



Rabbi Reisman – Parshas Vayeishev 5783

1 – Topic – Jealousy comes because of Hatred

As we prepare for Shabbos Parshas Vayeishev, Shabbos Mevorchim and the Shabbos before Chanukah. A very special for us in the Shul of Agudas Yisrael of Madison and it is also a special Shabbos because we have the Zechus to have HaRav Aaron Lopiansky come for Shabbos and I am certain that all will be very inspired. He is an extraordinary Talmid Chochom and it is a Zechus to have him come to join us for this Shabbos.

Turning to Parshas Vayeishev. I was listening to Laining today and we were Laining in Shul. What was the relationship of the brothers to Yosef. So we understand that they were jealous of him because their father seemed to favor him and that is the last Posuk before Sheini 37:11 (וַיִּקְנְאוּ-בּוֹ ,) the brothers were jealous (וַיִּקְנְאוּ , שָׂמַר אֶת-הַדָּבָר) (אֶתְּיִי) Then I realized something. If you look carefully at the Pesukim that lead to that Posuk, it says that they hated him 37:4 (וַיִּשְׁנְאוּ , אֹתוֹ) . When they saw (כִּי-אֹתוֹ אָהַב אָבִיהֶם) then (וַיִּשְׁנְאוּ , אֹתוֹ) . They had hatred for him. In 37:5 (וַיִּסְפוּ עוֹד , שְׂנֵא אֹתוֹ) . Again it says that they had hatred for him. It doesn't say Vayosifu Od Kin'a, it says (וַיִּסְפוּ עוֹד , שְׂנֵא) (אֹתוֹ) . A third time in 37:8 (וַיִּסְפוּ עוֹד שְׂנֵא אֹתוֹ , עַל-קַלְמֵתוֹ) . Now, the Sin'a had a different reason, the dreams. So it says numerous times Sin'a and then in 37:11 it mentions Kin'a or jealousy. There is a very important lesson here.

When another Yid has something good going for him, jealousy comes only to the degree that there is a lack of Ahavas Yisrael. That there is a lack of Ahava for the other person. Of course it is natural to want what other people have, but to be jealous of the person that it should have something to do with your relationship, that is only if there is an underlying problem with Sin'a. Kin'a comes when there is Sin'a. A person who wants to work on jealousy has to work on Ahavas Yisrael. When there is an Ahava then there is no place for Kin'a. When there is an Ahava then there is a joy that somebody has. You may want that thing, but what does that got to do with him. So he has it and you don't have it. It is not him, it may be the thing. (וַיִּקְנְאוּ-בּוֹ) . When you find yourself with a Hergish of jealousy you should know, that the source of jealousy is Sin'a. The thing to work on is Sin'a. It is very hard to work on Kin'a. You want what the person has. But that it should have to do with him, the source is Sin'a. A very important lesson that you will notice in the Parsha.

In the end of the previous week's Parsha, Yaakov's name is changed to Yisrael. We know that a name change has to do with the Tachlis of a person, what a person's purpose is in life. Name change comes based on Tachlis. Hashem calls Avram, Avraham as it says in 17:5 (כִּי אַבְרָם-הָמוֹן גּוֹיִם) (וַיִּתְּתֵהּ), because you have a new Tachlis in life, a new job in life. So the name change shows that

change. (על כל) is called (שְׂרָה) says Rashi, (שְׂרָי) is me myself (לי ולא לאחרים) and (שְׂרָה) is (שתהא שרה), others.

When Yaakov's name is changed to Yisrael it seems that he already accomplished his Tachlis in life. It is after he already sat and learned until the age of 77 in Kollel, it is after he already has 11 of the Shivtei Ka and Rachel was already expecting the 12th child at that point. It is already after he finished his battles with Eisav and Lavan, his Nisayon of Dinah, all this was past, and now HKB"H changes the name from Yaakov to Yisrael. The Ribbono Shel Olam doesn't say what the Tachlis in the name change.

