

קהל בני ישראל  
זכארוב זאלאזיק

**K'HAL B'NEI YISRAEL**

**RABBI TZVI MANDEL**

מורינו הרב צבי מאנדעל

**SPERLING ADULT LEARNING CENTER**

**885 EAST 7<sup>TH</sup> STREET**

**BROOKLYN, NY 11230**

*(between Avenue H and Foster Avenue)*

**TEL.: (718) 258-2004 or (718) 338-2075**

## **Ohr Pinchas Parsha Sheet**

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

**Vay'chi 5767**  
**Shabbos Chazak**  
**Commentaries**

*Have a great and joyous Shabbos!*

## PARSHA COMMENTARIES

Vay'chi 5767

1. Ch.47 v.28 "And Jacob lived in the Land of Egypt 17 years." Daas Z'keinim asks why does the Torah enumerate the years Jacob lived in Egypt specifically? He answers because Joseph lived with Jacob 17 years before he was sold as a result, his father fed him and clothed him, etc. So too, Jacob, now after he was reunited with his son, was supported by his son for 17 years.
2. Ch.47 v.28 "And Jacob..." Ohr HaChaim explains that Jacob had two permanent names a) Jacob and b) Israel. Though the Angel said, "Your name will not be Jacob..." (Ch.32 v.28), still and all, there must be a reason behind this inconsistency. We find that the descendants of Jacob were called Jacob—but Jacob was on a higher level than that. So, why the discrepancy? The answer is: The name Israel denotes a higher holiness of the Soul which can only be attained when on a level of joy (simcha) and at rest—and any tension, worry or depression would contradict this high level of holiness—as a result, he would be referred to as Jacob. We can have a minute understanding of this from the Shabbos: since we are on a higher state of being, rest and enjoyment on Shabbos, therefore we are given an Extra Soul on this special day. Immediately after this, the Extra Soul leaves, and returns on the next Shabbos.
3. Ch.47 v.28 "The years of his life—seven years, forty and one hundred years." Baal Haturim explains the reason for mentioning the smaller amount of years first is since his years were few and bad; therefore the smaller amount is mentioned first. He lived 33 years less than his father as a punishment because he unknowingly cursed Rachel when he said to Laban, "Whoever will be found with your statues will not live." The word 'live' in Hebrew is *yichyeh* (yud=10, chet=8, yud=10, hey=5, total=33).
4. Ohr HaChaim says the best years of Jacob's life, which were when he lived with his true soulmate Rachel and her son Joseph. The total of which is 47 years. Therefore, the Torah mentions the lesser amount first, to stress this point.
5. Ramban explains that Jacob's intention was to descend to Egypt during the famine and then immediately return back to Canaan and avoid the whole exile of Egypt. However this was not Hashem's plan.
6. Kli Yakar quotes the Akeidah (in his commentary on the Midrash): When Jacob wanted to reveal when Moshiach would come, Hashem

warned him not to do that because as a result the subsequent generations would not pray and long for his coming, Kli Yakar adds that even in his times, people built beautiful homes in the exile and don't pray for Moshiach's coming. This, too, is a cause for Moshiach's not coming yet.

7. Ch.47 v.29 "And the days of Israel...to die." Baal Haturim quotes the Midrash that since King David wrote 147 chapters in his Tehillim (besides the 3 chapters that are separate), Hashem told him since the years of Jacob are also 147, he and his son will reign as king just like Joseph and Jacob were king simultaneously.
8. Ch.47 v.29 "And the days of Israel came close to die and he called for his son Joseph." Rambam asks how he knew he was nearing death? He answers that Jacob started feeling weak during the last year of his life.
9. Ohr HaChaim asks on the Ramban that don't we find people live for many years after they feel weak and old? Ohr HaChaim quotes the Zohar (vol.1, 217b) that 30 days before one dies, their 'form' [*tzelem*, Heb.] disappears [See P'Bereshis]. Rebbe Shimon Bar Yochai saw Rebbe Yitzchak's 'form' disappear and knew he was soon to die. Though most people can't see this, however, Ohr HaChaim says, "the righteous (*tzaddikim*) feel and know every spiritual thing."
10. Ch.47 v.29 Midrash Tanchuma [Bracha 7] states, "The days die but they don't die." Kli Yakar adds that as long as the righteous are alive, they can bring tranquility to the world; therefore, as long as Jacob was alive, the Egyptians didn't enslave the Jews. However, the Sages say [Tr. Megilah 5b] that Jacob did not die. Why do they specifically say this about Jacob? Because the Talmud compares Jacob to his descendants--just like his descendants are alive, so too, he is alive because a child has within him part of his father. However, there is one more stipulation: the son must be righteous also, like Jacob's children. If one's children are evil, they are called 'dead' during their own lifetime. So how can they be a merit for their father after his death?
11. Ch.47 v.29 "And he called to his son, to Joseph." Rashi comments that Jacob specifically asked Joseph to bury him in Canaan because as a king, he had the potential to carry out his request. Ohr HaChaim raises an interesting halachic question: The Talmud [Tr. Kidushin 33b, see Yoreh Deah 240] discusses whether a father must give respect to his son if he is a king. So, how could Jacob call for Joseph (to come to him)? The rule is that if a king pardons someone

