



## Mazel Tovs



- Mazel Tov Mazel Tov to Rabbi Dr. Chaim and Andrea Diamond on the upcoming marriage of Andrea's daughter, Sara Gidding, to Ari Benjamin Fenton. The wedding will be held in Tzfas, Ir Hakodesh, this Sunday evening, Tu B'Av.
- Mazel Tov to David and Kinneret Shakow and Family on the recent marriage of Yaakov and Tziporah (Perman) Shakow.
- Mazel Tov to Rabbi Elisar and Tova Admon on the birth of a baby girl!

### This Shabbos

Parsha Chaburah by Reb Drew Dorman: 8:15am

Kiddush is sponsored by the shul in honor of Chana Miriam Levine's hard work and many delicious Cholents. We wish her all the best on her trek out West and her time in Seattle.

The Chevra Mishnayos will be making a siyum on Seder Kodshim this Shabbos at Shalosh Seudos following Mincha. If you would like to sponsor the siyum, please email [eisenber@pol.net](mailto:eisenber@pol.net). Now is the time to finish your masechtos!! Whether or not you have learned for the siyum, you are welcome to join us for the siyum. All are encouraged to sign up for our next seder, Seder Taharos. The sign-up sheet will follow shortly. Questions and suggestions are always welcome at [eisenber@pol.net](mailto:eisenber@pol.net).

### 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.

Please note that Rabbi Steinberg is away this Shabbos (7/24) through Tuesday, and will be away next Shabbos (7/31) as well. Anyone needing to reach the Rabbi in his absence should contact Shul President, Sherman Frager.

# Young Israel of the Main Line

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Parshas Vaeschanan  
July 23-24

פרשת ואתחנן  
י"ב אב



## Shabbos Davening Times



Candle lighting:	8:05 pm
Earliest lighting:	6:52 pm
Mincha - Friday:	7:00 pm
<i>Shabbos Nachamu</i>	
Shacharis:	8:45 am
Sof Zman Krias Shema:	9:30 am
Mincha:	7:50 pm
Maariv:	9:07 pm

### Next Shabbos :

Candle lighting:	7:59 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 (Tu b'Av) and Thursday:	6:40 am
	Tuesday, Wednesday and Friday:	6:50 am
Mincha/Maariv:	Sunday through Thursday:	8:05 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 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) Wednesday nights at 8:30pm. Classes will meet Sept 1st and 15th, weekly starting Oct 6th. If you would like to join, please e-mail Rabbi Steinberg.

### Thought of the Week

The repetition of the aseret hadvarim – the Ten Commandments – is one of the highlights of this week's parsha. Why does Moshe feel impelled to repeat the Decalogue? Some commentators are of the opinion that the repetition is in order to highlight the nuances of difference in the text of this version of the aseret hadvarim from the text that appears in parshat Yitro. Since both texts are from Sinai and were uttered, so to speak, simultaneously, something which is not possible to convey in writing, Moshe was impelled therefore to repeat the Decalogue in order to inform us of the differences in the text – differences that the Oral Law will explain and expand upon.

The repetition of the text emphasizes for us the basic principle of Judaism throughout the ages, that the Written Torah is not understandable nor truly instructive without the traditions and teachings of the Oral Law that accompany and elucidate it. The Torah purposely presents us with a different text to make us aware of the necessity of understanding and reconciling the texts according to the explanations of Sinai – the Oral Law. The discrepancies and apparent “mistakes” in the text are the keys to understanding the Torah through the study and appreciation of the Oral Law. This is an understanding of Torah that has somehow escaped all of the Bible critics and other “scientific” studies of the biblical text. It is the Oral Law that differentiates the Jewish bible from the Christian bible and from the biblical study courses of those who do not know nor appreciate that Oral Law.

The major difference between the texts that is most noticeable in its halachic conclusions refers to the commandment regarding the observance of Shabat. The text in Yitro reads zachor – remember the Shabat to keep it holy - while the text here in Vaetchanan reads shamor – guard, watch, observe the Shabat to keep it holy. Zachor indicates the positive, attractive side of Shabat. It is accomplished through delicious meals, Kiddush on wine, rest and sleep, companionship and hospitality. Shamor represents the more restrictive aspect of Shabat. It is the commandment that forbids thirty-nine types of “work” and circumscribes our activities on that holy day.

Over the long run of Jewish history many individuals and groups have attempted to retain the beauty of the zachor of Shabat while disregarding the seeming stringencies imposed by shamor. All such efforts have proven to be worthless and disastrous.

The rabbis taught us that shamor and zachor were uttered, so to speak, as one word, simultaneously. The Oral Law teaches us how that impossibility is truly the reality and the means of preservation of Shabat and of the Jewish people.

Adapted from “They Go Together” by Rabbi Wein  
<http://www.torah.org/learning/rabbiwein/5766/vaeschanan.html>

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