

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

Rabbi Avraham Steinberg
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Parshas Emor

פרשת אמור

ט"ו אייר תשס"ט—May 8-9

Shabbos Davening Times

Earliest candle lighting:	6:33pm
Candle lighting:	7:44pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:24am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:30pm
Maariv:	8:48pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Mincha/Maariv (Sun.-Thu.):	7:50pm

Tuesday is *Lag b'Omer*—ל"ג בעומר

Next Shabbos Times

Candle lighting:	7:51pm
Mincha - Friday:	7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	D. Dorman	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspiq L'Ovdei Hashem	R. Steinberg	
Tuesday	9:00pm	Choshen Mishpat	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is sponsored by Sandy & Margie Bruck to commemorate the yahrzeit of Margie's father, Avraham ben Moshe, א"ה.

Seudah Shlishis is community sponsored.

Bnos and Pirchei:

Bnos will א"ה meet this week from 4:30pm to 5:30pm at LMS. Pirchei will *not* meet this week.

MAZEL TOV!

To Rabbi & Mrs. Aryeh Silver and Family ...

... on the birth of a baby girl this week. ...

COMMUNITY EVENTS

Rabbi Shaya Karlinsky, Dean of Darche Noam Yeshiva and Midreshet Rachel, will be speaking at the home of Sherman & Susan Frager on "the religious-secular divide in Israel" All are invited to join them on Wed, May 13 at 8:30pm at 330 Cynwyd Road, Bala Cynwyd. RSVP shermansuz@aol.com.

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

The end of Parshas Emor contains the parsha of the Blasphemer (*Megadef*). The son of an Egyptian father and a Jewish mother got into a fight and uttered a blasphemy against the Name of Almighty. The people did not know what to do with such a person. His case was brought before Moshe. In the meantime, the blasphemer was placed under guard. At this point, Hashem taught Moshe that the punishment for blasphemy is stoning (*s'kila*) by the entire congregation. [Vayikra 24:10-16].

In order for the narrative to continue smoothly, at this point the Torah should say, "Moshe spoke to the children of Israel and they brought the blasphemer outside the camp and they all stoned him. And the children of Israel did as Moshe commanded." [Vayikra 24:23]

The Torah does indeed teach this, but only after a six verse tangent that seems to interrupt the narration of the blasphemer. The "tangent" reads as follows:

"And a man—if he strikes mortally any human life, he shall be put to death. And a man who strikes mortally an animal life shall make restitution, a life for a life. And if a man inflicts a wound in his fellow, as he did, so shall be done to him: A break for a break, an eye for an eye, a tooth for a tooth; just as he will have inflicted a wound on a person, so shall be inflicted upon him. One who strikes an animal shall make restitution, and one who strikes a person shall be put to death. There shall be one law for you, it shall be for convert and native alike, for I, Hashem, am your G-d." [Vayikra 24:17-22] (*Rabbi Frand continues...*)

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 **10:45am** at 8 Concord Circle.

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`

Rabbi Steinberg Contact Information

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(*Rabbi Frand continued...*)

How are we to understand this strange interruption in the narrative? Rav Moshe Feinstein, ז"ל, explained that this section marks the first time in Jewish history that capital punishment was being carried out. This was a very significant event.

Taking a life is not a small matter. We do not execute the blasphemer because life is cheap. The Almighty wanted to emphasize to people that they were about to kill another human being. "But you should know that killing another human being under other circumstances (when it is not because he is being executed by the Court for committing a capital offense) is a terrible thing. Under normal circumstances, one who kills another person shall himself be put to death. Not only that, but if a person even wounds his fellow man then he deserves to pay with an 'eye for an eye and a tooth for a tooth'."

We know that this expression is not to be interpreted literally. Rabbinic exegesis teaches that this means that one has to pay the value of an eye or the value of a tooth. But there is a very interesting Rashbam in Parshas Mishpatim. The Rashbam asks, why is the Almighty making life difficult for us? If the Torah wanted to teach that one is obligated to make monetary restitution for such cases, why didn't it say so explicitly? Why do we need to hear, up until today, that the Torah is barbaric because it demands "an eye for an eye and a tooth for a tooth"?

The Rashbam explains by emphasizing there is a difference between *peshuto shel mikra* and Rabbinic exegesis. Even though we practice halacha according to Rabbinic exegesis, we do not disregard *peshuto shel mikra* entirely. The literal meaning teaches important lessons. There is a message in *peshuto shel mikra*. The message in this case is that technically speaking, this is what should happen to a person: if he knocks out someone's eye, he should have his own eye put out. So severe a sin is it to damage another person that it really should require "an eye for an eye, a tooth for a tooth".

Were it not for the fact that there was an Oral Law (to temper the literal meaning), Hashem could never have recorded the Written Law in this fashion. People would be misled. Given the fact however that we do have an Oral Law, the literal meaning of the verse gives us another dimension of understanding in terms of what the law should morally really be.

Once the Torah has clearly spelled out the important lesson of the value of life and the value of property in this "tangent", then and only then can it proceed to conclude the narrative. Once the children of Israel have integrated the teaching of the importance of human life and property into their personalities, then and only then, were they allowed to go out and proceed with an execution of the blasphemer, the first execution in Jewish history.

From: <http://www.torah.org/learning/ravfrand/5768/emor.html>

Every society eventually creates an elite that is of great influence and serves as the leadership cadre of the nation and society. Even those societies such as the communes and kibbutz, where everyone was purported to be equal, eventually produced an elite that ruled over those societies. All men are created equal but not all men are really equal. By simply looking around at our social surroundings we are acutely aware of this fact.

