



Kiddush this Shabbos is co-sponsored by Chava Slotoroff in memory of her father, Kalman ben Shneur Zalman and by Ron and Marguerite Werrin in honor of the birth of their grandson, Yosef Shachar Simon.

New Shiur Format for Shabbos Afternoons

Rabbi Steinberg is beginning a new Minchas Chinuch Shiur between Mincha and Maariv on Shabbos afternoons. We are also pleased to reintroduce "The Chabura," a forum in which individual members of the kehilla can prepare a shiur on a Gemora/Halacha topic, and present it to the other members of the congregation, often sparking lively *shakla-v'tarya* (give and take), and always engaging and enlightening. We would like to hold the Chabura once every 4-6 weeks (between Mincha and Maariv, in lieu of the Minchas Chinuch Shiur), with prior notice. If you have an *inyan* on which you would like to present, please contact Rabbi Steinberg. Dates, topics, and presenters ("zuggers") will be included in announcements and bulletins prior to the date of each Chabura.

YU Seforim Sale

The Yeshiva University Annual Seforim Sale will ship if a large enough order is placed. If need seforim and are interested in joining in our shul order, please contact Daniel Eisenberg (eisenber@pol.net). You can browse the seforim sale list online at www.soyseforim.org.

YIML Cookbook

YIML proudly presents our very own COOKBOOK. Sponsorships are still available at \$36, \$54, \$72 and \$180. Please contact Ilana Buchbinder (jj1927@aol.com) or Shani Daniel (shani314@yahoo.com).

Condolences

YIML extends condolences to Rebbetzin Choni Levene on the loss of her father, Cantor Jacob Rosenbaum zt"l, who passed away last Shabbos.

May the Levene and Rosenbaum families be comforted among the mourners of Zion and Jerusalem.

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Young Israel of the Main Line Weekly Update

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Bala Cynwyd, PA 19004
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Rabbi Avraham Steinberg

January 26-February 2, 2007

Parshas Bo

פרשת בא

Shabbos Davening Times

Candle lighting:	4:54 p.m.
Mincha - Friday:	4:55 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:44 a.m.
Mincha for Shabbos:	4:40 p.m.
Maariv:	5:58 p.m.

Weekday Davening Times

Shacharis- Sunday:	8:00 a.m.
Mincha- Sunday:	5:05 p.m.
Shacharis- Mon, Thurs:	6:40 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Maariv (Mon-Thurs):	7:45 p.m.

There will not be weekday Mincha until the Spring.

Next Shabbos Davening Times

Candle lighting:	5:03 p.m.
Mincha - Friday:	5:05 p.m.

Upcoming Change in Shabbos Mincha Time

Please note that starting in February, Shabbos Mincha will begin ten minutes closer to sunset than it has in the past, except for weeks when there is shul-sponsored Shalosh Seudos -- at which time we will maintain the "old schedule".

Chevra Mishnayos

The Chevra Mishnayos is currently learning Seder Moed. Please sign up by putting your name on the sign-up sheet on the bulletin board. The siyum is planned for Shabbos, Parshas Mishpatim (Feb. 17). For more information, please speak with Moshe Eisenberg.



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	This week the shiur will be given by David Shayovitz
Shabbos	Between Mincha and Maariv	The Four Sons of the Seder: The Mystery of the Rasha	Rabbi Steinberg	This week the shiur will be given by Dr. Daniel Eisenberg
Shabbos	Between Mincha and Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	CANCELLED
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	CANCELLED this Sunday
Tuesday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	8:00 p.m.	Gemora Kesuvos First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	Shiur for Women
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	CANCELLED

*All shiurim are at YIML unless specified.

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will not meet this Shabbos.

Pirchei of Philadelphia

Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 3:00-4:00 p.m.

Actions Speak Louder Than Miracles

By Rabbi Pinchas Avruch

"On the tenth of this month they shall take for themselves, each man, a lamb for each father's house, a lamb for the household." (Shemos/Exodus 12:3)
This designation of an animal as the paschal lamb occurred four days prior to its slaughter on the fourteenth of Nissan. Why? Mechilta explains that the Jewish nation was immersed in Egyptian idolatry, a practice that deified the lamb. Since the Torah counterbalances idolatry to the aggregate of the mitzvos (Divine commands), G-d's underlying message was, "Remove yourselves from idolatry and attach yourselves to mitzvos."

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That generation had a unique command: take the lamb four days in advance; through this active rejection of Egyptian idolatry you will succeed in purging it from your essence. But at this point in the timeline, G-d had already pummeled the Egyptian nation with nine crippling plagues, so overwhelming that had G-d not hardened Pharaoh's heart the Jews would have been freed months earlier. How could any Jew still have any allegiance to a pagan god? (In retrospect, they obviously did not, because they did fulfill the Divine will and slaughter the lambs...and if they had maintained such a loyalty, they simply would not have fulfilled the ultimate command of killing the lamb.) Ultimately, what was gained by these additional four days?

Chidushei HaLev clarifies that while the miracles the Jewish Nation witnessed created an intellectual understanding and acceptance that G-d alone was the omnipotent Sovereign of the Universe, nevertheless, the constancy of their idolatrous practice and belief ingrained that system into the depths of their hearts such that mere miracles could not completely uproot it. Had they only been required to slaughter a lamb, their intellectual appreciation would have allowed them to perform the instantaneous rite, their deeply rooted emotional beliefs notwithstanding. But having to choose the lamb and keep it within the home for four days prior to the slaughter was such a rejection of the idolatrous past that it succeeded in purifying the heart from all remnants of the intellectually rejected paganism.

But if the power of habit and constancy were SO strong that nearly a year of spectacularly nature-defying plagues did not completely remove it, how did a mere four days succeed in its uprooting? Chidushei HaLev concludes that an action personally taken is immensely more powerful than a fantastic miracle that was merely witnessed. Miracles may overwhelm, and ultimately convince, the intellect, but an action personally taken is tethered to the emotions rooted deep in the heart, so its impact is immensely more profound.

How often do we struggle to find the meaning or personal relevance in a mitzvah, while pondering that if only G-d would reveal himself in some spectacular, super-natural demonstration of omnipotence it would be so much easier to believe in Him? Indeed, we need G-d Himself, creator of the human psyche, to teach us the fallacy of that argument, to remind us that mitzvos are not rituals, but opportunities for personal growth, vehicles for investing ourselves in a personal relationship with the Divine. They must be studied and understood to offer meaning and avoid ritualization, but they must be performed and fulfilled to be effective.

Taken from torah.org