

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

Rabbi Avraham Steinberg
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Parshas Sh'lach

פרשת שלח

June 20-21—ח"ה תשס"ח

Shabbos Davening Times

| | |
|-------------------------------------|--------|
| Earliest candle lighting: | 6:59pm |
| Candle lighting: | 8:15pm |
| Mincha - Friday: | 7:00pm |
| Sof Zman Krias Shema: | 9:18am |
| Shacharis: | 8:45am |
| Mincha followed by Seudah Shlishis: | 8:00pm |
| Maariv: | 9:18pm |

Weekday Davening Times

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|-------------------------------|--------|
| Shacharis Sunday: | 8:00am |
| Shacharis (Mon., Thu.): | 6:40am |
| Shacharis (Tue., Wed., Fri.): | 6:50am |
| Mincha/Maariv (Sun.-Thu.): | 8:20pm |

Next Shabbos Times

| | |
|------------------|--------|
| Candle lighting: | 8:16pm |
| Mincha - Friday: | 7:00pm |

Calendar of Shiurim

| DAY | TIME | TOPIC | SPEAKER | NOTES |
|------------|--------------------------|-------------------------|-----------------------|---------|
| Shabbos | 7:55am-8:15am | Parsha Chabura | R. Feuer | ROTATES |
| Shabbos | 8:15am | Mishlei Shiur | R. Steinberg | |
| Shabbos | 7:15pm | Special Halacha Shiur | R. Steinberg | |
| Shabbos | After Mincha | Medical Halacha | D. Eisenberg | |
| Sunday | After Shacharis | Sefer Hachinuch | M. Buchbinder | |
| Mon., Wed. | After Maariv | Mishna Berura | Eli Back | |
| Sun.-Fri. | 15 min. before Shacharis | Chovos haLevovos | R. Steinberg | |
| Monday | 9:00pm | Advanced Gemora: Makkos | R. Steinberg | |
| Thursday | 10:10pm | Nefesh Hachaim | Rav Sholom Kamenetsky | |

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush this week is being sponsored by Lynne Clamage in honor of Andrea & Chaim Diamond and Aleeza & Gershon Ben Shalom for helping her become a part of this fine community!

Seudah Shlishis is being sponsored by Arthur Rosenthol on the 25th yearzeit of his father, Yaakov ben Abba.

Special Halacha Shiur:

There will be a Special Halacha Shiur this Shabbos at 7:15pm (45 minutes before Mincha). *The Inverted-Pan-on-the-Blech Trick: A Study in Poskim*, given by Rabbi Steinberg at the Young Israel.

Bnos:

Bnos will ת"א meet this week from 4:00pm to 5:00pm at LMS. This will be the final Bnos for the season.

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

MAZEL TOV!

To Rabbi Avraham & Dini Steinberg...

... on the birth of a baby boy this past Thursday.

There will be a Shalom Zachor at their home this Friday evening, at 302 Pembroke Rd., Bala Cynwyd.

RABBI STEINBERG'S GEMORA SHIURIM

Now available online at the Young Israel Internet Archive: Rabbi Steinberg's Gemora Shiurim on the first Perek of Makkos from 5768. Given weekly at the Young Israel.

E-SCRIP

YIML is now partnering with e-Scrip to raise funds for our shul! All Guardian's shoppers are eligible. You don't need to have a computer to sign up. Please contact Janet Eisenberg ((610) 664-8554) for more details.

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Nezikin.

See the shul bulletin board to sign up.

Women's Tehillim Group:

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

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

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`

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D'VAR TORAH by Rabbi Berel Wein

In the discussion of the commandment of tzitzit, which is the concluding subject matter in this week's parsha, the Torah warns us not to follow the dictates of our hearts' desires and the wants occasioned by our wandering eyes.

The rabbis (especially the Netziv, Rabbi Naftali Zvi Yehuda Berlin of nineteenth century Volozhin) who commented on this verse stated that the 'desires of our heart' refers to people who perform mitzvot but without any faith in their worth or in their Giver, and that 'after their wandering eyes' refers to those who view mitzvot that they personally observe through the prism of their eyes and understanding alone.

They are always willing to substitute either their desires or their intellectual rationalizations for the pure belief in God and the subservience necessary to serve the Eternal. Man's natural inclination to be independent of commands and orders of others, to do what man alone wishes to do irrespective of duty, tradition and ultimate consequences, always places man in opposition to this Jewish concept which stresses obedience and humility before our Creator.

The Torah allows us desires and rational thinking. But like every other facet of human behavior, these desires have to be channeled and disciplined. They are not meant to run wild and follow all of the changing whims and vagaries of human society in all of its ages and generations.

Performance of the mitzvot faithfully and in acknowledgement of the One Who commands those mitzvot to be performed becomes the foundation and anchor for the necessary disciplines that enhance Jewish life and make it eternal.

Otherwise, our hearts and eyes, our uncontrolled desires and uninhibited intellect and thoughts, will allow us eventually to go astray.

But, why is the commandment of tzitzit the ultimate method for teaching us these lessons of obedience, probity and faith? After all there are hundreds of other commandments that would seem to be proper to instruct us in the same fashion.

Here also the commentators to the Torah struggled to find a proper and meaningful explanation. The one that appeals most to me has to do with the form that the mitzvah takes. Even though the mitzvah applies only to four-cornered garments, a relative rarity in post-Talmudic times, Jews purposely wore such four-cornered garments in order to obligate themselves in the performance of the mitzvah of tzitzit.

Thus, this is a mitzvah that was omnipresent in their lives—a garment that was constantly worn on their bodies. It was an item of self identity and a primary reminder of the yoke of mitzvot and Torah that the Jews accepted upon themselves and their generations at Mount Sinai.

Tzitzit is a mitzvah that numerically (through gematria) and in its form (its knots and strings) constantly reminds us of the 613 mitzvot that are the basis of our existence and the responsibilities in our lives and in this world.

Tzitzit is the sum total of all of the commandments—in fact of the very concept of commandments—that is the heart of Judaism and the nucleus of all Jewish life. Such is the methodology of Torah in all of our behavior and thoughts.

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