

Young Israel of the Main Line

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Parshas Re'eh

פרשת ראה

Stone Chumash page 998; Maftir: 890; Haftarah: 1208.

August 17-18, 2012

ל' אב 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.

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.

Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheimer, our Sofer Stam, will be in town to check Tefilin and Mezuzos starting Sunday, Sept 2nd (and remaining for as long as necessary). To reach Rabbi Bodenheimer in advance, 917-620-0803.

Shabbos Schedule Rosh Chodesh Elul



Light Candles:	7:36pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Barry Weiss:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:40am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	7:20pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:38pm

Community Wide Teshuva Initiative in memory of Phil and Yuddie Borck

We are proud to be a part of a Lower Merion community-wide initiative, designed to bring us together to make use of the power of teshuvah by way of studying a 5-minute a day lesson from the best-selling book by Rabbi Heshy Kleinman. The program, for men and women of all ages, will run from Rosh Chodesh Elul, Shabbos, August 18th through Yom Kippur and is dedicated in memory of our dear community members, Mr. Philip Borck, z"l and his beloved son Yudie Borck, z"l. There is no cost to join and a book will be distributed to all participants. To sign up and for more information, <http://powerofteshuvahlm.weebly.com/>.

Sun, Aug 19	Mon, Aug 20	Tue, Aug 21	Wed, Aug 22	Thu, Aug 23	Fri, Aug 24
<i>Rosh Chodesh Elul</i>					
Shacharis 8:00am	Shacharis 6:40am	Shacharis 6:50am	Shacharis 6:50am	Shacharis 6:40am	Shacharis 6:50am
Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Light Candles 7:26pm
					Mincha 7:00pm
1 Elul	2 Elul	3 Elul	4 Elul	5 Elul	6 Elul

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



■ Mazel Tov to Ben and Malka Liebman and Family on the birth of a baby boy this past Wednesday. Baruch Hashem, mother and baby are doing well. Shalom Zachor Friday night, at the Liebman home, 156 Upland Terrace, starting at 9:30pm.

Shiva Minyan

Mr. Sanford Bruck is sitting shiva for the passing of his mother, Mrs. Lillian Bruck a"h. Shiva visiting in Bala Cynwyd will begin Sunday morning (8/19) and last through Wednesday morning (after Shacharis) at the Bruck's home, 435 Levering Mill Rd.

Minyan times: Sunday (RoshChodesh) Shacharis – 8:00 AM, Sunday-Tuesday: Mincha/Maariv - 7:30 PM, Monday-Wednesday: Shacharis – 6:40 AM.

If you can help by attending minyanim, please e-mail rabbi@yiml.org, and note which minyan(im) you are able attend.

May the mourners be comforted among the aveilei tzion veYerushalayim.

Thought of the Week

Gazing at the extreme polarities that characterize our world, questions spring to mind. What does it all mean? Why the vast range between the two ends of the spectrum-between the mighty and weak, the rich and poor, the fortunate and unfortunate? Observing the planet, we see the same wild disparities. Why do some trees stand so tall and majestic and others look so lowly and forlorn? How is it that some mighty predators capture dominion of all the animals of the jungle, and others are so weak and helpless? How is it that in some places, the climate is so temperate and inviting, and in others harsh and inhospitable? It is all clearly above our finite capacity to comprehend. Yet, we follow the behest of the prophet Isaiah who declares, "Lift up your eyes heavenwards and see who created all these!" The Navi urges us to take note of the interaction of the components of the Divine ecosystem that sustain all, and keeps the earth spinning. These wonders inspire overwhelming awe and a love of the Creator, who nurtures the microscopic ameba to the same degree He cares for the most sophisticated life forms. When seeing the entire cosmos in such perfect synchronization, our response is to feel humbled before the majesty of the Divine and to bless Him for orchestrating these unfathomable wonders.

It's natural to wonder why some people are born to luxury and privilege and others seem destined for a life of deprivation. Why are some born with such keen intellect and others so limited? Why, we may ask, are some graced with life's blessings while others seem prone to hardships and failure? On a personal level, we may question why our happiness is constantly being thwarted by difficult challenges, by unexpected curves. Why can't we be left alone to cruise along in tranquility?

Yet when we open up our eyes and witness the Divine hand that writes the amazing scripts of our lives, we are forced to acknowledge His omniscience and unfathomable wisdom, and to bend our will to His.

This theme of surrendering to and embracing the Divine will is echoed in Moshe's opening words, in this week's Torah portion: "Take note, I have placed before you a life of blessing or a life of curse." When you follow the Torah's precepts and submit to the Divine Will, you will become a source of Divine blessing. Yet be warned that if you are led astray after the temptations that surround you, you will be cursed!

How are we to conform to such a dictate? We all want to exercise our freedom of choice. It encroaches on our spontaneous self-expression when we are handed such non-negotiable absolutes. Why must we surrender our own desires that feel so urgent and authentic? Is it fair that what feels so satisfying will cause us to be rejected, cursed and disconnected from the Divine? Can't we yield to the voice inside us urging us to experiment with life's forbidden fruits? How are we expected to forever close to the door to these experiences?

My saintly rebbe, the Nesivas Shalom of blessed memory, once told me that he grew up in Baranovitch, Poland, and recalled one of the first automotive coaches that rolled down the town's main street. People were agog with wonder and awe. A simple man was ready to board the bus for a ride across the town, but insisted in interrogating the driver. He needed to understand how the contraption actually worked. The driver understood that it would be impossible to explain combustion and thrust, how the engine and pistons worked in sync to generate the necessary horsepower to turn the wheels. He shouted at the man impatiently, "Come on board, don't you see it works? That is all you need to know for now. Enjoy the ride!"

We need to absorb this lesson with regard to the Torah's blueprint for a good life, one filled with meaning, purpose and constant growth. Once we are willing to accept that our souls, as an essential part of the Jewish nation, stood around Mt. Sinai and heard His voice, we will come to appreciate that a life lived in accordance with the Torah's precepts is the only way to imbue our existence with meaning. With Torah we can become joyously connected and intimate with our Divine source.

Without it we are simply disconnected.

Shabbos and festivals, prayer and study will not be burdensome, but opportunities to be uplifted and to bond with the Divine. They will fill our calendars with days of blissful celebration. Prayer and study will be infused with fervor, providing the constant medium to connect with the Divine. Family life will inject meaning and responsibility into the cornerstone of our homes, and will lay the foundation for us to contribute, through our children and succeeding generations, our own lasting legacy to the world. Yes, the desire to challenge and test the boundaries of our relationship with the Divine is enticing. But those diversions end up leading us far astray. Disconnecting from our Divine mission and source only leaves us feeling rejected and cursed. Far better that we not merely surrender to our Almighty's dictates but rather embrace his Divine will. Only then do we open ourselves up to the fullness and richness of the bountiful flow of His Divine blessing.

Adapted from <http://torah.org/learning/legacy/5772/reeh.html> by Rabbi Naftali Reich.