



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:18 PM
Friday Night Shiur	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:54 AM
SHEMA (GRA)	9:38 AM
Mincha	3:45 PM
SUNSET	4:37 PM
Shabbat Ends	5:23 PM
Rabbenu Tam	5:50 PM

SHORT & SWEET

בן פרת יוסף בן פרת עלי-עין - "A charming son is Yosef, a son charming to the eye etc."
(Bereshit 49:22)

The Sages taught that Yosef was so charming that he was the striking image of Rachel his mother. Every time Yaakov would see Yosef's face he would be reminded of Rachel and become consoled for his loss. That may be the reason why Yosef was granted a portion above all his brothers. Yaakov benefited so dearly from his appearance that in return he gave Yosef a double portion (עלי-עין) because of his beauty.

בו איש חי דרשות

1. Why did Reuven lose all three distinctive positions; Bechora, Kehunah, and Malchut?
2. What letters are missing from the names of the Shevatim and why?
3. Why did Yaakov put his right hand over the head of his younger grandson, Ephraim?

Sha'arei Eliyahu

Table Talk

פרשת ויחי

The Tikkun of Adam HaRishon

Last week's parasha ends off **מאד** ויפרו וירבו מאד - and [they] were fertile and increased greatly. Then immediately following these words, without the normal separation between the weekly parshiyot we start **שבע עשרה שנה** יחיי - יעקב בארץ מצרים **שבע עשרה שנה** in the land of Egypt.

When Yaakov came to Egypt he was 130 years old. Last week we read how Pharaoh asked Yaakov upon seeing his face, which looked old and weary, how old he was. To this Yaakov responded that his life was a bit bitter hence why he looked older than normal. It is very interesting to see Yaakov speak this way. After this incident Yaakov lived another 17 years in Egypt and died at the age of 147.

There is a concept that in this world the Neshamot of our ancestors are always hovering over us trying to guide us to do mitzvot in this world in order that they can attach themselves to us and grow through us in the world of Emmet. When Adam HaRishon ate from the tree he violated the three cardinal sins: Idolatry, Murder and Adultery. Because he had done so he needed someone to fix these three major sins. Therefore he hovered over the three Avot who had the ability to fix what he had broken.

When Avraham Avinu was born and started to bring monotheism to the world the Neshama of Adam hovered itself over him until eventually it rested on Avraham until the last day of Avraham's life. By bringing monotheism to the world Avraham made the Tikkun for the Idolatry that Adam had done. When Yitzhak came to this world again Adam's Neshama saw an opportunity and when Yitzhak was put on the altar, Adam once again rested himself, this time to Yitzhak who had made a Tikkun for the Murders that Adam had made [by spilling seed]. Following the Akeda until Yitzhak died at 180 years old Adam's Neshama rested on Yitzhak as well as Avraham.

This left one last Tikkun to be made, the Tikkun for Adultery. This was fixed by Yaakov. When Adam sinned he separated from his wife for 130 years causing him to spill seed for those 130 years. Throughout these years the nation known as Amalek [עמלק] was born. If we look closely at the name it is **עם** [Nation] **לק** [Gematria 130]. The Arizal says that the nation of Amalek was created during the 130 years that Adam separated from his wife [hence the name Amalek]. Yaakov's mission was to destroy the nation of Amalek. This is why he suffered for the first 130 years of his life. From the day he came to this world until he arrived to Egypt he was constantly plagued with problems and sufferings. Once he reached the age of 130 and came down to Egypt, Adam's Neshama was finally able to rest on Yaakov.

Once Adam rested on him Yaakov was able to live a serene life as we see him live a happy 17 years, during which he saw his family become a nation. He saw his children and grandchildren learning Torah and staying unassimilated in a perverse country. And most importantly he was reunited with his beloved son Yosef. As a proof to what we said the parasha last week ends with the word **מאד**. However if we boggle the letters we get the word **אדם**, and following immediately after [without a separation of space] the Torah tells us that Yaakov lived [a serene and peaceful] 17 years in Egypt.

In life there are times that may be difficult for us. During those times, we must know, we are helping our ancestors. But we must also know that once the Tikkun is complete those same people that we were helping will rest on us and support us getting us out of our troubles.

