

This Shabbos

Parsha Chaburah, given by Col. Edward M. House: 7:55am

Rabbi's Mishlei Shiur: 8:15am

Kiddush this week is community sponsored.

Between Mincha and Maariv:

Shalosh Seudos this week is community sponsored.

Medical Halacha Shiur given by Dr Daniel Eisenberg.

There will not be a Chabura this Shabbos.

Pirchei and Bnos will meet from 4:30 to 5:30pm at LMS.

Chevra Mishnayos

Now learning Seder Nezikin. See shul bulletin board to sign up or email eisenber@pol.net and include your name and which masechta (or chapters thereof) you intend to learn.

Yasher Koach to Shmuel and Henya Novick for sponsoring the sumptuous milchig kiddush for the second day of Shavuot to commemorate the yahrzeit of Shmuel's mother, Leah bas Yaakov. May her Neshama have an aliyah.

YIML and Torah Academy PTO welcome back Murray the Sockman - this Sunday, May 23 at Torah Academy from 12 to 5 pm.

Shop for clothing, camp supplies, kippas, socks and all sorts of necessary items at bargain prices.

Please call Janet Eisenberg (610- 664- 8554) for more information, or to volunteer

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

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Parshas Nasso

May 21-22

פרשת נשא

ט' סיון



Shabbos Davening Times



Candle lighting:	7:56 pm
Mincha - Friday:	7:00 pm
Shacharis:	8:45 am
Sof Zman Krias Shema:	9:18 am
Mincha:	7:40 pm
Maariv:	9:00 pm

Next Shabbos

Candle lighting:	8:02 pm
Mincha - Friday:	7:00 pm

All submissions, suggestions and sponsorship should be sent (by Wednesday evening) to weeklyupdate@yiml.org

Weekday Davening Times

Shacharis:	Sunday:	8:00 am
	Monday and Thursday:	6:40 am
	Tuesday, Wednesday and Friday:	6:50 am
Mincha/Maariv:	Sunday through Thursday:	8:05 pm

Weekday Shiurim

Daily Mussar Shiur:	15 min before Shacharis
Mishna Brura:	Monday and Wednesday after Maariv
Hilchos Tzedaka:	Monday 8:30pm
Nefesh HaChaim:	Thursday 10:15pm

Check with Dr Daniel Eisenberg to confirm.

Women's Learning Experience - Spring Session

Mondays at 10:45am - Tehillim for Cholim, followed at 11:30am by Rabbi Avraham Steinberg's shiur on The Chazon Ish's Faith and Trust. At 8 Concord Circle.

Tuesdays at 9:30am - Rabbi Abraham Shmidman teaching Tehillim at Lower Merion Synagogue.

Wednesdays at 9:30am - Dr. Steven Goldman teaching Parshas haShavuah at 8 Concord Circle.

Thursdays at 9:30am - Mr. Drew Dorman teaching Iggeret haRamban at 8 Concord Circle.

For information, please call Janis Fine 610-617-0913

Thought of the Week...continued

Rav Matisyahu answers that, in fact, the tables are turned today. Today's yetzer hara is to say: I don't need to be a mensch. I don't want to act like a mensch. Today's lust is to say "I can do whatever I want!" Human dignity comes with certain responsibilities. Those responsibilities are rejected by many today and they purposely throw away human dignity, knowing full well that this dignity comes as a "package deal" with the responsibilities of being a decent human being. Today, nobody wants to be like a mensch because if you're not a mensch, you can do whatever you want.

Adapted from "The Common Denominator Between Long Hair and a Shaven Head"
<http://www.torah.org/learning/ravfrand/5769/naso.html>

Thought of the Week

This week's parsha contains the laws of Nazirus. A Nazir is a person who accepts upon himself an added level of holiness. As a result of this added kedusha, the Nazir is prohibited from consuming wine or any wine products, he is forbidden from having anything to do with dead bodies, and he also must grow his hair long.

The Sefer HaChinuch (Mitzvah 374) has a far ranging discussion on the significance of letting the hair grow long. The Sefer HaChinuch writes that a human being is comprised of body and intellect, the physical and the spiritual. In truth, the soul and the spiritual side of a human being longs for pure spirituality. It really does not want to be tied down and bothered by all the physical aspects of what it means to be a human being. But, given the reality of life, it is necessary to provide for the needs of the body. Just as a valuable item placed in a house, can only be properly guarded and protected if the house is maintained (If the house is not kept up, it will eventually collapse and the treasure will be lost.) the same is true of the neshama. The neshama is inside a human body, which must be tended to.

Jews are not ascetics. We do not deny the needs of our bodies, but rather take care of our physical side as well. The "house" cannot exist without paying attention to it. The Nazir, however, wants to make a statement and tone down his physical side. He does this by neglecting – to some extent – the needs of his body. He chooses a very appropriate manner to tone down his physical side without harming that physical body in an appreciable way. He does this by abstaining from wine, because wine is not an absolute physical necessity. Along the same lines, he lets his hair grow. The Chinuch writes that one's hair can become a tremendous attraction. It is something a person might "get into". The Chinuch quotes the Gemara [Nedarim 9b] regarding the single Nazir that Shimon HaTzadik felt was worthy enough to eat from his sacrifice. Shimon HaTzadik inquired of a young nazir why he decided to take upon himself nazirus. The shepherd explained how he had once seen his reflection in the water and became infatuated with his appearance. He became a Nazir — first growing his hair long and wild and then shaving it off entirely — to minimize his preoccupation with his physical appearance.

The Chinuch explains that both the process of growing the hair long and then the process of shaving his head entirely accomplish the same purpose. The common denominator between these two processes is that they diminish man's appearance — they make him look like less of a "mensch".

Rav Matisyahu Solomon once observed that this idea of the Sefer HaChinuch would seem to fly in the face of a commonly observed phenomenon in the modern world. If long hair or no hair is somehow a contradiction to the natural image of a human being, why is it that today we see so many people going around with either excessively long hair or a purposely shaved head? Do these people not agree with the premise of the Chinuch that such appearance "spoils the countenance of man"?