

Young Israel of the Main Line Weekly Update

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Bala Cynwyd, PA 19004
www.yiml.org
Rabbi Avraham Steinberg

October 6-13, 2006

Sukkos

סוכות

First Days of Sukkos Davening Times

Erev Sukkos (Friday, Oct. 6)

Candle lighting:	6:18 p.m.
Mincha:	6:20 p.m.
Maariv:	7:05 p.m.

Sukkos I (Shabbos, Oct. 7)

Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:56 a.m.
Mincha:	6:05 p.m.
Candle lighting/Maariv:	7:20 p.m.

Sukkos II (Sunday, Oct. 8)

Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:57 a.m.
Mincha:	6:15 p.m.
Maariv:	7:18 p.m.

Chol Hamoed Sukkos (Monday-Thursday, Oct. 9-12)

Shacharis I:	6:30 a.m.
Shacharis II:	8:00 a.m.
Mincha:	6:15 p.m.

Hoshana Rabah (Friday, Oct. 13)

Shacharis I:	6:00 a.m.
Shacharis II:	8:00 a.m.

Next Shabbos (Shmini Atzeres)

Davening Times

Candle lighting:	6:08 p.m.
Mincha - Friday:	6:15 p.m.

Special Shiur

Rabbi Steinberg will be giving a special shiur on the 2nd night of Sukkos (Motzai Shabbos) between Mincha and Maariv entitled "Ransoming Captives and Halacha (Pidyon Shvuyim)." Mincha 6:05, Shiur following, Maariv 7:20

Simchas Beis Hashoava

YIML and Congregation Beth Hamedrosh invite the community to a Simchas Beis Hashoava during Chol Hamoed on Wed., Oct. 11 at ~6:30 p.m. It will be held at Beth Hamedrosh (7505 Brookhaven Rd.) There music and dancing. \$5 per person. \$10 family maximum.

Yeshivas Bein Hazimanim

There will be Yeshivas Bein Hazimanim during the week of Chol Hamoed Sukkos following 8:00 a.m. shacharis. On Wednesday, Oct. 11, Rav Berel Shachar of the Edison Yeshiva will give a shiur at 12:30 PM.

Chevra Mishnavos

The Chevra Mishnavos is currently learning Seder Tohoros. Please sign up by putting your name on the sign-up sheet on the bulletin board or speak to Moshe Eisenberg. The siyum on all of Mishna will IY"Y be on Simchas Torah.

The Chofetz Chaim Heritage Foundation

The Chofetz Chaim Heritage Foundation is proud to present a video presentation entitled "The Lost Song" on Monday, October 9th at the Philadelphia Community Kollel at 8:00 p.m. For women and girls only.

Chelkeinu

Rav Hershel Schachter *shlit"l*, Rosh Yeshiva at Yeshiva University, will be speaking at LMS on Sunday evening, October 22nd at 7:00 p.m. The lecture will be co-sponsored by Yeshiva University's Center for the Jewish Future, the Stern Hebrew High School, Torah Academy of Greater Philadelphia, and Young Israel of the Main Line, and is being co-sponsored and hosted by the Lower Merion Synagogue. For more information, please contact Rabbi Yehuda Seif at 610-617-0641 or at yehudaseif@gmail.com.

Mazel Tov to...

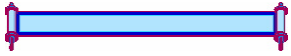
... Gary and Gail Cantor on the birth of a grandson in Israel.

B'nos of Bala Cynwyd

Bnos of Bala Cynwyd will not meet until after Sukkos. Reminder - Please pay your yearly membership dues (\$25 per girl) now - checks for "Bnos" can be sent to Meira Friedman.

R' Steinberg Info:	Shul: 610-667-3255 ext. 1	E-mail: rabbi@yiml.org
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All submissions, suggestions, sponsorships, and advertisements should be directed to Moshe Eisenberg, creator of this Weekly Update.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	CANCELLED
Shabbos	45 minutes before Mincha	Michtav me'Eliyahu	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	TBA
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	
Monday	9:45 a.m.	Women's Tehillim Group		
Tuesday	After Maariv	Gemora Kesuvos First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	Shiur for Women Starting Oct. 25
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	CANCELLED

*All shiurim are at YIML unless specified.

