

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

Rabbi Avraham Steinberg
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Parshas Re'eh

פרשת ראה

כ"ז אב תשס"ז—August 10-11

Shabbos Davening Times

Earliest candle lighting:	6:38pm
Candle lighting:	7:47pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:38am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:30pm
Maariv:	8:49pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis, Rosh Chodesh Elul (Tue., Wed.):	6:30am
Shacharis (Fri.):	6:50am
Mincha/Maariv (Sun.-Thu.):	8:05pm

Next Shabbos Times

Candle lighting:	7:38pm
Mincha - Friday:	7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15am-8:45am	Parsha Chabura	R. Diamond	SPECIAL TIME!
Shabbos	8:15am	Parsha Etymology	R. Steinberg	OFF WEEK
Shabbos	7:15pm	Minchas Chinuch Chabura	R. Steinberg	OFF WEEK
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	OFF WEEK
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
Sun.-Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	OFF WEEK
Tuesday	9:00pm	Advanced Gemora: Kesubos	R. Steinberg	Resumes in Sept.
Wednesday	8:45pm	Women's Shiur	R. Steinberg	Resumes in Sept.
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	Resumes in Sept.

*All shiurim are at YIML unless specified.

COMING EVENTS

Tefillin and Mezuzah Checking:

Mark your calendar. Rabbi Shmuel Bodenheim, our Sofer Sta"m (scribe) will be in town (at YIML) beginning Sunday, September 2nd, IY"Y, to check your tefillin and mezuzos.

This week's Update is sponsored by Shmuel and Henya Novick in hakoras hatov to Moshe Eisenberg for creating and sustaining our informative Young Israel newsletter.

All submissions, suggestions, and sponsorships should be directed to the editor of the Weekly Update, פלוני בן פלוני (weeklyupdate@yiml.org).

Please be aware that Rabbi Steinberg will be away starting July 29, until August 14th. If a great need to be in touch with him arises, please speak to David Chase or Josh Weinberger.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is being co-sponsored by Milt and Charlotte Waxman on the occasion of the yahrzeit of Milt's father, Aryeh Leib ben Menachem Mendel; also by Rabbi Dr. Chaim and Andrea Diamond on the occasion of Chaim receiving smicha in Yerushalayim. Seudah Shlishis is community sponsored.

Shabbos Kallah:

Women and girls are invited to join the Lichtenstein family for a Shabbos Kallah in honor of Yehudis Lichtenstein, at their home, 41 Highland Ave, from 6:30pm this Shabbos.

During the month of August, please send all Kiddush requests to:
jfine@comcast.net

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Tohoros. See the shul bulletin board to sign up.

Women's Tehillim Group:

The Women's Tehillim Group meets Mondays at 9:45am at 345 Bala Ave.

Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to majordomo@chaseplanet.us with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

Rabbi Steinberg Contact Information

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D'VAR TORAH by Rabbi Berel Wein

The key word in this week's parsha is naturally the word that begins the parsha—re'eih. The word means "see!" in the imperative, immediate sense. It is plain to understand that Moshe somehow needs the Jewish people to understand that it is insufficient to understand intellectually or even believe emotionally in God's role in our lives. One must be able to see it clearly, to identify and quantify it in daily living.

The Talmud in one of its magnificent metaphors describes the scene in Heaven where the righteous encircle God, so to speak, and point at the Divine Presence itself, seeing it, so to speak, in clarity and acuity. At the miracle of the splitting of the Red Sea, the Jews also pointed their finger at the Divine Presence that was saving them from Pharaoh's hordes and stated: "This is my God." There are times in one's individual existence and certainly in Jewish historical experience that God can be "seen," so to speak, in our world. But in order to see one has to look and one has to focus.

It is insufficient merely to peek or glance. For true sight demands a degree of concentration, of appreciation of detail, of recognizing depth, color and shape. And that is where the idea of ritual and commandments takes center stage in Jewish life and worldview. The commandments of the Torah are meant to be our corrective lens in order to "see" things properly. Some people have better physical eyesight than others. The same can be said for the important aspect of spiritual eyesight as well.

There are people who suffer from not being able to see things from afar. They are so locked into seeing the trees that they are almost unaware of the forest that those trees constitute. Knowing the minutiae of the commandments is important, necessary and praiseworthy. But seeing the underlying values and principles of Judaism is also important, necessary and praiseworthy. There are people who feel that they are far-sighted but who trip over the objects that are immediately in front of them.

By ignoring observance of the commandments and possessing only "Jewish values" the likelihood of sin is greatly increased. God told Kayin that "at the open door [as one only steps out of one's home] sin crouches in wait" to ensnare us. Thus in order to be able to "see" things correctly and clearly in Jewish life one cannot be near-sighted nor far-sighted. One has to have balanced and near perfect vision. In a world where such good eyesight is rare there are many physical and medical procedures that advertise the restoration of perfect sight.

Moshe himself, so to speak, advertises such a product in today's parsha reading. It is the understanding of the necessary studying and observance of the commandments combined with a deeper appreciation of true Jewish values that are the corrective lenses that can help restore our balanced and focused vision of Jewish and general life. In truth, Judaism subscribes to the aphorism that seeing is believing.

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