(וישב) begins (וישב בישב בשלוה). You know what? Yaakov had gone through all these Nisyonos. (ביקש יעקב לישב בשלוה). The name Yisrael is for the stage of life where somebody is (לישב בשלוה), it is time to retire and to have a relaxing life. At that point in life where a person feels that he has a right (לישב), so HKB"H tells Yaakov Avinu in 35:10, (לא-יקרא שְׁמֶךָ עוד יַעֲקֹב, כִּי אָם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ), Yisrael means a higher level of Kedusha. We know constantly that Yaakov is the name for the lower level of Kedusha and Yisrael is the higher level.

For example, after Yosef is sold, the Shechina leaves Yaakov for 22 years and he is always called Yaakov and never Yisrael. Then in 45:27 (ותִּהְיֶה רִיחָה יַעֲקֹב) when Yaakov finds out that Yosef is alive, 45:28 (ויאמֶר, ישְׂרָאֵל), his name Yisrael comes back.

So that, Hashem changing his name from Yaakov to Yisrael is a very big message. It is a message that there is more to accomplish. People think that because you have gone through so many years of your life at that point Yaakov Avinu was already approaching 100 years old. He was 77 and then he was 20 years in the house of Lavan which makes 97 and he is already on his way past there. He says it is time to retire, time to sit in the sun. No! It is not time (לישב בשלוה). A person always has to always be accomplishing. A person always has to be growing. That is the Tachlis of the lesson when the name changed from Yaakov to Yisrael. (ביקש לישב בשלוה). There is much more to accomplish. As long as a person is alive and well he has an obligation to accomplish whatever it is that he can.

2 – Topic – Did Yehuda Marry a Daughter of a Cannani Man?

Later on in the Parsha in 38:1 that (ויִרַד יְהוּדָה). Yehuda goes off on his own and he meets an (אִישׁ) (בֵּת-אִישׁ כְּנַעֲנִי, וְשָׂמוֹ שׁוּעַ) and then he sees (עַדְלָמִי, וְשָׂמוֹ חִירָה) and guess what he marries this woman. He marries the daughter of a Cannani man. This is a red flag immediately. He marries the daughter of a Cannani man? At the end of Parshas Toldos both Yitzchok and Rivka each say separately that we don't marry Cannanim, we stay away from Cannanim. Avraham told Eliezer nobody from Cannan (for Yitzchok). Yehuda is going to marry a daughter of a Cannani man?

The Ramban is bother by this and says a very important point. The Ramban says that the Targum of (כְּנַעֲנִי) is (תַּגְרָא), a businessman, (אִישׁ סוֹחֵר). The Bnei Yaakov would never marry someone from Cannan as Avraham and Yitzchok had already commanded.

As a matter of fact the Ramban says it is a Gemara in Pesachim 50a (26 lines from the top) which brings this Posuk and it says (מאי כנעני), (בת גברא תגרא). So this is a Gemara. The Ramban is bringing it but it is really a Gemara that he wouldn't marry a Cannani, he married the daughter of a businessman. So we have a Vort on the Parsha.

Hold on one minute. We are now learning that the name Cannan for the land of Cannan is the name of the land, the name of a person after who Cannan is named after and it also means a businessman. We are learning that that has to do with the meaning of the word.

The Shla Hakadosh in Parshas Lech Lecha says that Cannan is a Lashon of Hachna'a, to be Machni'a oneself. Hachna'a means to be willing to submit to something bigger than you. A businessman, a Socher is Shelo Bim'komo, he is away from his place. He is called a Cannani because it is an expression of a person who has to come onto others, he has to submit to others. When you are in your own city, in your own home, you are a Gavra. When you are in a strange place you are much less of a Gavra. Therefore, the idea, the concept of Cannan and being a businessman is really a symbol to the Lashon of being Machni'a yourself.

