



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

## SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:09 PM
<b>Friday Night Shiur</b>	<b>8:00 PM</b>
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:43 AM</b>
<b>SHEMA (GRA)</b>	<b>9:27 AM</b>
<b>Mincha</b>	<b>3:45 PM</b>
<b>SUNSET</b>	<b>4:27 PM</b>
<b>Shabbat Ends</b>	<b>5:14 PM</b>
Rabbenu Tam	5:40 PM

## SHORT &amp; SWEET

**מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ** - "What is this dream that you have dreamt etc." (Bereshit 37:10)

Externally, in view of the brothers, Yaakov Avinu minimized the value of Yosef's dream by stating (מה) "what is it," as if to state it is nothing to be concern about. However, Yaakov Avinu knew the true greatness of Yosef's dreams and their fulfillment. Internally, Yaakov meant " (מה)How great" are these dreams!

## בן איש חי דרשות

1. Why did Yehuda lose his wife and his children?
2. Why is a Pidyon HaBen accomplished through five Shekalim?
3. How are Yosef HaTzadik and Chanukah connected?

## Sha'arei Eliyahu

## Table Talk

## פרשת וישב

## VaYeShev - וישב

This week's Parasha is Vayeshev. In Hebrew it is spelled וישב. Our Mefarshim teach us that from this word alone we can understand who caused Yaakov Avinu all the suffering throughout his lifetime. They tell us that there are four main people in Yaakov's life that caused him much heart ache and suffering. Teaching that if we are to take the 2<sup>nd</sup> letter of each of the four peoples' names it will spell out וישב.

These four people are also hinted to us in Iyov [3:26] where it say: **לֹא שָׁלוֹמִי / וְלֹא שְׁקָטִי וְלֹא-נְחָמִי וְנִבְא לְגִזְי וְלֹא שְׁלוֹמִי** - *I had no peace, no quite, no rest, and trouble came.* When Iyov says this he is referring to the same four people that caused Yaakov trouble. **לֹא שְׁלוֹמִי** - *I had no peace* is referring to Esav, **וְלֹא שְׁקָטִי** - *I had no quite* is referring to Lavan, **לֹא-נְחָמִי** - *I had no rest* is referring to Dina, and **וְנִבְא לְגִזְי** - *Trouble came* is referring to Yosef.

Yosef [יֹסֵף] is the first letter of the Parasha name. After the brothers sold Yosef, Yaakov suffered for 22 years mourning his death [whether physical according to some opinions, or spiritual according others]. It is only after Yaakov heard Serach and saw the wagons that Yosef had sent that his suffering ceased.

Dina [דִּינָה] is the second letter of the Parasha name. When she was abducted by Shechem ben Chamor, Yaakov had to deal with not just the his two sons Shimon and Levi annihilating the entire population of Shechem but also the consequences of Dina's abduction mainly the child that came about from the union [Osnat]. He had to let her go hoping that the amulet he left her would lead her to the hands of nobility. When he saw that it was Yosef that had married her, his suffering also ceased to a point.

Esav [עֵשָׂו] is the third letter of the Parasha name. Esav was a constant source of Yaakov's suffering. From the time that they were in Rivka's womb until even after Yaakov's death Esav was a source of pain for Yaakov. Unlike Yosef & Dina, unfortunately the suffering that Esav caused Yaakov continues throughout the generations. We pray that the pain he causes ceases soon.

Lavan [לָבָן] is the fourth and final letter of the Parasha name. Lavan is the father-in-law no one wants. For over 20 years Lavan tried to corrupt and trick Yaakov. From giving him Leah as a bride first to trying to swindle him out of his hard earned livestock Lavan tried it all.

Together these four people have caused Yaakov 103 years of suffering. As we learned previously when the Torah speaks about Yaakov Avinu's death it says **וַיְחִי יַעֲקֹב וַיֵּשֶׁב וַיֵּשֶׁב וַיֵּשֶׁב** and Yaakov lived. The numerical value of **וַיְחִי** is 34, indicating that the only time that Yaakov lived a serene life was the first 17 years of Yosef's life and the last 17 years of Yaakov's life [when we was reunited with Yosef].

This shows us that the main happiness that a person gets in this world is when his sons learn Torah because as we know during the first 17 years of Yosef's life Yaakov taught him Torah. Once Yaakov came down to Egypt and saw that Yosef was still the same Yosef that he had last seen in terms of his Judaism, Yaakov once again became happy.



Shabbat Shalom U'Mevorach



R' Yosef Akilov

1. Yehuda lost some popularity after Yosef was sold, because anyone who starts a Mizvah and doesn't finish it, lowers his own status. Yehuda lost his first wife and children as a punishment for not saving his brother Yosef. **{Sotah 13b; Bereshit Rabbah 85:3; Sefer Charedim}**  
 2. Yosef, Yaakov's first born, was sold for 20 silver sela'im, which equals 5 silver shekalim. As a penalty for such a hateful act, every father must redeem his firstborn son for 5 shekalim. **{Bereshit Rabbah 84:18; Yerushalmi Shekalim 2:3}**  
 3. Just as oil floats to the top and doesn't mix with any other liquid, so too did Yosef not mix with the immoral Egyptians, and that's why he rose to the top (as we will see in the next Parasha). **{Pardes Channukah}**

**מסר של שבוע - Weekly Dose of Ethics**

א. ובודאי זו טיפשות גדולה, כי האדם צריך להאמין ולידע שהכל הוא בהשגחת הבורא יתברך, אפילו דברים הטבעיים (שבת מלכתא).

Every individual should believe and know that everything occurs under the providence of Hashem. Even events that appear to be natural are under the auspices of Hashem.

