



Kiddush this Shabbos is co-sponsored by Dennis and Eve Rosen in memory of Dennis' father, Avraham Berel ben Yisrael, by Milt and Charlotte Waxman in honor of their son Dov Mendel's engagement to Rochel Walters, and by the Steinberg family in appreciation of Rabbi Steinberg's receiving Chosson Torah this past Simchas Torah.

### Minchas Chinuch Chabura

Please join us between Mincha and Maariv on Shabbos for the Minchas Chinuch Chaburah with Rabbi Steinberg. (approx. 45 min. long).

#### Highlights of this week:

- \* Chiddush from Rav Zelig Epstein that resolves numerous difficulties regarding the Aseres HaDibros
- \* May one say he is not Jewish in order to save his life?

### Women's Tehillim Group

Please join us weekly on Monday mornings at 9:30 a.m. as we say tehillim on behalf of cholim (the sick). We meet at 345 Bala Avenue. Kids are welcome. For more information, please call Janet Eisenberg (610-664-8554).

### YIML Members to be Honored at Local Dinners

Congratulations to...

- ...Mrs. Risa Goldman, who will receive the Excellence in Education Award at the upcoming Torah Academy 43<sup>rd</sup> Annual Dinner.
- ...Drs. Marguerite and Ronald Werrin, who will be honored at the upcoming Amit Annual Scholarship Dinner- Sunday, March 25, 2007 at Lower Merion Synagogue.
- ...Orit and Rabbi Yehudah Seif, who will be honored as the Young Leadership couple at the Amit Annual Scholarship Dinner- Sunday, March 25, 2007 at Lower Merion Synagogue.

### Special Lecture

There will be a special lecture on the topic of Global Terrorism with guest speaker, Alan Dershowitz and opening remarks by Malcolm Hoenlein at the Annenberg Center for Performing Arts at the University of Pennsylvania on March 14, 2007 at 7:00 p.m. General/Student Admission: \$20/\$5 in advance, \$30/\$15 at the door. YIML is a co-sponsor of this event.

# 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

February 9-16, 2007

Parshas Yisro

פרשת יתרו

### Shabbos Davening Times

Candle lighting:	5:11 p.m.
Mincha - Friday:	5:10 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:37 a.m.
Mincha for Shabbos:	5:05 p.m.
Maariv:	6:15 p.m.

### Weekday Davening Times

Shacharis- Sunday:	8:00 a.m.
Mincha- Sunday:	5:20 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:	5:19 p.m.
Mincha - Friday:	5:20 p.m.

### Chevra Mishnayos

The Chevra Mishnayos siyum on Seder Moed is planned for next Shabbos, Parshas Mishpatim (Feb. 17). Don't forget to finish up your masechtos.

### Upcoming Change in Shabbos Mincha Time

Please note that Shabbos Mincha begins ten minutes closer to sunset than it has in the past. On weeks when there is shul-sponsored Shalosh Seudos, we will maintain the "old schedule." New February calendars are available that reflect this change.



## 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	
Shabbos	Between Mincha and Maariv	Minchas Chinuch Chabura	Rabbi Steinberg	<u>Topic:</u> See back of <u>Update</u> for details
Shabbos	Between Mincha and Maariv	The Chabura	Rotating	<b>UPCOMING!</b>
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	<b>CANCELLED TUESDAY</b>
Monday	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	<b>CANCELLED</b>
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	<b>Possible cancellation TBA</b>

\*All shiurim are at YIML unless specified.

### B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 3:30-4:30 p.m.

### Pirchei of Philadelphia

Pirchei of Philadelphia will meet this Shabbos at Lower Merion Synagogue from 3:30-4:30 p.m.

R' Steinberg Info:

Shul: 610-667-3255 ext. 1

E-mail: [rabbi@yiml.org](mailto:rabbi@yiml.org)

President Stan Sved Info:

Home: 610-660-5002

### Parshas Yisro

By Rabbi Yaakov Menken

"And all the Nation saw the voices and the flames, and the sound of the Shofar, and the mountain smoking, and the nation was afraid, and they trembled, and they stood far away." [20:15]

There is considerable discussion among the commentators about an obvious problem: how does one "see voices?" What does this verse mean to say?

Some say that this was a miraculous occurrence -- that the sounds actually became visible. Rashi writes: "they saw that which is heard, which is impossible to see in another situation." Continued on facing page

The Kli Yakar says that the Israelites saw G-d's Commandments: "that each statement which emerged from the mouth of the Holy One, Blessed be He, materialized into a physical reality, and it had substance to the point that they could see the letters flying through the air, as if it were all written before them."

Others take a different approach, because all of our senses are merely various sources of "sensory input." This is found in Ibn Ezra, and Rav Baruch Epstein points to several other places in Tanach (the Bible) where we see similar references to "seeing" what is perceived in other ways -- such as "see, the scent of my son is like the scent of a field blessed by HaShem" [Genesis 27:27] and "my heart has seen much wisdom." [Koheles (Ecclesiastes) 1:16] Sight, in many ways, make a more profound emotional input (imagine seeing an explosion rather than merely hearing it), and the verse means to emphasize the tremendous impact that the Revelation at Sinai had upon the Jewish People.

The Shearis Menachem takes a homiletic approach, which teaches a profound lesson. He explains that what they heard on Mount Sinai was visible afterwards, in their homes. You could see it in their way of life, in how they spent their days. You could see the spirit of Shabbos, the spirit of living a Jewish life, the spirit of purity. What they heard could be seen. In other places and situations, what people heard, was merely heard and not seen, meaning that what they had learned was not visible in how they lived their lives.

Our "faith" is intellectual. We are not told to simply "believe" -- on the contrary, Maimonides begins his codification of Jewish Law by saying that the first and most fundamental obligation is to know that G-d exists. Not to believe, but know -- and knowledge is acquired through research and analysis. Beyond this, Judaism is built upon scholarship, upon arguing over interpretations of Jewish texts and tradition.

With all that said, however, Judaism cannot merely be an intellectual exercise. It must be felt, it must be perceived, and the effects must be visible. "Intellectual Judaism" can be merely a dead shell, if it can't be seen. The way we emerge from Torah study cannot be the same as the way we emerge from university studies of science, languages, or philosophy.

What our ancestors heard at Sinai, you could see. The Jewish People were changed by that experience; in fact, you can still see what they heard, even today. You see it in a tiny people, scattered to the four corners of the earth, which should have disappeared from the planet centuries ago if not millennia. Instead, we have flourished, because throughout the generations the impact of that heard at Sinai was still visible in the practices of our ancestors.

How about us? When we learn a profound insight, when we hear an inspirational thought -- can others perceive the effect afterwards? Do we go home and live more inspired lives, or does that which we heard fail to materialize?

What we hear, what we learn, we must put into practice in our lives. We must be more careful in how we speak, how we act, how we pray. This is the challenge of Sinai, and the challenge of taking our illustrious heritage on into the future.

Taken from torah.org