

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 Vaera

פרשת וארא

Stone Chumash page 318; Maftir: 890; Haftarah: 1208.

January 11-12, 2013

א' שבט תשע"ג



Shabbos Schedule Rosh Chodesh Sh'vat



Light Candles:	4:38pm
Mincha, followed by Kabbalas Shabbos:	4:38pm
Parsha Chaburah given by Naftali Perlberger:	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:	4:25pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:42pm

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 NOT meet this Shabbos. Please pay your yearly membership. Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

Torah Youth will NOT meet this Shabbos. Grades k-8. Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at 610-668-6833 or SilverDollar@verizon.net.

Special Guest at Shalosh Seudos

At Shalosh Seudos this Shabbos, we will hear from a special guest speaker, Rabbi Avi Berman, Director General of the Orthodox Union in Israel.

Shatnes Checking

This Sunday 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 sign up for this service.

Sun, Jan 13	Mon, Jan 14	Tue, Jan 15	Wed, Jan 16	Thu, Jan 17	Fri, Jan 18
Shacharis I 7:15am Shacharis II 8:00am Mincha/Maariv 4:45pm	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 4:45pm Mincha 4:45pm
2 Sh'vat	3 Sh'vat	4 Sh'vat	5 Sh'vat	6 Sh'vat	7 Sh'vat

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



▪ Mazel Tov to Chaim and Rebecca Holczer on the Pidyon Haben of their son, Shlomo Yehuda.

Living-Will Signup Day

This Sunday from 8:40 AM – 11:00 AM, we will have a Living Will/EMES Card signup event at the Young Israel. As follow-up to the lecture by Rabbi Elchonon Zohn on the subject of current challenges regarding end-of-life issues for the Torah Observant community, we will have volunteers at Shul to help people fill out the documents that were discussed and to serve as witnesses to their signing.

Womens Mussar Shiur with R. Steinberg

The new women's mussar shiur starts this week. "The Light of Mussar" - studying from the 19th Century Mussar Classics. Starting with Shiurei Daas of Rav Yosef Leib Bloch zt"l. Meets Tuesdays 3-4 PM, at the home of Eve Rosen, 8 Concord Circle.

Yasher Koach!

Yasher koach to Aharon Braid who has volunteered to update the Aliyah directory for the gabbaim. The current directory will be posted on the bulletin board and circulated inside the shul, so you can check to see if your name is on it and correctly spelled. Also, now would be a good time to submit a list of names for "Mi sheberachs" if you would like us to keep it on file. This way if you are called to the Torah, especially if you are over fifty, there will be no extra delays in the Aliyah.

Thought of the Week

"Therefore, say to Bnei Yisrael, 'I am Hashem, and I shall take you out from under the burdens of Egypt; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments; I shall take you to Me for a people and I shall be a G-d to you . . .'" (6:6-7)

R' Yitzchak Nissenbaum z"l (1869-1942; rabbi in Warsaw and early leader of the Mizrahi movement) writes: The Zohar notes that these verses appear to be backwards, for taking Bnei Yisrael out of Egypt would seem to be the end of the redemption, not the first step. However, the correct understanding, based on the Zohar, is as follows: First, says Hashem, *I shall take you out* of Egypt. Lest you fear that Pharaoh will chase you (as he did, in fact) and enslave you again, *I shall rescue you* such that you will never be enslaved by Pharaoh again. Still, you might worry that you will feel indebted to Pharaoh for releasing you, such that you will always have an emotional tie to him. No! says Hashem. *I shall redeem you with an outstretched arm,* i.e., with such a show of power that there will be no doubt that Pharaoh deserves no gratitude. Lastly, the redemption will not be complete if it is only a physical redemption. Therefore, *I shall take you* to Me as a people and give you the Torah.

These, continues R' Nissenbaum, are the elements of a complete redemption. However, the full realization of this redemption is not possible without Eretz Yisrael. Thus, states the next verse, "I shall bring you to the Land about which I raised My hand [i.e., 'I swore'] to give it to Avraham, Yitzchak, and Yaakov, and I shall give it to you as a heritage." Alternatively, R' Nissenbaum writes, each of the four expressions of redemption in our verses addresses the needs of a different segment of Bnei Yisrael, as follows:

"I shall take you out *from under the burdens of Egypt*," refers to a type of oppression that imposed a special burden--forcing men to do women's work and vice versa. This also includes forcing people to perform tasks for which they were overqualified, for there is nothing more frustrating for a highly-skilled person than to have to perform menial tasks that do not utilize his skills and training.

"I shall rescue you *from their service*" refers to the frustration of having to use one's skills solely for the benefit of another nation ("their service") and not in the service of one's own people.

"I shall redeem you" is addressed to those of Bnei Yisrael who were bothered more by the attempts to subjugate their spirits rather than by physical oppression. For them, it was irrelevant whether the servitude was back-breaking or not, since any form of subjugation to a foreign power was unacceptable.

Lastly, "I shall *take you* to Me as a nation" refers to those who thought that they didn't need to be redeemed, so long as they could to serve G-d right there in the diaspora. They needed to be taught: No! There is no future for the nation without being "taken" from our present circumstances. (Kinyanei Kedem)

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