

קהל בני ישראל
זבארוז זאלאזיץ

K'HAL B'NEI YISRAEL

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Ohr Pinchas Parsha Sheet

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

Vayigash

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Vayigash 5767

1. Ch.44 v.18 "Then Judah approached him...If you please, my lord," Kli Yakar explains that since the brothers had previously alluded that the true Source of all the pain was Hashem, and as a result all that Joseph is suspected them of is false. Therefore, says Judah, I sinned more than them (see Rashi Ch.38 v.1) and a) I must represent their claim, and b) I will stay as a slave in the place of my brother.
2. Ch.44 v.18 "...for you are like Pharaoh," Rashi says Judah told Joseph, "You give decrees but you don't carry them out." Targum Yerushalami asks where we find this? And he answers that Joseph decreed fear of Hashem but he himself did not act as one who fears Hashem.
3. Targum Yerushalami translated, "You are like Pharaoh," to mean, "Back home in Canaan, I am like you and my father is like Pharaoh." They were respected and listened to by all because of their reputation for being supported by Hashem in all their endeavors.
4. Ch.44 v.18 "Approached," Ohr haChaim gives us a picture of how the kings would sit on their thrones and in front of them would be rows of ministers and advisors. Now, if a person would come to seek help or advice from the king, he would stand in back of the rows of ministers and advisors. No one would dare stand directly in front of the king, even if they were granted permission to speak with him. Judah, until now, adhered to this custom. But now, "Judah approached him," and moved closer to the king so he could, "speak a word in my lord's ear."
5. A number of reasons for Judah's moving in so close to Joseph are enumerated by the Ohr HaChaim:
 - a. If one is victorious in a debate with the king, he can be punished with death for embarrassing him; by standing so close to him there would be no embarrassment, and hence his life would be spared.
 - b. "The heart of a king [i.e. his decisions, etc.] is in Hashem's hand." (Mishlei 21:1) Judah held that if the advisors, etc. were to hear Judah defending them, they might change Joseph's "heart" away from doing good, Hashem's will; therefore, Judah took the option of speaking to Joseph in a way that no one else would hear, and in turn no one could persuade Joseph. Also, in this way, Judah alluded that Joseph was a kind person and only the people surrounding him were suspicious people.
 - c. "Like water reflects the face of a person, so are the hearts of one person to another." (Mishlei 27:19) Judah, very wisely, tried to

Joseph, 'you are in me; we are both one person' and this way. Joseph was forced to have feelings for Yehudah because 'like the reflection of water are hearts to each other.' 'Words from one heart enter the other person's heart,' beyond all differences and separations.

-M.H. quotes Rebbe Chanoch Tzvi HaCohen of Bendin z.y.a.

6. Ch.5 v.1 "And he could no hold himself back." Until now, Joseph didn't reveal himself to his brothers because he knew that his dream was true prophecy and he was supposed to reign over them as a king and the Halachah is, "A king can not forgive people that refuse to honor him." However, now, when Yehudah began with, "May your servant speak..." and humbled himself to Joseph—this was the actualization of Joseph's prophecy and now he couldn't hold himself back and said, "I am your brother Joseph."

7. Ch.45 v.3 "And Joseph said to his brothers, "I am Joseph." If when Joseph's brothers had thousands of questions as to how they were being treated in Egypt but when Joseph said, "I am Joseph," everything became clear and there were no more questions. How much more can we imagine when the Future Redemption comes and Hashem's honor is revealed when He says, "I am Hashem," all our questions about all the suffering, etc. will be answered!

-Chafetz Chaim, z.y.a.

8. "Is my father still alive?" Joseph through the course of conversations with his brothers heard so many times, "your servant, our father," really started doing souls-searching and was petrified by the thought that perhaps his father lost his love for him (Joseph); therefore, his first question after identifying himself as Joseph was, "Is my father still alive?" Does he still love and adore me? If not, I will never forgive you for extinguishing the special relationship I had with him! I may forgive you for selling me, for my exile to Egypt, etc. but not for weakening my father's love to me!

-Harav Meir Shapiro, z.y.a. of Lublin
founder of *Daf Yomi* and Lublin Yeshiva

9. Ch.45 v.4 "I am Joseph your brother whom you sold me to Egypt." Ohr HaChaim says he told his brothers that even as they were selling him as a slave, he did not stop an iota his love for them.

If Ohr HaChaim HaKadosh understood this exalted level of love for his brothers, then this proves that the Ohr HaChaim himself

was also on this level—because tzaddikim do not philosophize high levels of holiness if they themselves are not on that level.

—M.H. quotes Rebbe Mordechai of Lechevitz, z.y.a.

