

# YOUNG ISRAEL OF THE MAIN LINE

## Weekly Update

Rabbi Avraham Steinberg  
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### Parshas Shoftim

### פרשת שופטים

ד' אלול תשס"ז—18—17 August

#### Shabbos Davening Times

Earliest candle lighting:	6:30pm
Candle lighting:	7:38pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:40am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:20pm
Maariv:	8:40pm

#### Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Mincha/Maariv (Sun.-Thu.):	8:05pm

#### Next Shabbos Times

Candle lighting:	7:28pm
Mincha - Friday:	7:00pm

## Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	S. Pechter	ROTATES
Shabbos	8:15am	Parsha Etymology	R. Steinberg	
Shabbos	7:15pm	Minchas Chinuch Chabura	R. Steinberg	OFF WEEK
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	OFF WEEK
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
Sun.-Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	
Tuesday	9:00pm	Advanced Gemora: Kesubos	R. Steinberg	Resumes in Sept.
Wednesday	8:45pm	Women's Shiur	R. Steinberg	Resumes in Sept.
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	Resumes in Sept.

\*All shiurim are at YIML unless specified.

## COMING EVENTS

### Tefillin and Mezuzah Checking:

Mark your calendar. Rabbi Shmuel Bodenheim, our Sofer Sta"m (scribe) will be in town (at YIML) beginning Sunday, September 2nd, IY"H, to check your tefillin and mezuzos.

Please be aware that Rabbi Steinberg will be away starting July 29, until August 14th. If a great need to be in touch with him arises, please speak to David Chase or Josh Weinberger.

## THIS SHABBOS

### Kiddush and Shalosh Seudos:

Kiddush is community sponsored.  
Seudah Shlishis is community sponsored.

All submissions, suggestions, and sponsorships should be directed to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

## MAZEL TOV!

Mazel Tov to the Lichtenstein family on the marriage this past week of Yehudis to Barzeli Goldfarb.

During the month of August, please send all Kiddush requests to:  
jfine@comcast.net

## ONGOING EVENTS

### **Chevra Mishnayos:**

The Chevra Mishnayos is now learning Seder Tohoros.  
See the shul bulletin board to sign up.

### **Women's Tehillim Group:**

The Women's Tehillim Group meets Mondays at 9:45am at 345 Bala Ave.

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### **Are you on our e-mail list?**

To subscribe to the shul mailing list, send a message to [majordomo@chaseplanet.us](mailto:majordomo@chaseplanet.us) with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

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### **Rabbi Steinberg Contact Information**

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### **President Stan Sved Contact Information**

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## D'VAR TORAH by Rabbi Berel Wein

The first verses of the parsha address one of the great weaknesses of human life - personally, socially and governmentally - the weakness of corruption. Corruption comes in many forms and modes. The outright bribery of officials and judges is certainly understood to be a most heinous form of corruption for it undermines the very basis of a lawful society. There are enough examples of this type of corruption in our past and current national life to prove to us how damaging and destructive this immoral policy can be.

But the Torah speaks not only of the blatant corruption of open bribery and trading judicial and governmental favors for money, but also of a more subtle and perhaps even more insidious type of corruption that apparently falls short of the legal definition of bribery. This type of corruption leaps upon us almost unawares and is hard to define or even recognize. Chance remarks, a courtesy extended, a past favor given innocently, all remain as potential points of corruption.

The Talmud relates to us that the great amora, Mar Shmuel disqualified himself from judging a case that was brought before him because one of the litigants had earlier in the day allowed Mar Shmuel to pass before him on a narrow footbridge. Now Mar Shmuel as the chief judge and head of the yeshiva in Nehardea in third-century Babylonia is certainly entitled, as a matter of respect to Torah scholars, to pass first on the narrow footbridge. Yet, Mar Shmuel felt that even that small measure of respect, inconsequential as it may appear on the surface, could be enough to influence his decision and corrupt his judgment.

But an even more subtle shade of corruption exists and is exposed in Jewish thought. This is the corruption of self-interest. It clouds our minds, imposes upon us a narrowness of vision and leads inevitably to damage in the long run. The great men of Mussar and of Chasidut both speak of a person who is a meshuchad—who is corrupted by selfishness, self-interest and an inability to see the consequences of his behavior and actions.

This corruption stems from prejudice, ignorance and the inability to control one's desires. "Since I want to do it, it must be justified and correct" is the mantra that creates such an insidious form of self-corruption. The Torah therefore sets standards as to behavior and actions. Following and adhering to those standards minimizes our penchant for self-corruption. It does not however remove it completely from our lives.

Only continual self-analysis of one's behavior and motives can effectively combat self-corruption in its minutest form. One can therefore never rely upon one's previous acts of piety or goodness to be a guarantee against self-corruption. Every day is a new battle and every choice in life is a new challenge to our innate integrity and holiness of purpose. Corruption blinds the wise and skews the righteous. Recognizing its omnipresent dangers and being aware of its challenges is the beginning of our battle against self-corruption and its delusions.

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