



Kiddush this week is being sponsored by Mr. & Mrs. Lesser and Mrs. Betty Sved in honor of their children's, Stan and Jillyan Sved, 25th Wedding Anniversary.

NEW! Second Weekday Minyan at Young Israel
8:00 am Daily Minyan
Beginning Monday, June 27, 2005.

Shul Picnic!

YIML invites you to a community picnic on Sunday, June 26, 2005 from 11:00 AM to 3:00 PM at General Wayne Park (Montgomery Ave. west, past Meeting House Lane, next right onto Maplewood Ave., ½ mile to park). For more information, call Dr. Gary Diamond at (610) 664-7690. Cost: \$18 per Adult, \$5 per Child (2+), \$50 Fam. Max.

Seri Friedman Memorial Scholarship Fund

The Friedman family has requested that those wishing to make a tax deductible contribution in Seri's memory consider contributing to the "Seri Friedman Memorial Scholarship Fund." For more information, please speak with Daniel Eisenberg or e-mail him at eisenber@pol.net.

Home Improvements

Special thanks to Janis Fine and Susan Laytin for putting up the wall carpet tiles in the toddler room adjacent to the women's section. Women watching children who are too young for the Youth Program may enjoy watching their children in this child-friendly space.

Tzeischem L'shalom

We wish tzeischem l'shalom to Jonathan and Shanachaya Rabinow and family, and to Oran and Arielle Pachter and family, who are moving out of our community this week. We will miss you!

Please continue to daven for a Refuah Sheleima for Shanachaya's brother, SHMUEL ELIYAHU BEN SARAH ESTHER.

The Aish Hatorah-Young Israel team, the 'Four Corners' beat Temple Ohav Shalom this past Sunday at a score of 28-7. Good Game!

All submissions, suggestions, and sponsorships should be directed to Moshe Eisenberg, creator of this Weekly Update.

Weekly Update

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 Rabbi Mordche Young



Bala Cynwyd, PA 19004
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 Rabbi Avraham Steinberg

June 24-July 1, 2005
Parshas Shelach

Shabbos Davening Times

Earliest Candle lighting:	7:00 p.m.
Candle lighting:	8:16 p.m.
Mincha - Friday:	7:00 p.m.
Sof Zman Krias Shema:	9:18 a.m.
Shacharis:	<u>8:45 a.m.</u>
Mincha followed by <u>Shalosh Seudos</u>:	8:00 p.m.
Maariv:	9:19 p.m.

Weekday Davening Times

Shacharis – Sunday:	8:00 a.m.
Shacharis – Mon, Thurs:	6:40 a.m.
Shacharis - Tues, Wed, Fri:	6:50 a.m.
Mincha/ Maariv (Sun-Thurs):	8:20 p.m.

The *Chevra Mishnayos* is beginning to learn *Seder Kodshim*. The siyum is tentatively planned for Shabbos, August 13. If you would like to sign up to learn, put your name on the sign up sheet on the bulletin board or speak to Moshe Eisenberg.

Topic for the *Sefer Hamitzvos Shiur*

Did the Rambam Retract One of His Core Principles?
 Shabbos, 7:00 pm

THE CPR CLASS HAS BEEN CANCELED!

Rabbi Steinberg Contact Info:
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Advanced Beginner's Gemora Shiur is in abeyance until the end of the Summer.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	7:00 p.m.	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	Resumed!
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Rabbi Steinberg	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group	--	Rosen home (just this week)
Tuesday night	After Maariv	Gemora Shiur,	Rabbi Steinberg	Resumes after summer.
Wednesday	9:00 p.m.	Women's Pirkei Avos Shiur	Rabbi Steinberg	The late start allows men to return after Maariv before shiur.
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Parsha Musings by Rabbi Steinberg

Eyes And Spies

In what is beyond you do not seek, in what is covered from you do not investigate, in what you are allowed contemplate, you have no business in the hidden.

