

# Young Israel of the Main Line

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Parshas Sh'lach

פרשת שלח

Stone Chumash page 798; Haftarah: 1184.

May 31-June 1, 2013

כ"ג סיון תשע"ג

## Weekday Shiurim

**Mussar Chabura:** 15 minutes before Shacharis

**Mishna Brura:** Monday and Wednesday after Maariv, given by Eli Back.

**Ruach Chaim:** Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

The Chevra Mishnayos is learning Seder Kodshim. Sign up on shul bulletin board or email [eisenberg.dj@verizon.net](mailto:eisenberg.dj@verizon.net) with your name and the masechta and chapters you intend to learn.

**Bnos:** 4:30 to 5:30pm at LMS. Contact Meira Friedman 610-617-9529 or [dmf201@gmail.com](mailto:dmf201@gmail.com).

**Torah Youth:** Contact Rabbi Schwartz at [sruli@torahyouth.org](mailto:sruli@torahyouth.org) or Rabbi Silver at [silverDollar@verizon.net](mailto:silverDollar@verizon.net).

The **YIML Cholim List** is renewed each Rosh Chodesh. Please submit names of cholim to [yimlcholim@gmail.com](mailto:yimlcholim@gmail.com), the gabbaim, or via the link on the website.

Questions? Comments!  
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[weeklyupdate@yiml.org](mailto:weeklyupdate@yiml.org)

## Shabbos Schedule Mevorchim haChodesh

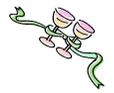
**Molad for Tamuz: Saturday, Jun 8th 8:33pm and 17 chalakim.**  
**Rosh Chodesh Tamuz is next Shabbos, June 8th and Sunday.**

Light Candles:	8:04pm
Mincha, followed by Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Naftali Perlberger:	7:45am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:16am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Ben and Amanda Zussman and Family as a farewell kiddush in gratitude for all that the Rabbi, shul and community have done for them. We will miss you and wish you much bracha v'hatzlacha.	
Mincha:	7:50pm
Shalosh Seudos is sponsored by Len and Mila Ladenheim in honor Brian's wedding to Eliana Sherman of New Rochelle.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	9:08pm

## Community Announcement

Special Evening in Support of Jobkatif. Tuesday June 11, 2013 - 8:00 PM. At the home of Amir & Stacey Goldman, 325 Sycamore Ave. Please see flyers for more information.

Sun, Jun 2	Mon, Jun 3	Tue, Jun 4	Wed, Jun 5	Thu, Jun 6	Fri, Jun 7
Shacharis I 7:15am Shacharis II 8:00am Mincha 8:10pm	Shacharis 6:40am Mincha 8:10pm	Shacharis 6:50am Mincha 8:10pm	Shacharis 6:50am Mincha 8:10pm	Shacharis 6:40am Mincha 8:10pm	Shacharis 6:50am Light Candles 8:09pm Mincha 7:00pm
24 Sivan	25 Sivan	26 Sivan	27 Sivan	28 Sivan	29 Sivan



- Mazel Tov to Richie and Janis Fine on the birth of a granddaughter, and Mazel Tov to the parents, Noach and Batsheva Bernstein!
- Mazel Tov to Rabbi Rafi and Mrs. Atara Eis on the tzeischem l'shalom tribute to them at the Kohelet Yeshiva High School Gala this past week. The Eis's are leaving our community later this month to begin their journey which will be"H culminate in aliyah later this summer. Tzeischem l'shalom and hatzlacha rabba!