D'VAR HALACHA — 5767

Hilchos Shabbos

1. After Havdalah, at the latest—not later than—*chatzos*, one should eat a meal to escort the Queen Shabbos, even if it is only a *k'zayit*.
—Mechaber-M.B.-Shaarei Teshuvah 300:1
2. In honor of the escorting of the Queen Shabbos, one should set the table with a tablecloth and light candles (without a bracha), like at the other Shabbos meals. M.B. 300:1
3. Also, the correct way is to actually wash for bread.
—M.B. 300:1 Sh.Hatz. 2
4. Also, it is correct to eat meat or other cooked food if one has it.
—M.B. 300 quotes M.A.
5. If one doesn't have these foods, or it is too much for him since he had a late third meal on Shabbos, then he may just eat *m'zonos* or at the very least—fruit or at least hot coffee or tea. However, whatever it is, it should be by a table with a tablecloth in respect for the Escorting of the Queen.
—M.B. 1 Pischei T. [Hagaha #3 quotes Yaavitz]

CHASIDISHE VORT

Vayigash 5767

1. Ch.44 V. 34 "Because how will I ascend to my father while the young child is not with me...because your servant made the young child a collateral..." When the Rebbe Reb Mayer'l Primishlan reached this verse every year, he would burst out crying while exclaiming, "How can we face our Father in Heaven while the young children are not receiving a true Torah education, they are not really 'with us' - and we told Hashem [at Mt. Sinai] that our children will be collateral and the guarantee for the future of the Torah.
-Al HaTorah
2. Ch.45 v.5 "Do not get depressed." Rebbe Adam Baal Shem told his students, "Last night, I was studying late into the night and I fell asleep for a short while. When I woke up, I was surprised to find someone whom I have never seen before, studying from my Gemorah. Immediately, I closed the Gemorah, said the Sh'maa and went to bed for the night. Something told me that whoever this was, he was not from the Side of Holiness. The students asked, But Rebbe, maybe he was Elijah the Prophet?" "No," exclaimed the Rebbe, "he looked terribly depressed; Elijah is always joyous...depression has no place on the Side of Holiness." Indeed, the Great Rebbe Aharon of Karlin said, "Joy is not a mitzvah, but it can cause and be the source of all the mitzvos. Depression is not a sin, but can be the source to the lowest sins."
-Al HaTorah
3. If one is going through hard times and feels they cannot hold out any longer, the advice is to hold out and Hashem will definitely help. This is hinted to in the verse, "and Josef could not hold out any longer to all that were standing near him." A Chasidische interpretation is 'if one cannot...then hold out some more' ['Yosef means 'more']. "To all that were standing," for anything that might come across in life.
-Divrei Yisrael Modzitzer Rebbe, z.y.a.
4. A friend who went through extremely hard times—he lost his wife at 30 years old, had a sign in his house reading, "Don't tell Hashem how great your problems are, but rather tell your problems how Great Hashem is!"
5. Ch.44 v.18 And he said, "Please [bee, Heb.], my master..."
'Bee' can mean 'please' or 'in me'. So, Yehudah said to

Joseph, 'you are in me; we are both one person' and this way. Joseph was forced to have feelings for Yehudah because 'like the reflection of water are hearts to each other.' 'Words from one heart enter the other person's heart,' beyond all differences and separations.

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- a. One can only imagine how complicated it was for the brothers to tell their father that Joseph was still alive, which eventually will come to reveal all the aggravation they caused Yaakov, or
 - b. Revealing this to Yaakov will eventually cause the descending of Yaakov and the brothers to Egypt and begin the Exile of Egypt. Yaakov dreaded so much to the extent that Hashem had to tell him, "Don't be afraid to descend to Egypt." [26:3]
14. Ch.45 v.26 "Saying..." Being that it is dangerous to break such news all at once, they broke it to him slowly, says Ohr HaChaim; therefore, the Torah uses the word 'saying'.
15. Ohr HaChaim raises an obvious question: Why for 22 years did Joseph not contact his father to tell him he is alive and well? – Especially after the famine began and the brothers came to Egypt—who allowed Joseph to prolong and conceal telling his father and causing him even more pain?
- a. Ohr HaChaim explains that as long as Joseph was in jail, he didn't have the means to contact his father. And even if he somehow could have contacted his father, he was afraid that the brothers would hear of his being alive first and would make it their business to kill him, no matter what, just to avoid their father cursing them as a punishment for their sins. This would have caused them all to die—so in a way, Joseph concealed the news from his father out of self-defense.
 - b. After he became a leader, Joseph concealed the news out of compassion for his brothers as the Talmud says, "Better one should throw himself into a burning oven than to embarrass someone." [B.M. 59] Rather than embarrassing his brothers in front of Yaakov, Yitzchak and all of the descendants of Yaakov, he felt it would be better to allow his father to stay in pain.
 - c. Also, though the Midrash [Rabban 91] says the brothers were so broken over all that they had done, caused that they descended to Egypt to redeem him with whatever and with as much money it would take. Still, on the other hand, we find [Tanchuma here] they wanted to kill him and the Angel Gavriel saved him, so Joseph sensed that they might suspect him of wanting to take revenge against them, which was not true and perhaps they only would have saved him if they were the 'saviors'!
 - d. It is for this reason that Joseph first fed them, gave them to drink and gave them money—all to show he has no hatred, etc. Also, he revealed to them that, "It is all Hashem's plans," this would also be a way they can appease their father and lessen or omit completely their embarrassment from their father.