(Book of Ben Sira, quoted in Gemora Chagiga 13a)

When a literary work or an oral presentation begins and ends with the same theme, it conveys a sense of completion - the closing of a circle. Rabbinic works, as well, sometimes favor a chasima may'ayn hapesicha - a conclusion similar to the beginning. (See Gemora Brachos 10a - King Dovid's favorite Psalms begin and end with "Ashrei".) And, in fact, in the Torah itself, sometimes a section is presented in this format.

Parshas Shelach actually begins and ends with the same theme, although the commonality is not immediately discernible.

The Parsha begins with the unfortunate story of the spies who returned from their forty-day tour of the Land of Israel only to deliver a negative and disheartening report, deflating the spirits of the Nation and incurring the anger of Hashem. The Parsha ends with the Mitzvah of Tzitzis and its message. A connection between these two sections does not jump forth at us.

When we read Rashi carefully, however, we see that there is a very close association. The Torah says that a benefit of the Mitzva symbolism displayed by the wearer of the Tzitzis is velo sasuru acharei levavchem v'acharei aynaychem, commonly translated as: "you shall not stray after your heart and after your eyes." But the word

"sasuru" is actually unique and difficult to translate. Rashi says that this word is like the word "m'tur haaretz" - from the phrase used earlier in the Parsha when the spies returned from "spying out the land." Rashi explains that the eyes and the heart are "the spies" of the body. They bring reports of what temptations are available in the world.

Rav Gedaliah Schor, one of the late Roshei Yeshiva of Yeshiva Torah Vodaath, in what turned out to be the last sermon he delivered in the Yeshiva, a few days before his passing in the summer of 1979, explained that these words of Rashi are more than a mere lesson in etymology. Rashi is showing us the common link between the beginning and end of the Parsha. (Ohr Gedalyahu, Shelach, pg. 127)

The sin of the spies and the sin of not guarding one's eyes mentioned at the end of the Parsha are conceptually similar, because they both involve exploring that which is meant to be left unexplored.

The Gemora (Brachos 10a) tells us the story of how the Prophet Yeshaya came to King Chizkiyah and told him that despite the latter's righteousness he was going to die and not have a share in the World to Come, because he had chosen not to have children. King Chizkiyahu defended himself, saying that he had refrained from procreation because he had seen through Divine Inspiration that he would have evil children. Yeshaya responded, "What business do you have in the ways of Hashem? What you are commanded you must do!"

There is a Mitzva in Parshas Shoftim - tamim tiyeh im Hashem Elokecha - to be "simple" or "pure" with Hashem. Tradition tells us that this means not to seek to know the future through the use of astrology. The Rambam explains that the reason for this enjoinder is because astrology and other forms of fortune-telling are all nonsense. (see Rambam Laws of Avoda Zara 11:16.) The position of many other Rishonim, however - and this is also the position more easily reconciled with numerous statements in the Talmud (See Rashb"a, Responsa 1:413) - is that, to the contrary, there is validity to the methods forbidden by the Torah. The ancients actually knew how to read the future based on the movements of the celestial bodies. The Torah forbade these practices not because they are nonsense, but because they are none of your business.

The Torah certainly encourages inquisitiveness. When it comes to understanding the Torah and the world around us, we are supposed to be very curious. The more we explore in these areas, the more we fulfill the Mitzva of loving Hashem. (See Rambam Sefer Hamitzvos Mitzva III, and Laws of Yesodei HaTorah 2:1.) But then there are some areas where curiosity kills the cat. Certainly matters that are meant to be kept private for reasons of morality and propriety should not rouse our curiosity. Indeed, tzenius is a central concept of the Torah.

But there are also matters that are supposed to be kept unknown simply because they are beyond Man. Questions of how G-d runs the world should not be our concern.

For an ordinary army it would have been perfectly rational and expected to "spy out" a land before setting out on its conquest. But things are different when G-d is the commander-in-chief. Since Hashem had assured the Jewish people that they would succeed in conquering the Land of Israel, the Jews should have had simple faith and should not have been concerned with how this feat could be achieved. The G-d of Heaven and Earth can surely overpower the toughest of armies.

Thus, the recurring theme of our Parsha is: Keep your eyes - and your spies - to yourself.

Wishing you a Good Shabbos,

Rabbi Steinberg