### Thought of the Week

"...and remember all the commandments of Hashem..." (15:39)

The Torah stipulates that the tzitzis should serve as a reminder of our obligation to perform all of the mitzvos. Rashi explains that the numerical value of the word tzitzis is six hundred ("tzadi" is ninety, "yud" is ten, "tzadi" is ninety, "yud" is ten and "taf" is four hundred), and when we add the eight threads and five knots, we reach a total of six hundred thirteen, corresponding to the six hundred thirteen mitzvos in the Torah.<sup>1</sup> The Ba'alei Tosafos question how Rashi arrives at the number six hundred for the word "tzitzis" when the spelling of the word from the Torah contains only one "yud". The answer given by the Ba'alei Tosafos is that the word "tzitzis" is recorded in the Torah three times, and on one of those occasions the word is written "letzitzis", with a "lamed" which adds an additional value of thirty; by dividing the number thirty into three, for the number of times "tzitzis" is written, we restore the correspondence between the word "tzitzis" and the number six hundred.<sup>2</sup> It seems highly unlikely that upon seeing the tzitzis a person will make these intricate calculations leading him to remember all of the mitzvos of Hashem. Why is remembering the mitzvos expressed in this type of manner?

The Ramban questions Rashi's explanation that we should include the five knots and eight strings in order to reach a total of six hundred thirteen, for the Talmud teaches that the Torah-mandated obligation of tzitzis involves only the top knot, while the other four are Rabbinically mandated. Therefore, how can Rashi include all five knots in the calculation which is made to fulfill the Torah's obligation of remembering the mitzvos?<sup>3</sup>

Rashi teaches that the mitzva of tzitzis is equal to all of the other six hundred twelve mitzvos in the Torah. This creates a unifying thread between tzitzis and the other two mitzvos in the parsha, refraining from idol worship and observing the Shabbos, which have the same quality.<sup>4</sup> It is understandable that performing idol worship is equivalent to violating the entire Torah, for it negates Hashem's supremacy, as is violating the Shabbos, for Shabbos is the affirmation of Hashem as Creator of the universe. What is the basis for tzitzis being equivalent to all of the other mitzvos? Furthermore, a person is not even obligated to wear tzitzis; the requirement of tzitzis from a Torah perspective is only applicable if a person wears a four-cornered garment. How can a mitzva which is not even a constant requirement be so important?

Aside from the perfunctory elements of the mitzva of tzitzis, the mitzva contains another more fundamental concept. The commentaries explain that tzitzis is akin to a uniform which identifies a slave as belonging to his master.<sup>5</sup> Consequently, it is no coincidence that tzitzis is included as a part of the reading of Krias Shema, for wearing tzitzis indicates an ongoing reaffirmation of the acceptance of the yoke of Heaven. It is the extension of the declaration made in Krias Shema. In order to increase the efficacy and potency of the tzitzis as the tool by which a person remembers and reaffirms his commitment to perform the six hundred thirteen mitzvos, i.e the expression of his acceptance of the yoke of Heaven, the Torah states "ve'asu lahem tzitzis" - "and they shall make for themselves the tzitzis".<sup>6</sup> This means that the reminder does not stem from looking at the tzitzis after donning them, rather the Torah requires that our Sages create a reminder from the tzitzis itself. When a person ties a string around his finger in order to remind himself of something of great significance, it is not the string which is of primary importance, rather that which it is meant to remind him of. Similarly, the Torah instructs our Sages to find symbolic references within the tzitzis so that donning tzitzis itself will be a reminder of our acceptance of the yoke of the Almighty. Therefore, if need be, we can make elaborate calculations, including even Rabbinically mandated stipulations to assign the tzitzis the symbolic representation of the acceptance of all of the mitzvos. It is far more effective a reminder if we are the ones who create the symbolism ourselves.

It is for this reason that the Torah does not mandate wearing tzitzis; if the Torah had, the effectiveness of the tzitzis as a reminder would have been dampened, for the reason to wear the tzitzis would have devolved into an act which is done only to fulfill the Torah imperative. A Rabbinical creation of the constant obligation to wear tzitzis is more effective as the reminder for we have designated its symbolism. Since tzitzis contains the fundamental principle of acceptance of the yoke of the Almighty, it can be grouped with refraining from idol worship and keeping Shabbos.

1.15:39; 2.Menachos 39a see Tanchuma Sheach; 3.15:26; 4.15:41; 5.Tos. Menachos 39a, Sefer Hachinuch, Seforno 15:39; 6.15:38 ;39 Adapted from <http://torah.org/learning/rabbizweig/5773/shlach.html> by Rabbi Zweig.