

# Young Israel of the Main Line

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Parshas Bamidbar

פרשת במדבר

Stone Chumash page 726; Haftarah: 1180.

May 25-26, 2012

ה' סיון תשע"ב

## Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.  
Mishna Brura: Mon and Wed after Maariv  
Nefesh HaChaim: Thursday at 10:10pm  
Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

## Bnos and Pirchei

Bnos will NOT meet. Contact Meira Friedman at 610-617-9529. Torah Youth will meet from 4:30 to 5:30pm on the lower level of LMS. Grades k-8. To sponsor a Shabbos or for more information contact Rabbi Ari Silver at 610-668-6833 or silverDollar@verizon.net

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nezikin. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

## Shabbos Schedule



Light Candles:	7:54pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah Round Robin:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:17am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	7:45pm
Special Shiur by Rabbi Steinberg. Wisdom versus Prophecy: A Deep and Fundamental Discussion by the Great Sages of Israel.	
Light after:	9:04pm
Maariv:	9:04pm

## Shavuos 5772: Special Shiur Mini-Series

Given by Rabbi Steinberg at YIML between Mincha and Maariv all three nights of Shavuos (5/26, 27, 28) on the subject:

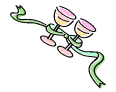
חכמה לעומת נבואה: במשנתם של חכמי הדורות

הדרשות הר"ן, האברבנאל, הספר העיקרים, החיד"א, הרב צדוק הכהן מלובלין, הרא"ה קוק, הר"מ פיינשטיין, ועוד

Wisdom versus Prophecy: A Deep and Fundamental Discussion by the Great Sages of Israel.

Sun, May 27	Mon, May 28	Tue, May 29	Wed, May 30	Thu, May 31	Fri, Jun 1
<i>Shavuos</i>	<i>Shavuos</i>	<i>Isru Chag</i>			
Shacharis 5am, 8:45am	Shacharis 8:45am	Shacharis 6:50am	Shacharis 6:50am	Shacharis 6:40am	Shacharis 6:50am
Mincha 8:10pm	Yizkor 10:30am	Mincha/Maariv 8:10pm	Mincha/Maariv 8:10pm	Mincha/Maariv 8:10pm	Earliest Light 6:51pm
Light after 9:05pm	Mincha 8:10pm				Light Candles 8:05pm
Maariv 9:05pm	Maariv 9:05pm				Mincha 7:00pm
6 Sivan	7 Sivan	8 Sivan	9 Sivan	10 Sivan	11 Sivan

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



■ Mazel Tov to Rabbi Moshe Dovid & Dee Dee Rudenstein and family on the bris of Yaakov Noam!

### Shavuos 5772: All Night Learning Program

We are pleased to announce that this year we will be joining the Philadelphia Community Kollel for the All-Night Learning Program on the first night of Shavuos, Motsaei Shabbos May 26, 2012.

The program will begin at 12:15am, with a shiur by Rabbi Steinberg: Bechol Meodecha – Two Dinim: From the Chiddushim of Rav Zelig Epstein zt"l.

בבאור דברי השו"ת מהר"י ווייל (מובאים ברמ"א יו"ד סי' קנ"ז) שנתקשו בהם האחרונים בהא דאין חייבים להוציא ממון על מצות תוכחה, עפ"י חילוק יסודי בין שני סוגי חיובי מצוה

1:30am: Idolatry: Is it for Real? Rabbi Yosef Prupas.

2:30am: When is a Person Obligated to Teach Torah? Rabbi Yochanan Eskenazi

3:30am: To Bless or not to Bless: the debate on whether or not to recite birchas haTorah on Shavuos morning. Rabbi Yechiel Biberfeld

Refreshments sponsored by Michaela and Dan Perez in commemoration of the Yahrzeit of Michaela's father, Moshe Arye ben Zev, a"h.

Sponsorships available! Earn the tremendous zchus of supporting Torah learning!

### Thought of the Week

The book of Bamidbar is perhaps one of the saddest, so to speak, of all of the Holy Scriptures. Whereas the book of Shemot, which records for us the sin of the Golden Calf also gives us pause, it concludes with the final construction of the Mishkan and God's Presence, so to speak, resting within the encampment of Israel. But the book of Bamidbar, which begins on a high note of numerical accomplishment and the seemingly imminent entry of the Jewish people into the Land of Israel, ends on a very sour note. It records the destruction of the entire generation including its leadership without their entrance into the Promised Land.

The narrative of the book of Bamidbar tells us of rebellion and constant carping, military defeats and victories, false blessings, human prejudices and personal bias. But the Torah warned us in its very first chapters that "this is the book of human beings." And all of the weaknesses exhibited by Israel in the desert of Sinai, as recorded for us in the book of Bamidbar, are definitely part of the usual human story and nature.

Over the decades that I have taught this book of Bamidbar to students and congregants of mine, invariably many of them have then asked me incredulously: "How could the Jewish people have behaved in such a manner?" I cannot speak for that generation of Jews as described in the book of Bamidbar but I wonder to myself "How can so many Jews in our generation relate to the existence of the State of Israel in our time so cavalierly?

How do we tolerate the cruelties that our one-size-fits-all school systems inflict on the 'different' child? How do we subject our daughters to the indignities of the current matchmaking process? How, indeed!?" And my answer to myself always is that for the great many of us, human nature trumps common sense, logic and true Torah values. I imagine that this may have been true of the generation of the book of Bamidbar as well.

One of the wonders of the book of Bamidbar is that the count of the Jewish people at the end of the forty years of living in the desert was almost exactly the same as it was at the beginning of their sojourn there when they left Egyptian bondage. Though the following is certainly not being proposed by me as an answer or explanation to this unusual fact, I have always thought that this is a subtle reminder to us that no matter how great the experiences, no matter how magnificent the miracles, no matter how great the leaders, human nature with all of its strengths and weaknesses basically remains the same.

It is not only that the numbers don't change much, the people and the generations didn't and don't change much either. Human nature remains pretty constant. But our task is to recognize that and channel our human nature into productive and holy actions and behavior – to bend to a nobility of will and loyalty. Only by recognizing the propensity of our nature will we be able to accomplish this necessary and noble goal.

Adapted from <http://www.torah.org/learning/rabbiwein/5772/bamidbar.html> by Rabbi Berel Wein.