

# Young Israel of the Main Line

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Parshas Vaeschanan

פרשת ואתחנן

Stone Chumash page 958; Haftarah: 1196.

August 3-4, 2012

ט"ז 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

The Chevra Mishnayos is learning Seder Taharos. Sign up on shul bulletin board or email [eisenber@pol.net](mailto:eisenber@pol.net) with your name and the masechta and chapters you intend to learn.

## Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheim, our Sofer Stam, will be in town to check Tefilin and Mezuzos starting Sunday, September 2nd (and remaining for as long as necessary). If you need to reach Rabbi Bodenheim in advance, call 917-620-0803.

## Shabbos Schedule Shabbos Nachamu



Light Candles:	7:54pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Moshe Sternberg:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:35am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush, at the Union Fire Station, is sponsored by Rabbi and Mrs. Steinberg and Family in honor of Yitzy's Bar Mitzvah.	
Mincha:	7:40pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:56pm

## Jobkatif

Rav Yosef Zvi Rimon, chief rabbi of Alon Shvut is the creator, mentor, and driving force behind JobKatif, a project dedicated to the rehabilitation of individuals and families who were evacuated from their homes in Gush Katif 7 years ago -- to get them employment, and support. JobKatif is currently running a fundraising campaign, during the 9 days leading to Tisha B'Av through Shabbos Nachamu, for every dollar donated, the Israeli government will match with three dollars. Please visit the Jobkatif website: [www.jobkatif.org.il/english/](http://www.jobkatif.org.il/english/)

Sun, Aug 5	Mon, Aug 6	Tue, Aug 7	Wed, Aug 8	Thu, Aug 9	Fri, Aug 10
Shacharis 8:00am Mincha/Maariv 7:55pm	Shacharis 6:40am Mincha/Maariv 7:55pm	Shacharis 6:50am Mincha/Maariv 7:55pm	Shacharis 6:50am Mincha/Maariv 7:55pm	Shacharis 6:40am Mincha/Maariv 7:55pm	Shacharis 6:50am Light Candles 7:46pm Mincha 7:00pm
17 Av	18 Av	19 Av	20 Av	21 Av	22 Av



- Mazel Tov to Rabbi and Mrs. Steinberg and Family on Yitzky's Bar Mitzvah. The Kehillah is invited to Kiddush in honor of the Bar Mitzvah, following Mussaf, at the Union Fire Station, 149 Montgomery Ave.
- Mazel Tov to Craig and Rachel Sherby on the birth of their daughter, Eden Penina, born last Shabbos.

### Thought of the Week

In this week's parashah, we find the Aseret Ha'dibrot. R' Yehuda Loewe z"l (Maharal of Prague; died 1609) notes that each of the first five commandments stands alone, while the last five commandments are joined by the letter "vav," i.e. the conjunction "and." He explains:

The first five commandments are mitzvot bein adam la'Makom / between man and G-d. (Even the fifth commandment, "Honor your father and your mother," is bein adam la'Makom, Maharal explains, because our Sages say that there are three partners in the formation of a child: G-d, father and mother. [Thus, honoring two of the partners is like honoring the third partner.] Indeed, our Sages say that if one honors his parents, G-d views it as if He dwells with that person and that person honors Him.) The second five commandments are mitzvot bein adam l'chaveiro / interpersonal commandments. Man is charged to perfect himself in both areas; thus, the Gemara (Kiddushin 40a) calls a person who excels in only one of them, "A tzaddik who is not good."

But, there is a difference between the two types of mitzvot, Maharal continues. A person who violates one of the second five commandments not only commits a sin, but he also creates a victim. The sinner leaves an imprint on his victim; they become connected to each other, and this is alluded to by the conjunction, the letter "vav." In contrast, a person who violates one of the first five commandments has committed a sin, but he has not harmed, or even changed, G-d. There is no victim and, in this sense, his sin exists in a vacuum. This is alluded to by the absence of the vav.

The fact that a sin bein adam l'chaveiro leaves an imprint on a victim teaches us, concludes Maharal, that a person who has sinned against another person cannot achieve atonement unless he appeases his victim. (Drush Al Ha'Torah)

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"You shall love Hashem, your Elokim, with all your heart, and with all your soul, and with all your resources." (6:5)

R' Itamar Schwartz shlita writes: Complete love of G-d is not dependent on receiving anything from Him. Nevertheless, the first step toward fulfilling the mitzvah of loving G-d is to recognize what He gives a person. Imagine, R' Schwartz continues, that you are sitting at a table and somebody brings you a drink. You look up to see who it was, but he or she is gone. While you might feel gratitude toward your unseen benefactor, you will never develop love for him or her, since you don't know whom to love.

Imagine now that you enter a room and find a drink on the table. You mistakenly believe that you left that drink there earlier. Here, notes R' Schwartz, the reason you will never love your benefactor is because you don't even know you had a benefactor.

In order to begin to love Hashem, one must overcome both of these challenges. First, one has to recognize that he did not do anything for himself; it all came from a benefactor. Second, one has to recognize who that benefactor is, i.e., Hashem. (B'lvavi Mishkan Evneh II p.204-205)

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"If your son asks you tomorrow, saying, 'What are the testimonies and the decrees and the ordinances that Hashem, our Elokim, commanded you?'" (6:20)

This is the question that the Pesach Haggadah attributes to the wise son. R' Avraham Aharon Prag z"l notes that this question begins, "If your son asks," unlike the simple son's question (Shmot 13:14), "When your son will ask you at some future time, 'What is this?'" The reason for this difference, R' Prag explains, is that it is inevitable that a child beginning his education will ask questions. He becomes alarmed when he doesn't understand, and he exclaims, "What is this?" However, as he learns more and his intellect develops, he becomes more deliberate. He might ask a question, or he might say to himself, "If I don't figure this out today, I will figure it out after I learn more." (Haggadah Shel Pesach Tavlin L'mitzvah p.32)

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