

Young Israel of the Main Line

273 Montgomery Ave, Bala Cynwyd, PA 19004

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Parshas Shemos

פרשת שמות

Stone Chumash page 292; Haftarah: 1147.

January 4-5, 2013

כ"ג טבת 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.

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 will meet from 2:45 to 3:45pm at LMS. Please pay your yearly membership. Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

Torah Youth will meet from 2:45 to 3:45pm at LMS in the Social Hall. Grades k-8. Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at 610-668-6833 or SilverDollar@verizon.net.



Shabbos Schedule Mevorchim haChodesh



Molad for Sh'vat: Saturday, Jan 12th 4:53am and 12 chalakim.

Light Candles:	4:31pm
Mincha, followed by Kabbalas Shabbos:	4:31pm
Parsha Chaburah given by Drew Dorman:	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 sponsored by Yaakov Spitzer in gratitude to Hashem for his birthday.	
Mincha:	4:25pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:35pm

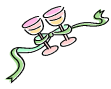
Shatnes Checking

Next Sunday, January 13th, we will be "H" have a representative from the Shatnes Lab of Williamsburg, NY, at YIML to do shatnes checking for our community. (Cost - \$7 per garment) Please follow the directions sent out by e-mail to do online signup for this service.

Living-Will Signup Day

Next Sunday, January 13th, starting after Shacharis (approx 8:40am) until 11am, we will have volunteers at YIML to distribute and help people fill out the living will and associated documents discussed last Sunday at the community program held at LMS on End-of-Life Awareness and Preparation.

Sun, Jan 6	Mon, Jan 7	Tue, Jan 8	Wed, Jan 9	Thu, Jan 10	Fri, Jan 11
Shacharis I 7:15am Shacharis II 8:00am Mincha/Maariv 4:40pm	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 4:38pm Mincha 4:38pm
24 Tvet	25 Tvet	26 Tvet	27 Tvet	28 Tvet	29 Tvet



▪ Mazel Tov to Sherman and Susan Frager and family on the birth and bris of a grandson, Mordechai Avraham, born to Yehuda and Aderet Frager. He is named after Sherman's father, Max Frager, o"bm.

Community Announcements

The Philadelphia Community Kollel's Twelfth Annual Dinner will take place on Sunday, January 6. This year's honorees are Rabbi and Mrs. Aaron Gold and Dr. and Mrs. Bobby Den.

New Women's Mussar Shiur

The Women's Learning Experience of Bala Cynwyd is pleased to announce a new class: The Light of Mussar. A Weekly Shiur with Rabbi Steinberg, for women only, studying Sefer Shiurei Daas of Rav Yosef Leib Bloch zt"l (text provided at the shiur). Shiur meets Tuesdays 3 to 4pm at the home of Eve Rosen, 8 Concord Circle. Start Date: January 15th Please contact Janis Fine if you are interested in attending: jfine@comcast.net. Suggested donation to the WLE per class - \$5 (used to defray the cost of babysitting).

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

Thought of the Week

Midrash Rabbah records that, while Moshe lived in Pharaoh's palace as a young man, he convinced Pharaoh that slaves work more efficiently when they are given one day of rest each week. Pharaoh instructed Moshe to implement this idea, and Moshe arranged for Bnei Yisrael to have Shabbat as a day off. At the end of the parashah we read that Pharaoh decreed (5:9), "Let the work be heavier upon the men and let them engage in it; and let them not pay attention to false words." Midrash Rabbah explains that Bnei Yisrael used to gather on Shabbat to read scrolls that had been passed down from their ancestors, in which it was written that they would be redeemed in the merit of Shabbat observance. Therefore Pharaoh proclaimed: Take away their day of rest so that they will not have time to dream of freedom.

R' Moshe Chaim Luzzato z"l (Ramchal; 1707-1747) observes that the yetzer hara uses the same strategy to distract a person from focusing on his task in this world. Man's task is to reflect upon every step he wishes to take and every action he wishes to perform and to ask himself: Will this step or action bring me closer to G-d or will it distance me from G-d? The yetzer hara knows that if man would merely think about his actions, he would certainly begin to regret his deeds. To prevent this, the yetzer hara makes sure that we are always busy with all types of activities and tasks that appear to be very pressing. (Mesilat Yesharim ch.2)

In this light, perhaps we can understand why Shabbat observance, in particular, brings the redemption closer, for it gives us the opportunity and the peace of mind to reflect on our purpose in the world and the need to become a nation that merits redemption.

"Come, let us outsmart it [the Jewish People] . . ." (1:10)

R' Shlomo Amar shlita (Sephardic Chief Rabbi of Israel) writes: By using the word "outsmart," the Torah is telling us that all of the know-how of the mighty Egyptian nation was devoted to over-powering Bnei Yisrael. Imagine! Since Pharaoh decreed that "every boy" that is born should be drowned, he must have believed he had the ability to carry out that decree. Even today, when births are recorded in a computerized official registry--when hospitals, birthing centers and midwives are regulated by the government--the government still cannot know about every child that is born. Yet, Moshe Rabbeinu's mother Yocheved was able to hide Moshe at first only because he was born prematurely. Once his due date arrived, she felt unable to hide her baby son any longer. Certainly, this righteous woman--indeed, any normal mother--would not have left her son in a basket on the river if she had any other choice.

R' Amar concludes: King Shlomo teaches (Mishlei 21:30), "There is neither wisdom nor understanding nor counsel against Hashem." By reflecting on the planning that went into Pharaoh's plot and recognizing that it was not a half-baked scheme but rather a comprehensive plan to destroy Bnei Yisrael, we can better appreciate that even so, it was no match for Hashem's wisdom. (Haggadah Shel Pesach Mi'yamim Yamimah p.104)

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