~ R' Yosef Akilov

 **Shabbat Shalom U'Mevorach** 

1. Reuven lost his Bechora to Yosef, Malchut to Yehuda, and Kehunah to Levi. It was due to his anger that he removed Biliha's bed and replaced it with Leah's. This was an act of Chutzpa, as he did not consult Yaakov. These traits of anger and chutzpa cannot be present in a king or in a Kohen, so he lost these great privileges. {Bereshit Rabba 98:4, Malbim 49:5, Sforno, Kuzari}

2. The letters **ו** and **ב** are missing from the names of the Shevatim, hinting that they were entirely righteous, clean from any sin [את]. The Pasuk in Shir Hashirim (4-7) refers to them as, "My beloved without any faults". {Zohar 2:230a}

3. Since he devoted more time & effort into Torah study, Ephraim was more special. Since Ephraim ran away from limelight he got limelight. {Bereshit Zuta}

מסר של שבוע - Weekly Dose of Ethics

א. לכן נצטווה האדם להתענות בשנה אזיה ימים ידועים, כדי שאף על פי שהוא עשיר מוכרח שירגיש בצער הרעבון בסוף היום של התענית. והנה זה הזוכר תמיד, ביום כיפור לעת ערב איך היתה חולשת נופן מחמת הרעבון. ואצל העני ובני ביתו יזדמן כמה ימים בשנה שהם רעבים כמו אותו הרעבון כאשר ידפוק על הפתח ויצעק שהוא רעב בלי ספק יתמלא עליו רחמים וימהר להביא לך שובעו (שפתי חיים).

One of the reasons why every individual is required to fast on a few known days (such as the 10th of Tevet) is because the Sages wanted every individual to feel the pain of hunger. Even if a person is a wealthy individual who may possibly never know what it means to be starving - still he will have experienced the sensation of starvation due to the public fasts of the year. As a result, when a poor individual suffering from poverty begs for charity because he is starving the rich man will not hesitate to contribute his funds because he will recall how bitter the pain of hunger actually is.

ב. והעיקר הוא שהאדם יהיה זהיר לידע הלכות השבת שהם רבים, ומי שאינו יודע יהיה שוקר מיד על כל דבר ודבר ללמוד (שבת מלכתא).

One must be very meticulous in studying the numerous laws of Shabbat in order to properly keep Shabbat. If one does not know the laws they must be diligent to make attempts to learn each and every Halacha immediately (as we have in the past few weeks).

ג. עונש ביטול תורה בשבת יותר קשה מן ימי החול, יען כי בחול יש לאדם תואנה לומר שהוא צריך לעסוק בשביל פרנסתו. אך ביום השבת אין שום טענה לאדם לבטל מן התורה, כי מה עסק יש לו, הלא הוא פני מכל (שבת מלכתא).

The punishment of one who neglects Torah study on Shabbat is more severe than one who neglects the Torah during the week for the simple reason that one is exonerated from earning a living on Shabbat. There is no excuse for individual to not learn Torah on Shabbat because there is absolutely no other matter for him to tend to. (Even after one spends time with their family and children there is plenty of time to incorporate an hour of Torah learning into their schedule if not more.)

ד. התורה צריכה להיות הוצבת להבות אש בקרב האדם. כי היצר הרע הוא אש, והתורה תבלין ליצר הרע, וצריכה גם כן להיות לימודה בחמימות ולהבת אש, כדי שבזה תעקור את היצר הרע מלב האדם ותכבה את האש שלו (תשובה מחיים).

Torah must be studied with fervor and passion. The Yetzer Hara is composed of fire and the Torah is the Yetzer Hara's repellent. Therefore, one must learn Torah with fire and excitement in order to uproot the evil inclination from one's heart and extinguish his wicked fire replacing it with the fire of Torah.

