

Young Israel of the Main Line Weekly Update

273 Montgomery Ave.
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Stan Sved, President



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

Special Chabura

There will be a special chabura by Rabbi Steinberg between Mincha and Maariv this Shabbos. The topic and mareh mekomos went out by e-mail and are posted on the YIML bulletin board. Please join us!

YIML Cookbook

YIML proudly presents our very own COOKBOOK. Please submit recipes to Ilana Buchbinder (ijl927@aol.com) or Shani Daniel (shani314@yahoo.com) ASAP. Sponsorships are available at \$36, \$54, \$72 and \$180. The success of this cookbook depends on you!

Chevra Mishnavos

The Chevra Mishnavos is currently learning Seder Zeraim. Please sign up by putting your name on the sign-up sheet on the bulletin board. The siyum is tentatively planned for the shul Chanuka Mesiba. If you would like to sponsor the siyum or you have any questions, please contact Moshe Eisenberg.

Mazel Tov to...

... **Josh and Tal Weinberger and Family** on the bris of Tzvi Elimelech, b'zmano.

... **Ira and Lauren Sommers** on the pidyon haben of Moshe Mordechai.

Pirchei of Philadelphia

Pirchei of Philadelphia will meet this week at Lower Merion Synagogue from 2:30-3:30 p.m. Boys grades nursery and up are welcome to attend. For further information or to sign up for email list, please contact R' Yisrael Schwartz at visraelschwartz@verizon.net.

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will meet this Shabbos at Lower Merion Synagogue from 2:30-3:30 p.m. Don't forget to remind your daughters to bring their hats for hat day at B'nos.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: rabbi@yiml.org
Stan Sved, President Info: Home: 610-660-5002

December 1-8, 2006

Parshas Vayetzei

פרשת ויצא

Shabbos Davening Times

Candle lighting:	4:18 p.m.
Mincha - Friday:	4:20 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:28 a.m.
Mincha for Shabbos:	4:05 p.m.
Maariv:	5:21 p.m.

Weekday Davening Times

Shacharis- Sunday:	8:00 a.m.
Mincha- Sunday:	4:25 p.m.
Shacharis- Mon, Thurs:	6:40 a.m.
Shacharis- Tues, Wed, Fri:	6:50 a.m.
Maariv (Mon-Thurs):	7:45 p.m.

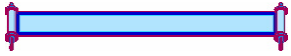
There will not be weekday Mincha until the Spring.

Next Shabbos Davening Times

Candle lighting:	4:17 p.m.
Mincha - Friday:	4:20 p.m.

Special Shiur by Rabbi Steinberg

Rabbi Steinberg will be giving a shiur at the YIML this Wednesday, December 6, 2006 at 8:20 p.m. (Maariv: 7:45, Refreshments:8:05) entitled, "Al Tiftach Peh Lasatan": Protecting Ourselves from Our Words, A Discussion in Halacha and Aggadah." Source sheets will be provided. Admission is free and \$75 sponsorships are also available. Both men and women are welcome. For more information, please contact Rabbi Steinberg at rabbi@yiml.org.



Shiurim*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	Rabbi Steinberg	
Shabbos	Between Mincha and Maariv	Michtav me'Eliyahu	Rabbi Steinberg	CANCELLED Special Chabura Instead
Shabbos	Between Mincha and Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	CANCELLED
Sunday Morning	After Davening	Sefer Hachinuch	Moshe Buchbinder	
Mon., Wed.	Before Mincha	Mishna Berura	Eli Back	
15 minutes before Shacharis on Sun.-Fri.		Chovos Halevovos	Rabbi Steinberg	
Monday	9:30 a.m.	Women's Tehillim Group		345 Bala Ave.
Tuesday	8:00 p.m.	Gemora Kesuvos First Perek	Rabbi Steinberg	
Wednesday	8:15 p.m.	Sefer Shmuel Bais	Rabbi Steinberg	Shiur for Women
Thursday night	10:15 p.m.	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

Why Rochel was Remembered

By Rabbi Leib Kelman

"And G-d remembered Rochel, and G-d hearkened to her, and opened her womb." (Beraishis 30:22)

Rashi offers two reasons as to why Rochel merited to be remembered and blessed with a child. "He remembered her, for she had handed her identifying signs from Yaakov to her sister, and because she was troubled lest she fall to the lot of Eisav, since Yaakov might divorce her, for she had no children."

Continued on facing page

As a rule, when Rashi offers two explanations, we may presume that the first one is not adequate and needs to be reinforced or supplemented by a second one. But in this instance, surely the first reason should more than suffice. What stronger justification is needed for her prayers to be answered! She had waited seven years and the joyous day finally arrives, when suddenly her father informs her that she is not to be the bride. It is Leah, her sister, who will be brought to Yaakov.

One can imagine Rochel's bitter disappointment and frustration; yet our Sages tell us that Rochel did not protest. Moreover, she gave her sister the secret password that she had arranged with Yaakov, precisely to prevent such a deception. It is difficult to visualize a more noble and selfless deed on the part of a would-be-bride.

Our Sages also considered Rochel's behavior an act of extraordinary "mesiras Nefesh" and self-effacement.

The Midrash (Eicha) describes how our ancestors from Avraham to Moshe sought to intercede at the time of the First Exile.

One by one they implored the Heavenly throne, pleading for the return of their children, but all were turned aside. It was only when Rochel appeared and cried out, "Ribono Shel Olam, I did not hesitate to accept another woman into my house. Can't you, too, forgive your children for the sin of idolatry?" It was her prayer and the remembrance of her deed that brought the promise: "Your children will return to their borders, V'shavu banim l'gvulam."

Yet Rashi chooses to provide an additional reason as to why Rochel was remembered. Why? Acts of 'Mesiras nefesh,' as inspiring and noble as they are, usually represent the surrender of something very precious - sometimes life itself. Mesiras nefesh is an inspirational act, a heroic gesture, but it does not always secure the future. It often has to do with defiance against tyranny and a readiness to suffer and even die for the sake of a higher cause. In this instance, too, Rochel willingly gave up her bridegroom, with no assurance that she would ever marry him. It was a brave and magnanimous act on her part. It was a response to a crisis which faced her sister.

Rashi, however, teaches us that there was another aspect to Rochel's character and outlook that made her even more deserving of Heavenly attention. She spent years, anxious and worried, lest she end up as the wife of Eisav. The very thought of it pained and oppressed her (metzirah) for her deepest longing was to have a share in the establishment of the House of Israel. To be denied that opportunity was to her as awful as death. This powerful craving to be among the "mothers of Israel" was equally a great manifestation of Rochel's righteousness for which a Heavenly response had to be forthcoming. Rochel's life thus encompassed the two necessary components of greatness: a readiness for 'mesiras nefesh,' self-sacrifice when necessary, and an equally strong determination for building the future of The Jewish Nation...

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