

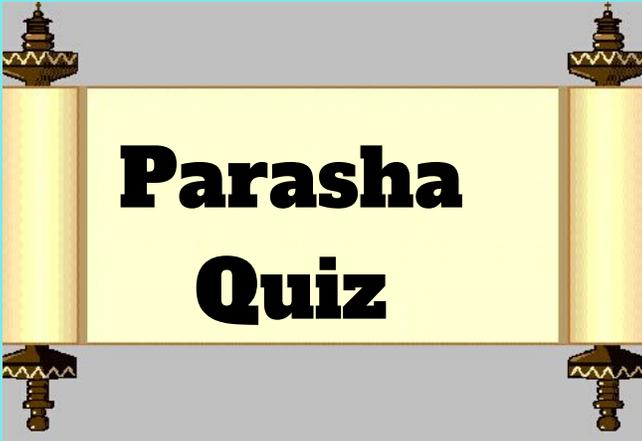


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYeshev: וַיֵּשֶׁב

12.21.19



Elementary:

- 1) How old was Yosef when he went to check on his brothers?
- 2) Describe Yosef's 2 dreams.
- 3) What did the brothers tell Yaakov about what happened to Yosef?
- 4) How did Yosef end up in an Egyptian prison?
- 5) What were the dreams of the butler and the baker and how did Yosef interpret each one?

Middle/High School:

- 1) What does Rashi (37:1) learn from the word "וַיֵּשֶׁב"?
- 2) According to Rashi (37:2) why did Yosef hang out with the sons of Bilhah?
- 3) What positive lesson does Rashi (37:4) derive from the words "וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלֵם"?
- 4) According to Rashi (37:34) how many years did Yaakov not see his son Yosef? How is that number Middah Keneged Middah?
- 5) According to Rashi (40:23) how was Yosef punished for asking the butler for help?

What would you do?

Discussion starter for your Shabbat table..

If you were guaranteed the correct answer to one question what would you ask?

Did You Know?

The minhag is to light Chanukah candles in a place where the maximum number of people possible will see them in order to fulfill Pirsumei Nisa, publicising the miracle. The Gemara (Shabbat 22a) teaches that they may not be higher than 20 Amot from the ground (the same maximum height for a Sukkah or Eruv). In this context of discussing Chanukah, the very next line in the Gemara is a teaching about our parasha (which Rashi 37:24 quotes). The pasuk states "וְהַבּוֹר רָק אֵין בּוֹ מַיִם". If we are told the pit was empty why does it need to state that there was no water? The Gemara answers "מִים אֵין בּוֹ אֲבָל נַחְשִׁים וְעִקְרָבִים". The pit had no water but it did have snakes and scorpions. What is the connection between the 2 stories? One answer is that just as Yosef's pit was 20 Amot deep, so too the Chanukah lights may not be 20 Amot high. Can you think of any other connections between Yosef and Chanukah?



Life Is a Struggle - Rabbi Shaul Rosenblatt (Aish.com)

The Sages ask: Why did Jacob deserve that Joseph, his favorite son, get sold as a slave to Egypt?

They discover the answer in the name of this parsha, Vayeshev -- "and Jacob rested." Jacob had had a very tough life -- attacked by his brother in the womb; chased out of his father's home without a penny; tricked into marrying a woman he did not love; a father-in-law who wished to kill him; his daughter was raped; his sons murdered a whole city and were wanted men in Canaan; his beloved wife died giving birth. Now that's tough by any standard. And so, Vayeshev -- Jacob wanted a break, to relax and take it easy for a little while. Immediately, the Sages say, Joseph was snatched from him.

What's wrong with taking a break? Surely everyone needs a break now and then. Human beings can't function without some relaxation to ease the stress of life. Who would blame Jacob, after all he'd been through, for wanting to relax a little?

The answer lies in the purpose of a break. Is the break a means to an end, or is it an end unto itself? As winter vacation time rolls around, the question is very appropriate. Is a vacation a means, or is it an end? Is it a break from life, or is it life itself? I meet so many people for whom it is the latter. Life is just the interval one has to "put up with" in-between the vacations. That doesn't say much for life, does it? "I struggle hard during the year, so that once or twice a year I can escape from the struggle." Do we really want to struggle -- just to escape the struggle?!

The Sages say the opposite should be true. Life is about struggle. That's how we grow into better, bigger, more full and complete human beings. It is the struggle that we enjoy so much. Escaping that struggle is sometimes necessary. But only so we can return, rejuvenated, to that struggle. We don't live for our vacations. We take vacations so that when we return we can truly live!

Jacob wanted to escape not because he needed the rest, but because he was tired of facing life anymore. God forced him back into life. In Jewish thinking, if we have stopped grappling with life, we are zombies, walking vegetables. We are missing the boat entirely. I wish you an enjoyable vacation!