



Kiddush this week is sponsored by Tova and Leon Wertheimer for their gratitude to Hashem for Leon's refuah and to thank all those who visited, called and encouraged Leon during his illness.

Mazel Tov

Mazel tov to Azriel and Rivki Hirschfeld on the bris of their son, Yisroel.

Condolences

The community extends its condolences to the Zeiger family on the untimely passing of Mrs. Naomi Zeiger. May the family be comforted among the avaieli Tzion v'Yerushalayim.

Schedule for Next Shabbos

Please note: Next Shabbos is Erev Tisha B'av so there will be a special schedule. Please note the following:

- a) Bring your Tisha B'av shoes and kinnos books to Shul **before Shabbos** as they may not be brought to Shul on Shabbos.
- b) We will not recite Havdala until Sunday night, please remember to daven Maariv or recite "Baruch Hamavdil bein Kodesh L'chol before doing melacha on Motzei Shabbos. (This applies to men and women alike.)
- c) There will be no Shalosh Seudos in Shul next Shabbos. Rabbi Steinberg will give a special Shiur on Inyana D'Yoma, followed by an early Mincha, so people can return home to eat before sunset.

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.

YIML Chevra Mishnavos

The *Chevra Mishnavos* is finishing *Seder Kodshim*. The siyum, sponsored by the Grinberg family, is planned for next Shabbos, August 13. **FINISH UP YOUR MASECHTOS.**

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

Young Israel of the Main Line Weekly Update

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August 5-12, 2005

Parshas Masei

פרשת מסעי

Shabbos Davening Times

Candle lighting:	7:53 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:36 a.m.
Shacharis (Rosh Chodesh Av- Starts 9 days):	8:45 a.m.
Mincha followed by Shalosh Seudos:	7:40 p.m.
Maariv:	8:55 p.m.

Weekday Davening Times

Shacharis- Sunday:	8:00 a.m.
Shacharis I- Mon, Thurs:	6:40 a.m.
Shacharis I- Tues, Wed, Fri:	6:50 a.m.
Shacharis II- Mon-Fri:	8:00 a.m.
Mincha/ Maariv (Sun-Thurs):	7:50 p.m.

Please note that this Shabbos starts the nine days.

Topic for the Sefer Hamitzvos Shiur:

What Distinguishes Torah She'Biksav from Torah She'Baal Peh?

Shabbos, 6:40 p.m.

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.

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Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	6:00 p.m.	Women's Chumash Shiur	Rotates	Diamond home (44 Union Ave.)
Shabbos	6:40 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	What Distinguishes Torah She'Biksav from Torah She'Baal Peh?
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	9:45 a.m.	Women's Tehillim Group	--	At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	On break until Sept. 6
Wednesday	8:45 p.m.	Women's Shiur	Rabbi Steinberg	This week: Megillas Eicha
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	On break until Sept. 8

*All shiurim are at YIML unless specified.

Parsha Musings by Rabbi Steinberg

Brothers in Loss

It is not often that the Torah portion contains a reference to the exact date of the Shabbos on which it is read. But, as it happens, this Shabbos, on which we read Parshas Masei, coincides with Rosh Chodesh Av – the first day of the Jewish month of Av. And within the recounting of the Jews' journeys at the beginning of the Parsha, we will hear reference to an event that took place on this date: ...*Then, Aaron the Kohen ascended Mount Hor at the word of Hashem, and died there, in the fortieth year after Bnei Yisroel left the land of Egypt, in the fifth month, on the first of the month (Masei 33:38).*

In the middle of an account of the Jewish People's encampments in the desert, which, according to the Commentators, is supposed to be symbolic of events in the future of our nation, the mention of the specific date of Aaron's passing bespeaks an ominous future for the month of Av. Indeed, the Netziv explains (*Haamek Davar, ibid.*) that the death of Aaron is symbolic of the destruction of the Bais Hamikdash – the ultimate "demise" of the High Priest -- which was to take place in this month.

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If indeed the death of Aaron symbolizes the destruction of the Bais HaMikdash, then I believe the Parsha is teaching us a deep lesson as to how we should be affected by the loss of the Temple.

Later in the Parsha, we are taught the laws of an accidental murderer. The Torah teaches us that someone who has caused a death, not deliberately, but due to some negligence, must exile himself to the Levite cities of refuge. But the duration of his exile is most surprising: *For he must dwell in his city of refuge until the death of the Kohen Gadol (High Priest), and after the death of the Kohen Gadol, the murderer shall return to the land of his possession (35:28).* The Commentators analyze the connection between the accidental murderer and the Kohen Gadol, and most seem to assume that the Kohen Gadol is in some way responsible for the murderer's atonement.

But the Rambam explains the matter differently. According to the Rambam, it is not the atonement of the murderer that is related to the death of the Kohen Gadol, but rather it is a matter of sensitivity to the family of the murdered man. ...*And It [the Torah] conditioned his return upon the death of the man who is the most esteemed of all people, and who is beloved to all Jews; for through this, the avenger, whose relative was slain, is assuaged; for this is natural for people: whoever has experienced a tragedy will find some comfort when others experience equal or greater tragedy. And there can be no greater loss than the loss of the Kohen Gadol (Moreh Nevuchim 3:40).*

According to the Rambam, it is unfair to make the family of the slain man see his killer. The grudge and the bitterness are too great. The murderer must therefore hide in exile. But once the national tragedy of the Kohen Gadol's passing has befallen the people, there is a new sentiment, a new bond, caused by their overarching shared sorrow. The murderer may then leave the city of refuge and live with the victim's family in renewed brotherhood, born of common tragedy.

The destruction of the Bais Hamikdash is symbolized in our Parsha by Aaron's death, perhaps specifically because the death of the Kohen Gadol is given deeper meaning later in the Parsha. If one of the causes of the destruction was strife within our people, then perhaps the destruction itself can serve as a catalyst to correct this problem. The relatives of the accidentally murdered man overcome their bitterness toward the killer, when they share a hardship with him – the death of the beloved Kohen Gadol. Perhaps, we too can begin to overcome some of the grudges we bear against other Jews – perhaps, at times, not without reason – when we recognize that the destruction and its resultant Golus hardships are a loss that we all share.

May the Merciful One rebuild the Holy Temple imminently in our days.

Wishing you a Good Shabbos, Rabbi Steinberg