



Kiddush this Shabbos is sponsored by Simcha and Avigayil Pechter in honor of the birth of their daughter, Mira Naomi.

### **Chevra Mishnavos**

The Chevra Mishnavos has started learning Seder Zeraim. Please sign up by putting your name on the sign-up sheet on the bulletin board or speak with Moshe Eisenberg.

### **Mazel Tov to...**

... **Ira and Lauren Somers** on the birth and bris of Moshe Mordechai.

### **Eruv Dues**

Please pay your \$75 yearly membership dues to the Lower Merion Eruv, c/o Lower Merion Synagogue, 123 Old Lancaster, Bala Cynwyd, PA, 19004.

### **Chofetz Chaim Heritage Foundation Video**

By popular demand, there will be a second showing of the video, "The Lost Song" at the Kollel on Sunday, November 12 at 8:15 pm. For women and girls only. Adults \$18, students \$10. All proceeds benefit the Chofetz Chaim Heritage Foundation.

### **Rabbi Steinberg's Book**

Rabbi Steinberg's recently published book of drashos is available for purchase at YIML for the reduced price of \$15.

### **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](mailto: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. Additionally, B'nos birthday parties are here! Special treats, fun, and games for the birthday girl and the whole group! Please call Miriam Ciner or Rivka Levy for more information.

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

## *Young Israel of the Main Line* *Weekly Update*

273 Montgomery Ave.  
(610) 667-3255  
Stan Sved, President



Bala Cynwyd, PA 19004  
[www.yiml.org](http://www.yiml.org)  
Rabbi Avraham Steinberg

**November 10-17, 2006**

**Parshas Vayera**

**פרשת וירא**

### **Shabbos Davening Times**

<b>Candle lighting:</b>	<b>4:32 p.m.</b>
<b>Mincha - Friday:</b>	<b>4:30 p.m.</b>
<b>Shacharis:</b>	<b>8:45 a.m.</b>
<b>Sof Zman Krias Shema:</b>	<b>9:14 a.m.</b>
<b>Mincha followed by Shalosh Seudos:</b>	<b>4:15 p.m.</b>
<b>Maariv:</b>	<b>5:34 p.m.</b>

### **Weekday Davening Times**

<b>Shacharis- Sunday:</b>	<b>8:00 a.m.</b>
<b>Mincha- Sunday:</b>	<b>4:35 p.m.</b>
<b>Shacharis- Mon, Thurs:</b>	<b>6:40 a.m.</b>
<b>Shacharis- Tues, Wed, Fri:</b>	<b>6:50 a.m.</b>
<b>Maariv (Mon-Thurs):</b>	<b>7:45 p.m.</b>

**There will not be weekday Mincha until the Spring.**

### **Next Shabbos Davening Times**

<b>Candle lighting:</b>	<b>4:26 p.m.</b>
<b>Mincha - Friday:</b>	<b>4:25 p.m.</b>

### **Scholar-in-Residence Shabbaton— A Success**

Thank you to all of those who helped make last week's scholar-in-residence program a success. Special thanks to...

-Shul President Stan Sved for spearheading and coordinating Rabbi Kaplan's visit. And to the Sved family for hosting the Friday night Oneg.

-Janet Eisenberg for managing reservations for the luncheon.

-Jillyan Sved and Julia Strassman for coordinating the luncheon.

### **New Members**

We welcome the newcomers who have joined our community! Please be sure to sign up to receive our Shul e-mail updates by visiting our website: [www.yiml.org](http://www.yiml.org) (click on "mailing list".)



## Shiurim\*



DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	8:15 a.m.	Parshas Hashavua	David Shayovitz	
Shabbos	Between Mincha & Maariv	Michtav me'Eliyahu	Rabbi Judah Goldberg	Topic: The Mitzva of Ahavas Hashem
Shabbos	TBA	Medical Ethics Chabura	Dr. Daniel Eisenberg	<b>CANCELLED</b>
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		<b>TBA</b> Call Eve Rosen
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.

