

Young Israel of the Main Line

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Parshas Bo

פרשת בא

Stone Chumash page 340; Haftarah: 1151.

January 18-19, 2013

ח' 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



Light Candles:	4:45pm
Mincha, followed by Kabbalas Shabbos:	4:45pm
Parsha Chaburah given by Reuven Kovacs:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:45am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	4:40pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:49pm



▪ Mazel Tov to Rabbi Yoni and Devora Spinka and Family on the birth of a baby boy. Be"H the Shalom Zachor will be Friday night, at their home, One Montgomery, apt 301, beginning at 8:00 PM.

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

Sun, Jan 20	Mon, Jan 21	Tue, Jan 22	Wed, Jan 23	Thu, Jan 24	Fri, Jan 25
Shacharis I 7:15am Shacharis II 8:00am Mincha/Maariv 4:55pm	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 4:53pm Mincha 4:53pm
9 Sh'vat	10 Sh'vat	11 Sh'vat	12 Sh'vat	13 Sh'vat	14 Sh'vat

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

Womens Mussar Shiur with R. Steinberg

The women's mussar shiur has started. Studying Shiurei Daas of Rav Yosef Leib Bloch zt"l. Meets Tuesdays 3-4 PM, at the home of Eve Rosen, 8 Concord Circle.

Thought of the Week

In this week's parashah, Bnei Yisrael leave Egypt. In the Aseret Ha'dibrot in Parashat Va'etchanan (Devarim 5:15) we read, "You shall remember that you were a slave in the land of Egypt, and Hashem, your Elokim, took you out from there with a strong hand and an outstretched arm; therefore Hashem, your Elokim, has commanded you to make the Shabbat day." In what way is Shabbat a reminder of the Exodus?

R' Ehud Rakovski-Avitzedek shlita (Yerushalayim) explains: Egyptians believed that the source of all blessings was the Nile, which was in their backyard, and that they needed no connection with an external source of blessing, i.e., with the Creator. Thus, Egypt is the antithesis of Shabbat, which testifies to the existence of a Creator.

He continues: Egyptians were involved with black magic, astrology, and other forces that conceal the identity of the only true power--Hashem. In contrast, when Moshe spoke to Pharaoh, he always referred to G-d by His "proper Name," Y-K-V-K (which we pronounce "Hashem"), not by the Name "Elokim," which refers to G-d as He appears through nature. [But Pharaoh replied (Shmot 5:2), "Who is Hashem that I should heed His voice to send out Israel? I do not know Hashem, nor will I send out Israel!"]

Our Sages refer to Egypt as the "home of slaves." This means, R' Rakovski explains, that the Egyptians themselves were slaves--specifically, slaves to materialism. In contrast, Shabbat is the day of rest from materialism, a day of holiness. (Da'at Shabbat p.306)

"Hashem said to Moshe, 'Come to Pharaoh, for I have made his heart and the heart of his servants stubborn . . .'" (10:1)

R' Mordechai Leifer z"l (1824-1894; Nadvorna Rebbe) asks: How is, "for I have made his heart stubborn," a reason for Moshe to go to Pharaoh? To the contrary, that would seem to be a reason not to go to Pharaoh! He explains: Pharaoh considered himself to be a god (see Rashi to 7:15), and Hashem wished to show him that, not only was he not a god, he was but a pawn in Hashem's hands. Therefore, He said to Moshe, "Come to Pharaoh," and tell him that "I, G-d, have made his heart stubborn." Tell him that he had no say in the matter and was merely My pawn. (Divrei Mordechai)

"Pharaoh said to him, 'Go from me! Beware -- do not see my face any more, for on the day you see my face you shall die!'" (10:28)

R' Yitzchak Isaac Chaver z"l (1789-1852) writes: Hashem caused Pharaoh to say this shortly before the Exodus so that no one would think that Pharaoh allowed Bnei Yisrael to leave out of respect for Moshe. Similarly, Hashem commanded Bnei Yisrael to publicly slaughter lambs--which the Egyptians venerated--so that the Egyptians would despise Bnei Yisrael. All of this, so that there would be no question that the Exodus occurred solely due to Hashem's might. (Haggadah Shel Pesach Yad Mitzrayim)

"Na / please speak in the ears of the people; let each man request of his fellow and each woman of her fellow silver vessels and gold vessels." (11:2)

Rashi z"l writes: "The word 'na' is always an expression of entreaty. Here it means, 'I entreat you to admonish Bnei Yisrael about this, so Avraham will not say, 'The prophecy (Bereishit 15:13), 'They shall serve them, and they shall afflict them,' He fulfilled, but the promise, 'And afterward they shall go forth with great wealth,' He did not keep'." R' Shlomo Amar shlita (Sephardic Chief Rabbi of Israel) quotes his son, R' Y. Amar, as noting that Rashi has explained why Bnei Yisrael should be entreated. However, the verse implies that the entreaty was addressed to Moshe himself. Why?

R' Y. Amar explains: Halachah states that if a man says to a woman, "Be married to me with this ring on the condition that I will give you 200 zuz," the woman would be legally married even if she forgives the promised gift by saying, "It is as if I received it." Why? Because the real purpose of such a promise is for "harvachah" (loosely translated, "icing on the cake") and is not an integral part of the marriage transaction.

Here, Hashem was telling Moshe: Don't think mistakenly that My promise that Bnei Yisrael will leave Egypt with great wealth was for harvachah, in which case you will present it to Bnei Yisrael as being optional. Rather, *please* understand that leaving Egypt with great wealth was an integral part of My promise to Avraham. (Haggadah Shel Pesach Mi'yamim Yamimah p.113)

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