

Young Israel of the Main Line

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Parshas Shmini

פרשת שמ׳ני

Stone Chumash page 588; Haftarah: 1168.

April 5-6, 2013

כ״ו ניסן תשע״ג

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nizikim. Sign up on shul bulletin board or email eisenberg.dj@verizon.net with your name and the masechta and chapters you intend to learn.



Shabbos Schedule Mevorchim haChodesh



Molad for Iyyar: Wednesday, Apr 10th 7:05pm and 15 chalakim.

Light Candles:	7:11pm
Mincha, followed by Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Dennis Rosen:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:49am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Sharyn and David Chase on the occasion of the yarzeit of Sharyn's mother, Sima Lieba bas Akiva.	
Mincha:	6:55pm
Shalosh Seudos is sponsored by the Chases in honor of Yeshaya Dov making a siyum on Masheches Megilla.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:15pm

Bnos: Will meet from 4:30 to 5:30pm at LMS. Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

Torah Youth: Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at silverDollar@verizon.net.

Sun, Apr 7	Mon, Apr 8	Tue, Apr 9	Wed, Apr 10	Thu, Apr 11	Fri, Apr 12
Shacharis I 7:15am Shacharis II 8:00am Mincha 7:20pm	Shacharis 6:40am Mincha 7:20pm	Shacharis 6:50am Mincha 7:20pm	<i>Rosh Chodesh Iyyar</i> Shacharis 6:30am Mincha 7:20pm	<i>Rosh Chodesh Iyyar</i> Shacharis 6:30am Mincha 7:20pm	Shacharis 6:50am Light Candles 7:18pm Mincha 7:00pm
27 Nisan	28 Nisan	29 Nisan	30 Nisan	1 Iyyar	2 Iyyar

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Thought of the Week

After the seven days of excitement and joy upon the consecration of the Mishkan and the installation of Aharon and his sons as the priests of Israel devoted to the service of God and humans, tragedy strikes the family of Aharon and all of Israel. The commentators to Torah as well as the Talmud itself searched for the causes that created this sad situation. They attempted to answer the omnipresent question of life – why do bad things seemingly happen to good people? And there is a corollary question involved here as well – why did tragedy strike then and there?

Far be it for me to venture into explanations where greater people than I have been troubled and found it difficult to properly answer these questions. The will of God remains inscrutable to all of us in all times and in all circumstances. Yet Judaism, in its essence, remains a religion of logic and rationality, all rumors to the contrary notwithstanding.

Maimonides bids us to attempt to understand and explain all of God's commandments and human events to the best of our rational abilities. So, these most basic questions of human existence and personal and national purpose, of reward and punishment and Divine justice must command our attention, even if at the end of our search we still will come up somewhat short on satisfying answers. The questions underlying the events described in the parsha of Shmini go to the heart of Jewish faith and worldview. They require investigation and serious analysis.

A review of the opinions expressed in Talmud and by the commentators, do not at first glance reveal any major transgressions on the part of Nadav and Avihu. True, Aharon's role in helping create the Golden Calf may explain his being brought to grieving for his two eldest sons, but it was Nadav and Avihu who died, not Aharon.

Their sins seem to be only minor human foibles that are common to almost all of us – unwillingness to bear the responsibilities of marriage and parenthood, personal ambition to lead the people and overzealousness in their worship of God and in the service of the Mishkan by introducing a ritual of different fire on the altar not commanded by God. We see here, once again, that the Torah places great emphasis on the small things in life, on the details and not only on the grand sweep of things.

Small mistakes often lead to great tragedies. And the Torah teaches us that personal failures that can be tolerated in most humans are magnified and are not overlooked when they occur to people in positions of power and leadership. The scale of Heavenly tolerance, so to speak, is a sliding one, dependent on the status, accomplishments, abilities and public position of the human person being judged.

There is a special sin offering reserved for the leader of Israel. The accepted usual sin offering is insufficient if we are dealing with the sins of leadership. This is one of the key lessons of this parsha. God's justice is personal and exacting. Nadav and Avihu are the prime examples of this truism.

Adapted from <http://torah.org/learning/rabbiwein/5773/shemini.html> by Rabbi Berel Wein.

"...and your brothers, the entire House of Israel will cry for the (tragedy of the) consuming fire..." (10:6)

After Nadav and Avihu's deaths, Aharon's cousins, Mishael and Eltzaphan, who were Levi'im, removed the bodies. The Ramban explains that although it is only a Kohein Gadol who may not contaminate himself for a relative, and as such Elazar and Isamar, brothers of the deceased, who were ordinary Kohanim, should have been permitted to remove the bodies, in honor of the inauguration of the Tabernacle even ordinary Kohanim were required to remain pure. Similarly, the Torah instructs Elazar and Isamar to curtail the normal expressions of mourning, such as rending their clothes and not cutting their hair, in honor of the day. The verse concludes "Ve'achaichem kol Beis Yisroel yivku es hasreifa" - "And your brothers, the entire House of Israel will cry for the (tragedy of the) consuming fire."

Would not the appropriate expression have been "ve'achaihem" - "and their brothers", describing the House of Israel as the brothers of the deceased? Why is the House of Israel described as the kin of the living brothers in reference to the mourning, and not as the kin of the deceased? Rashi's comment on the verse offers the insight necessary to answer the question. Rashi teaches that from this verse we see that the suffering of a scholar, i.e. Aharon and his sons, should be shared by all.² Generally, when a person dies, the community feels a loss and grieves because of their affinity for the deceased. Rashi explains that the verse is teaching us that the source of our sadness and sympathy should stem primarily from our affinity for the living family members and our sensitivity to the loss that they feel. Therefore, the Torah records that the House of Israel, who are brothers of the living relatives, not brothers of the deceased, will mourn them. 1.10:4

Adapter from <http://torah.org/learning/rabbizweig/5773/shemini.html> by Rabbi Zweig.