

Young Israel of the Main Line

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Parshas Nasso

פרשת נשא

Stone Chumash page 748; Haftarah: 1181.

June 1-2, 2012

י"ב סיון תשע"ב

Weekday Shiurim

Mussar Chabura: 15 mins before Shacharis.
Mishna Brura: Mon and Wed after Maariv
Nefesh HaChaim: Thursday at 10:10pm
Mussar Shiur for Women: Mon at 9:30am at 8 Concord Circle.

Bnos and Pirchei

Bnos will meet from 4:30 to 5:30pm at LMS. Contact Meira Friedman at 610-617-9529. Torah Youth will meet from 4:30 to 5:30pm on the lower level of LMS. Grades k-8. To sponsor a Shabbos or for more information contact Rabbi Ari Silver at 610-668-6833 or silverDollar@verizon.net

Chevra Mishnayos

The Chevra Mishnayos will start learning Seder Kodshim. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

Shabbos Schedule

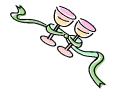


Earliest Candle Lighting:	6:51pm
Light Candles:	8:05pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Dennis Rosen:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:16am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Shmuel and Henya Novick in gratitude to Hashem for Henya's continuing improvement.	
Mincha:	7:50pm
The Chevra Mishnayos Siym will take place during Shalosh Seudos. Sponsorships are still available.	
There will not be a Medical Halacha Shiur this Shabbos.	
Maariv:	9:09pm

Chevra Mishnayos Siyum

The Chevra Mishnayos Siyum on Seder Nezikin will take place be"H this Shabbos, Parshas Nasso, at Shalosh Seudos, between Mincha and Maariv. Please make sure to finish your masechtos! If you would like to sponsor the siyum, please contact Moshe Eisenberg at eisenber@pol.net.

Sun, Jun 3	Mon, Jun 4	Tue, Jun 5	Wed, Jun 6	Thu, Jun 7	Fri, Jun 8
Shacharis 8:45am Mincha/Maariv 8:15pm	Shacharis 6:40am Mincha/Maariv 8:15pm	Shacharis 6:50am Mincha/Maariv 8:15pm	Shacharis 6:50am Mincha/Maariv 8:15pm	Shacharis 6:40am Mincha/Maariv 8:15pm	Shacharis 6:50am Earliest Light 6:54pm Light Candles 8:10pm Mincha 7:00pm
13 Sivan	14 Sivan	15 Sivan	16 Sivan	17 Sivan	18 Sivan



- Mazel Tov to Rabbi and Mrs. Lichtenstein on the birth of a grandson, born to Rabbi Shmuel and Yocheved Lichtenstein!
- Mazel Tov to Moshe and Penny (Pugach) Parilis on the birth of a baby boy born on Erev Shavuot!
- Mazel Tov to Stan Sved on his upcoming marriage to Yocheved Salomon!

French School Playground

Use of the French School playground on Shabbos is a wonderful resource for our community. However, it has come to our attention that the playground is often left in disarray after Shabbos use. Please remember to clean up after yourselves and your children. It is inappropriate for the French School staff and families to arrive each Monday morning to find their property covered in litter.

YIML Annual BBQ

What we all look forward to with baited breath and abundant anticipation, from one year to the next, The YIML Annual BBQ. Fun for all, Sunday, June 17th, 4:00PM. New venue, General Wayne Park.

Thought of the Week

The longest parsha of the Torah is the parsha of Naso, which we read publicly this Shabat. A great part of its length is due to the repetition of the offerings and gifts of the leaders of the twelve tribes of Israel at the dedication of the Mishkan. Since each one of the twelve leaders brought the identical offering to the occasion and, furthermore, since the Torah itself at the conclusion of the parsha gives us a total summation of their offerings, the question naturally begs itself as to why the Torah should expend so many words and so much detail on this matter.

This question has troubled all of the commentators to the Torah and many divergent answers and opinions have been advanced to help explain the matter. All seem to be in agreement that the Torah wishes to emphasize the individual worth and contribution of each of these leaders of Israel and gave each one recognition by listing his offering individually.

While this explanation and insight is undoubtedly true, it seems not to be wholly satisfactory in light of the great length that the Torah goes to in its detail of every offering. Each of the leaders could have been mentioned by name without having to repeat the entire paragraph detailing his offering. And yet as the length of the parsha indicates, the Torah took no shortcuts regarding this matter. Even in kabbalistic thought and works, no clear explanation emerges regarding this anomaly of Torah writing.

It would be arrogant and foolish of me to advance any personal explanation of mine to address this difficulty. Though space has been left for every generation of Jews to add their insights into the Torah there are areas where even angels should fear to tread. Just as with parsha of the red heifer, the Torah purposely offers up to us a rule that defies our rational powers of logic and explanation, so too are there other areas of the Torah that defy our sense of proportion and human understanding.

I have always felt that this alone – the mystery of it all – is in itself a portion of what the Torah wishes to communicate to us with the repetition of the offerings of the leaders of Israel in this week's parsha. A Torah that makes perfect sense to the human mind can never be a Divine Torah. The mystery, even call it the illogic of certain sections of the Torah is itself the sign of its Divine origin.

The error of the "enlightened ones," the schools of biblical criticism and of many who deem themselves to be scholars in these matters is that they approach the Torah as they would approach any human work of wisdom or prose. If one approaches the Torah from the vantage point of it being a Divine document, mysterious and wondrous, greater than what the human mind can encompass, then the Torah takes on a different dimension in one's thoughts and life.

Perhaps this parsha is one of the many places where Jews can only stand back and wonder in awe as to the Divine wisdom that the Torah blesses us with even when we are unable to discern that wisdom clearly.