from giving him respect, the pardon is not valid. The Ohr HaChaim says the answer lies in the wording of the Torah; he called, "to his son, to Joseph." Since Joseph was his son and he was so righteous, which is alluded to in the name Joseph, and there was this special love both from the father to the son and from the son to the father, therefore, the son was able to pardon his own respect and come to his father and it didn't infringe upon his royal respect. Besides all that, halachically, since the rule of a king not being able to pardon his won respect refers to a Jewish king reigning over the Jewish people.

12. Ch.47 v.29 "Please don't bury me in Egypt." The reason for this, says Rashi, was because the soil in Egypt was destined to turn into lice, etc. Daas Z'keinim asks that if we find that Benjamin (Jacob's son) was blessed that no insects should interfere with his corpse—so for sure Jacob should not have to worry about that? Therefore, Daas Z'keinim quotes Rabbeinu Tam: Jacob feared that the merit of his body being buried in Egypt was enough to rescue the Egyptians from the ten plagues.
13. Ch.48 v.7 "Rachel died *on me*." Ohr HaChaim interprets these words to mean: Since I was the cause of your Mother Rachel's death [see #3], therefore, I was the cause of Hashem's blessing (v.4) of having more children could not possibly happen though me and inadvertently your children are going to receive this blessing. For this reason, the Zohar says Joseph was on a spiritual level compared to both Jacob and Rachel.
14. Ch.48 v.16 "In the land..." Kli Yakar translates these words to allude to the Talmud [Sotah 11b] that the Egyptians buried the Jews and plowed over them. Hashem then miraculously made the Jews sprout out from another part of their fields—the reason for their being buried was so, like fish, the Evil Eye should not manipulate them. Jacob's blessing to Ephraim and Menashe was that they multiply and be protected from the Evil Eye.
15. Ch.48 v.20 "May the Children of Israel bless their children with your name saying, etc." Targum Yonatan quotes a sage who says that for this reason at the circumcision, Jews bless the child, "May this small child grow big," because though Ephraim was smaller, he was given the blessing first in place of the older son Menashe.
16. Kli Yakar says Jacob put the younger son first to teach the importance of Jews' being humble.

קהל בני ישראל  
זבארוב זאלאזיץ

**K'HAL B'NEI YISRAEL**

**RABBI TZVI MANDEL**

מורינו הרב צבי מאנדעל

SPERLING ADULT LEARNING CENTER

**885 EAST 7<sup>TH</sup> STREET**

**BROOKLYN, NY 11230**

*(between Avenue H and Foster Avenue)*

**TEL.: (718) 258-2004 or (718) 338-2075**

**Ohr Pinchas Parsha Sheet**

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

**Vay'chi 5767**

**New Halachos Section  
Hilchos Shabbos**

*Have a great and joyous Shabbos!*

**Continuation of  
Hilchos Shabbos Havdalah**

6. One should eat and/or drink something hot as part of their Melaveh Malkah-Escorting the Queen Shabbos.

-Sh. Hatzion 2

7. When one escorts a king/queen or any guest, it is done upon their leaving your home, not a long time after. Therefore, the correct time for the Meal is close to after Havdalah as possible, and definitely not to start past *chatzos*.

-M.B. 2, Sh. Hatzion 5

8. Special *zmiros*-songs are said/sung as brought in most sidurim.

9. Women are not only supposed to eat the Meal, but in fact, there is a special significance in their eating it: when they eat Melaveh Malkah, they should verbally express, "I am eating this for Melaveh Malkah," and it will be a *s'gulah* for them to give birth easily.

-Pis.Tsh., Pri Megadim [A.A.], Machatzis Hash., T.T'sh. 300, Hagah #1 quotes O.C. quotes the Rebbe Reb Elimelech of Lizensk, z.y.a..