Sukkos

By Rabbi Yisroel Ciner

The Talmud [Avodah Zarah 9A] teaches that the world as we know it will exist for six thousand years. The time designated for the Moshiach {Messiah} is somewhere after the year 4,000 but before the year 6,000. Each thousand corresponds to a day of the week. Upon the completion of the six thousand years, the world will enter a totally different stage of existence, corresponding to the Sabbath. As we stand in the year 5,761, less than a quarter of a 'day' remains. Just as the tempo on Friday increases as the Sabbath draws close, reaching a feverish pitch on the last quarter of the day, the events that have presently engulfed Israel represent the frenzied preparations needed for the world to ready itself for its ultimate state.

In order to obtain a clearer perspective on the recent events we must first gain a better understanding of the purpose of galus {exile} in general. Rav Dessler, in his classic Michtav Me'Eliyahu, explains in the following way.

The essence of galus is that the Shchinah {Hashem's holy presence} is in exile--that holiness and spirituality seem to be subordinated. When we are exiled to a place where the truth is trampled upon, serving Hashem seems to be unimportant and inconsequential. Those who insist on such 'archaic practices' are the objects of derision. The mission of Klal Yisroel is to remain strong in our belief and implementation of that belief and not be influenced and deterred by the contrary environment surrounding us.

Those who stand firm in their commitment to Torah, recognizing it as the sole purpose of creation and ticket to eternity, while viewing the 'success' of society as superficial and transient, have 'passed' the test of galus, have been elevated through it and in turn elevate the entire world.

Continued on facing page

The need for exile dates back to the very beginning of man's odyssey. Adom Harishon {the first man}, before he sinned, was on the level of the Garden of Eden. He clearly saw spirituality as the only true reality and physicality as nothing more than a cloak attempting to obscure it. By sinning, he and the entire world were thrust into a state of concealment where physicality appears as reality. The odyssey of mankind, that became the lot of Klal Yisroel, is to first bring the world back to the state of Adom Harishon prior to his sin and then catapult it even higher to its ultimate perfection.

The deadline for this process is 6,000 years--the vehicle used is galus.

Each galus presented its own unique difficulties and challenges. However, the common thread is the opportunity and responsibility to see through the smoke screen of nature and the physical and to recognize the truth/reality.

The tikun {correction} first began on an individual basis with the Forefathers and then was transformed into a national task upon the seventy souls who descended to Mitzrayim {Egypt}.

Mitzrayim, our first galus, was an environment of intense spiritual involvement with the forces of impurity. Sorcery, demonism and contacting the dead were their means of subjugating nature to their whims and desires. Our not changing our names, language and mode of dress showed our rejection of that society and its norms.

The odyssey continued with receiving the Torah followed by the sin of the Golden Calf. The building of the First Beis Hamikdash {Temple} and its destruction and subsequent Galus Bavel {Babylonia}. The building of the Second Beis Hamikdash, Galus Yavan {Greece}, its destruction and our present galus of Edom.

The sin which led to that destruction was baseless hatred with haughtiness at its root. You're not competing with me and you're not trying to hurt me. Nevertheless, your very existence eats me up. This haughtiness leads to chutzpah--no embarrassment at all. Who are you to tell me what's right or wrong? Alternative lifestyles...

Whereas the galus of Mitzrayim at least had a connection to spirituality, the galus of Edom is all crass, sensual physicality. Technology allows seemingly complete mastery over nature, increasing the haughtiness with the sense of absolute control.

The final stage of this galus finds us returning to our land, yet the galus of the Shchinah {Hashem's holy presence} is still being perpetrated, but this time by our own people. It's difficult to quote such a thing but the Vilna Gaon wrote that at the time before Moshiach, the control of Israel will be in the hands of descendants from the mixed multitude that joined up with us as we left Mitzrayim. Their motto will be "The strength of my hand has brought me this" and the name of Hashem will be conspicuously absent from their litany.

This will be the final testing stage before Moshiach. Those who fight against the Torah will haughtily lay claim to all successes. They will attempt to disseminate heresy and contempt for the spiritual. We returned to the land. We fought for it. We control it. Who's Hashem? The test, Rav Dessler concludes, will be to see through the farce of "our strength" and focus our energies on seeing the clarity of Hashem's Hand through serving Him.

The odyssey continues. The rulers, with smug complacency, plan a secular revolution, attempting to tear down the remaining religious fibers which weave their way through society. The complacency is shattered.

The only way to bring peace is to be at peace with our mission in life. With that, the clarity of the Garden of Eden will again shine and the entire world will recognize His light.

As this Friday night's prayers state: Blessed are you Hashem, Who spreads the Succah of peace over us, over the entire nation of Israel and over Yerushalayim.

Taken from torah.org