חודשים של שבוע - Weekly Dose of Insights

א. וַיְהִי יַמֵּי־יַעֲקֹב שְׁנַיִם חָיִיו - אומר ימי יעקב לשון יתר הוא. ונ"ל בס"ד ע"פ מ"ש יראת ה' תוסיף ימים ושנות רשעים תקצרנה. כי הצדיק היום שלו חשוב כשנה של אחרים כי מסגל תורה ומצות ביום אחד יותר ממה שיעשו אחרים בשנה אחת וזהו תוסיף ימים באיכות. וד"ש ויהי ימי יעקב שני חייו ר"ל הימים שלו נחשבים לשנים באיכותם (בן איש חי דרשות).
 "And Yaakov's days, the years of his life etc."
 (Bereshit 47:28)

Seemingly there is a redundancy in the Pasuk's wordage. Why was it necessary to state the *days* of Yaakov as well as his *years*. The explanation may be based on a verse in Mishlei (10:27) "Fear of Hashem will add *days*, but the *years* of the wicked will be shortened." Needless to say, Shlomo HaMelech was meticulous in his choice of wording. He was teaching that the amount a righteous individual can accomplish in Torah and Mitzvot with his *days* is often more than a wicked individual will accomplish in his *years*. That is the meaning, then, when the Torah states that these were Yaakov's days, the years of his life - each day of Yaakov Avinu's life was valued in Torah and Mitzvah as an entire year.

ב. וַיִּגְדַּל לְיַעֲקֹב וַיֵּאמֶר הִנֵּה בָנָךְ יוֹסֵף בָּא אֵלֶיךָ וַיְתַחַזֵּק יִשְׂרָאֵל וַיָּשָׁב עִלְיָהּ - נראה לפרש, כי ידוע כי שם החמישי משמות ע"ב של ויסע ויבא ויטא הוא שם מה"ש וכתב בקה"י בשם רבינו האר"י ז"ל, כי שם זה מסוגל לרפואה ע"ש וידוע כי י"ב אבנים היו בחושן שכתוב עליהם שמות י"ב שבטים, ואבן של שהם היא היתה אבנו של יוסף הע"ה וכבר כתוב במפרשים ז"ל טעמים מה שיש שייכות לכל א' מן י"ב שבטים באבן שלו, ונמצא שאבן של שהם היא שייכת ליוסף. והנה שם האבן הזה הוא אותיות השם הקדוש הנז' של מה"ש, כי שהם למפרע הוא אותיות מה"ש, ונמצא שיש שייכות ליוסף הע"ה בשם הקדוש הנז' מכה האבן שלו. לכך הואיל והשם הנז' מסוגל לרפואה, לכן כאשר הגידו ליעקב שבא יוסף הע"ה, אז ויתחזק ישראל וישב על המטה, שנמשך לו כח רפואה לפי שעה מן השם הנז' מכה צדקתו של יוסף הע"ה שאבנו שהם שהיא אותיות השם (ברכת הרי"ח).

"And - וַיִּגְדַּל לְיַעֲקֹב וַיֵּאמֶר הִנֵּה בָנָךְ יוֹסֵף בָּא אֵלֶיךָ וַיְתַחַזֵּק יִשְׂרָאֵל וַיָּשָׁב עִלְיָהּ
 [someone] told Yaakov and said, Behold, your son Yosef is coming to you, and Yisrael summoned his strength and sat up on the bed."
 (Bereshit 48:2)

The fifth name of Hashem encoded in the three verses in Parashat Beshalah (Shemot 14:19-21), which begin, respectively, with the words "Vayisa," "Vayavo," and "Vayet" is the holy name "Mem" "Hey" "Shin." According to the Arizal this name is efficacious in matters revolving Refuah, or health. It is known that the Hoshen, or breastplate, worn by the Kohen Gadol contained 12 stones each inscribed with a different tribe's name. The stone known as "Shoham" had the tribe of Yosef etched into it. Incidentally, the word "Shoham" is spelled with the same letters "Mem" "Hey" "Shin," as the holy name of healing. Thus, Yosef, whose name was etched specifically into this stone, was able to utilize the power of that holy name for Refuah. That is why, then, in our Pasuk when Yaakov, although ill, is told that Yosef was coming to visit him he was granted power and strength momentarily to move and sit up on his bed. It was from the righteousness of Yosef and his influence over the holy name "Mem" "Hey" "Shin," that granted Yaakov the ability to maneuver once again.