

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

Rabbi Avraham Steinberg
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Parshas Matos

פרשת מטות

כ"ג תמוז תשס"ח—July 25–26

Shabbos Davening Times

Earliest candle lighting:	6:51pm
Candle lighting:	8:03pm
Mincha - Friday:	7:00pm
Sof Zman Krias Shema:	9:31am
Shacharis:	8:45am
Mincha followed by Seudah Shlishis:	7:50pm
Maariv:	9:05pm

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:	7:56pm
Mincha - Friday:	7:00pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	D. Rosen	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	7:05pm	Special Halacha Shiur	R. Steinberg	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	
Monday	9:00pm	Advanced Gemora: Makkos	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

* All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush is community sponsored.

Seudah Shlishis is community sponsored.

Special Halacha Shiur:

There will be a Special Halacha Shiur this Shabbos at 7:00pm (50 minutes before Mincha): *The Tinok Shenishba Concept (Halachic View of Non-Observance)*, given by Rabbi Steinberg at the Young Israel.

MAZEL TOV!

To Cindy & Menachem Zev Henzel and Family...

... on the upcoming Bar Mitzvah of Eric Joshua in Eretz Yisroel.

The YIML community is invited to correct any out-of-date addresses they are aware of on the YIML mailing list. Now is the time, before the annual mailing hits the presses! —Thank you.

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

UPCOMING EVENTS

Special Halacha Shiur:

There will be a Special Halacha Shiur next Shabbos, Parshas Masei, at 6:55pm (45 minutes before Mincha).

Apropos to the Nine Days, we will discuss a Halachic issue that often faced Jews during times of great tzara:

Disguising Oneself as a Non-Jew (to avoid death/harm), shiur given by Rabbi Steinberg at the Young Israel.

Tisha B'Av Programs:

As in years past, we will have Explanatory Kinnos, both Tisha B'Av night and morning (Aug. 9–10), with Rabbi Steinberg.

On Tisha B'Av afternoon, the audio-visual presentation of the Chofetz Chaim Heritage Foundation, featuring noted Rabbinic personalities, will be shown at the Shul.

The title of this year's presentation is *Leaving Envy Behind*.

See the flyers in the Shul for times and details. Special thank you to Rabbi & Mrs. Lichtenstein for the coordination of this showing.

ONGOING EVENTS

Chevra Mishnayos:

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

Women's Tehillim Group:

The Tehillim Group meets Mondays at **10:00am** at 345 Bala Ave.

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

Are you on our e-mail list?

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

Rabbi Steinberg Contact Information

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D'VAR TORAH by Rabbi Berel Wein

A person's word should be that person's bond. In Jewish law, oral agreements when properly witnessed are as binding as any written contract. The Torah teaches us that "everything that comes forth from one's mouth requires that person's fulfillment of his declaration." Commitments, such as vows, are viewed very seriously in Jewish law and the penalties associated with breaking one's commitment and/or vow are quite severe.

Because of this, King Solomon in Kohelet stated that "it is better not to vow at all than to vow and fulfill that vow." Due to the seriousness of vows, it has become customary in Jewish life for one to qualify any commitment that one may make, no matter how sincere and noble that commitment may be, with the Hebrew words *bli neder*—this is not to be construed as a vow.

In order to extricate people from vows already made, the halacha has provided a legal mechanism that can retroactively annul vows. This mechanism is founded on the principle that the vow was made in error, under an erroneous assumption that circumstances would allow the vow to be fulfilled. However, now, when it is apparent that because of changing or unforeseen circumstances, the person is unable to execute his vow, then the vow may be annulled retroactively. This is in reality the basis for the famous and moving Kol Nidrei prayer that ushers in the holy day of Yom Kippur.

We cannot ask for Divine forgiveness if we are yet burdened with unfulfilled commitments and pledges. However, there are limitations on the power of the Jewish court to annul vows and commitments. A vow or pledge made publicly is not capable of being annulled in most instances. There are other exceptions to the possibility of annulment of vows retroactively. An entire tractate of the Talmud, Nedarim, is devoted to the complexity of this subject. It is one of the "regular" tractates that form the basic Talmud curriculum in the yeshivot of the world.

The name of this week's parsha is Matot—the tribes. Moshe speaks to the heads of the tribes of Israel and instructs them regarding the laws of vows and oral commitments. Why is this the only place in the Torah that these laws are given specifically to the heads of the tribes? Perhaps it is a lesson that leaders have to be doubly careful in their words of promises and commitments. We are well aware that in the election campaigns that are currently mounted in the Western democratic world and here in Israel as well, the words of the candidates must be greatly discounted.

People run on a certain platform of expressed views and commitments and when elected often completely disregard their publicly stated pledges and policies. If any private individual is held to one's word by the Torah, then how much more should public officials and elected leaders be held to their statements, which after all, forms the basis for their election victory. Therefore, Moshe first instructs the heads of the tribes, the leaders of Israel, regarding these laws of the Torah. Only by fulfilling one's words can trust and confidence be achieved between the public and its leaders.

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