



Kiddush this week is sponsored by Stan and Jillyan Sved and Pete and Bernice Lesser in commemoration of the yartzheit of Dovid Meir ben Moshe.

New Shiur for Women by Rabbi Steinberg

YIML is pleased to introduce a new shiur for women in practical halacha with Rabbi Steinberg on Wednesday nights at 8:15 at YIML. Begins this Wednesday, November 23rd.

Chevra Mishnayos

The YIML Chevra Mishnayos has started learning Seder Zeraim. You can sign up by putting your name on the sign up sheet on the bulletin board or speak with Moshe Eisenberg.

Siyum by Ira Strassman

Ira Strassman will be making a siyum to commemorate his father's first yartzheit on Monday, November 21, 2005 at 8:00 p.m. at Young Israel of the Main Line. All are invited to attend.

Pirchei of Philadelphia

Pirchei of Philadelphia will begin this Shabbos, Parshas Vayera, at Lower Merion Synagogue from 2:30-3:30 p.m., the same time as Bnos. All boys grades 1-8 are invited to attend.

Bnos of Philadelphia

Bnos will meet this Shabbos, Nov. 19 at Lower Merion Synagogue from 2:30-3:30 p.m. Please note: this week, due to popular request, Bnos is beginning a 4-year old nursery group on a trial basis (same time as other Bnos groups). Special announcement: all girls in grades N-8 are invited to join us for our *Gala Carnival* on Sun., Nov. 20 from 12:30-2:30 p.m. at Torah Academy!

Upcoming Community Events

November 20- Philadelphia Community Kollel Dinner
 December 18- Talmudical Academy of Philadelphia Dinner
 January 15- Young Israel of the Main Line Dinner
 Please make your reservations as soon as possible!!

Young Israel of the Main Line
Weekly Update



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 Stan Sved, President



Bala Cynwyd, PA 19004
www.yiml.org
 Rabbi Avraham Steinberg

November 18-25, 2005

Parshas Vayera

פרשת וירא

Shabbos Davening Times

Candle lighting: 4:25 p.m.
Mincha - Friday: 4:25 p.m.
Sof Zman Krias Shema: 9:19 a.m.
Shacharis: 8:45 a.m.
Mincha- Shabbos: 4:10 p.m.
Maariv: 5:27 p.m.

Weekday Davening Times

Shacharis -Sun, Thurs: 8:00 a.m.
Mincha- Sun, Thurs: 4:30 p.m.
Shacharis- Monday: 6:40 a.m.
Shacharis- Tues, Wed, Fri: 6:50 a.m.
Maariv (Mon-Wed): 7:45 p.m.

There will be no weekday Mincha in shul until the spring.

Shiur by Daniel Eisenberg, MD
Practical Guide to Treating Illness on Shabbos
 Shabbos, Between Mincha and Maariv

New Davening Time - Shabbos Shacharis will now **begin every week at 8:45**, not varying weekly for sof zman krias shema.

Please note sof zman krias shema each Shabbos and plan accordingly.

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Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Chumash Shiur	Rabbi Steinberg	CANCELLED
Shabbos	Between Mincha & Maariv	Practical Guide to Treating Illness on Shabbos	Dr. Daniel Eisenberg	
Sunday Morning	After Davening	Sefer Hachinuch Shiur	Dov Gottlieb	
Mon., Wed.	After Maariv	Mishna Berura Hilchos Shabbos	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Mesilas Yesharim	Rabbi Steinberg	
Monday	8:00 p.m.	A Conceptual Look at the Jewish Calendar	R' Judah Goldberg	CANCELLED
Monday	9:30 a.m.	Women's Tehillim Group		At the Eisenberg home
Tuesday night	After Maariv	Gemora Sukka Shiur	Rabbi Steinberg	
Wednesday	8:15 p.m.	Practical Halacha Shiur for Women	Rabbi Steinberg	BEGINS THIS WEEK
Thursday night	10:10 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Angels and Avos

By Josh Weinberger

Every schoolchild knows that the three angels who visited Avraham in the beginning of this week's parsha had 4 tasks: to heal Avraham from his recent bris, to inform Sarah (through Avraham) of Yitzchak's arrival, to destroy Sdom and to save Lot from Sdom's destruction. Given that Chazal teach us that no angel can perform two missions at once, we are left with the question as to which angel did double duty. Rashi at the beginning of this week's parsha claims that Refael, the angel which came to heal Avraham, traveled on with Gavriel (the angel assigned to destroy Sdom - as his name indicates Gevurah, strength), to save Lot. Rashi posits that the two missions of Refael were thematically associated as both being missions of rachamim, mercy.

