

### Sunday Morning Siyum

Sid and Sue Laytin are pleased to welcome you to a Siyum Breakfast celebrating Sid's completion of Maseches Taanis, this Sunday morning (Sept. 18<sup>th</sup>) following the shacharis at the YIML.

### Lower Merion Parents Concerned with Media Influence

LM Parents Concerned with Media Influence present a talk by Mr. Avi Shulman entitled, "Media Exposure and Our Children: Facts & Solutions for Parents and Caregivers" at YIML on Sunday, Sept. 18 at 8:00 p.m.

### Advanced Beginner's Gemora Shiur

Participants are asked to spend a little time in advance of each week's shiur preparing the Gemora, so we will get the most out of the shiur. Please speak to Rabbi Steinberg if you would like to attend.

### Thank you

Thank you to the Levy Family for generously donating a projector screen to the YIML in honor of the presidency of Dr. Gary Diamond and how he "projects" the values of YIML.

### New Program for Women – Lamdeini

The Sisterhood of the Young Israel of the Main Line is proud to present *Lamdeini*, a new monthly Shabbos shiur for women. The shiur will start **Shabbos Parshas Ki Savo, Sept. 24<sup>th</sup> at 4:30 p.m. at the home of Julia Strassman (335 Bala Ave)**. Shalosh Seudos to follow. Speaker: Rabbi Steinberg. This shiur series is dedicated in loving memory of Mrs. Naomi Zeiger z"l.

### Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheim will be in our Shul this Sunday, Sept. 18<sup>th</sup> starting after davening.

### Bikur Cholim

**Mrs. Toby Baum** is a frum patient at Temple University Hospital who would appreciate visitors. She can be reached by calling the hospital at **(215) 707-2000**.

### 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](mailto:redsharone@aol.com) or by phone at 610 667 1260.

The Talmud tells us that on Yom Tov a man should have meat and a woman should have a new piece of jewelry. Husbands.... why not choose something special for your wife from ***Yenta's Jewelry Box!*** Call Janis "Yenta" Fine at 610-617-0913 for an appointment.

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 Mordche Young



Bala Cynwyd, PA 19004  
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Rabbi Avraham Steinberg

September 16-23, 2005

Parshas Ki Seitzei

פרשת כי תצא

### Shabbos Davening Times

Candle lighting:	6:51 p.m.
Mincha - Friday:	6:50 p.m.
Sof Zman Krias Shema:	9:50 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos (followed by Shalosh Seudos):	6:35 p.m.
Maariv:	7:53 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):	6:50 p.m.

Topic for the Sefer Hamitzvos Shiur: Are the Noachide Mitzvos Retractable?  
Shabbos, 5:35 p.m.

### Chevra Mishnavos

The YIML Chevra Mishnayos is learning Seder Tohoros. Please sign up on the bulletin board to participate.

### Last Weekly Shalosh Seudos

Rav Sholom Kamenetsky will be speaking this week at the last week of this year's weekly shalosh seudos.

### 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 yiml YOU@YOURMAIL

R' Steinberg Info:  
Home: 610-664-3796 Shul: 610-667-3255 ext. 1 E-mail: [rabbi@yiml.org](mailto: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	5:35 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	<b>Topic:</b> Are the Noachide Mitzvos Retractable?
<b>Sunday Morning</b>	<b>After Davening</b>	<b>Sefer Hachinuch Shiur</b>	<b>Rabbi Steinberg</b>	<b>CANCELLED</b>
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	
<b>Monday</b>	<b>8:00 p.m.</b>	<b>A Conceptual Look at the Jewish Calendar</b>	<b>R' Judah Goldberg</b>	<b>NEW SHIUR!!</b>
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	<b>RESUMES THIS WEEK!!</b>

\*All shiurim are at YIML unless specified.

### Parsha Musings by Rabbi Steinberg

#### *National Honor and Society*

The conveniences of mass media and mass communication benefit the Jewish community in numerous ways. We are able to call public awareness to shared concerns and gather large crowds to address problems, in ways that our ancestors could not have imagined. But with these benefits come numerous risks. One of the hazards of an age in which every article written can be accessed from any desktop computer is that some of our self criticism -- directed internally and meant to bring about solutions -- will actually be read by a broader public, including those who do not pray for the good of the Jewish people, and who may use our own words against us. This concern deserves our attention.

