



Kiddush this Shabbos is sponsored by Julia and Ira Strassman in memory of Ira's father, Avraham Yakov ben Elimelech.

### YIML Cookbook

YIML proudly presents our very own COOKBOOK. Please submit recipes to Ilana Buchbinder ([ijl927@aol.com](mailto:ijl927@aol.com)) or Shani Daniel ([shani314@yahoo.com](mailto:shani314@yahoo.com)). Sponsorships are available at \$36, \$54, \$72 and \$180. The success of this cookbook depends on you!

### Chevra Mishnayos

The Chevra Mishanyos has started learning Seder Zeraim. Please sign up by putting your name on the sign-up sheet on the bulletin board or speak with Moshe Eisenberg.

### Mazel Tov to...

... **Ira and Lauren Somers** on the birth of a baby boy. The Shalom Zachor will take place this Friday night at 224 Stoneway Lane at 8:00 p.m. The bris will IY"H take place on Wednesday morning at Café Shira at 10 a.m.

### Eruv Dues

Please pay your \$75 yearly membership dues to the Lower Merion Eruv, c/o Lower Merion Synagogue, 123 Old Lancaster, Bala Cynwyd, PA, 19004.

### Rabbi Steinberg's Book

Rabbi Steinberg's recently published book of drashos is available for purchase at YIML for the reduced price of \$15.

### Pirchei of Philadelphia

Pirchei of Philadelphia will meet this week at Lower Merion Synagogue from 2:30-3:30 p.m. Boys grades nursery and up are welcome to attend. For further information or to sign up for email list, please contact R' Yisrael Schwartz at [ysraelschwartz@verizon.net](mailto:ysraelschwartz@verizon.net).

### B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 2:30-3:30 p.m. Additionally, B'nos birthday parties are here! Special treats, fun, and games for the birthday girl and the whole group! Please call Miriam Ciner or Rivka Levy for more information.

All submissions, suggestions, sponsorships, and advertisements should be directed to Moshe Eisenberg, creator of this Weekly Update.

# Young Israel of the Main Line Weekly Update

273 Montgomery Ave.  
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Stan Sved, President



Bala Cynwyd, PA 19004  
[www.yiml.org](http://www.yiml.org)  
Rabbi Avraham Steinberg

**November 3-10, 2006**

**Parshas Lech Lecha**

**פרשת לך לך**

### Shabbos Davening Times

<b>Candle lighting:</b>	<b>4:39 p.m.</b>
<b>Mincha - Friday:</b>	<b>4:40 p.m.</b>
<b>Shacharis:</b>	<b>8:45 a.m.</b>
<b>Sof Zman Krias Shema:</b>	<b>9:09 a.m.</b>
<b>Mincha followed by Shalosh Seudos:</b>	<b>4:25 p.m.</b>
<b>Maariv:</b>	<b>5:41 p.m.</b>

### Weekday Davening Times

<b>Shacharis- Sunday:</b>	<b>8:00 a.m.</b>
<b>Mincha- Sunday:</b>	<b>4:40 p.m.</b>
<b>Shacharis- Mon, Thurs:</b>	<b>6:40 a.m.</b>
<b>Shacharis- Tues, Wed, Fri:</b>	<b>6:50 a.m.</b>
<b>Maariv (Mon-Thurs):</b>	<b>7:45 p.m.</b>

There will not be weekday Mincha until the Spring.

### Next Shabbos Davening Times

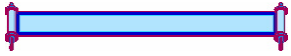
<b>Candle lighting:</b>	<b>4:32 p.m.</b>
<b>Mincha - Friday:</b>	<b>4:30 p.m.</b>

### Scholar in Residence Shabbaton

We welcome our scholar-in-residence this week, Rav Dovid Kaplan, of Yeshivas Ohr Sameach in Eretz Yisroel. There will be an Oneg this Friday night at the home of Stan and Jillyan Sved (296 Sycamore Ave.) and Rabbi Kalpan will speak on the topic of Hashgacha Pratis." On Shabbos morning, Rabbi Kaplan will deliver a drasha in Shul. Shacharis is at 8:45 a.m.