Yet Rabenu Bechaye (based on a gemara in Bava Metzia) maintains that the two-mission angel was not Refael but rather Michael, the angel that came to pass on the good news to Sarah. Michael is generally understood to be THE angel of rachamim (as his name suggests: mi ka-Kel - who is like G-d? i.e., who is merciful like G-d?) and R'Bechaye thus explains that after he completed his mission of rachamim relating the good news about Yitzchak, he went on to perform another task of mercy by saving Lot from the destruction of Sdom.

Continued on facing page

Perhaps with this approach of R' Bechaye we can gain insight into another somewhat perplexing medresh. In a few weeks, we will IYH read Parshas Vayetze which will open with Yaakov Avinu seeing angels ascending and descending a ladder reaching to the heavens. The common understanding is that the angels which Yaakov saw were to accompany and protect him on his journey to Charan. Who were these angels? The medresh cites a view that these were the two angels who went to destroy Sdom and save Lot. The medresh explains that the angels had sinned during their mission when they said "Ki mashchisim anachnu" -- for we are destroying Sdom. The angels implied that they were the ones who had the power and ability to destroy Sdom when in reality it was Hashem. As a punishment, they were banished from the heavens until this time - over 120 years later! Just now they were permitted to return but then they were immediately dispatched again to escort Yaakov. What is this medresh teaching us? What is the connection between the sin of the angels and Yaakov Avinu?

It is well known that each of the Avos had a personal character trait and approach to the service of Hashem. Avraham is associated with the midah of chesed, kindness, who was outgoing and extroverted in serving Hashem, approaching any and all people to teach them about Hashem's greatness. Yitzchak, on the other hand, was the model of gevurah, inner strength. Much more introverted than his father, Yitzchak demonstrated how one can quietly and without fanfare achieve spiritual greatness and closeness to Hashem. Yaakov Avinu is, in the words of Chazal, the "bechir shebe-Avos" - the choicest of the Avos. Yaakov synthesized the approaches of his grandfather and father and represented the middah of Emes, truth, sometimes referred to as Tiferes. When necessary, Yaakov was outgoing, engaged with the outside world, following the model of his grandfather Avraham. However, Yaakov equally maintained the ability to demonstrate internal strength in developing a close relationship with Hashem, for example, in creating an insular setting for his family to serve Hashem (A complete discussion of the middos of the Avos is well beyond the scope of this dvar Torah. For an introduction to the basic concepts, see R' Bechaye's commentary of the phrase "Yaakov Ish Tam" in the beginning of parshas Toldos, explaining that "Tam" is from the word "tiyomes" meaning the middle branch, as Yaakov's path was in the middle and balanced those of his predecessors.)

Rav Chayim Yaakov Goldvicht zt"l, the founding Rosh Yeshiva of Yeshivas Kerem B'Yavneh, would often explain Yaakov's midah of Emes. How could a person master and incorporate into his personality two apparently opposite character traits - i.e., the engaging, outgoing personality of Avraham and the quiet, introverted devotion of Yitzchak? The answer, the Rosh Yeshiva explained, was in Yaakov's complete humility. Yaakov approached his service of Hashem with no sense of self and no personal agenda. His only desire was to do whatever was necessary to serve Hashem. Thus, where the model of Avraham and chesed was appropriate, Yaakov acted accordingly; where, however, Yitzchak's gevurah was the better approach for the given circumstances, he readily embraced that midah. The key, the Rosh Yeshiva emphasized, was Yaakov's extreme humility and submission to Hashem's will.

With this insight, we can return to the medresh regarding the angels of Sdom. The two angels, in the view of R' Bechaye, were Michael, the angel of rachamim and chesed, and Gavriel, the angel of gevurah and internal strength. These two angels, who represented the opposite and extreme midos of Avraham and Yitzchak, sinned in maintaining a lack of humility in their service of Hashem. It is only appropriate, then, that these angels be sent on a mission with Yaakov Avinu to learn first hand how to synthesize the extremes of chesed and gevurah through true humility, to recognize that our mission is but to serve Hashem, and to do so with no personal agenda.

May we all be zocheh to learn from the midos of the Avos ha-kedoshim and continue to grow in all facets of our avodas Hashem.