



Congregation Beth Israel
 10 Dexter Street
 Malden, Ma 02148
 781-322-5686
www.BethIsraelMalden.org

Schedule for Parshat Bo Family Se'udah Shlshit

Friday, January 11

Shacharit	6:50 am
Mincha	4:10 pm
Candle Lighting	4:13 pm

Saturday, January 12

Shacharit at Salem Towers	7:45 am
<i>Kiddush following services</i>	
Shacharit	8:45 am
<i>Kiddush following services</i>	
Latest Time for Kriat Shema	9:32 am
Mincha	3:30 pm
<i>Followed by a family se'udah shlshit</i>	
Ma'ariv	5:15 pm
Shabbat Ends	5:23 pm

Schedule for the Week of January 13 - 18

	Shacharit	Mincha	Ma'ariv
Sunday	8:00 am	4:20 pm	4:50 pm
Monday	6:40 am	4:20 pm	4:50 pm
Tuesday	6:50 am	4:20 pm	4:50 pm
Wednesday	6:50 am	4:20 pm	4:50 pm
Thursday	6:40 am	4:20 pm	4:50 pm
Friday	6:50 am	4:20 pm	<i>after Mincha/Kabbalat Shabbat</i>

Do You Need Tefillin or Mezuzot Checked?

A reminder that Rabbi Chaim Tabasky, one of Jerusalem's foremost scribes, will be in Boston beginning January 17.

You can contact him at tabafc@013.net to arrange a home visit. *Email now before he's all booked up!*

You can also hear him speak at the Beth Israel Synagogue. He will answer questions such as which doors in your home need a mezuzah, how to put up a mezuzah, and how often does it require examination.

RSVP by January 20 and get \$3 off admission!

Cost:

Members: \$15/person

Non-members: \$20/person

Students/seniors: \$10/person

RSVP to 781-322-5686 or director@bethisraelmalden.org or on Facebook at the Beth Israel Malden group.

Babysitting will be provided.

Page Numbers

	Stone	Hertz	Russian
Torah	340	248	II-112
Maftir	364	262	II-148
Haftarah	1151	263	II-152

Sponsorships

This week's kiddush is sponsored by **Rochelle and Burton Golner** in honor of their 30th wedding anniversary.

And by **Andy Shulman** in honor of his wife **Lori Shulman's birthday**.

Kiddush at Salem Towers is sponsored by **Paul Glick** in honor of his father's **yahrzeit**.

This month's family se'udah shlshit is sponsored by **Greg and Shira Ireland** in honor of their daughter **Rachel's 2nd birthday**.

Sponsorships

Want to celebrate an occasion, honor a friend, or remember a loved one? Sponsorships are available at all different levels. Make a donation to show someone you care!

Minimum suggested donations are as follows:

Breakfast -----	\$5.00
Se'udah Sh'lshit -----	\$36.00
Kiddush -----	\$50.00
Sefer -----	\$50.00

Upcoming Events

- 😊 Torah Ethics Class Monday, 01/14, 9:30 am at Salem Towers
- 😊 Weekly Parsha Class Thursday, 01/17 after Ma'ariv

The Rabbi's class is available on our website, www.BethIsraelMalden.org

- 😊 Brunch/Lecture "Protect Your Home: Laws of Mezuzah" Sunday, January 27, 2008
- 😊 Winter Shabbaton and Melave Malka February 8/9, 2008

More on Back

The Purpose of the Creation of Man

Insights into Parshat Bo from the Ramban, by Rav Reuven Ungar of Sha'alvim.

I will inform you of a principle that pertains to the reasons of numerous Mitzvot. From early times men have gone astray in terms of belief. Atheists deny the existence of The Creator, some of them maintain that the world always existed. Others admit to the existence of G-d, but deny His knowledge of what transpires in this world. Other individuals acknowledge that He knows all; yet they deny His dispensing reward and punishment to people based on their actions.

Miraculous supernatural signs (moftim) performed by Hashem negate the above-mentioned heretical views. They illustrate that He is The Creator, Master and Knows all. When a prophet predicts such a moft in advance it exemplifies the truth of prophecy and constitutes the fulfillment of the Torah.

The verses in relation to the miraculous plagues performed in Egypt prove this thesis. "...in order that you should know that I am Hashem in the midst of the land" (Exodus 8:18) indicates that Hashem did not abandon us. "...in order that you should know that the earth belongs to Hashem" (Exodus 9:29) instructs mankind that Hashem the world belongs totally to Him; thus is generated by the fact that He created the world. "In order that you recognize that there is one like me" (Exodus 9:14) refers to the fact that He is all-powerful.

The Egyptians harbored doubts concerning these principles of faith. The wondrous moftim that Hashem performed in Egypt proved these tenets of faith.

Hashem will not perform supernatural miracles in every generation to placate every wicked individual or doubter. Therefore, the Torah commands us to constantly remember what we witnessed during the exodus. We are commanded to convey to our children, and they to their children, the wonders performed by Hashem in Egypt. Consumption of chametz on Passover and refraining from sacrificing the Paschal lamb are subject to the harsh punishment of karet – spiritual excommunication. We are required to don tefilin, place mezuzot on our doors and twice daily recall the exodus. The multitude of mitzvot that refer to the exodus ensure that we constantly testify to the existence and power of Hashem.

An individual who places a mezuzah on his door - and concentrates upon the concept of the mezuzah - acknowledges the creation of the world, the Absolute Knowledge of Hashem, the concept of prophecy and the kindness of Hashem in removing us from Egypt. Indeed, we must be vigilant in the performance of all mitzvot (Tractate Avot 1:2), for the performance of a mitzvah indicates belief in Hashem.

In fact, the aim of all mitzvot is to proclaim our belief in Hashem and to acknowledge that He is our Creator. This constitutes the reason for the creation of the world - for man to recognize and to proclaim that Hashem created us. The purpose of raising our voices in prayer, synagogues and public prayer is to facilitate this objective - verbal acknowledgement that we are the creations of Hashem.

(Note: it is difficult to understand the Ramban at face value that verbal acknowledgement of our status as creations of Hashem is the goal of the creation of the world. Perhaps the words of the Ramban are to be complemented with the conclusion of the Guide to the Perplexed (Moreh Nevuchim) of the Rambam. The Rambam quotes the verse in the Book of Jeremiah, 9:23, that we are required to intellectually ponder the ways of Hashem (haskel veyado'ah oti). This is not the final goal; we are expected to TRANSLATE this knowledge into action - Hashem performs acts of kindness and justice in this world, for that is what He desires. Similarly, the Ramban stresses that we must proclaim our belief in Hashem who creates all - we are obligated to act accordingly, to imitate the ways of Hashem).