

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Toldos פרשת תולדות

ב' כסלו תשס"ט—29—28 November

Shabbos Davening Times

Earliest candle lighting:	3:37pm
Candle lighting:	4:19pm
Mincha - Friday:	4:20pm
Sof Zman Krias Shema:	9:26am
Shacharis:	8:45am
Mincha followed by Chabura:	4:05pm
Maariv:	5:22pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Mincha/Maariv Sunday:	4:25pm
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Maariv (Mon.-Thu.):	7:45pm

Next Shabbos Times

Candle lighting:	4:18pm
Mincha - Friday:	4:20pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:45am– 8:15am	Parsha Chabura	ROTATES	OFF WEEK
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	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	
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 community sponsored.

Seudah Shlishis is community sponsored.

Bnos and Pirchei:

Both Bnos and Pirchei will א"י"ה meet this week from 2:30pm to 3:30pm at LMS.

Please note that YIML calendars through March 2009 are available on the *Young Israel Internet Archive* (<http://www.chaseplanet.us/dchase/yiml/>). Paper copies will arrive in the mail before next Shabbos.

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

COMMUNITY EVENTS

Yeshiva Banquet:

The Talmudical Yeshiva of Philadelphia's 55th Annual Banquet will be held the December 7 at the Drexelbrook, at 5:30pm. The honorees are Rabbi & Mrs. Mordechai Terebelo.

Please purchase reservations or make a donation by visiting <http://www.chaseplanet.us/typ/>

Thank you for supporting the Philadelphia Yeshiva, and the Roshei Yeshiva to whom we owe so much!

D'VAR TORAH by Rabbi Berel Wein

The conflict between Yitzchak and Rivkah over the future of their oldest son Eisav is reflected in the dramatic story of the blessings of Yitzchak. Yitzchak is apparently convinced that his blessings may yet transform Eisav and save him from the abyss of Hell where he is heading. Rivkah, a more realistic pragmatist, performs an act of triage in sending forth Yaakov to obtain his father's blessings at almost all cost.

Yaakov is a very reluctant participant in the struggle against Eisav. He does not raise his claim to his father that Eisav had in fact sold to him the rights to the blessings. He does the bidding of his mother and wears the clothing of Eisav, thus misleading his father as to who is actually appearing before him. And when Yitzchak asks Yaakov "who are you?" Yaakov answers "I am your eldest son Eisav."

Apparently this statement of Yaakov's contradicts his entire essence of being a truthful, serene simple person. Rashi interprets Yaakov's statement as being divided into two distinct parts. One is "I am" and the second part is "Eisav is your eldest son." Everything in this formulation is absolutely true, though it is obvious that this interpretation is not the literal simple explanation of the verse.

Nevertheless, Rashi seems to insist that this formulation of the words of Yaakov is the correct one and should be adopted when studying this parsha and its deeper meaning. What does Rashi see in the verse that allows him to offer up this interpretation as the mandatory one of the verse?

I have always felt that the interpretation lay in the first part of Yaakov's answer "I am." The core of Judaism is that a person must have an acute and accurate awareness of one's self. If a person feels that he or she is only part of the herd and has little or no self-awareness then it is impossible to grow spiritually and intellectually.

We have a tendency to judge ourselves through the prism of external factors. Wealth, age, appearance, career success, public opinion, and other factors completely external to our true selves blind us to our true essence. The great rebbe of Kotzk, Rabbi Menachem Mendel Morgenstern (Halperin) stated: "If I am I and you are you, then I am I and you are you. But if I am you and you are me then I am not I and you are not you."

Yaakov tells his father "I am"—I am I and not a creature of external forces, drives and ambitions. I am here because through me the Jewish people will be built. That is my essence and my soul and my mission in life. Eisav on the other hand is formed by purely external factors—jealousy, physical desires, violence, greed and station in life. His claim to fame is that he is your son but that is an external accomplishment not related to his true identity. The blessing to which I am entitled can in no way help Eisav for he has no permanent deep self-identity. He will live by the sword but no lasting holy people with a divine and eternal mission can be built from him.

So "I am" is the correct response of Yaakov to his father Yitzchak.

From: <http://www.rabbiwein.com/Weekly-Parsha/2008/11/313.html>

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Zeraim.

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`

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