

Young Israel of the Main Line

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Parshas Vayeilech

פרשת וילך

Stone Chumash page 1094; Haftarah: 1204.

September 21-22, 2012

ו' תשרי תשע"ג

Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.
Mishna Brura: Mon and Wed after Maariv
Ruach Chaim: Thursday at 10:15pm
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 with your name and the masechta and chapters you intend to learn.

Bnos

Bnos of Bala Cynwyd will iy"H meet at LMS from 4pm - 5pm. Bnos is open to girls ages 3 years through 7th grade. Please pay your yearly membership dues (\$36/person). Contact Meira Friedman: 610-617-9529 or dmf201@gmail.com



Shabbos Schedule Shabbos Shuvah



Light Candles:	6:41pm
Mincha and Kabbalas Shabbos:	6:41pm
Parsha Chaburah given by Naftali Perlberger:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:51am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Sid and Susan Laytin le-iluy nishamos Sid's mother Dorothy Laytin, Devorah bas Shimon Yosef, and her parents Sarah and Samuel Austin whose yahrzeits are this week.	
Mincha:	6:35pm
Shabbos Shuvah Drasha: There's no English Word for Teshuva.	
Maariv:	7:43pm

Men's Mikva - Yom Tov Schedule

Message from the Men's Mikva at Congregation Raim Ahuvim, 5854 Drexel Rd., Philadelphia:

The mikva closing schedule is as follows:

Erev Sukkot and Erev Shemini Atzeret: Sunday 9/30 and 10/7: Closing 4:15 PM.

Please make every effort to use the mikva as early as possible.

Sun, Sep 23	Mon, Sep 24	Tue, Sep 25	Wed, Sep 26	Thu, Sep 27	Fri, Sep 28
Slichos 7:25am Shacharis 8:00am Mincha 6:35pm	Slichos 6:00am Shacharis 6:35am Mincha 6:35pm	<i>Erev Yom Kippur</i> Slichos 6:35am Shacharis 6:50am Mincha 3:30pm Kol Nidre 6:35pm Light Candles 6:35pm	<i>Yom Kippur</i> Shacharis 8:00am Yizkor 11:00am Mincha 4:30pm Fast Ends 7:40pm	Shacharis 6:40am Mincha/Maariv 6:35pm	Shacharis 6:50am Light Candles 6:29pm Mincha 6:29pm
7 Tishrei	8 Tishrei	9 Tishrei	10 Tishrei	11 Tishrei	12 Tishrei

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

YIML Ezras Nashim

As we sometimes have an overflow crowd, and being that at many of our regular weekly tefillos, no women are present, it is understandable that men sometimes daven in the Ezras Nashim. However, we do ask that men be alert and sensitive, and if you see a woman coming, please vacate the Ezras Nashim ASAP, so she not feel that she has nowhere to daven.

Thought of the Week

Our parashah opens: "Moshe went and spoke these words to all of Israel." Where was Moshe "going"? R' Mordechai Twersky z"l (1798-1837; the Maggid of Chernobyl) explains as follows:

We read (Bemidbar 14:17), "And now, may the strength of my Lord be magnified, as You have spoken, saying." [Although the words "You have spoken" literally refer to Hashem, it can be interpreted as if "you have spoken" refers to man.] This alludes to the teaching of Kabbalists that when a person speaks, i.e., prays, he magnifies the Name of G-d and has the ability to elevate the souls of many Jews.

How does a person know if he is praying properly? The verse concludes, "You have spoken, saying" — if, after a person prays, he wants to "say," i.e., pray more, then he knows that he has prayed well. But if he is glad to be finished, he has not prayed properly.

We also read (Kohelet 4:17), "Guard your legs when you go to the house of Elokim." Proper prayer stands on two legs, says R' Twersky. One leg is man's belief in the holiness of the prayers, and the other is man's trust that Hashem accepts the prayers of even the least articulate person. However, a person must always be truthful, as Chazal say that "falsehood has no legs." [As written in the Torah, the letters of the word "sheker"/"falsehood" all come to a point on the bottom. Thus, they have no "legs" and cannot stand.]

Moshe's prayers undoubtedly stood on strong "legs," and he was therefore able to elevate the souls of the Jewish people. It was on those "legs" that our verse says he "went." There is also another way to elevate the souls of Jews, R' Mordechai concludes. Shortly, we will take the Four Species which Chazal say symbolize four types of Jews. Even the aravah, which has no taste and no smell--representing the Jew who has no Torah and no mitzvot--can be elevated when it is bound together with the other species. (Likkutei Torah)

"My anger will flare up against [the nation] on that day and I will forsake them; and I will conceal My face from them and they will become prey, and many evils and distresses will encounter [the nation]. It will say on that day, 'Is it not because my G-d is not in my midst that these evils have come upon me?' But conceal, I will conceal My face on that day because of all the evil that [Yisrael] did, for it had turned to the gods of others." (31:17-18)

R' Menachem Mendel Krochmal z"l (Poland; 1600-1661) asks: In verse 17, G-d conceals His face once, and this concealment leads to "many evils and distresses," yet in verse 18, where He conceals His face doubly, no evils follow! Why?

He explains: The Gemara (Megillah 12a) asks, "Why were the Jews of Haman's generation worthy of destruction?" The Gemara answers, "Because they had bowed down to Nevuchadnezar's statue." (See Daniel ch. 3.) The Gemara asks further, "Then why were they not wiped out?" and it answers, "Just as they bowed down only for show, not with idolatrous intent, so G-d's decree that they be destroyed was only for show." We see, writes R' Krochmal, that G-d sometimes hides His face "for show," but nothing bad happens as a result. Sometimes, when G-d hides Himself, it leads to great pain and suffering, while other times He hides Himself only so that we will search for Him.

The Gemara states that verse 18 contains an allusion to Queen Esther, whose name means "concealment." This is not merely a play on words, R' Krochmal notes. Rather, as we have just seen, our verse alludes to the way in which G-d concealed Himself in Esther's time — just for show, just so we would search for Him. (Pi Tzaddik: Drush 48)

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