

Young Israel of the Main Line

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<http://www.yiml.org> <http://www.chaseplanet.us/yiml/>

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Parshas Tzav

פרשת צו

Stone Chumash page 568; Haftarah: 1220.

March 22-23, 2013

י"ב ניסן תשע"ג

Weekday Shiurim

Mussar Chabura: 15 minutes before Shacharis

Mishna Brura: Monday and Wednesday after Maariv, given by Eli Back.

Ruach Chaim: Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

Women's Mussar Shiur: Tuesday at 3pm, at the home of Eve Rosen.

Chevra Mishnayos

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

Bnos: Will meet again after Pesach. Chag Kasher v'Sameach. 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.



Shabbos Schedule Shabbos HaGadol



Light Candles:	6:56pm
Mincha, followed by Kabbalas Shabbos:	6:56pm
Parsha Chaburah round table discussion:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	10:02am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Mincha:	6:40pm
Shabbos HaGadol Drasha: The Aftertaste of Redemption.	
Maariv:	8:00pm

Spend Pesach with... Shem M'Shmuel!

Each year on Pesach, at the Young Israel of the Main Line, we try to study the writings of another of the great Haggadah Commentators. This, year, please join us, as we bask in the radiance of the great Rebbe of Sochaczew, Rav Shmuel Bornstein zt"l, in studying the Shem M'Shmuel Haggadah.

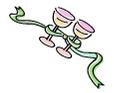
האדמו"ר הרב שמואל בורנשטיין זצ"ל

Grandson of the great Kotzker Rebbe, and only son, and lifelong close disciple of his illustrious father - the "Avnei Nezer", Rav Shmuel Bornstein (1856-1926), became a great leader and disseminator of Torah wisdom, insight, and especially Chassidic teachings.

Rabbi Steinberg will lead us in studying from the insights of the Shem M'Shmuel Haggadah each night of the first days of Yom Tov (March 25-27), between Mincha and Maariv. All are welcome to join us.

Sun, Mar 24	Mon, Mar 25	Tue, Mar 26	Wed, Mar 27	Thu, Mar 28	Fri, Mar 29
Shacharis I 7:15am	<i>Taanis Bechorim</i>	Pesach 1	Pesach 2	Pesach 3	Pesach 4
Shacharis II 8:00am	Shacharis 6:35am	Shacharis 8:45am	Shacharis 8:45am	Shacharis I 6:30am	Shacharis I 6:30am
Mincha 7:05pm	End Eat Chtz 10:38am	Mincha 7:05pm	Mincha 7:05pm	Shacharis II 8:00am	Shacharis II 8:00am
Bedikas Chometz	Biur Chometz 11:52am	Light after 8:03pm	Maariv 8:04pm	Mincha 7:05pm	Light Candles 7:03pm
	Light, Mincha 6:59pm	Maariv 8:03pm			Mincha 7:03pm
13 Nisan	14 Nisan	15 Nisan	16 Nisan	17 Nisan	18 Nisan

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>



■ Mazel Tov to Drew and Holly Dorman on the engagement of Raphael Dorman to Bracha Brown of Brooklyn, NY.

Sreifas Chometz

There will be Sreifas Chometz conducted by the Union Fire Association at the Kohelet Yeshiva High School, 223 North Highland Rd. in the parking lot from 8:30 until 11:30 AM on Monday, March 25th.

Message from The Fire Association:

Please make sure that you bring only chometz. We will not allow tin foil, styrofoam, plastic, tax returns (this has been a problem in the past), etc.

There will be garbage cans set up to throw away the containers holding the chometz.

The Fire Association will be bringing a fire truck for the kids (and adults) to check out.

Please bring a donation for the fire company, who not only help keep us and the community safe during the year, but also help us with these important holiday preparations.

Pesach Schedule

The full schedule of Yom Tov davening at YIML can be accessed online at <http://www.chaseplanet.us/yiml/calendars/yomtovSched-nisan-5773.pdf>. It was also sent via email and is posted throughout the shul. Chag Kasher v'Sameach!

Thought of the Week

If he shall offer it for a todah / thanksgiving-offering . . . (7:12)

Four individuals are obligated to bring a todah or, in the absence of the Bet Hamikdash, to recite the blessing known as birkat hagomel: one who crosses a sea, one who crosses a desert, one who is cured from an illness, and one who is released from prison. The question is asked: Why do we thank Hashem for saving us from dangerous situations, yet we do not thank Him when He does not place us in dangerous situations in the first place?

R Yekutiel Yehuda Halberstam z'l (1905-1994; the Klausenberger Rebbe) writes in the name of several authorities that being placed in danger is a sign that one is being judged for his sins. Thus, one thanks Hashem for saving him from danger despite his sins. (Shefa Chaim No. 222)

Another answer is that a person should be more grateful when he is placed in danger and saved than if he never is in danger. The reason, according to Sefer Hayashar, is that a person who experiences danger is undergoing cleansing of his sins. In contrast, a person who never suffers either is a perfect tzaddik -- which is extremely unlikely -- or is being ignored by G-d. That is the worst possible fate. (Heard from Rabbi Kalman Winter z'l)

At the entrance of the Ohel Moed you shall dwell day and night for a seven-day period... (8:35)

R Joseph B. Soloveitchik z'l (1903-1993) observes: It is impossible to move between the mundane and the holy instantaneously. Before Aharon and his sons were dedicated as kohanim, they had to prepare for seven days. Before the Kohen Gadol performed the Temple service on Yom Kippur, he had to prepare for seven days (as described at the beginning of Tractate Yoma). Before the Torah was given, there were three days of preparation (Shmot 19:10-11). Mentally, a person cannot switch between the 'desert' and 'Har Sinai'-- between the street and the bet haknesset--in an instant.

For the same reason, halachah requires a person to arrive in shul some amount of time before davening and to linger some amount of time after davening. It is a serious transgression (in R Soloveitchik's words) that people habitually remove their tefilin before or during Aleinu, except in truly pressing circumstances.

R Soloveitchik adds: The word kedushah / holiness literally means, 'set aside' or 'prepared.' Without preparation, there is no kedushah. If a person anticipates and looks forward to kedushah, it has a ta'am / taste. If one does not pine for kedushah, it will be tasteless. (Al Ha'tefilah p.29)

Adapted from <http://torah.org/learning/hamaayan/5773/tzav.html> by Shlomo Katz.