

Young Israel of the Main Line Weekly Update

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Rabbi Avraham Steinberg



Kiddush for this Shabbos is communally sponsored.

New Shiur for Women by Rabbi Steinberg

YIML is pleased to introduce a new shiur for women in the Book of Shmuel with Rabbi Steinberg on Wednesday nights at 8:15 at YIML entitled "The wisdom of the Nevi'im through the insights of the Chachamim." Begins this Wednesday, November 16th.

Chevra Mishnayos

The YIML Chevra Mishnayos has started learning Seder Zeraim. You can sign up by putting your name on the sign up sheet on the bulletin board or speak with Moshe Eisenberg.

Mazel Tov

Chesky and Aviva Weiss invite you to a kiddush at the Philadelphia Community Kollel from 10:30-12:00 on Shabbos morning to celebrate the birth of their daughter, Miriam.

Pirchei

Pirchei of Philadelphia will begin next week, Parshas Vayera, Nov. 19 at Lower Merion Synagogue from 2:30- 3:30 p.m., the same time as Bnos. All boys grades 1-8 are invited to attend.

November 11-18, 2005

Parshas Lech Lecha

פרשת לך לך

Shabbos Davening Times

Candle lighting:	4:31 p.m.
Mincha - Friday:	4:30 p.m.
Sof Zman Krias Shema:	9:14 a.m.
Shacharis:	8:45 a.m.
Mincha- Shabbos:	4:15 p.m.
Maariv:	5:33 p.m.

Weekday Davening Times

Shacharis -Sunday:	8:00 a.m.
Mincha- Sunday:	4:30 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 be no weekday Mincha in shul until the spring.

Topic for the Sefer Hamitzvos Shiur:

**The Mitzvah to Carry the Aron and Other Keilim:
A Novel Insight from the Brisker Rav and Rav Moshe Soloveitchik**

Shabbos, Between Mincha and Maariv

New Davening Time - Shabbos Shacharis will now **begin every week at 8:45**, not varying weekly for sof zman krias shema.

Please note sof zman krias shema each Shabbos and plan accordingly.

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Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Rambam Sefer Hamitzvos Shiur	Rabbi Steinberg	
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Dov Gottlieb	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	
Monday	8:00 p.m.	A Conceptual Look at the Jewish Calendar	R' Judah Goldberg	Fundamental Definitions in Shabbos and Yom Tov
Monday	9:30 a.m.	Women's Tehillim Group		At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	
Wednesday	8:15 p.m.	Women's Sefer Shmuel Shiur	Rabbi Steinberg	<u>BEGINS THIS WEEK</u>
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Living Miraculously

by Rabbi Label Lam

Suddenly the word of HASHEM came to him saying, "That one shall not inherit you. Only him that comes from within you shall inherit you." And He took him outside and said, "Gaze now, toward the Heaven, and count the stars if you are able to count them!" And He said to him, "So will be your offspring!" (Breishis 15:4-5)

According to the simple meaning he took him outside to see the stars... (Rashi)

Why would we need to know that Avraham was inside that he had to be taken outside to see the stars? The Torah is not a French novel filled with frivolous details or choreography. What type of chair was Avraham sitting on? How had the expression on his face changed?

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These would be interesting things to know but we are taught only those points that have eternal relevance. Hence Rashi continues to tell us: "According to the Midrash He said to him, "Go out from your astrology, which you have seen by the signs of the Zodiac to the effect that you are not destined to have children... Alternately, He took him out of the cavity of the world, and this is what the expression "habata" –gazing means which denotes looking down from above." (Rashi)

We see that the prime Patriarch and Matriarch of the Jewish People according to normal means were not able or destined to have children together. It is only by stepping outside of the natural realm of the universe does the building of the Nation of Israel begin. By definition the Jewish People, are therefore, an unnatural people. We do not exist in a normal and natural way ultimately. Perhaps this is the meaning of, "There is no Mazel in Israel!" (Tractate Shabbos 156A) It doesn't mean we have no-good mazel but rather we are not locked-in and limited to the normal format of national existence.

Arnold Toynbee in his monumental work, The Study of History, explores the rise and fall of not less than 21 civilizations. He found the Jewish People to be an historical anomaly. Leo Tolstoy wrote, "The Jew is the emblem of eternity. He whom neither slaughter or torture of thousands of years could destroy, he who neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was able to produce the oracles of G-d, he who has been for so long the guardian of prophecy, and transmitted it to the rest of the world such a nation cannot be destroyed. The Jew is as everlasting as eternity itself." It was Mark Twain too who observed and wondered aloud, "All things are mortal but the Jew; All other forces pass but he remains. What is the secret of his immortality?"

Rabbi Yakov Emden wrote in the early 1700's "Many have tried to injure us but they were not able to destroy or wipe us out. While all the great civilizations have disappeared and been forgotten- the Nation of Israel who clings to G-d is alive today! What will the wise historian answer when he examines this phenomenon without prejudice? Was all this purely by chance? By my soul, when I contemplated these these great wonders of our continued existence, they took on greater significance than all the miracles and wonders that HASHEM, Blessed be He, performed for our fathers in Egypt, in the desert and when they entered the Land of Israel. And the longer this exile extends, the miracle of Jewish existence becomes more obvious to make known G-d's mastery and supervision over Nature and History!"

The story is told of Louis XIV asking the philosopher Pascal for some proof of a supernatural force in the world to which Pascal is reputed to have replied, "Why the Jews, your majesty, the Jews."

We have lived for millennium as a sheep amongst seventy wolves, and we continue down the gauntlet of history like those who walked through the split sea. It can easily be gauged that according to natural means those surging walls of water should have drowned us and those hungry wolves have had their fill a long time ago but for the grandest mystical reason we are originally founded and continue to find ourselves living miraculously. Taken from torah.org