

Young Israel of the Main Line

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Parshas Shmini

פרשת שמיוני

Stone Chumash page 588; Haftarah: 1207.

April 20-21, 2012

כ"ט ניסן תשע"ב

Weekday Shiurim

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

Bnos and Pirchei

Bnos will meet from from 4:30 to 5:30pm at LMS. Bnos this week is sponsored by Mr. and Mrs. Erwin and Rochelle Nosenchuk in honor of the recent birthday of their granddaughter, Perel!
Torah Youth will meet from 4:30 to 5:30pm on the lower level of LMS. Come meet the new Pirchei leaders and hear a fascinating story, "The Forest Princess" as recorded by the famous Jewish historian Rabbi Marcus Lehmann, retold by Rabbi Sruli Schwartz. To sponsor a Shabbos or for more information contact Rabbi Ari Silver at 610-668-6833 or SilverDollar@verizon.net.



Shabbos Schedule



Mevorchim haChodesh

Molad for Chodesh Iyyar: Saturday, April 21st 10:17am + 3 chalakim

Light Candles:	7:26pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah by Naftali Perlberger:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:36am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by David & Sharyn Chase in the memory of Sharyn's mother, Sima Lieba bas Akiva, whose Jahrzeit will have been on 25 Nisan.	
Mincha:	7:10pm
Medical Halacha Shiur given by Dr Daniel Eisenberg.	
Maariv:	8:30pm

Chevra Mishnayos

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

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org

Sun, Apr 22	Mon, Apr 23	Tue, Apr 24	Wed, Apr 25	Thu, Apr 26	Fri, Apr 27
Rosh Chodesh Iyyar	Rosh Chodesh Iyyar	Shacharis 6:50am	Shacharis 6:50am	Shacharis 6:40am	Shacharis 6:45am
Shacharis 8:00am	Shacharis 6:30am	Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	Light Candles 7:33pm
Mincha/Maariv 7:35pm	Mincha/Maariv 7:35pm	ט"ז בעומר	י"ח בעומר	י"ט בעומר	Mincha 7:00pm
ט"ז בעומר	ט"ז בעומר				כ" בעומר
30 Nisan	1 Iyyar	2 Iyyar	3 Iyyar	4 Iyyar	5 Iyyar

Thank you to all the sponsors of the Rabbi Yonasan Rosenblum talk Thursday night:

Bruck, Margie and Sandy

Frager, Sherman & Susan

Laytin, Sid and Susan

Nosenchuk, Irwin & Rochelle

Rosenblum, Jay & Mindy

Werrin, Ron & Marguerite

Caskey, Herb & Irina

Ladenheim, Lenny and Mila

Lyons, Chaya & Russell

Pendrak, Israil & Inna

Strong, Jim & Sharon

Thought of the Week

The parsha deals with the eighth day of the dedication of the Mishkan. In general it can be stated that the eighth day after any event can be a time of challenge. The eighth day of life is the day of circumcision of male Jewish children. The eighth day – the day after the week of rejoicing of a young newly married couple - was and is the day when real married life with all of its joys and challenges begins.

The eighth day after the beginning of the holiday of Pesach in Israel is the day when we return to our ordinary lives and tasks and many times that is a moment of at least temporary depression. And here in the parsha the eighth day is transformed from the day of joy and supreme attainment to one of tragedy and silence.

The eighth day is a difficult day. But the main lesson here is that life is in reality a series of 'eighth days.' The eighth day is unpredictable, it can bring pain and sadness but it can also be inspiring and joyful, productive and worthy. So the eighth day syndrome has become a metaphor for life in general and certainly for Jewish life particularly.

Because of the potential problems and difficulties that the eighth day may bring, the Torah begins the parsha with the word "vayehi" which is not necessarily an expression of happiness. Here it will refer to the untimely deaths of the two sons of Aharon. But in general it serves as a warning to humans to view life cautiously and realistically. The Torah always teaches us to drive defensively in all areas of living.

Aharon's reaction to the tragedy that has befallen him is noteworthy. The Torah emphasizes that he keep silent. Many times events occur in human lives that are so shocking, sudden and overwhelming that humans are left speechless. Silence then is really a reflex reaction. But here the Torah records Aharon's silence as an act of bravery, restraint and holiness and not as a reflex reaction to the destruction of half of his family.

It indicates that Aharon had plenty he could have said and could have taken Heaven to task, so to speak, but instead he himself chose to remain silent. The Talmud in many instances advocates the supremacy of silence over complaint, in fact over unnecessary speech generally. There is much to complain about from our human viewpoint of life and its events. Heaven however states that the fact that we are alive and functioning should be sufficient to stifle any complaints.

This hard judgment is also one of the primary lessons of the eighth day. Aharon's unspoken heartbroken complaint and his unanswered, in fact unasked, question hang in the air of Jewish history – mysterious and unfathomable. This also is true of all eighth day challenges that face us - the righteous and faithful shoulder on.

The great Rebbe of Kotzk said famously: "For the believer there are no questions; for the non-believer there are no answers." We are all eighth day Jews. Let us also shoulder on to build the Jewish people in strength, compassion and belief.