



Kiddush this week is sponsored by Rabbi Baruch and Miriam Lichtenstein in honor of the birth of their granddaughter, Ahuva Golda, to their children Hindel and Arye Berman.

YIML Children's Chanukah Party

Please join us this **Monday, December 18th (4th night of Chanukah) at 5:30 PM** for the YIML Children's Chanukah Party. Food, Fun, and Live Entertainment! **\$7 for adults and children over age 2. \$35 family maximum.** See you there!

YIML Cookbook

YIML proudly presents our very own COOKBOOK. Sponsorships are still available at \$36, \$54, \$72 and \$180.

Chevra Mishnavos

The Chevra Mishnavos is currently learning Seder Zeraim. **The siyum time has been moved** to take place next Shabbos (Dec. 23), Parshas Miketz, at Shalosh Seudos. If you would like to sponsor the siyum, please contact Moshe Eisenberg.

Mazel Tov to...

... **Leah and Seth Yoffe and Family** on the birth of a baby girl.

Pirchei of Philadelphia

Pirchei of Philadelphia will meet this Shabbos from 2:30-3:30 p.m. at Lower Merion Synagogue.

B'nos of Bala Cynwyd

B'nos of Bala Cynwyd will not meet this Shabbos. However, there will be a special B'nos Chanukah event, this motzei Shabbos (Dec 16th), from 7:00-8:30 p.m. in the Torah Academy gym.

R' Steinberg Info: Shul: 610-667-3255 ext. 1 E-mail: 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
Rabbi Avraham Steinberg

December 15-22, 2006

Parshas Vayeshev

Chanuka

פרשת וישב

Shabbos Chanuka I Davening Times

Candle lighting:	4:18 p.m.
Mincha - Friday:	4:20 p.m.
Shacharis:	8:45 a.m.
Sof Zman Krias Shema:	9:37 a.m.
Mincha for Shabbos:	4:05 p.m.
Maariv:	5:22 p.m.

Weekday (Chanuka) Davening Times

Shacharis- Sunday:	8:00 a.m.
Mincha- Sunday:	4:25 p.m.
Shacharis- Mon, Thurs, Fri:	6:30 a.m.
Shacharis- Tues, Wed:	6:40 a.m.
Maariv (Mon-Thurs):	7:45 p.m.

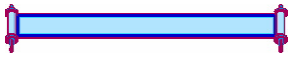
There will not be weekday Mincha until the Spring.

Next Shabbos Chanuka II Davening Times

Candle lighting:	4:21 p.m.
Mincha - Friday:	4:20 p.m.

Special Shiur this Shabbos Between Mincha and Maariv

This Shabbos, between Mincha and Maariv, Rabbi Steinberg will deliver a special shiur on a halachic topic related to the Gemara Kesubos (4b). See bulletin board for topic and sources.



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 See special shiur details on front
Shabbos	Between Mincha and Maariv	Medical Ethics Chabura	Dr. Daniel Eisenberg	Topic: Lifnei Iver
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.

Improbable Approaches

By Rabbi Label Lam

And Yaakov settled in the land of his fathers' sojourning in the land of Canaan. These are the generations (results) of Yaakov---Yosef was seventeen years old and he was youthful... (Breishis 37:1-2) And Yaakov settled...Yaakov wanted to settle down in tranquility, so the whole tempest of Yosef leapt upon him. Righteous people seek to settle in tranquility in this world?! To this The A-lmighty says: "Isn't it enough for the righteous ones what's prepared for them in the next world and then they look to settle tranquilly here!?" (Rashi)

Yaakov had a very unsettled life. He was constantly on the move, in exile, or a victim fugitive struck with wave after wave of difficulties. Finally, in the "golden years", with a large and capable family around him Yaakov looks to retreat once again to the contemplative life of his early youth. Suddenly he is jolted as never before sending him into a twenty two-year tailspin with the loss of his son Yosef. What's so bad about Yaakov settling down for a period?

Continued on next page

On an extremely hot day, a man meanders down the street on his way to the bank. In his pocket is a check for \$5 million. The sun is practically unbearable and he is near dehydration as the he nears his final destination. Ready to make the deposit and one block away he beholds, like an oasis, a lemonade stand. There stands a group of little kiddies with their misspelled backward lettered sign and the going price list. The thirsty fellow opts for two 7ounce cups for 10 cents each.

He gulps them down with great ease and delight. When it comes time to pay he fishes around in his pocket and finds no loose change. His creditors stare him down demanding with serious looks their 20 cents balance due. Under great duress he pulls out the big check and hands it over. The kiddies fish through the old cigar box for change and only manage to come up with a 73 cents, a few buttons, and a dead fly. The formerly thirsty fellow accepts his change and continues blithely on his way.

When I tell these kinds of stories to my kids, they always ask, "But Abba is it true? Did it really happen?" I never know what to answer. On the one hand I made it up. However, on some level it's so true and it happens every day to many of us. How is it so? The Talmud tells us there is no reward for performance of commandments in this world. This world has not the currency; the exchange rate differential is too great to receive what the true world of spirit has to offer. To cash that check for a pizza or a car or a condo one might have to accept a cheap handful of change in return.

With such a perspective we have something better than an answer to one of many questions that are often asked, for example "why the righteous suffer". One of my teachers offered the following distinction, which may prove enormously helpful. There is a difference to be made between "an answer" and "an approach". "An answer eliminates the question. If I would ask, "What is 2+2?" When you give the answer, "4", the question is effectively cancelled out and rendered unnecessary.

If, however, one wishes to know why one or many innocent or righteous persons live lives of hardship we are better equipped with "an approach". Whereas "an answer" negates the question, "an approach" allows the questioner to live with the question. We don't know "the answer" but it does not mean that the "the answer" on the deepest level is not known. We live with the knowledge that we do not know now. Perhaps, the real answer is due to one of hundreds or thousands of other reasons that we may or may not be aware of.

Yaakov was prevented for his own great good we are told, from cashing his check too soon. He suffered in silence for twenty-two years without his special son, Yosef, not knowing "the answers" all the time but enduring daily life-shattering questions with a pocketful of many probable and improbable approaches.

Taken from torah.org