As we read the Book of Devarim and study Moshe Rabbeinu's final sermons to the Jewish People -- sermons so powerful that they are a part of the Torah itself -- many of us probably have a question weighing on our minds: *Why wasn't Moshe's sin forgiven? Why could the man who saved the Jews from Divine wrath numerous times not achieve forgiveness for his own minor infraction? Hasn't Hashem forgiven much greater sinners who were far less penitent?*

The great Rabbeinu Nissim addresses these questions (Drashos HaRan, Drush IX) and answers them with a powerful insight. Although Hashem seeks the good of His People and is ever-forgiving, there is one instance in which he cannot grant forgiveness -- when the personal benefit of exoneration of the sinner is outweighed by a harm caused to others by the very forgiveness.

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Since Moshe's sin involved a degradation of the Jewish People (he addressed them as, "Listen, here, wayward ones..."), to forgive him would have meant to forgo the honor of the Jews -- something Hashem will not do. In fact, Rabbeinu Nissim explains that this is exactly the point that Moshe seeks to teach the Jewish People in his sermon to them. Whereas early in the Book of Devarim, Moshe reminds the Jews of their sins in order to rebuke them, the second time he does this (see Parshas Va'eschanan), Rabbeinu Nissim explains, it is for an entirely different -- indeed, almost opposite -- purpose. Moshe illustrates G-d's love for His People by contrasting the fate of the Nation against Moshe's own fate. Although the Jews sinned terribly in the desert, they were granted forgiveness, and allowed continuity in the Land of Israel. But Moshe Rabbeinu, despite his greatness and the relative smallness of his sin, was not forgiven, because Hashem cannot pardon one who dishonors the Jewish People. This is what Moshe meant when he said, "And G-d was angry at me *for your sake*" (Va'eschanan 3:26).

The offense of speaking badly of the Jews is especially severe when the audience is not our own people. In this week's Parsha we are told: *When a camp goes out against your enemies, you shall guard against anything bad* (23:10). The vagueness of this directive lends itself to differing explanations among the commentators. Taking note of the context of this verse, and of the fact that Chazal imply that it is related to the sin of slander, the *Meshech Chochma* explains that this is the prohibition of speaking lashon hara about the Jewish People. Of particular concern at wartime is that a captured soldier, such as, perhaps, the one who had to leave the camp because he became ritually impure (mentioned in the following pasuk) may be persuaded to disclose the weaknesses of the Jewish nation to the enemy. The Torah therefore utilizes this fitting context to stress the general sin of presenting the Jews badly to other nations. It is, the *Meshech Chochma* explains, in some ways more severe than internal lashon hara, because it involves chilul Hashem (the disgrace of the name of Hashem).

In order to address problems facing our people it is, to be sure, sometimes necessary to communicate publicly on our communal faults. But we should weigh the pros and cons very carefully before doing so. I think that the laws governing questions of individual lashon hara can probably be applied equally to lashon hara of the community. The Chofetz Chaim (Section X) presents numerous conditions that must be met before one may speak negatively of someone else. Among these conditions are: a) he has firsthand knowledge, not hearsay evidence, that the negative report is true; b) he has sought to correct the wrong by private communication with the responsible party; c) he does not exaggerate in reporting the bad; d) there is a realistic expectation that publicizing the bad will solve the problem or, at least prevent further damage; where such a result cannot be expected, one may not tell the lashon hara. There is no reason we should not consider all of these conditions before issuing reports that reflect badly on our people as a whole.

Familiarity breeds contempt, and sometimes our constant interactions with our own lead us to be too judgmental and too quick to say something bad about our people. In these days before Rosh Hashana, when we contemplate the great power of teshuva, Moshe's lesson to the Jews in the desert should give us pause. Almost any sin can be forgiven, but not that of the dishonor of the Jewish People. Let us take this lesson to heart and count among our resolutions this Rosh Hashana to always think and speak positively of the Chosen People. Are we not, after all, the greatest People on Earth?

Wishing you a Good Shabbos, Rabbi Steinberg