

Young Israel of the Main Line

273 Montgomery Ave, Bala Cynwyd, PA 19004

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www.chaseplanet.us/yiml

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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 Moed. 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. Please pay your yearly membership if you haven't done so yet! 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. Grades k-8. Contact Rabbi Schwartz at sruli@torahyouth.org or Rabbi Silver at 610-668-6833 or SilverDollar@verizon.net.

Parshas Vayigash

Stone Chumash page 250; Haftarah: 1144.

December 21-22, 2012

פרשת ויגש

ט' טבת תשע"ג

Shabbos Schedule



Light Candles:	4:21pm
Mincha, followed by Kabbalas Shabbos:	4:21pm
Parsha Chaburah given by Ron Werrin:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:39am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	4:15pm
Shalosh Seudos.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:24pm

Tefillin and Mezuzah Checking

Rabbi Shmuel Bodenheim, our Sofer Sta"m (scribe), will once again be in the area beginning on Sunday December 23rd (Asarah b'Teves). He will be at YIML beginning after Shacharis that day, and remaining during the week to do tefillin and mezuzah checking, as needed. If you would like to contact Rabbi Bodenheim in advance, please call: 917-620-0803

Sun, Dec 23

Asarah b'Teves
Fast begins 6:08am
Shacharis I 7:00am
Shacharis II 8:00am
Mincha/Maariv 4:10pm
Fast ends 5:25pm
10 Tevet

Mon, Dec 24

Shacharis 6:40am
Maariv 7:45pm
11 Tevet

Tue, Dec 25

Shacharis 8:00am
Mincha/Maariv 4:30pm
12 Tevet

Wed, Dec 26

Shacharis 6:50am
Maariv 7:45pm
13 Tevet

Thu, Dec 27

Shacharis 6:40am
Maariv 7:45pm
14 Tevet

Fri, Dec 28

Shacharis 6:50am
Light Candles 4:25pm
Mincha 4:25pm
15 Tevet

Annual Eruv Dues

Please remember your Eruv contribution: \$75 per family. Eruv dues should be made out to Eruv of Lower Merion, Inc. Mail to Eruv of Lower Merion, Inc.; PO Box 221; Merion Station, PA 19066. Or you can give your check to Sherman or Sid.

Thought of the Week

This week's Parsha continues the gripping narrative of Yosef as he continues the drama of targeting his brothers as dishonest people, threatening to take Binyomin hostage in a trumped-up charge that he stole the viceroys special goblet. The story reaches a climax when the brothers plead desperately with Yosef for Binyomin's release. Finally, when tension has reached the breaking point, Yosef lowers the veil of the unrelenting ruler and reveals his true identity, announcing, "I am Yosef, who you sold as a slave to Egypt." The brothers are dumbfounded. Suddenly, understanding dawns. The string of bizarre events befalling them in Egypt makes sense.

Many commentaries touch upon an interesting point. Why did Yosef have to rub salt on their wounds at this particular moment? He could have simply said "I am Yosef," without reminding them of their past cruelty to him? The brothers certainly knew that they had sold him to Egypt. Why did he have to remind them of their treachery when he was about to try to reconcile with them?

The famous commentator, the Sfas Emes, offers the following insight. As Yosef revealed his true identity, the brothers were undoubtedly stricken with grief. The first stab of guilt was over having torn Yosef away from their father's lap at a tender age. Although Yosef had obviously survived despite his immersion in Egyptian society, who knows how much spiritual poison it had infected him with? Had he remained under his father's tutelage, who could tell what heights he might have reached!

Yosef reassured them on this score. I am Yosef, the person I was intended to become, he told them. Had I not been forced through the ordeal of being sold as a slave and having to rise above the decadence of Egyptian society I would not be Yosef. I could never have accomplished what I needed to accomplish; I would never have risen to the spiritual heights that I have attained. I only fulfilled my life mission by enduring the difficult trials to which I was subjected. Only because my faith was tested did my true mettle emerge. I am Yosef precisely because you sold me to Egypt!

Reflecting on the difficult trials we all face in our lives, this is a powerful message to keep in mind. The harrowing and inscrutable situations that test our moral and spiritual fiber will ultimately come together as a beautiful mosaic. Rather than succumbing to questioning the purpose of this or that challenge, or complaining that we don't deserve a particular hardship, let us fortify ourselves with the knowledge that Hashem will ultimately reveal Himself and the pieces to His Divine plan will become clear. All the bitter and bewildering events will be part of a wondrous revelation. Let us use all of our spiritual resources to keep our faith intact.

Adapted from <http://torah.org/learning/legacy/5773/vayigash.html> by Rabbi Naftali Reich.

"and he said to them 'Do not agitate on the way'" (45:24)

Rashi cites the Talmudic interpretations for this verse and then offers the simple meaning of the passage. The Talmud states that long strides are harmful to a person's health, and Yosef was cautioning his brothers that in their haste to return home, they should not travel in a manner which could be injurious to them. The other interpretation offered by the Talmud is that they should not involve themselves in Halachic discussion, lest the matter become so involved that they may lose their way. As to the simple meaning of the verse, Rashi says that Yosef was preempting any quarrel which may occur regarding responsibility for Yosef's sale. He therefore cautioned them not to quarrel on their way home. It is understandable why, after Yosef's revelation, it would be important to enjoin his brothers concerning their travelling in a healthy manner, for in their excitement to return home, they may become careless. Similarly, enjoining his brothers not to quarrel is a concern which could arise at this juncture. However, why would Yosef be concerned about his brothers becoming so involved in a Halachic debate that they lose their way? There is no law preventing a person from Torah study while travelling; on the contrary, the Torah commands us to study even while we travel - "uvelechtech baderech". Furthermore, the Midrash offers an interpretation which appears to contradict the Talmud's interpretation. The Midrash records that Yosef enjoined his brothers not to desist from the study of Torah as they traveled. How do we reconcile the Talmudic and Midrashic interpretations?

It is common to see individuals who harbor ill feelings, yet behave civilly toward one another when required to do so. However, if a dispute should arise, although it may have no connection to the reason why these two individuals are at odds with each other, the dispute will become the vehicle through which they vent their anger. All too often, the issue which is used as the vehicle to vent anger is of a spiritual nature, allowing the disputants the avenue to voice their feelings in an even more heated manner. Yosef was aware that his brothers may be harboring ill feelings toward each other as a result of his sale. He therefore cautioned them against entering into a heated Halachic debate, for this could be the avenue by which they vent their ill feelings and blame one another. The possibility of such a debate was of especially great concern to Yosef, for if it would cause them to lose their way, it could endanger their lives. The Midrash is explaining that Yosef's intention in instructing his brothers not to desist from Torah study was to warn them to focus on the issues, and not fall into the trap of using their Torah debate as a vehicle through which to vent other non-Torah disputes which may arise.

Adapted from <http://torah.org/learning/rabbizweig/5770/vayigash.html> by Rabbi Yochanan Zweig.