

This Shabbos

Parsha Chaburah by Reb Israel Pendrak: 7:55am

Rabbi's Mishlei Shiur: 8:15am

Kiddush this week is community sponsored.

Between Mincha and Maariv:

Shalosh Seudos this week is community sponsored.

Medical Halacha Shiur given by Dr Daniel Eisenberg.

Chaburah given by Rabbi Sruli Schwartz on the topic of bishul akum.

Kivrei Tzadikim Trip - Sunday, September 5th

First day of Selichos, departing from YIML at 9:15am, men of the community are invited to visit the graves of many of the great Gaonim buried in Queens, NY. Rabbi Steinberg will speak about each of the figures, and the group will recite Tehillim and tefillos at their graves.

The Halacha Shiur with Rabbi Steinberg will be beginning a new limmud for the upcoming year. We will be learning "classic" Yoreh Deah (Hilchos Basar v'Chalav, Taaruvos, etc.) Tuesday nights at 8:30pm. Startoff Shiur on Sept 14th, will then resume Oct 5th. See the emails to join the online group for mareh mekomos and other updates and to be part of the massa umattan between shiurim.

A Father-Son Shiur with Rabbi Steinberg (open to all boys and men; recommended age: 5th grade and up) studying Sefer Melachim Aleph (Kings I) Monday nights at 8:00pm. Please note the scheduling change to Monday nights at 8pm, not Wednesday nights at 8:30pm as originally scheduled). Class will meet on September 13th and then resume weekly October 4th. If you would like to join, please e-mail Rabbi Steinberg.

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Parshas Re'eh

August 6-7

פרשת ראה

כ"ז אב



Shabbos Davening Times



Candle lighting: 7:51 pm

Mincha - Friday: 7:00 pm

Mevorchim haChodesh

Shacharis: 8:45 am

Sof Zman Krias Shema: 9:36 am

Mincha: 7:35 pm

Maariv: 8:53 pm

Next Shabbos :

Candle lighting: 7:43 pm

Mincha - Friday: 7:00 pm

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

Weekday Davening Times

Shacharis:	Sunday:	8:00 am
	Monday and Thursday:	6:40 am
	Tues and Wed (Rosh Chodesh):	6:30 am
	Friday:	6:50 am
Mincha/Maariv:	Sunday through Thursday:	7:50 pm

Weekday Shiurim

Daily Mussar Shiur:	15 min before Shacharis
Mishna Brura:	Wed after Maariv
Nefesh HaChaim:	Thursday 10:15pm

Check with Dr Daniel Eisenberg to confirm.

Women's Learning Experience - Spring Session

Mondays at 10:45am - Tehillim for Cholim, followed at 11:30am by Rabbi Avraham Steinberg's shiur on The Chazon Ish's Faith and Trust. At 8 Concord Circle.

Tuesdays at 9:30am - Rabbi Abraham Shmidman teaching Tehillim at Lower Merion Synagogue.

Wednesdays at 9:30am - Dr. Steven Goldman teaching Parshas haShavuah at 8 Concord Circle.

Thursdays at 9:30am - Mr. Drew Dorman teaching Pirkei Avot at 8 Concord Circle.

For information, please call Janis Fine 610-617-0913

The Chevra Mishnayos is learning Seder Taharos. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

All submissions, suggestions and sponsorships should be sent (by Wednesday evening) to weeklyupdate@yiml.org

Thought of the Week

The key word in this week's parsha is naturally the word that begins the parsha – re'eih. The word means "see!" in the imperative, immediate sense. It is plain to understand that Moshe somehow needs the Jewish people to understand that it is insufficient to understand intellectually or even believe emotionally in God's role in our lives. One must be able to see it clearly, to identify and quantify it in daily living.

The Talmud in one of its magnificent metaphors describes the scene in Heaven where the righteous encircle God, so to speak, and point at the Divine Presence itself, seeing it, so to speak, in clarity and acuity. At the miracle of the splitting of the Red Sea, the Jews also pointed their finger at the Divine Presence that was saving them from Pharaoh's hordes and stated: "This is my God." There are times in one's individual existence and certainly in Jewish historical experience that God can be "seen," so to speak, in our world. But in order to see one has to look and one has to focus.

It is insufficient merely to peek or glance. For true sight demands a degree of concentration, of appreciation of detail, of recognizing depth, color and shape. And that is where the idea of ritual and commandments takes center stage in Jewish life and worldview. The commandments of the Torah are meant to be our corrective lens in order to "see" things properly. Some people have better physical eyesight than others. The same can be said for the important aspect of spiritual eyesight as well.

There are people who suffer from not being able to see things from afar. They are so locked into seeing the trees that they are almost unaware of the forest that those trees constitute. Knowing the minutiae of the commandments is important, necessary and praiseworthy. But seeing the underlying values and principles of Judaism is also important, necessary and praiseworthy. There are people who feel that they are far-sighted but who trip over the objects that are immediately in front of them.

By ignoring observance of the commandments and possessing only "Jewish values" the likelihood of sin is greatly increased. God told Kayin that "at the open door [as one only steps out of one's home] sin crouches in wait" to ensnare us. Thus in order to be able to "see" things correctly and clearly in Jewish life one cannot be near-sighted nor far-sighted. One has to have balanced and near perfect vision. In a world where such good eyesight is rare there are many physical and medical procedures that advertise the restoration of perfect sight.

Moshe himself, so to speak, advertises such a product in today's parsha reading. It is the understanding of the necessary studying and observance of the commandments combined with a deeper appreciation of true Jewish values that are the corrective lenses that can help restore our balanced and focused vision of Jewish and general life. In truth, Judaism subscribes to the aphorism that seeing is believing.

Adapted from "Concentrate" by Rabbi Wein
<http://www.torah.org/learning/rabbiwein/5767/reeh.html>