

# Young Israel of the Main Line

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Parshas Mishpatim

פרשת משפטים

Stone Chumash page 416; Maftir: 484; Haftarah: 1212.

February 8-9, 2013

כ"ט שבט 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.

**Women's Mussar Shiur:** Tuesday at 3pm, at the home of Eve Rosen.

## Chevra Mishnayos

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

**Bnos:** 3 to 4pm at LMS. Contact Meira Friedman 610-617-9529 or [dmf201@gmail.com](mailto:dmf201@gmail.com).

**Torah Youth:** 3 to 4pm at LMS in the Social Hall. Contact Rabbi Schwartz at [sruli@torahyouth.org](mailto:sruli@torahyouth.org) or Rabbi Silver at [silverDollar@verizon.net](mailto:silverDollar@verizon.net).



## Shabbos Schedule Shabbos Shekalim Mevorchim haChodesh



**Molad for Adar: Sunday, Feb 10th 5:37pm and 13 chalakim.**

Light Candles:	5:10pm
Mincha, followed by Kabbalas Shabbos:	5:10pm
Parsha Chaburah given by Moshe Sternberg:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:38am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	5:05pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	6:15pm

## Sushi Making!

Ladies Night out! Enjoy an evening with friends while learning how to make your own sushi! Sunday, February 17, 2013 from 7:30 to 9:30pm at Young Israel of the Main Line. Cost \$18 per person. Light refreshments served. Sushi making products will be available for sale at wholesale prices. RSVP required. To reserve a spot, please call, text, or email Diane Braid at 516-429-9594 or [dianebrad@gmail.com](mailto:dianebrad@gmail.com). Women's League Sponsorships available starting at \$36. Sponsored in the zchus of a Refuah Sheleima for Leah Devora bas Gittel and Baila Sara bas Leiba.

Sun, Feb 10	Mon, Feb 11	Tue, Feb 12	Wed, Feb 13	Thu, Feb 14	Fri, Feb 15
Rosh Chodesh Adar Shacharis I 7:00am Shacharis II 8:00am Mincha/Maariv 5:20pm	Rosh Chodesh Adar Shacharis 6:30am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm <b>General Membership Meeting 8:00pm</b>	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 5:19pm Mincha 5:19pm
30 Sh'vat	1 Adar	2 Adar	3 Adar	4 Adar	5 Adar



▪ Mazel Tov to Ira and Lauren Somers and Family on the recent birth of a baby boy. The bris will be "H be this Monday morning, first of Adar, following the 6:30 AM minyan at Young Israel.

### Thought of the Week

We read in this week's parashah (23:10-12), "Six years you shall sow your land and gather in its produce. And in the seventh, you shall leave it untended and unharvested, and the destitute of your people shall eat, and the wildlife of the field shall eat what is left; so you shall do to your vineyard and your olive grove. Six days you shall accomplish your activities, and on the seventh day you shall desist, so that your ox and donkey may be content and your maidservant's son and the sojourner may be refreshed." Rashi z"l explains: "Even in the shemittah / sabbatical year you shall not abrogate the weekly Shabbat; you shall not say, 'Since the whole year bears the name of "Shabbat," the weekly Shabbat need not be observed'."

Why, indeed, is it necessary to observe Shabbat during the shemittah year? R' Aryeh Finkel shlita (rosh yeshiva of the Mir Yeshiva in Modi'in Ilit, Israel) explains:

It is true that the same message of emunah / faith is reflected in both Shabbat and the shemittah, i.e., that by resting from working in the fields we testify that G-d is the Creator and that He sustains all living things; therefore, we recognize Him as the Master of everything and we should listen to His laws and decrees.

However, Shabbat has another aspect which is not found in the shemittah, i.e., that Shabbat is an 'ot' / sign of the brit / covenant between Hashem and the Jewish People, as we read (Shmot 31:17), "Between Me and Bnei Yisrael it is a sign forever that in a six-day period Hashem made heaven and earth, and on the seventh day He rested and was refreshed." Moreover, Shabbat is a taste of Olam Ha'ba. This is why Shabbat must be observed even during the shemittah year. (Yavo Shiloh p.448)

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"And these are the ordinances that you shall place before them . . ." (21:1)

Rashi writes: "Wherever it says, 'These are,' it introduces a new subject. Where, however, it says, '\*And\* these are,' it adds something to the previous subject. Thus, here, '\*And\* these are the ordinances,' means: Just as the former commandments--the Aseret Ha'dibrot in last week's parashah--were given at Sinai, so these civil laws were given at Sinai." R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; Ashkenazic Chief Rabbi of Eretz Yisrael) writes regarding the Divine origin of our civil laws: The essence of the soul of the Jewish People originates in holiness. We do not have values that exist in isolation; rather, unity dwells within us, and the light of the One G-d lives within us. Our laws, the laws of the Torah of the Living G-d, distinguish us from every other nation and tongue.

Holiness operates within us, and all the aspirations of our broader existence lead to it. Certainly, there are inklings of holiness in every nation and tongue; however, their value system does not originate from it.

Not so Yisrael! "In all your ways, know Him" (Mishlei 3:6) is referred to by the Gemara (Berachot 63a) as "the short verse which encompasses the key rules of the Torah." While only unique individuals succeed in putting this verse into practice, it is, in fact, the inheritance of the whole nation. Therefore, the civil laws are the holy of holies of Yisrael. Moshe Rabbeinu taught that seeking G-d and inquiring about civil law are one and the same, as we read (in last week's parashah -- 18:15-16), "The people come to me to seek Elokim. When they have a matter, they come to me, and I judge between a man and his fellow, and I make known the decrees of G-d and His teachings."

He continues: A spirit of heresy in the world has caused justice to be free-for-all. This heresy has declared itself to be full of compassion and imagined kindness, but it actually takes the foundation of the world and destroys it. By separating the foundation of civil justice from its Divine content, it delivers justice into the hands of the basest evil until nations kill over supposed justice. Rather, all eyes must look to the light of the world, the light of Hashem, which will be revealed by the anointed one of the Elokim of Yaakov, "And he will judge the world in righteousness, he will judge regimes with fairness" (Tehilim 9:9). (Orot Yisrael U'techiyato No.3)

A related thought:

R' Kook writes: There are those who, due to their evil thoughts, say that we must keep the spirit of the Torah, but that its practical aspects must be brought in tune with the times. To rebut this false notion, the Aseret Ha'dibrot, which are the symbol of the entire covenant of the Torah, were given to us engraved in stone, a hard material impervious to change. Some people misinterpret the Oral Law as a deviation from the Written Torah. In reality, it is all from Sinai. (Ein Ayah: Berachot ch.1, no.27)

Adapted from <http://torah.org/learning/hamaayan/5773/mishpatim.html> by Shlomo Katz.