### New Members

We welcome the newcomers who have joined our community! Please be sure to sign up to receive our Shul e-mail updates by visiting our website: [www.yiml.org](http://www.yiml.org) (click on "mailing list".)



## Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	Between Mincha & Maariv	Michtav me'Eliyahu	Rabbi Steinberg	
Shabbos	TBA	Medical Ethics Chabura	Dr. Daniel Eisenberg	Topic: Lifnei Iver
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	
Monday	9:30 a.m.	Women's Tehillim Group		
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	

\*All shiurim are at YIML unless specified.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: [rabbi@yiml.org](mailto:rabbi@yiml.org)  
 Stan Sved, President Info: Home: 610-660-5002

### The Ordeal of Departure

By Rabbi Naftali Reich

Before Abraham could be deemed worthy of becoming the Patriarch of the Jewish people, Hashem put him through ten ordeals to probe the depth of his devotion - all of which he passed brilliantly. The last and most familiar is, of course, the Akeidah, when Hashem commanded Abraham to sacrifice his son, only to stay his hand at the very last moment. This week's parshah describes one of the earlier ordeals, Hashem's command to Abraham to leave Mesopotamia and settle in a different land.

The Midrash considers this ordeal comparable to the Akeidah as a test of Abraham's devotion. But how can these two situations be compared? On the one hand, we have the tragic image of an old man blessed with an only son at the age of one hundred and now being asked to bind him hand and foot and place him on the altar as a sacrificial lamb. Not only would he be left childless and devastated, but for his remaining age-dimmed years, during his every waking moment, he would think of nothing else but what he had done to his son. What a shattering ordeal! An ordinary man could not possibly have withstood it.

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On the other hand, we have the image of a man in vigorous middle age being told to relocate to a different land. Granted, relocation is an unpleasant experience. But tragic? Harrowing? Shattering?

Furthermore, let us take a closer look at the wording of the command. "Go away from your land, from your birthplace and from your father's house to the land I will show you." (Bereishis 12:1) Logically, it would seem, an emigrant first leaves the house of his father, then the city of his birth and, finally, his country. Yet here, Hashem tells Abraham to make his exits in the reverse order. Why is this so?

The answer lies in a deeper understanding of the command of departure. Hashem was not merely telling Abraham to relocate geographically a few hundred miles to the west. He was telling Abraham to make a complete break with the culture in which he had grown up and spent all of his life. Abraham had indeed recognized his Creator at a very young age and was completely free of pagan ideology, but he was still connected by cultural ties to the pagan society in which he lived. The style of his home, the clothes he wore, his modes of language, the cultural timber of his daily existence were all Mesopotamian. As long as he remained thus connected to the corrupt society of his ancestors he would never be able to reach the highest levels of prophecy and attachment to his Creator. The only choice was to break away and move to a different land. In a strange land, even a corrupt pagan one, he could remain totally detached from his cultural surroundings. Standing alone in Canaan in his stalwart purity and righteousness, he could penetrate to the highest spheres of Heaven. But not in the land of his fathers.

Therefore, Hashem commanded him to sever all his cultural umbilical cords in a logical progression. First, his attachment to the country in general. Then his closer attachment to his birthplace. Finally, his attachment to the very household in which he was born. When this final detachment was accomplished, he could begin his spiritual journey toward prophecy and the establishment of the Jewish nation.

This departure, therefore, was a most difficult ordeal indeed. Abraham was required to purge himself every cultural vestige of his entire life, to penetrate every hidden crevice of his heart and soul, search out every hidden crumb of Mesopotamian culture and sweep it out. Perhaps this ordeal was not as frightening and tragic as the Akeidah, but in pure difficulty it may have surpassed it.

We all live in our own Mesopotamia, and no one can deny that the sinister tendrils of the surrounding culture insinuate themselves into the innermost crevices of our own hearts. We are not Abrahams, of course, and we cannot be expected to extricate ourselves completely from these entanglements. However, we can at least recognize them for what they are and try to keep them at arm's length so that we can grow spiritually even as we live in such an environment.

Taken from torah.org