

### Mazel Tov

Mazel Tov to Bob and Miriam Kovacs on the birth of a granddaughter, Shira, this past week. Mazel Tov also to the proud parents Rabbi Yehuda and Basya Kovacs.

### Condolences

Condolences to Dovid and Donnie Well on the passing of Dovid's grandfather, Max Friedman. May the family be comforted among the availei Tzion v'Yerushalayim.

### Schedule for THIS Shabbos!!

- Bring your Tisha B'av shoes and kinnos books to Shul before Shabbos as they may not be brought to Shul on Shabbos.
- We will not recite Havdala until Sunday night. On Sunday night, one must recite just the bracha on the wine and the havdala bracha -- before eating. (Those needing to eat on the fast, due to illness, should have havdala said for them before eating).
- Please remember to daven Maariv or recite "Baruch Hamavdil bein Kodesh L'chol before doing melacha on Motzei Shabbos, removing the shoes, and starting other Tisha B'av practices. (This applies to men and women alike.)
- There will be no Shalosh Seudos in shul this Shabbos. Rabbi Steinberg will give a special Shiur on Inyana Tisha B'Av at 5:00 p.m., followed by Mincha at 5:30, so people can return home to eat before sunset. You should finish eating by 7:56 p.m.
- One may eat any type of food he pleases at Seuda Shlishis, and we do not eat ashes as we would if Erev Tisha B'Av were not on Shabbos.
- Although we stop eating by sunset, we do not remove the leather shoes or sit on the floor until Shabbos is over at 8:46.
- We do not wear tallis and tefillin at Shacharis on Sunday. We don them only for Mincha.
- One may sit on a regular elevated chair after midday (1:06 p.m.) on Sunday.
- Rabbi Steinberg will explain the kinnos after 8:00 a.m. minyan.

The Chofetz Chaim Heritage Foundation Tisha B'Av Video will be at the Kollel on Tisha B'Av afternoon 2:15 and 5:00. Admission \$15 (students \$10).

### Are you on our Email list?

To subscribe to the YIML email list simply send a message to majordomo@chaseplanet.us with the following single line body: subscribe yiml YOU@YOURMAIL

All submissions, suggestions, and sponsorships should be directed to Moshe Eisenberg, creator of this Weekly Update.

## Young Israel of the Main Line Weekly Update

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August 12-19, 2005

Parshas Devarim

פרשת דברים

### Shabbos Davening Times

Candle lighting:	7:45 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:38 a.m.
Shacharis (Rosh Chodesh Av- Starts 9 days):	8:45 a.m.
Mincha- Shabbos:	5:30 p.m.
Stop Eating:	7:56 p.m.
Maariv:	8:46 p.m.
Megillas Eicha:	9:00 p.m.

### Weekday Davening Times

#### Tisha B'Av (Sunday, August 14):

Shacharis (followed by explanatory kinnos):	8:00 a.m.
Chatzos:	1:06 p.m.
Mincha:	7:30 p.m.
Fast Ends:	8:45 p.m.
Shacharis I- Mon, Thurs:	6:40 a.m.
Shacharis I- Tues, Wed, Fri:	6:50 a.m.
Shacharis II- Mon-Fri:	8:00 a.m.
Mincha/ Maariv (Mon-Thurs):	7:45 p.m.



Kiddush this week is sponsored by Eve and Dennis Rosen and Seth and Leah Yoffe to commemorate the yahrzeit of Eve and Seth's father, Menachem Mendel ben Mordechai.

*the cheura mishnayos siyum*

*on seder kodshim*

(that will be at this week's Kiddush)

is sponsored by

**the Grinberg Family.**



## Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	6:40 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	CANCELLED
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	CANCELLED
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	NOT SUN. THIS WEEEEK
Monday	9:45 a.m.	Women's Tehillim Group	--	At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	On break until Sept. 6
Wednesday	8:45 p.m.	Women's Shiur	Rabbi Steinberg	ON BREAK
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	On break until Sept. 8

\*All shiurim are at YIML unless specified.

