phone at 610 667 1260.

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

Young Israel of the Main Line Weekly Update

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Rabbi Avraham Steinberg

September 23-30, 2005

Parshas Ki Savo

פרשת כי תבא

Shabbos Davening Times

Candle lighting:	6:40 p.m.
Mincha - Friday:	6:40 p.m.
Sof Zman Krias Shema:	9:52 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos:	6:25 p.m.
Maariv:	7:41 p.m.
Slichos:	1:00 a.m.

Weekday Davening Times

Shacharis –Sunday:	8:00 a.m.
Shacharis– Mon, Thurs:	(Slichos: 6:10 a.m.) 6:40 a.m.
Shacharis- Tues, Wed, Fri:	(Slichos: 6:20 a.m.) 6:50 a.m.
Mincha/ Maariv (Sun-Thurs):	6:35 p.m.

Topic for the Sefer Hamitzvos Shiur:

When Were The Mitzvah Details Commanded?
Between Mincha and Maariv

Chevra Mishnayos

The YIML Chevra Mishnayos is learning Seder Tohoros. Please sign up on the bulletin board to participate. If you would like to sponsor the siyum on all of Mishna (which is coming up Simchas Torah), please speak with Moshe Eisenberg.

Are you on our Email list?

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

R' Steinberg Info:

Home: 610-664-3796 Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org

Please daven for a refuah shelaima for
Shabsai Shmuel Eliyahu ben Sarah Esther



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	
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	CANCELLED this week (slichos)
Monday	8:00 p.m.	A Conceptual Look at the Jewish Calendar	R' Judah Goldberg	NEW SHIUR!!
Monday	9:45 a.m.	Women's Tehillim Group		At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	
Wednesday	8:00 p.m.	Women's Pirkei Avos Shiur	Rabbi Steinberg	8:00 p.m. through September
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	RESUMES THIS WEEK!!

*All shiurim are at YIML unless specified.

Parsha Musings by Rabbi Steinberg

Torah Generation

A great love You have loved us, Hashem our G-d...and [please] put in our hearts to understand and appreciate, to hear, study, teach, guard, do, and maintain all of the words of Your Torah's study with love...

(Daily Morning Prayers)

Conventional wisdom has it that the fields of Torah and Science are polar opposites. There was never a G-dly Revelation of the science of the world. Rather, the mysteries of science are gradually uncovered by Man, with each generation building on the knowledge discovered by the generation before. It is a burgeoning field. The Torah, on the other hand, was given in its entirety at Sinai – a Revelation of a colossal body of knowledge, which we have subsequently struggled to preserve. In light of the principle of *hiskatnus hadoros* – that there is a general trend of diminution in Torah greatness as time takes us further away from Sinai (see Gemora Shabbos 112b: *If the early ones were like angels, we are like men, and if they were like men, we are like donkeys...*) it would seem that Torah is an ever-weakening field. Its study is an exercise in preservation, not of building upon what was before.

But this is not actually correct.

There are many phrases in the Torah that, to the reader, uneducated by Chazal and the Commentators, seem redundant. But when studied carefully, each pasuk in the Torah is teaching us something new, and even when we encounter a pasuk that sounds very similar to one we have already learned, subtle nuances of phraseology and context give us new insights, previously unknown.

Continued on facing page

In this week's Parsha, the Jews are told, "Today, Hashem Your G-d commands you to do these 'chukim' and 'mishpatim,' and you shall guard and do them with all of your heart and all of your soul" (26:16). It is not readily apparent what this verse adds to previously stated instructions to keep the Torah's laws. Nor do we easily understand what is unique about the day on which this verse is said ("Today...").

The great Netziv answers these questions in his commentary. He explains (see Haamek Davar to Acharei Mos 18:5) that although the standard explanation of the difference between *chukim* and *mishpatim* is that the latter are mitzvos whose reasons we can relate to, whereas *chukim* are mitzvos that Man cannot understand, this is so only when *mishpatim* precedes *chukim* in the pasuk. But in verses such as ours, where the order is the opposite, the Netziv adduces proof from statements of Chazal that the connotation of the words is entirely different. Here, *chukim* refers to the use of hermeneutic and Torah-logical principles to interpret the *mishpatim* – the laws of the Torah. The Netziv explains further (see Ki Savo 26:16 and 28:1) that this section of our Parsha is an introduction to the "Covenant at the Plains of Moav." In the final weeks of his life, Moshe is telling the Jewish people that they now have an added responsibility in Torah observance, beyond what they received at Sinai and what has been taught to them heretofore. This new responsibility is **to further develop the Torah in each generation.**

As the Rambam explains in his introduction to the Mishna Commentary (s.v. *v'ka'asher mais*), after the death of Moshe, each new generation studied the Torah conclusions of the previous generation, and then added its own findings. "And there was no time when there wasn't analysis and new matters" (*ibid*). The Netziv explains (26:16) that this is the meaning of the phrase "And you shall guard and you shall do" – *v'shamarta v'asisa* – in our pasuk. "All that has been analyzed in the previous generation becomes 'mishna' for the next generation," the Netziv explains. Thus, we must *guard* the teachings of the previous generation by studying and remembering them fully, and then we must *do* or *make* (a more apt translation of *v'asisa*, in light of the Netziv's exegesis) our own teachings by building upon the previous ones.

The Rabbis of the Gemora built upon the Mishna. The Rishonim (early commentators, ca. 1000-1500) built upon the Gemora. The Acharonim (late commentators, ca. 1500-present) build upon the teachings of the Rishonim. In fact, in contradistinction to science, wherein the later scholars may likely overturn previously held assumptions, in the field of Torah (*lehavdil*) we necessarily build on the past because we cannot dispute earlier rulings. (A full discussion of why the scholars of later eras may not dispute the rulings of the earlier authorities is beyond the scope of this article. See Kesef Mishna, Mamrim 2:1, and Kovetz He'aros 16:6.) When I research a halachic question posed to me, I rely on works such as the Mishna Berura and the Responsa of Rav Moshe Feinstein. Conclusions that took these Torah giants a lifetime to reach become the instant starting point for new questions raised today. And the same can be said of their conclusions, as they were based on ruling of those who preceded them. Difficult halchic questions created by technological advances are discussed and ruled upon in one generation and form the groundwork for the analysis of the advances of the next generation. *We guard and we make.*

As the Netziv points out, it is exactly this dual toil in Torah – of protecting that which already is, and formulating that which needs to be – that forges our relationship with Hashem as His Am Segulah, His treasured nation. The covenant in the Plains of Moav is where the Jews accepted the yoke of the perpetual generation of Torah scholarship, of keeping the Torah alive in all times, and it is also where they were promised, "and all of these blessings will come upon you and overtake you" (28:2). The natural yearnings of Man to connect to his past, while at the same time addressing his present and leaving his mark for the future are all contained within the mandate of Torah study, and their very pursuit brings us Hashem's magnificent and bountiful blessings.

Wishing you a Good Shabbos, Rabbi Steinberg