

Young Israel of the Main Line

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Weekday Shiurim

Mussar Chabura: 15 minutes before Shacharis

Mishna Brura: Monday and Wednesday after Maariv, given by Eli Back.

Ruach Chaim: Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Zeraim. Sign up on shul bulletin board or email eisenber@pol.net with your name and the masechta and chapters you intend to learn.

Bnos will meet from 2:45 to 3:45pm at LMS. Ages 3 years through 7th grade. Please pay yearly membership dues. Contact Meira Friedman 610-617-9529 or dmf201@gmail.com.

Torah Youth will meet from 2:45 to 3:45pm at LMS in the Social Hall. Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at 610-668-6833. **Torah Youth Chanukah Mesiba!** Sun, Dec 3rd, 6:15 to 7:45pm. \$12 person / \$40 max. For fathers and sons.

Parshas Vayeshev

Stone Chumash page 198; Haftarah: 1142.

December 7-8, 2012

פרשת וישב

כ"ד כסלו תשע"ג



Shabbos Schedule Mevorchim haChodesh



**Molad for Teves: Thursday, Dec 13th 4:09pm and 11 chalakim.
Erev Chanukah**

Light Candles:	4:17pm
Mincha, followed by Kabbalas Shabbos:	4:17pm
Parsha Chaburah given by Naftali Perlberger:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:31am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is being sponsored by Josh and Tal Weinberger in honor of Bracha's Bat Mitzvah!	
Mincha:	4:10pm
Rabbi Steinberg will give a special shiur on the subject of Neiros Chanukah.	
Maariv:	5:20pm

YIML Chanuka Party

Wednesday, December 12th at 6:00pm. Fun, Food, Crafts, and an exciting Mentalist Show! Cost: \$8 for ages 2 and up - with a \$60 family maximum. We look forward to seeing you there!

Starting this week, Seudat She'ishit, will be available for those who want every week.

Sun, Dec 9	Mon, Dec 10	Tue, Dec 11	Wed, Dec 12	Thu, Dec 13	Fri, Dec 14
<i>Chanukah 1</i>	<i>Chanukah 2</i>	<i>Chanukah 3</i>	<i>Chanukah 4</i>	<i>Chanukah 5</i>	<i>Chanukah 6</i>
Shacharis I 7:10am	Shacharis 6:40am	Shacharis 6:40am	Shacharis 6:40am	Shacharis 6:40am	Rosh Chodesh Teves
Shacharis II 8:00am	Maariv 7:45pm	Maariv 7:45pm	Maariv 7:45pm	Maariv 7:45pm	Shacharis 6:30am
Mincha/Maariv 4:25pm					Light Candles 4:18pm
					Mincha 4:18pm
25 Kislev	26 Kislev	27 Kislev	28 Kislev	29 Kislev	1 Tevet



- Mazel Tov to Rabbi Yehoshua and Michelle Levy on the recent marriage of Michael Tzvi and Rivka Dear.
- Mazel Tov to Rabbi Rafi and Atara Eis and Family on the birth of a baby girl.
- Mazel Tov to Chaim Shalom and Rivka Kineret (Rebecca) Holczer on the birth of a baby boy.
- Mazel Tov to Dr. Jonathan and Dee Tanner and Family on Yitzy's Bar Mitzvah.
- Mazel Tov to Rabbi Josh and Tal Weinberger and Family on Bracha's Bas Mitzvah.

Thought of the Week

"Yosef was brought down to Egypt. Potiphar, a courtier of Pharaoh, the Chamberlain of the Butchers, a prominent Egyptian, purchased him . . ." (39:1)

R' Mordechai Leifer z"l (1824-1894; Nadvorna Rebbe) comments: "Yosef" represents the neshamah / soul. Sometimes, the neshamah falls to a lowly place, represented by "Egypt." Why? Because the soul has been taken over by food and drink, represented here by the "Chamberlain of the Butchers." (Divrei Mordechai p.4)

"The prison warden placed all the prison's inmates in Yosef's custody, and everything that was done there, he would do. The prison warden did not observe anything that was in his charge inasmuch as Hashem was with him . . ." (39:22-23)

R' Moshe Cheifetz z"l (Italy; 1664-1711) explains: Prisoners on death row can be particularly difficult to manage, since they have nothing to lose. Therefore, the prison warden, who is usually held accountable for whatever happens in a prison, will attempt to shift responsibility onto someone else's shoulders. Here, the prison warden made Yosef responsible for whatever would transpire in the prison, which is the meaning of "everything that was done there, he would do"--i.e., he would be held accountable as if he had done it. But, Yosef was successful in managing the prisoners; hence, "The prison warden did not observe anything. . ." (Melechet Machshevet)

"And Reuven heard, and he saved him [Yosef] from their hand; he said, 'Let us not strike him mortally . . . Throw him into the pit in the wilderness . . .'" (37:21-22)

The Gemara (Shabbat 24a) states that this pit was home to snakes and scorpions. The halachah is that if a man falls into a pit full of snakes and scorpions, he is deemed dead and his widow may remarry. Yet, the Torah refers to Reuven's act as saving Yosef!

In contrast, Yehuda convinced his brothers to remove Yosef from the pit and to sell him into slavery. Yet, the Gemara (Sanhedrin 6a) says that whoever praises Yehuda for this angers Hashem. Why?

R' Chaim of Volozhin z"l (1749-1821) explains: Reuven caused Yosef to be lowered into a pit full of snakes and scorpions, but the pit was in Eretz Yisrael. Yehuda saved Yosef's physical life, but he caused Yosef to be taken out of Eretz Yisrael. It is far better, said R' Chaim, to remain in Eretz Yisrael surrounded by snakes and scorpions than to live outside of Eretz Yisrael. (Quoted in the journal Yeshurun Vol. VI, p. 200)

The Gemara (Shabbat 23b) teaches: "Rav Huna said: 'If one is meticulously careful in lighting candles, he will merit to have sons who are Torah scholars.'" Rashi z"l explains: "This is based on the verse (Mishlei 6:23), 'For a mitzvah is a candle and Torah is light'--through the mitzvot of Shabbat and Chanukah candles comes the light of Torah."

So many people light Shabbat and Chanukah candles, observed R' Kalman Winter z"l (long-time rabbi of Southeast Hebrew Congregation-Knesset Yehoshua in Silver Spring, Maryland; passed away 8 Marcheshvan of this year), yet relatively few have children who are Torah scholars! Why? Because Rav Huna's promise is addressed only to those parents who want their children to be Torah scholars.

Not so long ago, R' Winter added, the concept of studying Torah "lishmah"/ as an end in itself was relatively unknown in America. If a young man announced that he wanted to remain in yeshiva and study Torah, his relatives would ask, "But what will you do with it? Do you plan to become a rabbi?" Rav Huna's teaching, which relates the mitzvah of Chanukah candles to the study of Torah, shows us that this attitude is wrong. Halachah states that one may derive no benefit from the Chanukah lights; one may look at the candles, but nothing more. Similarly, there is a concept of studying Torah lishmah, studying Torah without any material benefit in mind. This is the type of Torah study which creates real Torah scholars. (R' Winter, 23 Kislev 5762)

Adapted from <http://torah.org/learning/hamaayan/5773/vayeishev.html> by Shlomo Katz.