

Young Israel of the Main Line

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Parshas Beha'aloscha

פרשת בהעלותך

Stone Chumash page 774; Haftarah: 1182.

May 24-25, 2013

ט"ז סיון תשע"ג

Weekday Shiurim

Mussar Chabura: 15 minutes before Shacharis

Mishna Brura: Monday and Wednesday after Maariv, given by Eli Back.

Ruach Chaim: Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

The **Chevra Mishnayos** will be celebrating its Siyum on Seder Nizikim be"H at Shalosh Seudos. Participants are encouraged to complete their study. To sponsor the siyum, contact Moshe Eisenberg at eisenberg.dj@verizon.net

Bnos: 4:30 to 5:30pm at LMS. Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

Torah Youth: Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at silverDollar@verizon.net.

The **YIML Cholim List** is renewed each Rosh Chodesh. Please submit names of cholim to yimlcholim@gmail.com, the gabbaim, or via the link on the website.

Shabbos Schedule



Light Candles:	7:59pm
Mincha, followed by Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Richie Fine:	7:45am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:17am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	7:45pm
Shalosh Seudos is sponsored by Sandie & Arthur Rosenthol in loving memory of Arthur's father, Yaakov ben Abba, on his 30th yahrtzeit. The Chevra Mishnayos will be making a Siyum on Seder Nezikim at Shalosh Seudos.	
There will be no Medical Halacha Shiur.	
Maariv:	9:03pm

New Weekly Update Editor

We are looking for a new editor for this Weekly Update sheet and for the yiml.org website. It requires a minimal amount of time every week and is an easy way to contribute something to the shul. I can give you a quick introduction to continue the current formats or you can bring a completely fresh approach. Please contact the Shul President, David Chase david@chaseplanet.us and/or the current Weekly Update editor weeklyupdate@yiml.org if you are interested.

Sun, May 26	Mon, May 27	Tue, May 28	Wed, May 29	Thu, May 30	Fri, May 31
Shacharis I 7:15am Shacharis II 8:00am Mincha 8:05pm	<i>Memorial Day</i> Shacharis 8:00am Mincha 8:05pm	Shacharis 6:50am Mincha 8:05pm	Shacharis 6:50am Mincha 8:05pm	Shacharis 6:40am Mincha 8:05pm	Shacharis 6:50am Light Candles 8:04pm Mincha 7:00pm
17 Sivan	18 Sivan	19 Sivan	20 Sivan	21 Sivan	22 Sivan



- Mazel Tov to Drew and Holly Dorman on Raphael's aufruf this Shabbos (at the Philadelphia Community Kollel) and on his upcoming marriage be"H to Bracha Brown.

Murray the Sockman is coming!

Murray the Sockman is coming to YIML on Sunday. He will be selling everything from socks to women's clothing to camp gear and duffel bags. In the past this has been a very successful fundraising project for our shul...but we need your participation to make it happen again this year. Murray needs to hire one or two paid employees to help him shlep and sell on the day of the sale. The paid shifts run from 9:00am until around 7:00pm (when the truck leaves). Additionally, some volunteers will be required throughout the day.

Thought of the Week

"...at the image of Hashem does he gaze..." (12:8)

In this week's parsha, Hashem castigates Aharon and Miriam for criticizing Moshe and proceeds to define Moshe's uniqueness. Amongst Moshe's unequaled abilities is his capacity to "gaze at the image of Hashem" - "utmunas Hashem yabit". The verb "yabit" - "gaze" is defined by Rashi in parshas Lech Lecha as "looking down from a higher vantage point".¹ If so, what is meant by Moshe's ability to view Hashem's image from a higher vantage point?

Above all of Moshe's outstanding qualities, the Torah describes him as an "ish anav me'od" - "an exceedingly humble man".² Rav Moshe Kordovero, one of the greatest Kabbalists of the middle ages, describes humility as the ability for a person of great stature to relate to those of lesser stature without being condescending and to see the worth of each individual. ³ The Torah is teaching us that Moshe's ability to see the "tmunas Hashem" - "image of Hashem" engraved within every human being provided him with a heightened sense of humility, and this allowed him to deal with each individual as a person of worth. Moshe did not have to look up to see Hashem; he could see Hashem by looking down as well.

1. Bereishis 15:5

2. 12:3

3. See appendage to the Tomer Devorah

"...My master Moshe, destroy them!" (11:28)

Acquiescing to Moshe's request for assistance, Hashem incorporated a new political entity into the corporate structure of Bnei Yisroel, the Sanhedrin. The Sanhedrin's function was to assist Moshe in leading the nation.

¹ Two of the chosen elders, Eldad and Meidad, who, because of their appointment became imbued with the ability to prophesy, did not follow the others to meet Moshe at the Ohel Mo'ed - Tent of Meeting. They remained in the camp, prophesying. The Torah records that Yehoshua was angered by their behavior and suggested to Moshe "kela'aim". The Rashbam, who generally follows a more literal interpretation of the verses, translates "kela'aim" as "incarcerate them", from the word "kela" - "prison".² Rashi only offers this as a secondary interpretation; his primary interpretation, based upon the word "kaleh" - "destroy", is that Yehoshua suggested that Moshe appoint them to positions which would require community service, resulting in their demise. ³ Why does Rashi not favor the more literal interpretation? Furthermore, how did Yehoshua's suggestion address what he perceived to be the violation?

The Ramban explains that Yehoshua's anger was prompted by his perception that since Moshe had summoned the seventy elders to the Ohel Mo'ed, Eldad's and Meidad's reluctance to go had to be viewed as dissent. ⁴ Consequently, incarceration would not be the recommended course of action, for if a person is a political dissenter, incarcerating him brings more attention to his cause and could spark a grassroots movement in his support. Therefore, Yehoshua suggested that if they were objecting to the manner in which the leadership was serving the nation, the best course of action would be to let them experience the difficulty of contending with community pressure. This experience would either diffuse their opposition to the current leadership or destroy them in their attempt to reform the system.

1. 11:16

2. 11:20

3. Ibid

4. Ibid

Adapted from <http://torah.org/learning/rabbizweig/5773/behaaloscha.html> by Rabbi Zweig.