

Young Israel of the Main Line

273 Montgomery Ave
Bala Cynwyd, PA 19004
www.yiml.org
www.chaseplanet.us/yiml

Rabbi Avraham Steinberg
610-667-3255
rabbi@yiml.org

Sherman Frager, President
610-667-7063



Parshas Balak

פרשת בלק

Stone Chumash page 856; Haftarah: 1189.

July 6-7, 2012

י"ז תמוז תשע"ב

Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.
Mishna Brura: Mon and Wed after Maariv
Nefesh HaChaim: Thursday at 10:10pm
Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Kodshim . Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

Community Announcement

Chai Career Connections is a volunteer organization to help employers and job-seekers in our community connect. If you know about a job opening or are seeking employment, contact Joan Betesh at coordinator@chaicareconnections.org.

Shabbos Schedule



Earliest Candle Lighting:	6:59pm
Light Candles:	8:14pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Richie Fine:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:22am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Eve and Dennis Rosen to commemorate the yahrzeit of Dennis' mother, Sarah bas Nissim.	
Mincha:	8:00pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	9:17pm

Community Announcement – Lichtenstein Kiddush

Please join us for a Kiddush in honor of the birth of our granddaughter Sarah Bleema to Mordy and Vickie and in honor of our Kallah and Chosson Tamar and Burry this Shabbos Parshas Balak at the Kolllel from 10:30 to 12:00. May we always share Simchos. Baruch and Miriam Lichtenstein.

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org

Sun, Jul 8	Mon, Jul 9	Tue, Jul 10	Wed, Jul 11	Thu, Jul 12	Fri, Jul 13
<i>Shiva Asar b'Tamuz</i>	Shacharis 6:40am Mincha/Maariv 8:20pm	Shacharis 6:50am Mincha/Maariv 8:20pm	Shacharis 6:50am Mincha/Maariv 8:20pm	Shacharis 6:40am Mincha/Maariv 8:20pm	Shacharis 6:50am Earliest Light 6:57pm Light Candles 8:11pm Mincha 7:00pm
Fast Begins 4:28am Shacharis 8:00am Mincha/Maariv 8:00pm Fast Ends 9:17pm			21 Tamuz	22 Tamuz	23 Tamuz
18 Tamuz	19 Tamuz	20 Tamuz			

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>



▪ Mazel Tov to Rabbi and Mrs Lichtenstein and family on the marriage of Tamar Lichtenstein and Burry Moskowitz!

Thought of the Week

“Behold! A people has come out of Egypt. Behold! It has covered (‘kisah’) the surface of the earth and it sits opposite me.” (22:5) “Behold! The people coming out of Egypt has covered (‘vy-chas’) the surface of the earth.” (22:11)

R’ Moshe Feinstein z”l (1895-1986) observes that Balak referred to the Exodus (in verse 5) in past tense, while Bilam referred to it (in verse 11) in present tense. Why?

He answers: Balak assumed that Bnei Yisrael, like other nations, wished to forget the dark parts of their history. The Exodus, being a reminder of hundreds of years of slavery, was surely forgotten forty years later. Bilam understood that Bnei Yisrael are not like other nations and would never forget the Exodus. Balak’s and Bilam’s different understandings led them to have different motives for wanting to curse Bnei Yisrael. Balak was concerned solely with the present: Bnei Yisrael has recently covered (‘kisah’ -- past tense) the surface of the earth and must be repelled. Bilam, on the other hand, used the term ‘vy-chas’ which includes both past and future tenses. His concern was that Bnei Yisrael would influence the world to believe in the living G-d of the Exodus; that was what he wished to stop. (Darash Moshe)

Adapted from <http://torah.org/learning/hamaayan/5772/balak.html> by Shlomo Katz

"On the seventeenth of Tammuz the Tablets were broken" (Ta'anis 26a)

Five calamities occurred on the seventeenth of Tammuz. The first of these calamities is recorded in the Torah. Upon descending the mountain after having received the Decalogue, Moshe witnessed Bnei Yisroel celebrating the creation of the golden calf and he shattered the Tablets. The verse describes the Tablets as "charus" - "engraved". The Mishna states that the word "charus" can also be read as "cheirus" - "freedom", for only the study of Torah brings true freedom. Therefore, the breaking of the Tablets reflects a loss of freedom for the Jewish people. What is the difference between the secular definition of freedom and that of the Torah? How do we reconcile the straightforward reading of the text as "charus" - "engraved", with the homiletic interpretation as "cheirus" - "freedom"?

Freedom is often defined as our right or privilege to act or express ourselves without coercion in whichever manner we desire. The Torah's definition of freedom is cognizant of the fact that very often we behave in a manner which hides under the guise of freedom of expression, yet in reality we are submitting to coercive forces. Whether our actions are influenced by societal pressures or by our physical or emotional desires, these actions cannot be described as completely free from coercion. We ourselves are aware of the destructive nature of our actions but are helpless to overcome the deceptions of societal acceptance and self-gratification. The pursuit of Torah not only empowers the individual with the ability to overcome any coercive forces, but also removes the conflict that exists in the decision making process, synthesizing the individual's visceral sense to behave appropriately with his desires. Being bound by restrictions does not imply a lack of freedom; restrictions are not only ultimately for our benefit, but they prevent us from taking actions which we truly wish to avoid.

The words of the Decalogue symbolize spirituality and the Tablets themselves, that which is physical. Had the Decalogue been described as ink which is scripted upon parchment, this would imply imposition of the words upon the Tablets. Chazal teach us that Hashem miraculously caused the letters of the Decalogue to suspend themselves within the Tablets. The Tablets wrapped themselves around the words, conforming to them. This reflects the complimentary nature of the physical and the spiritual which can coexist without any conflict.

We all have a natural proclivity to behave in an appropriate manner. The Torah removes the impediments that mask our true feelings, breaking through the misconceptions and misguided value system which society creates for us.

Adapted from <http://www.torah.org/learning/rabbizweig/5772/balak.html> by Rabbi Zweig.