### Seri Friedman Memorial Scholarship Fund

The Friedman family has requested that those wishing to make a tax deductible contribution in Seri's memory consider contributing to the "**Seri Friedman Memorial Scholarship Fund.**" For more information, please speak with Daniel Eisenberg or e-mail him at [eisenber@pol.net](mailto:eisenber@pol.net).

### Parsha Musings by Rabbi Steinberg

#### *The Hints of History*

[A classic Jewish story, which is the source of a classic Yiddish expression:]

*An egregious theft has taken place – some silver ornaments have been taken from the town Shul. The circumstances of the theft place three of the local hooligans in the realm of prime suspects. The townspeople are certain that one of them committed the crime, but they don't know which one.*

*The three are brought before the sagacious Rabbi of the town for his insight. The Rabbi looks up at them, and maintains piercing eye contact as he tells them very firmly, "I want you to know that I know exactly who the ganav is....He's the one...whose hat just caught fire!"*

*No sooner than the Rabbi finishes his sentence, one of the men lets out a yelp, as he shoots his hands up to his hat. His guilt revealed, the man confesses his sin, and the crime is solved.*

Continued on facing page

When one feels guilt for his actions, it often takes nothing more than a subtle remark to trigger penitence.

The Book of Devarim begins with a listing of sites at which Moshe spoke his last words to the Jewish People. But, as the Midrash points out, a number of the "sites" did not actually exist. Rather, the names of the places are actually allusions to the various sins the Jews committed in the Wilderness. As Rashi says, "Because they are words of rebuke...he hid the meanings, and mentioned them in allusion..."

The Kli Yakar contends that Moshe's methodology was meant as a lesson for all time. The Commentators take note of our Parsha's unique phraseology, "These are the words that Moshe spoke to all of **Yisroel**," which stands in contrast to the more common title, "to **Bnei Yisroel**." The Kli Yakar explains that whereas "Bnei Yisroel" refers to the masses, "Yisroel" alone refers to the elite, the leadership, those who are charged with the responsibility of rebuking the Nation. As the Kli Yakar puts it: *Any rebuker who wants his words to be heeded, and does not want them to reject his rebukes, shall castigate them in allusions, not explicitly, so that the matter will not be understood other than by one who realizes the pertinence to himself...similar to a person who whispers in such a way that his voice is heard only by one who knows he is guilty...*

In my career as a Rabbi, I have been approached numerous times by people who were upset over a shortcoming they witnessed in those around them. "Why don't you give a lecture on such-and-such?" they suggest with good intentions. Invariably, my response is, "Because if I give a lecture on such-and-such, those who already know it's wrong, and don't do it, will attend. And everyone guilty of such-and-such won't show up!" The trick in communal leadership, as in advertising, is to lure them in the door with something else, and then hope they will become interested in your product.

Some could have listened to Moshe's recounting of the events in the desert, and have taken his words as a mere matter of history, without feeling any guilt or remorse. But the spiritually sensitive "got the hint" in Moshe's words.

On Sunday morning, we will spend many hours in Shul reciting the Tisha B'Av Kinnos. We will lament the tragedies of our history – the destruction of the Temples, the Crusades, and even of more recent times – the Holocaust. If he lacks the proper sensitivity, one can recite the Kinnos and mourn the tragedies, but yet fail to see how these accounts of past events must drive us to change in the present.

The same is true of current events. We may be acutely aware of the suffering that our brothers in Eretz Yisroel have experienced during these past few years, and we may be very perturbed by the current situation, including the prospect of giving away hard-earned communities – a prospect that is frighteningly imminent. But do these thoughts serve as a catalyst for us to improve ourselves?

This week's Haftorah ends with the Pasuk, "Zion shall be redeemed with justice and her return through righteousness." Rav Samson Raphael Hirsch comments on this verse in his introduction to the Haftorah. He says: *The Jew does not mourn that thousands of years ago the Temple "was" destroyed, but that it "had to be" destroyed. Not over the destruction, but over the causes of destruction. Thereby our minds are directed not so much to the past but rather to think about the immediate present time, to put to the test of considering whether these causes have disappeared, whether obedience to the Torah, whether the noble humanity which the Torah endeavors to obtain, has found realization in our Jewish spheres...*

May we learn this lesson of Shabbos Chazon.

Wishing you a Good Shabbos, Rabbi Steinberg

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