

Don't Forget to Count Omer!

Young Israel of the Main Line Weekly Update

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Stan Sved, President



Bala Cynwyd, PA 19004
www.yiml.org
Rabbi Avraham Steinberg

Special Shiur Series - How to Build a Mikvah

On Shabbosos **Shemini and Tazria-Metzora** (April 14 and 21), Rabbi Steinberg will give a two-part special shiur open to men and women 45 minutes before Mincha on how a mikva is built, halacha and modern applications. **This shiur series is in honor of the Philadelphia Mikvah Association, and the congregation is encouraged to respond generously to the recent mikva membership drive mailing.**

Chevra Mishnayos

Chevra Mishnayos has begun learning Seder Nezikin. Please sign up by putting your name on the sign up sheet on the bulletin board. Please speak with Moshe Eisenberg for details. The siyum is tentatively planned for Shavuos.

New Weekday Morning Women's Shiurim

Janis Fine and Elana Avis are pleased to announce a series of women's shiurim to meet weekday mornings under the auspices of YIML. Details are forthcoming.

Seforim Dedication Opportunities

The Shul has purchased new sets of Minchas Chinuch, to enrich our study of this sefer. If you would like to dedicate a set/sets (at \$60 each) of this wonderful book, please contact Dr. Daniel Eisenberg at eisenber@pol.net (include dedication text).

The YIML COOKBOOK has arrived!

To purchase your very own copy of "At the End of the Fork" contact Ilana Buchbinder (215-310-9060, ijl927@aol.com) or Shani Daniel (610-667-1509, shani314@yahoo.com). The cost is \$25 per cookbook, or two for \$40. Get great new recipes (includes a Pesach section) and support YIML at the same time!

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos in Lower Merion Synagogue from 4-5 p.m. in the upstairs classrooms.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org
President Stan Sved Info: Home: 610-660-5002

April 13-20, 2007

כ"ה ניסן-ב' אייר תשס"ז

Parshas Shmini

פרשת שמיני

Shabbos Davening Times

Candle lighting:	7:19 p.m.
Mincha - Friday:	7:00 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:43 a.m.
Mincha for Shabbos followed by Shalosh Seudos:	7:05 p.m.
Maariv:	8:23 p.m.

Weekday Davening Times

Shacharis- Sunday:	8:00 a.m.
Shacharis- Monday:	6:40 a.m.
Shacharis- Wed, Thurs (Rosh Chodesh Iyar):	6:30 a.m.
Shacharis- Tues, Fri:	6:50 a.m.
Mincha/Maariv (Sun-Thurs):	7:25 p.m.

Next Shabbos Davening Times

Candle lighting:	7:26 p.m.
Mincha - Friday:	7:00 p.m.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parsha Etymology Based on the teachings of Rav Shamshon Raphael Hirsch zt"l	Rabbi Steinberg	
Shabbos	45 minutes before Mincha	Minchas Chinuch Chabura	Rabbi Steinberg	CANCELLED See back for Mikva Shiur Series details
Shabbos	Between Mincha and Maariv	The Chabura	Rotating	STAY TUNED FOR DETAILS!
Shabbos	Between Mincha and Maariv	Medical Halacha Shiur	Dr. Daniel Eisenberg	RESTARTING!
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	9:00 p.m.	Advanced Gemora Kesuvos Shiur First Perek	Rabbi Steinberg	RESUMES THIS WEEK!
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Parshas Shmini

By Rabbi Yaakov Menken

A noted Rabbi was once on a trip to the zoo with his family, came upon the enclosure for the hippopotamus, and was confronted with a problem. Our Torah portion teaches that Kosher land animals are those that both chew their cud and have cloven hooves. But then the Torah goes out on a limb, as it were, telling us something which only the world's Creator could have known at the time: it specifies the four animals which possess only one sign but not the other.

The camel ruminates (chews its cud) but does not have a cloven hoof. Two other animals are listed as sharing these characteristics, and we are not certain which these are today, so we have a certain amount of "negotiating room" should we stumble upon a clearly distinct species that possesses the same traits. The hyrax is one of the two -- the rabbit is not, apparently, since it does not really chew its cud.

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The pig, however, is listed as the only animal that has a cloven hoof but does not ruminates -- and this was the Rabbi's problem. The hippopotamus also has a cloven hoof and does not chew its cud, and it's not listed.

One could, of course, dodge the issue. The Torah does not explicitly say that these four animals, and only these four, possess one trait but not the other. Perhaps it was only giving examples. But if so, why does the Torah go on to tell us that fish must have fins and scales in order to be Kosher, but not provide examples such as sharks, which have fins but no scales? The implication is that in the case of land animals, the Torah is listing the only ones which could cause confusion.

Only when the Rabbi read the taxonomy of the hippopotamus did he realize that there was no problem at all. For although the name "hippopotamus" is derived from the Greek for "river horse," a more appropriate term would be "river pig." The Artiodactyl order of hoofed mammals comprises over 220 different species, so it is often divided into distinct suborders. The Suiformes include the hippopotamus, the pygmy hippopotamus (which is considerably more visibly pig-like), three different types of peccaries (also a pig-like creature, native to the American equatorial region (from the US southwest down to Brazil)), and 11 distinct species of pigs, hogs, warthogs and boars. And it is the Suiformes that are cloven-hoofed but do not ruminates!

[Genetically, dromedaries and two-humped Bactrian camels are distinct species, proving that the Torah was speaking about classes of animals. In genealogical terms, there are several different varieties of camels, and if I understand it correctly, the entire family of Camelidae, which includes Llamas and a creature called a Vicugna, ruminates without having a cloven hoof. The six species of hyrax, however, are of an entirely different order; camels are more closely related to giraffes and cows. For more details, consult the "Ultimate Ungulate" home page at <http://www.ultimateungulate.com/>.]

So as we see, there are lots of animals that qualify as "chazir," or pigs. In fact, there are even a few that no taxonomist will identify: people can also be pigs, hogging everything for themselves.

Rav Immanuel of Rome, in his book Machberos Immanuel, proved nearly one thousand years ago that a stingy person is little more than a pig, right in our Torah portion. In Biblical Hebrew, the word for hoof (parsah) is also a unit of distance, and the word for cud (gerah) happens to also be a unit of money -- and an extremely small one at that, comprising a mere 0.05 shekel.

So what, then, is a pig? A creature that will "mafris parsah," travel a great distance for his own needs, but "gerah lo yigar," he won't give a nickel to charity!

Charity is one of the greatest of the mitzvos. All we are blessed with comes from G-d, and the Rabbis call upon us to recognize this by giving 10% (or even more) of our income for the needs of others: for Torah study, for Jewish schools and houses of worship. In so doing, we demonstrate that we are not "pigs" who gather everything for ourselves, but that we care and feel the pain of others. Charity is so great that, as we read in the magnificent "Unesaneh Tokef" prayer on the High Holy Days, it -- along with prayer and return to G-d -- is one of the things which reverses an evil decree.

These are, of course, terrible times for our brethren in the Land of Israel. Their pain is our pain, and we must pray and act in ways that express our desire for an end to it. Charity -- especially in support of the physical, emotional and spiritual needs of Israelis -- demonstrates that we are with them, and helps to accomplish the reversal of an evil decree that we seek. It is a good time to show that we are not pigs!

Taken from torah.org