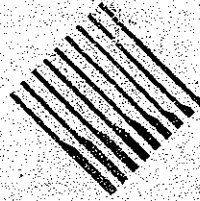


*Parsha Vayeishev*

## Ohr Pinchas Parsha Sheet

*in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.*



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**HAVE A GREAT AND JOYOUS SHABBOS!**  
**HAPPY CHANUKAH !**

## PARSHA VAYEISHEV

- 1) Ch. 37 V. 1 "Jacob settled in the land of his father's sojourning in the land of Canaan" Ibn Ezra and OrHachaim point out that though Esau and his descendants settled permanently in Mt. Seir (see end of P. Vayishlach) and even more so, Hashem himself promised Jacob the land, still he waited to actually receive it from Him and did not take it of his own accord.
- 2) Ramban adds to this idea that by Jacob and Isaac not settling in what was going to be their own land in the future, they were wishing to fulfill the prophecy of (Ch. 15 V. 13) "your children will be strangers in a land that is not theirs."
- 3) Ch. 37 V. 1 and 2 Seforno views all that occurred to Jacob from when he left his father's home as comparable to what happened to the Jewish Children during the first exile and from when he returned to the "land of his fathers" etc. (v.1) as comparable to the Second Temple era etc. until today and further until the coming of Moshiach.
- 4) Ch. 37 V. 2 "These are the offspring of Jacob: Joseph" etc. (See Rashi) Or HaChaim quotes Midrash Rabah that Jacob sought to finally live in peace and tranquility but was suddenly struck with the aggravation caused by the brothers against Joseph to which Hashem responds and says "it is not enough that I have the Future World set up for the reward of the righteous: They also want tranquility in this World? Says the Ohr Hachaim the Torah teaches us "these are the offsprings" which can be translated as all the occurrences that happened to Jacob were caused by himself because "no bad is destined by Master Hashem whom is good to all" especially to Jacob Hashem's close friend.
- 5) Ch. 37 V. 2 "Joseph was 17 years old" Or HaChaim explains that the reason the Torah was compelled to reveal Joseph's age was because Talmud (Brachos 55B) says one should wait for 22 years for a dream to be fulfilled. Joseph was 17 when he dreamt; he was 30 when he stood before Pharaoh; 13 years later his dream was fulfilled; 9 years later his brothers came to Egypt. Therefore, to learn this lesson the Torah revealed his age.
- 6) Ch. 37 V. 2 "evil report" See Rashi: Joseph suspected his brothers of eating limbs of live animals, which is prohibited by the Torah. Targum Yonatan ben Uziel says Joseph saw them cut off the ear of an animal. Pirush Yonatan explains that there was a custom among shepherd descendants of Ishmael that they would cut off the ear or tail of an animal as a remedy for a specific sickness. As a result the brothers knew of this custom, but Joseph did not know of it and thought they ate these limbs.
- 7) Ch. 37 V. 3 and 4 "And Israel loved Joseph" Seforno (v.4) and Or Hachaim warns parents not to show favoritism to one child over the others: the

quarreling that the brothers had among themselves could have been settled one way or another. However, when they saw how much Joseph was favored they felt hopeless. The main cause of this horrible tragedy was Jacob.

- 8) Ch. 32 V. 2 "The wives of his father" Ramban differentiates between when they were referred to as wives and when they are referred to as "maids" (ch. 33 v.2). When they were with Rachel and Leah they are "maids" even though Jacob married them. Or perhaps as long as Rachel and Leah were alive they were referred to as maids or concubines but after Rachel and Leah's death Jacob married them, and they were referred to as wives.
- 9) Ch. 32 V. 2 "son of his old age" (Hebrew "z'kunim") Baal Haturim points out that the Hebrew word "z'kunim" in numerology adds up to 207, which can spell "raz," or secret. Because Jacob taught Joseph the secret of the Torah or "zar" which means crown.
- 10) Also the work "zkanim," says Baal Haturim, has in it the first letter of all the orders of the Talmud: 1) Z'raim, 2) Kadoshim, 3) Nashim, 4) Y'shuos, 5) Moed. (*What about Taharos? Tzvi Mandel*)
- 11) Ch. 37 V. 2 "child of his old age" Rashi says this title referred to Joseph being born when Jacob was an older person. Targum Onklos haGer says it refers to all the wisdom Joseph studied under his father's tutelage. Ramban says it is the custom of elderly parents to choose one child to care for them. This child is always around the parent (see #12 below).
- 12) Ch. 37 V. 4 "and they were not able to speak to him peaceably" Seforno says in matters of the home and shepherd issues they were able to speak to Joseph; but in matters of "peace and friendliness," as expected between brothers, they were not.
- 13) Ch. 37 V. 5 "And Joseph dreamt" Or Hachaim asks what Joseph was thinking when he told them the dreams? Especially in light of the fact that he knew their indifference towards him. However, Joseph felt that if he would reveal to his brothers that Jacob's favoritism towards him was the will of the heavens, this would stop their fighting.
- 14) Or Hachaim also interprets Joseph's telling them the dream as a way of expressing friendliness toward them, since when one wants to hear a good interpretation of his dreams one should tell it to a friend to interpret immediately for good (Tr. Brachos 55B) because "all dreams go according to the one interpreting it" However the brothers were already so involved in their jealousy that the "gates to love were closed."

- 15) Ch. 37 V. 7 "and behold" Three times the Torah uses this phrase, says Or Hachaim, when Hashem reveals prophecy through a dream it is with such clarity as if the person were awake.
- 16) Ch.37 V. 8 "Will you be a king or reign over us?" Ibn Ezra explains the difference between the "king," which is appointed by the people, and the person who "reigns" upon them against their will.
- 17) Ch. 37 V. 8 "dreams" plural. Baas Zkeinim points out that until now he has only revealed one dream to them. Since he told them repeatedly, however, they referred to it in the plural.
- 18) Ch.37 V.7 "And behold" Or Hachaim says Joseph showed them that in his dream he saw piles and piles of good deeds that they all performed together in unison. And that his piles of deeds stood more erect than theirs, in light of his not falling for Potifar's wife. Also, he would "stand" support them with food in Egypt. Also his merit was "taller" than theirs.
- 19) Ch. 37 V. 6 "Stood up" Seforno says the dreams taught that his kingdom will last for a long time (80 years) which was longer than any of their kingdoms' mentions in the Holy Writing.
- 20) Ch.37 V.2 Rashi compares the house of Esau to sand and the house of Jacob to pearls. Midrash Vayikra Raba (ch. 4:6) says though Esau had a minority of six souls they are referred to in plural form (nefashos) and Jacob had seventy souls and the torah refers to them in a singular form (nefesh) because Esau's people worshiped many gods as opposed to Jacobs people who worshiped only one Hashem. Kli Yakar adds that since Esau's family had so many gods they were always confused and arguing over what is the divine truth. Just as particles of sand are unconnected, they to were unconnected. Jacobs family is compared to pearls that are all connected in one necklace, just as the Jews are connected to one Hashem. (see Song of Songs 4.3)

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HAPPY CHANUKAH!