ב. ואם ככה יעשה האדם, לזכור בכל דבר השגחתו יתברך, אז יזכה מדה כנגר מדה כי הקב"ה ישגח עליו בעינא פקיהא לשמור דרכו ואורחותיו, עד כי אפילו עיקם הדרך הלך במשא ומתנו בדרך לא טוב לו ויפסיד, הנה הקב"ה מיישר לו אורחותיו ועושה לע כמה סיבות שירוויח באותו דבר (שבת מלכתא).

When an individual succeeds in remembering Hashem's divine providence in all that he does (in both natural and unnatural events) then he will merit, measure for measure, to receive the divine providence of Hashem at an amplified rate. Even in a situation or a business deal that is sure to go unfavorably by nature will miraculously bare much fruit for this individual in the merit of his belief in the divine providence of Hashem.

ג. נבלות הפה ידוע חמר שבו עד שאמרו (שבת לג, א) שכל המנבל את פיו אפלו נחתם עליו גזר דין של שבעים שנה לטובה נהפך עליו לרעה, בר מגן. וכתוב (ישעיה ט טז) על כן על בחוריו לא ישמח ה' ואת אלמנתיו לא ירחם. כי וכל פה דבר נבלה וכו'. ואמרו (שבת לג, א) שמעמיקין לו גיהנם. וגם השומע ושותק נושא עוון וענוש יענש, דכתיב (משלי כב יד) זעום ה' יפל שם. וכזאת וכזאת האריכו רבותינו זכרונם לברכה בענש המדבר נבלות הפה. והן בעוון, חטא זה מצוי בין הנבלים כי נבלים הם ונבלה ידברו, והשומע יצחק להם במקום שהיה לו למחות בידם, אוי להם מיום הדין (פלא יועץ מע' נבלות פה).

The severity of vulgar speech is well known. Our Sages (Shabbat 33a) taught, "A person who profanes his mouth with vulgar speech can have a decree of seventy years of good fortune immediately changed to bad fortune." It is written (Yishayahu, 9:16), "Therefore, Hashem will not rejoice over His young men, and He will not have mercy on His widows" – because, "every mouth speaks profanity." Our Sages (Shabbat 33a) commented that Gehinom is made deeper for such a person. Also one, who hears profanity and is silent, bears a sin as well and will surely be punished. In so many ways our Sages spoke at length about the punishment of anyone who speaks vulgarity. Yet, due to our great sin this wrongdoing is common among decadent people – they are vulgar and their speech is vulgar. The listener laughs at them, instead of protesting against them. Woe unto them on the Day of Judgment.

**חודשים של שבוע - Weekly Dose of Insights**

א. יוֹסֵף בְּ-שִׁבְעֵ-עֶשְׂרֵה שָׁנָה - י"ל, כאן משמע דיותר מן כ"ב לא יצפה, ומהיכא מוכח זה מיוסף. דילמא שם אתרמי הכי ואפילו ביותר מן כ"ב ג"כ יתקיים. ונ"ל בס"ד, כיון דחזינן שהגיד הכתוב שניו קודם שראה החלום, והגיד שנותיו שמלך בהם. דכתיב יוסף בו שבע עשרה שנה וכתוב בן שלשים שנה בעמדו משמע דנחת הכחוב ללמדנו זה, כדי שנדע שיעור המוגבל לחלום טוב הוא כ"ב שנה ולא יותר (בניהו ברכות נ"ה:).

*"Yosef was seventeen years old etc." (Bereshit 37:2)*

The Sages taught (Berachot 55B) that one should always anticipate the fulfillment of a good dream for up to twenty-two years after the dream. The Sages derived this statue from Yosef. Yosef was seventeen years old when he was sold by his brothers and he was thirty nine when he was later reunited with them - a total of twenty-two years had passed until the dream was fulfilled and his brothers came and bowed to him. However, the question arises as to how the Sages knew that twenty-two years is the maximum allotted time. Perhaps, the incident with Yosef occurred twenty-two years later but in actuality the maximum time allotted for a good dream to come into fruition is much longer. The explanation may be based on the Torah's necessity to state the age of Yosef prior to his dream (Bereshit 37:2) and his age close to when the dream had become reality (Bereshit 41:46). In recording this seemingly superfluous information (after all, we are able to perform the calculation on our own) the Torah reveals that Yosef's dream is the paradigm example of the time allotted for a good dream to come true. It is a maximum of twenty-two years.

ב. והנה קמה אֱלֹמְתִי וגם נִצְבָה והנה תִּסְבְּינָה אֱלֹמְתֵיכֶם ותִּשְׁתַּחֲוּי לְאֱלֹמְתִי - נראה לפרש בס"ד פתרון החלום כזה, כי בתחילה זכה יוסף הע"ה להיות מלך ביצרו, שלא חטא באשת פוטיפר, וזהו והנה קמה אלומתי, ועי"כ זכה להיות מלך במצרים, וזהו נצבה, על מצרים. ואח"כ באו אחיו והשתחוו לו ומלך עליהם, וזהו והנה תסובינה אלומתכם ותשתחוין לאלומתי (ברכת הרי"ח).

*"My sheaf arose and also stood upright, and behold, your sheaves encircled [it] and prostrated themselves to my sheaf." (Bereshit 37:7)*

The interpretation of Yosef's dream may be explained as follows. Yosef prophesied that he would first over power his Evil Inclination in the incident including the wife of Potiphar. Next, in the merit of that Mitzvah he would become the king of Egypt and only then would his brothers bow down to him. Yosef was thus stating that "My sheaf will arise" against Potiphar, "and it will stand upright" over the entire kingdom of Egypt as king. After which "behold, your sheaves will encircle [it] and prostrated themselves to my sheaf."