10. One should not just eat Shabbos leftovers, but rather, one should prepare something especially for the Meal.

-Shaarei Tsh. #1

11. Since Talmidei Arizal write the Extra *N'shamoh* does not leave a Jew until after the Meal, it is better not to do work that is prohibited on Shabbos, except for preparing the food, until after the meal.

-Shaarei Tsh., M.B. 2, Lik Mamar. P.87b1

12. There is one limb in a person's body that stays and never gets destroyed at all (not by fire or by being beaten by a hammer or **anything at all!**) and **will revive us on the Great Day of the Resurrection of the Dead**. Its name is *Naschoi* and its sustenance is only through eating Melaveh Malkah! This limb did not have pleasure from the Tree of Knowledge that Adam ate on *erev Shabbos*; therefore, Hashem decreed that it does not have to die.

-M.B. 2, Shaar Hatz. #7 quotes Eliyahu Rab.

13. The source and root of this limb is from Heaven.  
 —Lik. Maharich p. 87b
14. Both the Baal Shem Tov, z.y.a. and the GRA, z.y.a. ate garlic or radish as part of the Melaveh Malkah.  
 —Pisk. Tsh.
15. The GRA, z.y.a. was very adamant to wash for bread for this meal.  
 —Pis. Tsh.

### CHASIDISHE VORT

#### Vay'chi 5767

1. Ch. 47 v.28 “And Yaakov lived in the land of Egypt...”  
 Yaakov taught and toiled to prepare for his children and future descendants how to truly live; even in the midst of Egypt, so far from purity. Since Yaakov is the symbol of humility [*aikvez*, Heb. Lit. ‘the heel’], his inheritance is, “without boundaries,” [Tr. Shabbos 118a]; even the boundaries of Egypt [*Mitzrayim*, Heb. Meaning ‘boundaries’] does not pertain to Yaakov or his descendants.  
 —Beer Moshe, Rebbe Moshe Yechiel Ozrover, z.y.a.
2. Ch.47 v.31 “And Yisrael bowed to the top of the bed.”  
 Rashi comments: Yaakov bowed to Yosef since he was the king—as the saying goes: when the fox is king, even the lion bows down to him [every animal has a designated time to be the king]. Really, all animals share time being the king—but the fox is smart enough to use his time so that all recognize him as king; and so, he derives the most as a result. So too, are people: everyone has times that—from Heaven—he is shined upon and has a potential to reach spiritual heights—lucky is the one who uses these times to the best of their potential.  
 —M.H. quotes Rebbe Avraham Mordechai of Gur, z.y.a.
3. Ch.48 v.14 One must understand the differences between Yaakov and Yosef—Why Yaakov wanted his right hand over Efrayim and Yosef wanted Yaakov’s right hand over Menashe—at

the time of the blessing? We know that Yaakov symbolized Torah and Yosef symbolized doing loving-kindness (*g'milas chesed*, Heb.) as he told his brothers, "Hashem sent me to give life to others." Efrayim was busy studying with his grandfather Yaakov [as Rashi says at the end of Vayigash—also Midrash HaGadol says Efrayim was a ben Torah and didn't move away from Yaakov's presence]. Yosef who represented loving-kindness (*chesed*) wanted Menashe to be on the right side. However, Yaakov felt that loving-kindness, when not in the guiding force of Torah, can be misused—so Efrayim must be 'before'—in the forefront, leading and guiding the loving-kindness. Therefore Yaakov said, "He will also be great," (i.e. one of the three principle foundations of the world [Ethic of our Fathers], but within the guidance of Torah only.

—Beer Moshe-Rebbe Moshe Yechiel Ozrover, z.y.a.

4. Yaakov brought Hashem to allow people to be sick before they die, so that they can better themselves, repent, etc. to prepare for their Day of Judgment [Midrash Rabbah 65:9] Yitzchak brought pain to the world and Avraham brought old age. Avraham educated the world to have belief in Hashem, which requires great wisdom and *ziknah* (Heb. 'old age') stands for '*zu u kanah chachmah*' ('old age brings wisdom') [see Tr. Kidushin 32b]. Yitzchak educated the world to believe in reward for good and punishment for bad; therefore, he brought pain to the world—to prove this concept. However, Yaakov educated the world with *hashgacha pratis* (individual Divine Supervision) over every little creature, humans, etc. [as Yaakov was tested by Laban wronging him, Esav wronging him, children wronging him—he didn't have, 'a good day in his life.']. Therefore, to prove this, he brought sickness to the world—which strengthens belief in Divine Supervision—"Hashem heals the sick," [beginning of Shemoneh Esrai]

—Erchai Yehoshua Maareches 8 par 29 Manistricher Rebbe, z.y.a.