

### Simchas Torah Luncheon

There will be a Luncheon after davening on Simchas Torah. RSVP to Janis Fine at 610-617-0913.

### "Inspired"- Video Presentation

Aish Philadelphia presents a video presentation entitled, "Inspired" on October 9<sup>th</sup> at 7:30 p.m. at the Lower Merion Synagogue. Admission is \$5 in advance or \$10 at the door. For Men and Women.

### Arba Minim

Rabbi Young will be selling lulavim and esrogim in the upstairs rooms on Motzei Yom Kippur.



### The Naomi Zeiger Memorial Scholarship Fund

To honor the memory of our beloved friend and mentor, Naomi Zeiger, z'l, who was taken from us suddenly, a scholarship fund has been established. 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 [lismkovich@aol.com](mailto:lismkovich@aol.com) or Janis Fine at [jfine@comcast.net](mailto:jfine@comcast.net).

### Chevra Mishnavos

The YIML Chevra Mishnavos siyum on Seder Tohoros will be on Simchas Torah. **If you would like to sponsor the siyum, please speak with Moshe Eisenberg.**

### 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.

### 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)

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



273 Montgomery Ave.

(610) 667-3255

Rabbi Mordche Young



Bala Cynwyd, PA 19004

[www.yiml.org](http://www.yiml.org)

Rabbi Avraham Steinberg

October 7-14, 2005

Parshas Vayeilech

Yom Kippur

פרשת וילך

### Shabbos Davening Times

Candle lighting:	6:17 p.m.
Mincha - Friday:	6:15 p.m.
Sof Zman Krias Shema:	9:57 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos (followed by Shabbos Shuva Drasha):	6:00 p.m.
Maariv:	7:18 p.m.

### Weekday Davening Times

Shacharis - Sunday:	(Slichos: 7:20 a.m.)	7:55 a.m.
Shacharis - Monday:	(Slichos: 6:00 a.m.)	6:35 a.m.
Shacharis - Tuesday:	(Slichos: 6:10 a.m.)	6:45 a.m.
Shacharis - Wednesday:	(Slichos: 6:35 a.m.)	6:50 a.m.
Shacharis - Friday:		6:50 a.m.
Mincha (Sun-Tues):		6:15 p.m.

### Yom Kippur Davening Times

Mincha - Wednesday:	3:30 p.m.
Tefila Zaka/ Kol Nidre:	5:45 p.m./ 6:05 p.m.
Candle lighting:	6:09 p.m.
Fast Begins (stop eating/drinking a few min. before):	6:27 p.m.
<u>Yom Kippur (Oct. 13)</u>	
Shacharis:	8:00 a.m.
Yizkor:	11:00 a.m.
Mincha/ Maariv:	4:00 p.m./7:16 p.m.
Fast Ends:	7:16 p.m.

### Shabbos Shuva Drasha

The Shabbos Shuva drasha will be on October 8 following 6:00 mincha. Maariv will follow at 7:18. The topic is "...Because you never know..." Men and women are welcome.



## 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	<b>CANCELLED</b> for Shabbos Shuva Drasha
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	<b>CANCELLED WED.</b>
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	<b>CANCELLED</b>
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	
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

#### *Moshe's Encore*

*The great Rav Bunim of Pshis'cha (1767-1827) once came to visit his Rebbe, the Yid Hakadosh ("Holy Jew") of Pshis'cha. The latter said to Rav Bunim, "Tell me what pasuk is on your mind, and I will offer an insight about it." A verse from Vayelech came to Rav Bunim's mouth: "And [Moshe] spoke in the ears of the people the words of this song, 'ad tumam' (until their completion)."*

*The Yid Hakadosh looked Rav Bunim in the eye and simply repeated, "ad tumam." Rav Bunim smiled pensively as he relished the great insight his Rebbe had just offered.*

*When the two parted, a baffled Rav Chanoch Henoah of Alexander, who had been with them, and had witnessed this exchange, asked Rav Bunim, "What was so illuminating in the Rebbe's words?"*

*Rav Bunim responded, "Well, what do you think he meant?" Rav Chanoch Henoah thought for a moment, and then said, "Since the Torah is referring to a song, it should have said 'ad tumah' – until its completion. From the fact that it says 'ad tumam' – until their completion, perhaps we should infer that the true meaning is that Moshe taught them the song of Haazinu until it resonated so deeply in their souls that it caused 'their completion' – the people's achievement of spiritual wholeness."*

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*"Correct," said Rav Bunim...*

*Sippurei Chassidim of Rav S. Y. Zevin, pg. 532. (See also Ksav Sofer on this pasuk, who suggests the same explanation.)*

Upon reading Parshas Vayelech, one gets the impression that Moshe Rabbeinu considered his role in this world completed, when Hashem did not. The Parsha begins with Moshe "going" to speak to the people – an act that the Commentators explain as a humble gesture of bidding farewell before departing. He then gives them encouragement, confirms the authority of Yehoshua, his successor, hands over the completed Torah to the Kohanim and the Elders, and gives the people a Mitzvah to read it publicly every seven years. But then Moshe is summoned by Hashem, and a new directive is given that appears almost as an appendage to the Torah.

Rav Shamshon Raphael Hirsch explains that that is exactly what happened.

In Moshe's understanding, he had completed teaching the Torah to the people, and actually he was correct. But then Hashem summoned him and said (see 31:14), *True, your time to die is near, and what you have done is correct, but there is one more thing you must do....* Hashem then tells Moshe to teach the people the song of Haazinu.

The most basic teaching of the Torah is that the Jews' special relationship with G-d results in a system of reward and punishment. If we do not keep His Will, we are not deserving of His Presence. Jews are therefore commanded to construe their hardships as a stimulus for repentance. But, as Hashem told Moshe, it is easy to forget this lesson and to interpret the lack of Divine protection and help as a sign that G-d simply does not exist (*Is it not because G-d is not in my midst that these evils have befallen me?* 31:17). One realizes the lack of Providence, but fails to realize that it is his own sins that are the cause of that lack. Therefore, Hashem advises Moshe that although he has already taught the Jews the whole Torah, he should highlight this single lesson in a song, which he must teach to the people until it registers deeply in their consciousness. Only after this song is complete can Moshe truly hand over **all** of the words of their Torah – *ad tumam* – through their completion. It is for this reason that the Torah emphasizes, in contrast to what Moshe originally thought, that the Torah Scroll is considered complete only after it culminates in the song of Haazinu (see the use of the phrase "ad tumam" in verses 34:24, 30).

Songs have a way of sticking in our minds in a way that other information does not. Even when a person is not engaged in active cognition, lyrics from a song he learned decades before may be running through his thoughts. It is for this reason that Moshe is taught that although he had conveyed the whole Torah to the Jewish people, he should nevertheless convey the most basic lesson of the contingent nature of our relationship with Hashem, and convey it in a short song that the Jews will learn to sing (*Put it in their mouths*, 31:19). Even when their intellect does not lead them to the correct interpretation of their circumstances, the Jews will thus, nevertheless, have this most basic lesson in their minds. We should draw a pedagogical lesson from Hashem's command to Moshe and ensure that aside from the standard ways in which we teach our children, we communicate the basic lessons of the Torah to them in ways they can never forget.

Wishing you a Good Shabbos and a G'mar Chasima Tova, Rabbi Steinberg