In this week's parsha the Torah creates for us an elite amongst Jewish society—the priestly family of Aharon from which all kohanim in the Jewish world are descended. The Torah details the special laws that govern this family. And it becomes readily obvious to those who study this parsha that the Torah placed greater demands and restrictions on the leadership elite than upon other Jews. Privilege, rank and honor also bring a heightened sense of responsibility.

There is no elite that is truly beneficial to the society that it lives among if it does not sense this greater responsibility for moral probity and exemplary behavior. In discussing the definition of chilul hashem—behavior that is a desecration of Torah values and God's name—the Talmud arrives at a sliding scale of behavior. It is not one size fits all. The great scholar and leader of the elite is guilty of this serious Torah violation if he does not pay his bills in a timely fashion! The so-called ordinary person is not held to this rigorous standard though everyone is charged not to be involved in any activity which can be deemed to be a chilul hashem.

The other side of this coin is that the people of Israel were commanded to give extra honor and deference to the kohanim. Being a kohein, one wears a special Godly crown. And it is that heaven-granted crown that people are to admire and honor. Since there are no perfect human beings it is easy to find faults and weaknesses within individual kohanim. People would therefore denigrate the kohein whom they felt them to be imperfect, for after all did not the prophet himself state that the kohein must appear to his public as though he were an angel of the Lord.

Yet respect for the kohein, every kohein, is built into Jewish custom and ritual. His blessings are to be sought, he is to redeem our first born males, he is to have the opening aliya at the time of the public reading of the Torah, he is to lead us in the prayers after meals and he is to be exempted from tasks of labor and service that often fall upon other Jews. Thus the kohein was charged with the task of living up to his role as an elite leader of his people while the people were charged with the value of giving honor and a place of primacy in Jewish public life to the kohein.

Even though there is presently no Temple in Jerusalem that requires the special and exclusive attention of the kohanim, their status in Jewish life and society has been preserved throughout our long history. That is certainly the reward of the father of the kohanim, the great Aharon.

From: <http://www.rabbiwein.com/Weekly-Parsha/2009/05/356.html>



is Pleased to Present

The Hashkafa Series

A Discussion of Thought-Provoking Topics

with Rabbi Avraham Steinberg

Next, Pre-Shavuot Lecture:

Monday, May 18th

Maariv 8:25 p.m.

Followed by Lecture (approximately 8:40 p.m.)

Light Refreshments Served

*“To Counter or Countenance:
How Should We React
to Differing Hashkafos?”*

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**Leil Shavuos 5769 –
All Night Learning Program
at the Young Israel of the Main Line**

This Year's Theme:

An Evening of Controversy

All topics presented are matters that have generated heated debate in the Jewish world and/or society at large. You won't want to miss these shiurim!

Refreshments sponsored by Michaela and Dan Perez in commemoration of the Yahrzeit of Michaela's father, **Moshe Arye ben Zev, a"h**.

12:20 AM When Rabbis Disagree: A Halachic Analysis of One of the Greatest Rabbinic/Communal Disputes in Jewish History

It was a dispute that literally split German Jewry. It had two of the greatest Rabbinic leaders exchanging public, heated letters. Come learn what Halacha has to say about the extent of a Rabbi's authority versus that of a dissenting colleague, and how this issue played an essential role in the machlokes over "secession" between Rav Samson Raphael Hirsch and Rav Yitzchak Dov Bamberger.

Rabbi Steinberg

1:30 AM The Famous Phylactery Fissure: The Machlokes Rashi-Rabbeinu Tam Regarding Tefillin

It's a mitzva we do every single day, and yet two of the greatest Halachists -- a grandfather and a grandson -- disagree fundamentally as to how the mitzvah article should be made. Why do some Jews, in fact, wear two separate pair of Tefillin? Is it possible that we've never fulfilled this mitzvah properly? Come learn the sources regarding this historic machlokes.

Rabbi Josh Weinberger

2:40 AM Stem Cell Research

Proponents foresee it bringing a day when many of the diseases that plague us will be obsolete. Opponents see nothing less than the total devaluation of human life. It's an issue in the newspapers every other day. Your workmate or neighbor asks you what your Torah has to say on this important matter. What do you answer?

Dr. Daniel Eisenberg

3:50 AM The Big Bris Brouhaha: Metzitzta B'Peh Controversy

It generated vehement debate in the nineteenth century and has done so again as recently as three years ago, with extensive media coverage. It has the Orthodox community split, and has even gotten a lot of Government attention. Is this method of completing a bris milah dangerous and unnecessary, or is it harmless and an essential part of the Sinaitic tradition? Come study the words of the Poskim.

Dr. Ari Weintraub

5:00 AM Shacharis

**Shavuos 5769
at the Young Israel of the Main Line**

Special – TwoPart Shiur Series

**between Mincha and Maariv on Shavuos
By Rabbi Steinberg**

The Laws of Shaimos:

What to do with Old and Worn Sacred Texts

Our time has witnessed an unprecedented abundance of books, journals, bulletins, and other forms of Torah literature. While the benefits of these texts are immeasurable, their proliferation also makes the question more pressing as to what to do when they are worn or otherwise no longer usable. Can they simply be discarded? Are there different levels of "shaimos"? We will study interesting insights from the great Poskim and thereby gain practical Halachic guidance, as well as important Hashkafos about the sanctity of Torah and its study.

• **Yom Tov I - Thurs. Night May 28th**

Mincha – 8:05 PM

Part I of shiur following

Maariv – 9:05 PM

• **Motzai Shabbos/Yom Tov - Sat. Night May 30th**

Mincha – 7:50 PM

Part II of shiur following

Maariv – 9:07 PM