

Young Israel of the Main Line

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Parshas Vayishlach

פרשת וישלח

Stone Chumash page 170; Haftarah: 1141.

November 30 – December 1, 2012

י"ז כסלו תשע"ג

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. Bnos pre-Chanuka jewelry making this Sunday, Dec 2nd!! Contact Meira Friedman 610-617-9529.

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 Oneg Shabbos! Friday, Nov 30th at 8pm at the home of the Shmidmans. For fathers and sons.



Shabbos Schedule



Light Candles:	4:18pm
Mincha, followed by Kabbalas Shabbos:	4:18pm
Parsha Chaburah given by Dennis Rosen:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:27am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Roz and Phil Levbarg in honor of Phil's birthday. Happy Birthday!	
Mincha:	4:15pm
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Gemora Shiur, third chapter of Bava Metzia – Perek Hamafkid.	
Maariv:	5:21pm

New Sunday Shacharis minyan at 7:15am, following Rabbi Steinberg's Mussar Chabura at 7.

Community Announcements - Yeshiva Banquet – THIS SUNDAY!

The Annual Banquet of the Talmudical Yeshiva of Philadelphia will take place on December 2nd at the Drexelbrook Corporate Events Center. The Banquet is in honor of Dr. and Mrs. Daniel Eisenberg. For ads and reservations please call the yeshiva at 215.477.1000.

Sun, Dec 2	Mon, Dec 3	Tue, Dec 4	Wed, Dec 5	Thu, Dec 6	Fri, Dec 7
Shacharis I 7:15am Shacharis II 8:00am Mincha/Maariv 4:25pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm <i>At Maariv: ותן טל ומטר</i>	Shacharis 6:50am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 4:17pm Mincha 4:17pm
18 Kislev	19 Kislev	20 Kislev	21 Kislev	22 Kislev	23 Kislev

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- Mazel Tov to Rabbi and Mrs Mordechai Schwersenski and family, who are making a kiddush for their daughter Tehila this Shabbos at their home, 173 Upland Terrace, 11:30am - 1:00pm.
- Mazel Tov to Rabbi and Mrs. Yehoshua Levy and Family on Rivka's upcoming marriage to Michael Tzvi Dear.
- Mazel Tov to Dr. and Mrs. Eisenberg on being honored this week at the Talmudical Yeshiva of Philadelphia Annual Dinner.

Thought of the Week

We read in our parashah (33:18), "Yaakov arrived 'shaleim'/whole at the city of Shechem . . . and he encamped before the city." Midrash Rabbah interprets the end of the verse as an allusion to observing Shabbat, i.e., Yaakov arrived on the outskirts of Shechem before dark and marked-off the techum Shabbat of his encampment. [The "techum" is the approximately 2,000 amot-wide band around an encampment or city where a person is allowed to walk on Shabbat. If this is not what the verse is teaching, then for what purpose did the Torah mention the obvious detail that Yaakov camped?]

The midrash continues: Because Yaakov observed Shabbat, he was promised an inheritance without boundaries. In contrast to Avraham, who was promised (13:17), "Arise, walk about the land through its length and breadth, for I will give it to you"--i.e., an inheritance limited by the boundaries of the Land--Yaakov was promised (28:14), "You shall burst out westward, eastward, northward and southward." [Until here from the midrash]

R' Aryeh Finkel shlita (rosh yeshiva of the Mir Yeshiva in Modi'in Ilit, Israel) comments about the first part of our verse--"Yaakov arrived shaleim at the city of Shechem": "Shaleim" is related to "Shalom," which is a major theme on Shabbat (as in the multiple references to shalom in the song, "Shalom aleichem"). Yaakov, who observed Shabbat, is the only person in all of Tanach who is called "shaleim" / "whole." Shalom / peace, harmony, perfection is the ultimate level to which a person and the world can aspire, and Yaakov achieved what no other person achieved--to have his image engraved on Hashem's throne. [We do not need to understand what this kabbalistic expression means to recognize that it indicates the pinnacle of human achievement.] (Yavo Shiloh p.401)

"When he [the angel] saw that he could not overcome him [Yaakov], he struck the socket of his hip; so Yaakov's hip-socket was dislocated as he wrestled with him." (32:26)

R' Gershon Ashkenazi z"l (Austria; 1618-1693) cites the Zohar, which states that Yaakov's injury was a punishment for marrying two sisters. In light of this, R' Ashkenazi continues, we can understand the Gemara (Chullin 91a), which finds an allusion to Yaakov's injury in the verse (Yeshayah 9:7), "G-d sent a word for Yaakov; it befell Yisrael." That verse appears in a prophecy about the royal house of David; what is the connection between that subject and Yaakov's injury?

R' Ashkenazi explains: The Gemara relates that some people questioned King David's legitimacy because he was a descendant of Ruth, a Moabite woman. When people mocked King David, he would ask them rhetorically, "Don't you also come from a prohibited marriage, i.e., from Yaakov who married two sisters?" In fact, Yaakov's marriage was not prohibited because the Torah had not yet been given, nor was Ruth prohibited from marrying a Jew. Thus, writes R' Ashkenazi, the people blessed Boaz upon his marriage to Ruth (Ruth 4:11), "May Hashem make the woman who is coming into your house like Rachel and like Leah, both of whom built up the House of Yisrael." They were acknowledging that just as Yaakov's marriage to two sisters was not prohibited, so Boaz's marriage to a female Moabite convert was not prohibited. This is the common denominator between Yaakov's injury and the royal house of King David. [Nevertheless, while Yaakov did not technically sin, he was held accountable to some degree for an act--marrying two sisters--which the Torah would later prohibit.]

R' Ashkenazi concludes: In this light we can understand, as well, why the Gemara points out that Yosef removed the gid ha'nasheh from the meat that he fed his brothers when they came to his home in Egypt (see Bereishit 43:16). The prohibition on eating the gid ha'nasheh recalls Yaakov's injury, which, in turn, demonstrates the legitimacy of King David. Yosef was not certain that his brothers had not yet recognized him, and he wanted to assure them that he was not challenging the right of Yehuda, the progenitor of King David, to lead the brothers. Therefore he removed the gid ha'nasheh, as if to say, "King David is no less legitimate than we are, coming as we do from two sisters." (Tiferet Ha'Gershuni)

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