

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Beshalach

פרשת בשלח

February 6-7—י"ג שבט תשס"ט

Shabbos Davening Times

Earliest candle lighting:	4:21pm
Candle lighting:	5:07pm
Mincha - Friday:	5:10pm
Sof Zman Krias Shema:	9:39am
Shacharis:	8:45am
Mincha followed by Chabura:	5:05pm
Maariv:	6:12pm

Weekday Davening Times

Shacharis Sunday:	8:00am
Shacharis (Mon., Thu.):	6:40am
Shacharis (Tue., Wed., Fri.):	6:50am
Mincha/Maariv Sunday:	5:15pm
Maariv (Mon.-Thu.):	7:45pm

Next Shabbos Times

Candle lighting:	5:16pm
Mincha - Friday:	5:15pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am– 8:15am	Parsha Chabura	D. Dorman	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Chabura	R. Y. Biberfeld	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspik L'Ovdei Hashem	R. Steinberg	
Tuesday	9:00pm	Choshen Mishpat	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush:

Kiddush is community sponsored.

Bnos and Pirchei:

Both Bnos and Pirchei will ת"א meet this week from 3:30pm to 4:30pm at LMS.

Chabura:

The Shabbos Afternoon Chabura will be given this week by Rabbi Yechiel Biberfeld; *Rabbi: Can I Make Brewed Coffee on Shabbos Morning?*

NEW "VIRTUAL" CHABURA

A new "virtual" chabura has formed to review masechet Megilla in preparation for Purim. Beginning on Sunday, 14 Shevat (Feb. 8), we will be independently learning a daf a day in order to complete the masechet on Purim. In addition to the individual limud, each day a different participant will submit a "shtikel torah" on that day's daf to be distributed to the group via email. For more information, please contact Josh Weinberger (jweinberger@wolfblock.com) or Ari Weintraub (aweintra@umaryland.edu).

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

COMING EVENTS

Shovavim 5769 **Shiurim by Rabbi Steinberg** **at the Young Israel of the Main Line**

For Men: Tuesday, February 10 at 9:00pm

- An Iyun Shiur (sources distributed in advance by e-mail)

שיעור הלכה בענין: בדיקות יום ראשון ויום שביעי

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Moed.

See the shul bulletin board to sign up.

Women's Tehillim Group:

The Tehillim Group meets Mondays at **10:45am** at 8 Concord Circle.

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

D'VAR TORAH by Rabbi Berel Wein

The story of the exile and enslavement of the people of Israel comes to a violent end in this week's parsha. The question that is raised and is discussed by the major Torah commentators is why does the story end this way with the drowning of thousands of Pharaoh's Egyptians?

Especially in the current "humanitarian" climate of war without casualties and equivalent moral worth between both sides of any struggle—the master and the slave, the victim and the criminal perpetrator, the terrorist and the civilian society—the end of this story seems to be oddly disconcerting. Was there no more humane or non-violent method for the Lord to end this story of the enslavement and deliverance of the Israelites from oppression?

It appears from the simple reading of the parsha that the Lord has a point to prove. There are times in human history when only the complete destruction of the evil ones makes the desired impression on humankind. This lesson is never a permanent one and hence such events recur with regularity throughout human history. Germany and Japan were completely destroyed - violently and brutally so - in World War II.

For a while this lesson was assimilated into the behavior of humans and countries. In our time it has almost been completely forgotten in the jumble of hatred masked as 'do-goodness' that currently prevails in our world. If evil is not exposed, confronted, punished and at least temporarily destroyed then the necessary forces of good and progress so necessary for the advancement of the cause of civilization in the world will suffer a mortal blow.

The people of Israel celebrate their deliverance from bondage and from Egyptian persecution by singing a song of triumph and deliverance. In fact this Shabat derives its title—Shabat Shira—the Shabat of song, from this great song of Moshe and Israel.

This song is recited daily by Jews the world over and is part of the daily morning prayer services. It is granted such great importance in order to remind us that the destruction of evil is not a thing of the past, an historical event alone. The power of freedom of choice which God implanted in the world and the human race presupposes the possibility of the existence of evil in world society.

The forces of good must always rally their strengths and abilities to counter evil and attempt to destroy it. And we should never delude ourselves that this is a peaceful matter of discussion, compromise, and non-violence. Ghandi's non-violent approach in India ended in a civil war that killed millions. Evil is never overcome by making nice to the tiger.

So the Lord impresses us with this truth so that we should not delude ourselves regarding the true nature of the struggle. The messianic era promises us a world of peace and the end of violent struggles in this world's society. But until that time arrives, may it be shortly, the struggle exists with its all of its violent overtones and details.

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