

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Re'eh

פרשת ראה

כ"ה אב תשס"ט—August 14–15

Shabbos Davening Times

Earliest candle lighting:	6:34pm
Candle lighting:	7:42pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:39am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:30pm
Maariv:	8:44pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon.):	6:40am
Shacharis (Tue., Wed.):	6:50am
Shacharis <i>Rosh Chodesh Elul</i> (Thu., Fri.):	6:30am
Mincha/Maariv (Sun.–Thu.):	7:40pm

Next Shabbos Times

Candle lighting:	7:32pm
Mincha - Friday:	7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15am	Parsha Chabura	R. Werrin	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	OFF WEEK
Shabbos	After Mincha	Seudah Shlishis	J. Weinberger	
Shabbos	After Mincha	Chabura	J. Weinberger	OFF WEEK
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspik L'Ovdei Hashem	R. Steinberg	
Monday	8:30pm	Hichos Tzedaka	R. Steinberg	Resumes Oct. 19
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	Resumes in Sept.

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is community sponsored.

Seudah Shlishis is community sponsored.

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

There is an old adage in English usage that “seeing is believing.” The Talmud phrased this message as follows: “There is no comparison between hearing about something to actually having seen it.” In this week’s parsha Moshe tells the Jewish people that the choices in life are not necessarily always those of faith and belief as much as they are of reality and experience.

The truth of Torah and tradition is indicated in the clear history of the Jewish people and in the reality of its existence and survival. It is said that insanity is the pursuit of a goal by the same methods that have never succeeded before and yet pursuing the same methods over and over again.

The problems of Jewish survival and growth are evident to all, here in Israel and wherever Jews live in the world. Clearly it should be evident to all that Jewish survival and growth is not accomplished by compromising Judaism to fit current political and social correctness, which are societal fads that always shift with time and place.

Simply scanning the debris of the wrecked ideas, ideologies and policies that dominated much of Jewish life over the past two centuries should convince the rational observer that Jews need more Judaism and not less and that the preservation of Jewish values and practices is the key to successful Jewish life and accomplishment.

Seeing the success of tradition and its values in the preservation of the Jewish people against all odds and challenges should make all of us believers. Unfortunately that is still not the case.

The choices that Moshe poses for Israel are very stark—life and death, blessings and curses, immortality and fleeting life. Moshe expects the Jewish people to choose wisely. He bases his hopes on the recollections of the past decades of Jewish life that he has led. Simply by remembering what they already know and have experienced should be sufficient to guide the Jewish people on the path of wisdom and practicality.

Our generation, having assessed and experienced all of the wrong turns in the road of Jewish history over the more recent past should surely know by now that loyalty to Torah, its scholars and teachers, is the key to our future success. Yet Moshe is aware that the power of freedom of choice and the strength of physical desires are never to be underestimated.

He knows in sadness that the Jewish people will not be realistic in its choices and that it will forget and ignore the lessons of its own history and collective experience. The pull of foreign cultures and overbearing physicality will influence them. Seeing will not be believing. And thus Moshe sets the stage for the bitter prophecies that will yet follow in this book of Dvarim.

The bitter realities of persecution and unreasoning bigotry will awaken Israel to its true state of being and to its continuing mission as being God’s people. But by having proper sight and practical wisdom a great deal of national pain can certainly be avoided.

From: <http://www.rabbiwein.com/Weekly-Parsha/2009/08/380.html>

The current economic downturn has once again proven the truth of the adage that there is no free lunch in economic matters. In my opinion it is true in general life and in spiritual life as well. Many of the current problems, scandals and issues that have beset our world can be attributed to this attitude that many people have - that a free lunch is always present and eatable without later consequences. Thus complete reliance on political arm twisting in order to obtain governmental welfare largesse, which initially appears to be a lavish free lunch, carries with it great costs.

It creates a dependency mentality that permeates a large section of our society and is generational in its effects. It creates a culture of begging and eventually of cheating and dishonesty, with a false impression that somehow stealing from the government is not really stealing. It turns other citizens against us, seeing us as being basically predatory, extortionist and above all lazy and dishonest.

I am aware of a case where a man who traveled often to collect money solely on his own behalf, when he passed away, the asset that his sons fought about and actually contested in a rabbinic court was his list of donors. A generation brought up to believe that there is no necessity for it to work in order to make a living for one’s family is doomed to a spiritual and social disaster - and eventual self-destruction. There is no free lunch for anyone in this world.

However, the culture that demands that young men be supported indefinitely by struggling in-laws also convinces a large section of young people that a free lunch is not only possible but it is to be justifiably expected. This is also running into some opposition now because of the diminished economic realities of our current situation. But in my opinion it is morally and practically an indefensible position. It causes heartbreak and division within families and it undoubtedly fosters a family of dysfunction and dependency.

There are families in Israel who are hundreds of thousands of dollars in debt with no hope of ever crawling out of this difficulty because of their supporting children and grandchildren who are not themselves working. In Israel it is almost impossible to survive financially unless there are two incomes in the family. When one of the incomes has to be supplied by parents or grandparents then the situation becomes a generational challenge and problem.

The cost in mental and physical health to all concerned is enormous and continuous. Yet many young couples in our society are convinced that they are entitled. But only later to their dismay do they realize that the lunch is not free in any respect. That such a system is encouraged by responsible religious and educational leaders is deeply troubling to me. Our children and grandchildren should be educated and trained to be self sufficient, independent and to realize and believe that there is really no free lunch for anyone in this world.

It is interesting to note that there are governmental policies that also seem to be based upon the false notion that a free lunch is available. The relationship of Israel with the rest of the world, especially with the United States, also was based on the false premise that we are entitled because of the Holocaust and the sympathy engendered thereby to the Jews. But that also was a false notion whose influence has long ago dissipated. The reliance on the Holocaust as a defense for our national existence as a state in the Land of Israel was a mistaken free ride from the start.

Ben Gurion was wise enough to tell the Peel Commission in 1936 that the Bible was our deed to the Holy Land. Ben Gurion in spite of being a secular agnostic was an Eastern European Jew whose grandfather had taken him to a Chasidic rebbe to receive a blessing. His successors in office in the main never had such beliefs and never expressed them publicly to the world till now. They relied on an illusory free lunch that no longer exists, no matter how many Holocaust courses and museums are created and financed.

Not believing in the eternal truth of our own God given cause has led us to lose our standing in the eyes of the world. That free lunch has turned out to be quite expensive as the current diplomatic situation clearly has shown. My friends, all rumors to the contrary notwithstanding, there really is no free lunch.

From: <http://www.rabbiwein.com/Jerusalem-Post/2009/08/443.html>