

This Shabbos

Parsha Chaburah, given by Reb Simcha Pechter: 7:55 am
 Rabbi's Mishlei Shiur: 8:15 am

Kiddush this week is being sponsored by David and Sharyn Chase and Chana Miriam Levine to commemorate the yahrzeit of Sharyn and Chana Miriam's mother, Sima Liba bas Akiva.

Between Mincha and Maariv:

- Shalosh Seudos.
- Medical Halacha Shiur given by Dr Daniel Eisenberg.
- There will be no Chabura this Shabbos.

Torah Youth of Bala Cynwyd

Pirchei of Bala Cynwyd will not be meeting this Shabbos.

Bnos of Bala Cynwyd will iy"H meet this Shabbos from 4:30pm - 5:30pm at LMS.

To dedicate a Siddur and/or Chumash in honor/memory of someone, contact Dr Daniel Eisenberg.

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.

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

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Parshas Shmini
 April 9-10

פרשת שמיוני
 כ"ו ניסן



Shabbos Davening Times



Candle lighting: 7:14 pm

Mincha - Friday: 7:00 pm

Mevorchim haChodesh

Shacharis: 8:45 am

Sof Zman Krias Shema: 9:45 am

Mincha: 7:00 pm

Maariv: 8:18 pm

Next Shabbos

Candle lighting: 7:21 pm

Mincha - Friday: 7:00 pm

✉ **Join the shul email list:** send a message to majordomo@chaseplanet.us with the following in the body: subscribe yiml YOUR E-MAIL ADDRESS

Weekday Davening Times

Shacharis:	Sunday:	8:00 am
	Monday:	6:40 am
	Tuesday and Friday:	6:50 am
	Wednesday and Thursday (R"H Iyyar):	6:30 am
Mincha/Maariv:	Sunday through Thursday:	7:25 pm

Weekday Shiurim

Daily Mussar Shiur:	15 min before Shacharis
Mishna Brura:	Monday and Wednesday after Maariv
Hilchos Tzedaka:	Monday 8:30 pm
Nefesh HaChaim:	Thursday 10:15 pm
Check with Dr Daniel Eisenberg to confirm.	

Women's Learning Experience - Spring Session

Beginning Week of April 12th:

MONDAYS 10:45am - Tehillim for Cholim. Children welcome. Books in English and Hebrew. Followed at 11:30am by Rabbi Avraham Steinberg's shiur, starting a new sefer, The Chason Ish's Faith and Trust. At the home of Mrs. Eve Rosen, 8 Concord Circle, Bala Cynwyd

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

WEDNESDAYS 9:30am - Dr. Steven Goldman teaching Parshah haShavuah at the home of Mrs. Eve Rosen, 8 Concord Circle, Bala Cynwyd

THURSDAYS 9:30am - Mr. Drew Dorman teaching Iggeret haRamban at the home of Mrs. Eve Rosen, 8 Concord Circle, Bala Cynwyd

Free babysitting will be available IF you call and let us know it is needed. Classes are \$5 each. For info and to order babysitter please call Janis Fine 610-617-0913

Please note that Rita's Water Ice at City Ave and 77th Street now bears a sign in the window from Rabbi Yonah Gross, Mara D'Asra of Congregation Beth Hamedrosh, listing which products are kosher, as well as which are dairy (i.e., not Cholov Yisroel). Please note that the pretzels are not kosher, and only products on Rabbi Gross's list should be purchased. Enjoy!

Thought of the Week

This week's parsha contains the first detailed enumeration of all the kosher and non-kosher animals in the Torah. The two signs that determine the permissibility of an animal are whether it has totally split hooves and whether it chews its cud. The Torah singles out particular animals that one may not eat despite the fact that they possess one of the two signs of permissibility. The camel (gamal), despite the fact that it chews its cud, is not kosher because it does not have split hooves. The same is true with the shafan (hyrax) and arneves (rabbit). The pig (chazir) is forbidden because although it has a split hoof, it does not chew its cud.

The Medrash points out that in regards to all four animals, the Torah first mentions its kosher sign (the fact that it chews its cud in the case of the gamal, shafan and arneves, and the fact that it has a split hoof in the case of the chazir) and then mentions the sign that disqualifies it. Why does the Torah do this? Why not just get straight to the point? The kosher sign is really irrelevant, given the other disqualifying characteristic. Why even mention the irrelevant kosher sign, let alone give it "top billing"?

The Medrash comments: Even when the Torah tells us that a pig or camel is not kosher, it only begins by stating its praiseworthy characteristics. Even when the Torah says something is treife (forbidden to eat), still the Torah goes out of its way to present a positive description first.

The point of the Medrash is that if G-d sees fit -- even when talking about an impure animal -- to try to find something good to say about it... If G-d sees fit to always present a redeeming aspect of the animal first, how much more so should we -- when we look at another human being with all of his failings and shortcomings -- make every effort to find positive things to say before we offer any negative assessment.

G-d is sending us a message here. When we look at someone or when we look at a situation, we should always attempt to accentuate the positive and see the value in the person or situation before we become totally dismissive.

*Adapted from "Start Out Looking At The Positive" 'by Rabbi Frand.
<http://www.torah.org/learning/ravfrand/5768/shemini.html>*