

Young Israel of the Main Line

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Parshas Vayechi

פרשת ויחי

Stone Chumash page 268; Haftarah page 1145.

January 6-7, 2012

י"ב טבת תשע"ב

Weekday Shiurim

Daily Mussar Shiur: 15 minutes before Shacharis
Mishna Brura: Mon and Wed after Maariv
Sefer Bereishis: Monday at 8pm.
Nefesh HaChaim: Thursday at 10:10pm
Gesher HaChaim Shiur for Women: Monday at 9:30am at 8 Concord Circle.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Moed. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

Bnos and Pirchei

Bnos will meet from 3 to 4pm at LMS. Please pay yearly membership \$36/girl. Meira Friedman at 610-617-9529.
Pirchei will meet from 3 to 4pm at LMS in the Social Hall. Grades K-8. Rabbi Ari Silver at 610-668-6833 or SilverDollar@verizon.net



Shabbos Schedule



Light Candles, Mincha and Kabbalas Shabbos: 4:32pm

Parsha Chaburah by Naftali Perlberger: 7:55am

Rabbi's Mishlei Shiur: 8:15am

Shacharis: 8:45am

Sof Zman Krias Shema: 9:45am

Shabbos Groups, upstairs, for ages 2 and up. Children under 2 must be supervised by a parent. 9:45am

Kiddush is community sponsored.

Mincha: 4:25pm

Medical Halacha Shiur given by Dr Daniel Eisenberg.

Rabbi Steinberg will give a Shiur on The Halachic Status of the Mishna vs the Gemora.

בהגדרת כח התנאים לעומת האמוראים - רב תנא ופליג

עפ"ד הגר"ח מברסק זצ"ל, הגר"א ווסרמאן זצ"ל

ושיטה מחודשת של הג"ר זליג עפשטיין זצ"ל

Maariv: 5:36pm

Sun, Jan 8	Mon, Jan 9	Tue, Jan 10	Wed, Jan 11	Thu, Jan 12	Fri, Jan 13
Shacharis 8:00am Mincha/Maariv 4:40pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 4:39pm Mincha, and Kabbalas Shabbos 4:39m
13 Tevet י"ג טבת	14 Tevet י"ד טבת	15 Tevet ט"ו טבת	16 Tevet ט"ז טבת	17 Tevet י"ז טבת	18 Tevet י"ח טבת

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org



- Mazel Tov to Ilana and Daniel Baltuch and Family on the bris of their son.
- Mazel Tov to Leon and Tova Wertheimer on being honored at the Annual Dinner of the Philadelphia Community Kollel this Sunday.

Special Women's Lecture

Becoming A Better Half: Using Female Wisdom To Make A Good Marriage Better. A shiur for women given by Rebbetzin Rivi Brussel. Wednesday, January 11th, at 8:15pm. Couvert: \$5. Young Israel of the Main Line, 273 Montgomery Ave, Bala Cynwyd. Contact Janis Fine jfine@comcast.net 610-888-0477

Thought of the Week

"...foremost in rank and foremost in power. Water-like impetuosity - you cannot be foremost, because you mounted your father's bed..."(49:3,4)

Yaakov rebukes Reuvein for acting in an impetuous manner when moving his father's couch to Leah's tent. As a result of this action, Reuvein loses his right to the monarchy and Priesthood for which he was destined. Why does Yaakov condemn Reuvein's impetuosity? Would the sin not have been greater if Reuvein would have acted in a calculated manner? Does acting impetuously not mitigate the transgression?

The Torah teaches that it is prohibited to remind a penitent as to his past transgressions. Reuvein is the quintessential penitent; the Torah relates that Reuvein was not present when the brothers sold Yosef, for he had returned to his sackcloth and fasting to atone for his transgression concerning moving his father's couch. Why then does Yaakov rebuke Reuvein for a transgression for which he had already been repenting for at least thirty-nine years? Why is the quid-pro-quo for Reuvein's transgression the loss of his leadership position in Klal Yisroel?

When repenting for a transgression which we have committed, we very often focus on the transgression, rather than the character flaw which is at the root of the transgression. Yaakov's intention in rebuking Reuvein was not to condemn him for the transgression for which Reuvein had already repented; Yaakov was identifying for Reuvein the character flaw which caused him to commit the transgression, impetuosity. Impetuous behavior is symptomatic of a lack of self-control.

This is not the first time we find Yaakov censuring Reuvein for behaving in a manner which lacks forethought. When the brothers explain to Yaakov that Yosef has incarcerated Shimon and is refusing to release him unless they bring Binyamin before him, Reuvein offers his own two sons' lives as a guarantee that he will return Binyamin home safely. Here too, Yaakov admonishes Reuvein for his foolish suggestion. Clearly, Yaakov is sensitive to Reuvein's character flaw, his impetuosity.

In addition to effectively controlling his subjects, one of the primary functions of a leader is to teach his subjects self-control. For this to be possible, the leader must himself project an image which reflects the highest standards of self-control. Therefore, Reuvein, who has displayed that he behaves in an unrestrained manner, is denied the opportunity to have the monarchy stem from his descendants. Similarly, the responsibility for the sanctity of the Priesthood can only be placed in the hands of a person who epitomizes self-control, for holiness manifests itself wherever self-control is found.

Adapted from <http://www.torah.org/learning/hamaayan/5772/vayigash.html> by Shlomo Katz.