

**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.

# Young Israel of the Main Line

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The **Chevre Mishnayos** is learning Seder Nizikim. Sign up on shul bulletin board or email [eisenberg.dj@verizon.net](mailto:eisenberg.dj@verizon.net) with your name and the masechta and chapters you intend to learn.

**Bnos:** 4:30 to 5:30pm at LMS. Contact Meira Friedman 610-617-9529 or [dmf201@gmail.com](mailto:dmf201@gmail.com).

**Torah Youth:** Contact Rabbi Schwartz at [sruli@torahyouth.org](mailto:sruli@torahyouth.org) or Rabbi Silver at [silverDollar@verizon.net](mailto:silverDollar@verizon.net).

The **YIML Cholim List** is renewed each Rosh Chodesh. Please submit names of cholim to [yimlcholim@gmail.com](mailto:yimlcholim@gmail.com), the gabbaim, or via the link on the website.

Parshas Nasso

פרשת נשא

Stone Chumash page 748; Haftarah: 1181.

May 17-18, 2013

ט' סיון תשע"ג



## Shabbos Schedule



Light Candles:	7:53pm
Mincha, followed by Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Naftali Perlberger:	7:45am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:19am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Ariella and Yitzchak Greenberg in honor of Eliana! Welcome Eliana!	
Mincha:	7:40pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:57pm

## Mussar Shiur - New Sefer

The daily Mussar Chabura at YIML has started a new sefer, Sefer Shaarei Ohr of Rav Yitzchak Blaser. New attendees always welcome.

A primary disciple of Rav Yisroel Salanter, Rav 'Itzele Peterberger' (as Rav Blaser was commonly known) wrote numerous Mussar works that were published to accompany and elaborate on his illustrious Rebbe's classic, Ohr Yisroel. Shaarei Ohr presents a deep analysis of human behavior and speaks of the paramount importance of Mussar regimens.

In its ninth year, the YIML Mussar Shiur meets weekdays fifteen minutes before shacharis.

Sun, May 19	Mon, May 20	Tue, May 21	Wed, May 22	Thu, May 23	Fri, May 24
Shacharis I 7:15am Shacharis II 8:00am Mincha 8:00pm	Shacharis 6:40am Mincha 8:00pm	Shacharis 6:50am Mincha 8:00pm	Shacharis 6:50am Mincha 8:00pm	Shacharis 6:40am Mincha 8:00pm	Shacharis 6:50am Light Candles 7:59pm Mincha 7:00pm
10 Sivan	11 Sivan	12 Sivan	13 Sivan	14 Sivan	15 Sivan

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

## Soul to Mind Series

Lower Merion Synagogue, Congregation Beth Hamedrosh and the Young Israel of the Main Line present the Soul to Mind Series. Join us for the first program in this series focusing on Coping with Stress: The Ins and Outs of Our Daily Lives. Monday, May 20, 2013 from 7:30 to 9:30pm at Lower Merion Synagogue. There will be a lecture and panel discussion on the following: Understanding daily stressors, exploring coping strategies, learning how stress turns into anxiety and when help is needed, supporting struggling friends and family, addressing our religious community's unique issues. Speakers: Rabbi Yonah Gross, Rabbi of Congregation Beth Hamedrosh, Master's in Counseling, Julie Hergenrather, PhD Executive Director, Beck Institute for Cognitive Behavior Therapy, and Tal Wienberger, MD Clinical Assistant Professor, Department of Psychiatry at Thomas Jefferson University Hospital and Private Practice.

## Thought of the Week

One of the laws in this week's parashah is that of the "Nazir." This section is introduced with the words: "Ish or ishah ki yafli" / "A man or a woman who shall disassociate himself . . ." R' Avraham ibn Ezra z"l (1089-1164) observes that the word "yafli" also can mean: "Who does wonders." He explains that a nazir, who disassociates him or herself from wine, is doing something wondrous--unlike the typical person, who is controlled by the pursuit of pleasure.

R' Simcha Bunim Alter z"l (1898-1992; fifth Gerrer Rebbe) adds that the section of nazir teaches us how G-d helps one who undertakes to improve himself. Becoming a nazir is a wondrous thing--indeed, it is nearly impossible to be around people who are enjoying normal pleasures and to refrain from partaking.

Nevertheless, because the nazir undertakes sincerely to be different, Hashem helps him. The Gerrer Rebbe adds: The same thing is true of any person who wants to change himself. Once one makes a sincere commitment to change--even if change appears impossible--Hashem will help.

This week's parashah is always read on either the Shabbat before or (more commonly) the Shabbat after Shavuot. The idea that Hashem desires our sincere commitments is closely tied to the holiday of the Giving of the Torah. How so? The Tosafot to Avodah Zarah (3a) teach that, although we are taught that the heavens and earth can exist only if we study Torah, in fact it is our sincere commitment to study, rather than the actual study itself, that keeps the world going. (Pardes Yosef)

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"Speak to Aharon and his sons, saying, 'So shall you bless Bnei Yisrael, saying to them . . .'" (6:23)

What is the power of a blessing given by another person, in general, and of Birkat Kohanim, in particular? R' Menachem Mendel Schneersohn z"l (1789-1866; the third Lubavitcher Rebbe, known as the "Tzemach Tzedek") explains:

The Gemara (Beitzah 16a) teaches that a person's sustenance for the entire year is determined on Rosh Hashanah. But, another passage in the Gemara (Rosh Hashanah 16b) says that humans are judged every day. Indeed, we are required to pray every day for our sustenance. Why is this so, if we were already judged on Rosh Hashanah?

The resolution to this seeming contradiction is that a human exists on many levels, Man is not just a physical body; his neshamah / soul is connected by an umbilical cord to a spiritual root in Heaven and exists in some form in each of the intermediate worlds through which that cord passes before reaching our physical world.

The sustenance which is decreed on Rosh Hashanah refers not only to the physical bounty we enjoy in this world, but to all that the soul enjoys at each level of its existence. What is not determined on Rosh Hashanah is how far down the cord the sustenance that was decreed will be pass. To bring that sustenance into this world, we have to pray.

The difficulty, continues the Tzemach Tzedek, is that when man attempts to bring his sustenance down to this world through prayer, he is judged repeatedly as his sustenance passes through each successive spiritual world. Not so, when a person receives a blessing--particularly from a kohen. Aharon Ha'kohen epitomized the trait of "rav chessed" / overflowing with kindness. Like a cup overflowing its rim, a blessing from Aharon and his descendants (and to some extent, from any person) causes kindness to rain down from Heaven without having to pass through level-after-level of judgments.

This trait of Aharon is reflected in the verse (Bemidbar 17:23), "The staff of Aharon . . . had blossomed; it brought forth a blossom, sprouted a bud and almonds ripened." The interval between the appearance of the almond blossom and the fruit's ripening is very short, just as a kohen's blessing quickly bears fruits. (Derech Mitzvotcha: Mitzvat Birkat Kohanim)

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