

# Young Israel of the Main Line

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Parshas Devarim

פרשת דברים

Stone Chumash page 938; Haftarah: 1195.

July 27-28, 2012

ט' אב 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 Siyum!

The Chevra Mishnayos siyum on Seder Kodshim will take place this Shabbos at kiddush following davening. If you are interested in sponsoring the siyum, please contact Moshe Eisenberg (eisenber@pol.net). Please finish your masechtos and don't forget to sign up for the final seder - Seder Taharos - whose siyum is scheduled for Simchas Torah!

## Explanatory Kinnos

As in past years, Rabbi Steinberg will offer explanations and insights into the Kinnos we recite on Tisha B'Av.



## Shabbos Schedule Erev Tisha b'Av Shabbos Chazon



Light Candles:	8:01pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Naftali Perlberger:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:32am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by the Yoffe and Rosen families in honor of the yahrzeit of Seth and Eve's father, Menachem Mendel ben Mordechai.	
Mincha:	5:45pm
Stop Eating:	8:13pm
Shoes off:	9:03pm
Maariv:	9:20pm
Eicha:	9:30pm

## Chofetz Chaim Heritage Foundation Tisha B'av Video

The True View: How Seeing the Good in Others Will Help Rebuild The Beis Hamikdash. Program A: 2:30pm. Rabbi Paysach Krohn and Rabbi Ephraim Eliyahu Shapiro. Program B: 4:30pm. Rabbi Jonathan Rietti, Rabbi Zelig Pliskin, Rabbi Dov Brezak. At the Philadelphia Community Kollel. Admission \$15, Students \$10. For Men and Women.

Sun, Jul 29	Mon, Jul 30	Tue, Jul 31	Wed, Aug 1	Thu, Aug 2	Fri, Aug 3
Shacharis 8:00am Chatzos 1:07pm Mincha/Maariv 7:45pm Fast Ends 9:02pm	Shacharis 6:40am Mincha/Maariv 8:00pm	Shacharis 6:50am Mincha/Maariv 8:00pm	Shacharis 6:50am Mincha/Maariv 8:00pm	Shacharis 6:40am Mincha/Maariv 8:00pm	Tu B'Av Shacharis 6:50am Light Candles 7:54pm Mincha 7:00pm
10 Av	11 Av	12 Av	13 Av	14 Av	15 Av



▪ Mazel Tov to Gary and Gail Cantor on the birth of a granddaughter, born to Steven and Elisheva Jackson, of Yerushalayim!

### Siyum HaShas - Bus

There will be a bus leaving from LMS to the Siyum HaShas at Met Life Stadium, this Wed., Aug 1st at 4:30 PM, and returning after the program ends. There is still limited seating available. Cost per seat - \$32. Contact Gwen Horowitz ASAP if you are interested: [gwen@lowermerionsynagogue.org](mailto:gwen@lowermerionsynagogue.org).

### Thought of the Week

Our parashah begins with what appears to be a review of Bnei Yisrael's travels in the desert. Rashi z"l observes, however, that there is no other mention in the Torah of some of the place names that Moshe Rabbeinu lists here. Rather, Rashi explains, these terms should be understood as veiled allusions to some of the sins that Bnei Yisrael committed in the desert.

R' Shmuel Shmelke Güntzler z"l (1838-1911; rabbi of Oyber-Visheve, Hungary for 45 years) writes: We read (Mishlei 28:23), "One who reproves a person will later find favor, more than one with a flattering tongue." The Midrash Rabbah notes that the verse can be read, "One who reproves a person after Me will find favor, more than one with a flattering tongue," and it explains: "One who reproves"--this is Moshe; "a person"--this is Bnei Yisrael; "after Me"--this is G-d, i.e., to cause them to follow Me; "will find favor"--as it is written (Shmot 33:12), "You [Moshe] have found favor in My Eyes"; "more than one with a flattering tongue"--this is Bilam. The midrash further comments that Moshe reproved Bnei Yisrael "after Me," i.e., he reproved Bnei Yisrael regarding their relationship with Hashem (see Shmot 32:30), but also reproved Hashem regarding His relationship with Bnei Yisrael (ibid, verse 11).

R' Güntzler continues: How is it that Moshe Rabbeinu, who devoted his life to defending Bnei Yisrael, would now castigate them? Indeed, like any father, Hashem does not like when people speak harshly about His children. That is why Moshe Rabbeinu rebuked Bnei Yisrael using subtle hints that they would understand, but which a casual reader would not, as Rashi explains. At the same time, his words contain a subtle rebuke of Hashem himself.

For example, the words (Devarim 1:1) "Di Zahav" can mean "enough gold," and they subtly hint to Bnei Yisrael that their excessive wealth caused them to make the golden calf. At the same time, they say to Hashem, "You gave them that gold, so how can You complain?" Moshe Rabbeinu's words contained veiled criticism of Bnei Yisrael, as Rashi explains, but in his heart he was defending them. In this way, Moshe reproved Bnei Yisrael regarding their relationship with Hashem, but also reproved Hashem regarding His relationship with Bnei Yisrael. In contrast, says the midrash, Bilam openly blessed Bnei Yisrael--he spoke "with a flattering tongue"--but in his heart he was cursing them. (Meisiv Nefesh: Parashat Pinchas)

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"After he had defeated Sichon, king of the Emorites, who dwelt in Cheshbon, and Og, king of Bashan, who lived in Ashtarot, in Edrei." (1:4)

We read in Tehilim (136:17-22), "To Him Who defeated great kings, for His kindness endures forever; and slew mighty kings, for His kindness endures forever; Sichon, king of the Emorites, for His kindness endures forever; and Og, king of Bashan, for His kindness endures forever; and He presented their land as a heritage, for His kindness endures forever; a heritage for Yisrael His servant, for His kindness endures forever."

Why, asks R' Yitzchak Isaac Chaver z"l (1789-1852; rabbi of Suvalk, Lithuania), do the verses seemingly repeat themselves: "And presented their land as a heritage . . . ; a heritage for Yisrael"? He explains: We read in our parashah (2:9), "You shall not distress Moav and you shall not provoke war with them." Likewise, Bnei Yisrael were commanded not to disturb Ammon. Yet, the lands of Ammon and Moav were meant to belong to Bnei Yisrael. Therefore, says King David in Tehilim, Hashem "slew mighty kings"--i.e., the kings of Ammon and Moav were slain by Sichon and Og--and "He presented their land as a heritage" to Sichon and Og, in order that it could later become "a heritage for Yisrael." (Haggadah Shel Pesach Yad Mitzrayim)

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