

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

Rabbi Avraham Steinberg
273 Montgomery Ave.
Bala Cynwyd, PA 19044



Stan Sved, President
(610) 667-3255
www.yiml.org

Parshas Tzav Shushan Purim

ט"ו אדר ב' תשס"ח—March 21–22

Shabbos Davening Times

Earliest candle lighting: 5:58pm
Candle lighting: 6:56pm
Mincha - Friday: 6:55pm

Sof Zman Krias Shema: 10:03am
Shacharis: 8:45am
Mincha followed by Chabura: 6:50pm
Maariv: 8:00pm

Weekday Davening Times

Shacharis Sunday: 8:00am
Shacharis (Mon., Thu.): 6:40am
Shacharis (Tue., Wed., Fri.): 6:50am
Mincha/Maariv (Sun.–Thu.): 7:05pm

Next Shabbos Times

Candle lighting: 7:03pm
Mincha - Friday: 7:00pm

משנכנס אדר מרבנים בשמחה!

פרשת צו שושן פורים

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	R. Diamond	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	R. Biberfeld	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Sunday	After Shacharis	Sefer Hachinuch	M. Buchbinder	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.-Fri.	15 min. before Shacharis	Chovos haLevovos	R. Steinberg	
Monday	9:00pm	Advanced Gemora: Makkos	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush:

Kiddush is community sponsored.

Bnos and Pirchei:

Bnos will א'ת meet this week from 4:00pm to 5:00pm at LMS. There will be no Pirchei this Shabbos.

Special Chaburah:

The Rosh Kollel, Rabbi Yechiel Biberfeld, will be speaking at the Young Israel on the topic: "La'chem" B'inyan Matza, (*Personal Ownership of the Matzo*), (in the spirit of "shloshim yom kodem lachag..."—we start preparing for Pesach one month in advance).

WEEKLY WOMEN'S SHIUR

Tuesday mornings at 10:30am, at the Rosen home, 8 Concord Circle: join Rabbi Steinberg in studying the Chovos Halevovos—Shaar Habitachon. New participants always welcome. For more information, speak to Women's Shiur Coordinators Janis Fine or Elana Avis.

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

COMMUNITY EVENTS

JRA Distribution:

Join hundreds of volunteers at the Jewish Relief Agency's (JRA) next distribution. One Sunday morning each month, volunteers package boxes of kosher, non-perishable food, then deliver them to over 2,300 low-income Jewish households. We need more volunteers! The next distribution is April 6. This is a great activity for kids. Just empty your car's trunk and prepare for an inspiring, mitzvah-filled morning. Visit <http://www.jewishrelief.org> or speak to Ira Somers for details.

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Nashim. See the shul bulletin board to sign up.

Women's Tehillim Group:

The Women's Tehillim Group meets Mondays at 9:45am at 345 Bala Ave.

Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to majordomo@chaseplanet.us with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

Rabbi Steinberg Contact Information

Shul: (610) 667-3255 *E-mail:* rabbi@yiml.org

President Stan Sved Contact Information

Cell: (215) 219-9231

D'VAR TORAH by Rabbi Berel Wein

The word "tzav" itself conveys much of the basic message of Judaism and the traditions of Torah life. Even though we live, or believe that we do, in a world of ultimate free choice and personal autonomy, the structure of all civilizations and societies is that we are commanded to do certain things in life. Sometimes it is our family that makes these demands on us, other times it is our work or profession and still other times it is the government that intrudes upon our autonomy. There is always a piece of us, deeply hidden within the recesses of our psyche, which rebels against these intrusions on our private choices and lives.

The Torah recognizes this nature of ours and therefore emphasizes the necessary requirement of commandments that can thereby insure a moral lifestyle and a better society. Even the great Aharon, the paradigm of human goodness and peace, the holy High Priest of Israel, has to be commanded. The strength of being commanded—of "tzav"—is the bulwark of Jewish life and tradition. Without that ingredient of *asher tzivanu*—blessed be God Who has commanded us—there is no Judaism and ultimately no private or public Jewish life.

All of our lives, from the time of infancy onward, we are shaped and raised by commandments. The rabbis called this process *chinuch*—the laying of a strong foundation for our lives. Thus the word "tzav" which introduces our parsha this week is not only to be understood in its literal and narrow meaning as it applies to the laws of sacrifices in the Temple and to the High Priest of Israel but it is to be seen as the basic expression of the values and mindset of Judaism in all of its aspects.

Special note should be made that this word "tzav" appears in conjunction with the commandments regarding the sacrifice of the olah in the Temple. The olah, unlike any of the other sacrifices, was a sacrifice from which no human being obtained any immediate tangible benefit. It was completely consumed by the fire on the altar.

Thus there must have been a hidden voice of hesitancy that resonated within the person bringing that sacrifice and even within the priest that was offering it up on the altar to be totally consumed. After all, of what value was a sacrifice if no one would derive any immediate value from its offering?

Because of the limited range of human logic as compared to God's infinity so to speak, the Torah emphasized here the word "tzav"—this is an order, a commandment—not subject to human logic or choice. Many times in life demands are made upon us there are illogical and sometimes appear even to be capricious, but nevertheless they must be met.

By realizing the innate necessity in life for "tzav"—for bowing to Divine Will and for obeying commandments, we therefore make our lives easier to live and more meaningful as well. And we also must realize that life at times demands an olah from us, selfless sacrifice that shows little immediate or tangible reward or benefit. We are here to serve. That is our ultimate life's purpose.

From: <http://www.rabbiwein.com/Weekly-Parsha/2007/03/148.html>