

# Young Israel of the Main Line

273 Montgomery Ave, Bala Cynwyd, PA 19004  
www.yiml.org

Rabbi Avraham Steinberg  
610-667-3255  
rabbi@yiml.org

Sherman Frager, President  
610-667-7063



Parshas Beshalach

פרשת בשלח

Stone Chumash page 366; Haftarah: 1152.

January 25-26, 2013

ט"ו שבט תשע"ג

## Weekday Shiurim

**Mussar Chabura:** 15 minutes before Shacharis

**Mishna Brura:** Monday and Wednesday after Maariv, given by Eli Back.

**Ruach Chaim:** Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

**Women's Mussar Shiur:** Tuesday at 3pm, at the home of Eve Rosen.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Moed. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

**Bnos:** 3 to 4pm at LMS. Please pay your yearly membership if you haven't done so yet! Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

**Torah Youth:** Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at silverDollar@verizon.net.



## Shabbos Schedule Shabbos Shira



Light Candles:	4:53pm
Mincha, followed by Kabbalas Shabbos:	4:53pm
Parsha Chaburah given by Dennis Rosen:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:44am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	4:50pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:58pm

## Womens Mussar Shiur with R. Steinberg

Rabbi Steinberg's Lights of Mussar shiur series began with two shiurim from the works of Rav Yosef Leib Bloch zt"l. The audio of these can be accessed on the YIML website in the audio archive section. This week, the shiur will begin to study the insights of Rav Yeruchom Levovitz zt"l on the subject of Purim. Shiur meets Tuesday afternoons – 3-4 PM at Eve Rosen's house, 8 Concord Circle. New attendees always welcome.

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org

Sun, Jan 27	Mon, Jan 28	Tue, Jan 29	Wed, Jan 30	Thu, Jan 31	Fri, Feb 1
Shacharis I 7:15am Shacharis II 8:00am Mincha/Maariv 5:00pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 5:02pm Mincha 5:02pm
16 Sh'vat	17 Sh'vat	18 Sh'vat	19 Sh'vat	20 Sh'vat	21 Sh'vat

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>



- Mazel Tov to Rabbi Yoni and Devora Spinka and Family on the Bris of their son Avraham.
- Mazel Tov to Drew and Holly Dorman and Family on the birth of a granddaughter, born to Uri and Shira Malachevsky.
- Mazal Tov to Diane and Howard Okrent upon the birth of a granddaughter, Liat Rose Bogdansky born to Elana and Judd Bogdansky in Jerusalem!

### Eruv Dues

Eruv membership dues of \$75 for the year should be paid to:  
Eruv of Lower Merion, Inc.; P.O. Box 221; Merion Station, PA 19066.

### Thought of the Week

The verse in our parashah (16:22), “It happened on the sixth day, they collected lechem mishneh,” i.e., a double portion of mahn, is the source of the custom to recite Hamotzi on Shabbat over two loaves of bread. (Tur O.C. 274) The Gemara (Shabbat 117b) records: “Rav Ashi said, ‘I saw Rav Kahana hold two loaves in his hand, but slice only one.’ Why did he do this? R’ Shneur Zalman of Liadi z”l (the Ba’al Ha’Tanya; 1745-1813) explains that his behavior was based on the above verse, which does not say that Bnei Yisrael ate a double portion at one meal, only that they picked up a double portion. (Shulchan Aruch Harav 274:2)

R’ Mendel of Rimanov writes that the two loaves of bread parallel two aspects of Shabbat, which commemorates both Creation and the Exodus. They also parallel the two kinds of enjoyment one can get from food--tangible (touch) and intangible (smell, sight, and taste). These two pairs are related--our connection with the Exodus is “intangible” in that we did not witness the Exodus; we know of it only through tradition. In contrast, Creation is “tangible” in that any thinking person who studies nature will immediately realize that it is too wonderful not to have been created by a Creator. (Menachem Zion)

Some say that lechem mishneh parallels the twin mitzvot of “Shamor” / “Keep the Shabbat” and “Zachor” / “Remember the Shabbat.” (Zemirot Shirin Ve’rachshin p.142, quoting Tola’at Yaakov)

\*\*\*\*\*

“You will bring them and implant them on the mount of Your heritage, the foundation of Your dwelling-place that You, Hashem, have made--the Sanctuary, my Master, that Your hands established. Hashem shall reign for all eternity. Because Pharaoh’s cavalry came with his chariots and horse-men into the sea, and Hashem turned back the waters of the sea upon them . . .” (15:17-19)

Rashi z”l to Sukkah 41a derives from our verse (“the Sanctuary . . . that Your hands established”) that the future Bet Hamikdash will come down from Heaven already built.

In this light, R’ Moshe Alshich z”l (1508-1593; Tzefat, Israel) explains the causal relationship (“Because Pharaoh’s cavalry . . .”) between the above verses as follows: In the first verse above, Bnei Yisrael requested that the Temple descend from Heaven immediately. However, a prerequisite to that event is that G-d be known throughout the world. That condition has been met, Bnei Yisrael argued, “Because Pharaoh’s cavalry came with his chariots and horsemen into the sea and Hashem turned back the waters of the sea upon them.” \*They\* all died in the Yam Suf, but Pharaoh himself survived to proclaim G-d’s greatness throughout the world! (Torat Moshe) Based on this, writes R’ Shlomo Kluger z”l (1784-1869; rabbi of Brody, Galicia), we can understand the midrash Eichah Rabbah which states, “If you had merited, you would have read (our verse), ‘You will bring them and implant them . . .’ Now that you have not merited, you read (Eichah 1:22), ‘Let all their wickedness come before You.’” What is the relationship between these verses?

He explains: As noted, the time right after the Exodus would have been a propitious time for the final Bet Hamikdash to descend from Heaven already complete. Why didn’t it? Because, soon after, Bnei Yisrael made the Golden Calf.

As a result, based on the above explanation by R’ Alshich, we have to await a new opportunity for G-d to be known throughout the world. How will this come about? Through the fulfillment of the verse from Eichah quoted by the midrash: “Let all their wickedness come before You.” This is a plea that Hashem take all the hurt done to the Jewish People over the millennia as a personal affront so that, when He takes retribution from our oppressors, it will not be in our honor, but rather a proclamation of His Name. Then, again, we will be ready to see the fulfillment of our verse, “You will bring them [to] the Sanctuary, my Master, that Your hands established. (Dimat Ha’ashukim p.2)

Adapted from <http://torah.org/learning/hamaayan/5773/bo.html> by Shlomo Katz.