### **Tzedakah: A Charitable Cause**

By Rabbi Osher Chaim Levene

*The Mitzvah: When it comes to giving tzedakah, the Jew is obligated for a Jew to open out his heart. In a loving, wholehearted manner, he is to bestow kindness and charity to all those in need. This commandment goes beyond offering a modest monetary contribution to relieve one's conscience. Instead, the focus, at all times, is on the welfare and betterment of his fellow human beings - Jew and non-Jew alike - such that every attempt is made to uphold the dignity of the beneficiary.*

The reason why a Jew gives extra concern to this mitzvah, explains Maimonides (Laws of Giving to the Poor 10:1), is because "performance of charitable actions is a sure sign that one is a righteous descendant of Avraham, as it states 'I [G-d] have loved him [Avraham] because he commands his children and his household after him that they keep the way of G-d, doing tzedakah' (Genesis 18:19).

The Jewish preoccupation on giving charity has its roots in the illustrious example of Avraham, whose kindness was showered to one and all. Indeed, the magnanimity of the frail, one hundred-year old patriarch, just three days after his circumcision and his exemplary hospitality, jars, most strikingly, with the Torah's narrative chartering Sedom's wickedness and destruction.

Ideologically opposed to all that Avraham represented, the citizens of Sedom outlawed all acts of kindness and charity. Hospitality and

Continued on facing page

benevolence were criminal offenses - such that Lot placed himself in grave danger by emulating his uncle and inviting the three guests into his home. In the end, only Lot and his two unwed daughters escaped the Wrath of G-d overturning the lush and fertile lands of Sedom and her environs (Genesis 13:10) into "sulphur and salt, a conflagration of the whole Land, it cannot be sown and it cannot sprout." (Deuteronomy 29:22).

The townsfolk's failure to fulfill charitable acts led to their appropriate comeuppance in death and their fertile land reduced into a barren wasteland.

Tzedakah involves emulating G-d's altruistic acts of goodness, namely the bestowing of oneself -and one's energies and assets - onto others. This is some of the depth in the observation "More does the poor man do for the rich man, than the rich man does for the poor man" (Midrash, Vayikra Rabbah 34:8). It is a mistake to think that it is just the recipient who benefits; rather, it attunes and refines the giver himself because, with his very acts of kindness, he is imitating G-d "the Supreme Giver".

However the Sedomite's philosophy of "what's yours is yours, what's mine is mine" (Ethics of the Fathers 5:13) precluded developing any interrelationship with one's fellow man. It fails -on the most basic level - to foster kindness and charity to all members of mankind - even those outside the boundaries of Sedom. Being members of society imparts mutual responsibility. It behooves man to interact and relate with others, granting him umpteen opportunities for kindness and charities.

King Solomon proclaimed "Tzedakah saves from death" (Proverbs 10:2). Charity relieves the recipient and preserves his life. Consequently, not enacting tzedakah to fellow humans that prolongs life, the corrupt town of Sedom was automatically doomed to certain and immediate death.

Giving of tzedakah is termed "planting", as in the words of the prophet "Sow charity for yourself and you will reap according to kindness" (Hosea 10:12). The Jewish approach to life is where a person sees all his acquisitions - without exception - as potential investments. Thus life is all about "investing in eternity". How does he do this? Certainly not by squandering his wealth on transient objects - on grand mansions, fast cars or fine food! Instead, his possessions are viewed as "seeds" that he has to "sow" and "plant" in this world. Only then, will he benefit to thereafter reap the "fruit" of his labor in the timeless rewards in the world to come. That is what tzedakah is all about.

Conversely, the people of Sedom's lack of tzedakah belied a spiritual ability to grow and invest their riches to earn eternity. Not only did they not refine the divine trait of being a "giver", all their wealth was squandered and was for naught. The everlasting legacy commemorating their destruction was their land's inability to be "sown" and to "sprout" vegetation (Deuteronomy 29:22). This reflects the spiritual reality - that the people of Sedom were not "productive" and would not inherit any portion in the world to come (Talmud, Sanhedrin 107).

Symptomatic of their identity as Avraham's descendants, the Jewish people's pursuit of tzedakah is the surefire sign of their heritage. They rightly expend all their efforts and energies in each and every charitable cause in this precious mitzvah.

Taken from torah.org