

Young Israel of the Main Line Weekly Update



Kiddush this Shabbos is sponsored by Jonathan and Batya Goldberg on the occasion of 2 graduations from law school and in honor of Shoshana's first birthday.

YIML Picnic

The YIML picnic will be on Sunday, June 17th from 11 a.m.-3 p.m. at General Wynne Park. \$18 adult, \$10 for child, \$60 family maximum. RSVPs to Stan Sved would be appreciated. Bring your sports equipment!

YIML COOKBOOK

To purchase your very own copy of "At the End of the Fork" contact Ilana Buchbinder (215-310-9060, ijl927@aol.com) or Shani Daniel (610-667-1509, shani314@yahoo.com). The cost is \$25 per cookbook, or two for \$40. Get great new recipes and support YIML at the same time!

Mazel Tov to...

...**Kurt and Melissa Stein** who will be honored at the Aish HaTorah Annual Gala at the Academy of Natural Sciences on May 29th at 6:00 p.m.
...**Rabbi Aryeh and Netanya Silver and Family** on the birth of a baby girl.

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 4-5 p.m. in the upstairs classrooms. Don't forget to remind your daughters to wear something with flowers in honor of Shavuot.

Pirchei of Philadelphia

Pirchei of Philadelphia will not meet this Shabbos.

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Rabbi Avraham Steinberg

May 25-June 1, 2007

Parshas Nasso

ח'ט"ו סיון תשס"ז

פרשת נשא

Shabbos Davening Times

Candle lighting:	8:00 p.m.
Mincha - Friday:	7:00 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:17 a.m.
Mincha for Shabbos followed by Shalosh Seudos:	7:45 p.m.
Maariv:	9:03 p.m.

Weekday Davening Times

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

Next Shabbos Davening Times

Earliest Candle lighting:	6:51 p.m.
Candle lighting:	8:05 p.m.
Mincha - Friday:	7:00 p.m.

THIS WEEK: Pre-Mincha Chabura

When: 45 minutes before Mincha (7 p.m.)

Who: Dr. Daniel Eisenberg

Topic: *"Two Critical Patients Arrive in the Emergency Room at the Same Time: Who Should Be Treated First?"*

Chevra Mishnavos

The Chevra Mishnavos siyum on Seder Nezikin will be this Shabbos, Parshas Nasso at Shalosh Seudos between Mincha and Maariv. The siyum is being sponsored by Dan and Michaela Perez. Don't forget to sign up to learn for the next seder, Seder Kodshim.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55 a.m.- 8:15 a.m.	Parsha Chabura	Rotating	
Shabbos	8:15 a.m.	Parsha Etymology Based on the teachings of Rav Shamshon Raphael Hirsch zt"l	Rabbi Steinberg	TBA
Shabbos	45 minutes before Mincha	ALTERNATING BETWEEN Minchas Chinuch Chabura ----and---- The Chabura	Rabbi Steinberg	CANCELLED
			Dr. Daniel Eisenberg	Topic: Triage: Who Should Be Treated First?
Shabbos	Between Mincha and Maariv	Medical Halacha Shiur	Dr. Daniel Eisenberg	CANCELLED
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Thursday (This week only)	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	9:00 p.m.	Advanced Gemora Kesuvas Shiur First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	CANCELLED until next season. Stay tuned for details
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Parshas Nasso

By Rabbi Yaakov Menken

"And G-d spoke to Moshe, saying: Speak to Aharon and to his sons, saying, 'so shall you bless the children of Israel...'" [6:22-23]

What is the nature of this blessing, which the Priests give the Nation? Are they simply wishing us well?

In the beginning of Parshas Mattos (Num. 30:2), the commentator Rashi quotes the Medrash (Sifri) which says "Moshe prophesied by saying 'So says HaShem, ('At about midnight...') (Ex. 11:4)', and other prophets also prophesied with 'So says HaShem,' but Moshe [alone] had the additional ability to prophecy by saying 'This is the statement...'"

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The Torah V'HaMitzvah explains as follows: all prophets could "see" G-d with an "unclear," limited vision. This means that the prophet became G-d's representative (Shaliach) to deliver the Divine message, but in his own words. Moshe, as an individual, could also prophecy in this way: before Israel left Egypt, he said "so says HaShem, 'At about midnight...'", and when Israel fell from their heights during the incident of the Golden Calf, Moshe again used the language of "so says HaShem" when speaking to the tribe of Levi (Ex. 32:27).

Moshe, however, reached a unique level as the leader of the Nation of Israel at the time when G-d gave the Torah. He was able to have a "clear" vision, a more absolute contact with HaShem. In those cases, Moshe was not G-d's representative, delivering a message, but rather it was as if G-d Himself was speaking. "The Divine Presence spoke from within his throat."

We know that although G-d promised our forefather Yaakov that "I will be with you and guard you wherever you go," later Yaakov "was extremely fearful and his courage left him." This fear, according to our Sages (Brachos 4a), was Yaakov's concern that because of his sins he was no longer worthy of protection. He was afraid that as a result of his own failings, he would not deserve fulfillment of HaShem's blessing.

Maimonides, however, in his introduction to the Mishnah, Seder Z'raim, says that when HaShem blesses our future by way of a prophet, it is impossible for it not to actually happen. Were this not so, prophecy could never be substantiated. We would worry that every prophet was false. Thus the Talmud says (Brachos 7a) "every statement which came from HaShem for good, even conditionally, He will never retract." Is this not a contradiction to Yaakov's fear?

The Rambam (Maimonides) explains that a blessing from HaShem to the prophet directly can be conditional. The prophet himself (or herself) will of course not come to doubt either G-d's existence or his own prophecy as a result. But concerning a prophecy given over (by way of a prophet) to the people at large, we would be unable to rely upon or trust in prophecy if the words of even true prophets sometimes never came to pass.

Now, let us return to the Priestly Blessing, with which Moshe told the Kohanim to bless the Children of Israel. Rabbi Zvi Elimelech Hertzberg zt"l uses all we have learned above to explain the unusual language of the verses describing the blessing.

G-d tells Moshe to "Speak" to the Cohanim, the Priests, using the same root (Davar) as the word for "statement." This is the unique level of prophecy reached by Moshe: "The Divine Presence spoke from within his throat."

What, then, shall Moshe say? "So shall you bless..." using the language of "so HaShem says," the language used by the other prophets as G-d's representatives. What the Cohanim are to say is itself G-d's prophecy: that G-d will bless us and guard us, that He will show us mercy and give us peace! As a prophecy given to the people at large, it can never be retracted. "Let them place my name upon the Children of Israel, and I shall bless them" (Num. 6:27) - this blessing must certainly come to pass!

Taken from torah.org