Eretz Yisrael is a place of Hachna'a. The Nesivas Shalom in the beginning of Devarim says that when Klal Yisrael is ready to go into Eretz Yisrael Moshe Rabbeinu prepares them with Mishna Torah, he is Chazering the Torah. But what does he do? He starts the whole Sefer Devarim, at the beginning of Parshas Va'eschanan it is Mussar. That is Mishna Torah, that is Chazering Torah? No! To go into Eretz Yisrael you have to know that going into Eretz Yisrael depends on being Machni'a yourself.

I once heard that it says Tova Ha'aretz M'od M'od. Eretz Yisrael is called M'od M'od and Chazal teach us that M'od M'od Havei Shfal Ruach. M'od M'od, very is an expression of being a Sh'fal Ruach, of being a person who is an Anav. Therefore, it goes together. Going into Eretz Yisrael has to do with being Machnia yourself to the Kedusha of Eretz Yisrael and to the Ribbono Shel Olam. Going into Eretz Yisrael has to be with that type of an association to the land of Eretz Yisrael.

This would explain in a very nice way an incident that I believe I mentioned that is a Halacha. There was a couple that lived in Sao Paulo in Brazil and she wanted to move to Eretz Yisrael and he wanted to stay in Brazil where he had family. It is a B'feirush in a Mishna that a woman can force her husband to move to Eretz Yisrael. They went to ask Rav Elyashiv.

Rav Elyashiv asked her why do you want to move to Eretz Yisrael? She said first of all there is much more Kosher food in Eretz Yisrael than in Brazil. Second of all I have more friends there than in Brazil. Rav Elyashiv Paskened that she can't compel her husband to move to Eretz Yisrael. Why not? This is because someone who wants to move to a place with more food and more friends can't compel their spouse to move. Someone who wants to go to Eretz Yisrael because of the Kedushas Eretz Yisrael, that is a different story. That is not the story here. Here the story is that you want to go for other reasons, that is something else entirely.

Therefore, the key to Eretz Yisrael is Cannan. It is an unbelievable thing. Even after Klal Yisrael conquers Eretz Yisrael it is still called Eretz Cannan. Why does it stick with that name just because of the previous owner? We don't call America the British Colony. It is a long time ago. Why is it

called the land of Cannan? Because Cannan is a Siman of Hachna'a, of submitting oneself. Coming to a place like a businessman. He left his Gaiva behind, he left all his fanciness behind and he is here to do business. When you go to Eretz Yisrael we are here to do spiritual business and to be Matzliach.

And so, with these extraordinary thoughts on the Parsha, I want to wish everyone an absolutely wonderful Shabbos, Rosh Chodesh and most of all a meaningful Chanukah. A Gutten Shabbos to all!

Rabbi Reisman Parshas Vayeishev 5782

Shalom Aleichem everyone as we prepare for Shabbos Parshas Veyeishev. Mamesh Erev Chanuka. We're almost there!

Let's start with a contradiction in the Targum. In the beginning of the Parsha (37:4) the *pasuk* says ולא יכלו דברו לשלם, *and they could not speak to him peaceably*. Targums states: ולא צבן למללא עמיה. לשלם. The term צבן means "want." They did not *want* to speak with him peaceably. We find elsewhere the that the Targum translates differently. On the *pesukim* ולא יכול יוסף להתאפק and ולא יכלו אחיו לענות אותו, the Targum translates "ולא יכילו," they were not *able*.

The HaKesav VeHakabala explains that sometimes one holds back from doing something because he lacks the strength or power. And sometimes one holds back because he feels it's morally wrong.

ולא יכול יוסף להתאפק, means that Yosef was unable, he lacked the strength, to restrain himself. ולא יכלו אחיו לענות אותו, means that his brother lacked the ability to answer him. They simply could not answer. Whereas ולא יכלו דברו לשלם does not mean that they could not speak with him peaceably. It means they did not *want* to speak with him in a friendly manner. They thought it was morally wrong to speak "אחד בפה ואחד בלב."

The Targum learned this from the word "דברו." Typically, the *pasuk* would say "דבר עמו." But here it says "דברו," which is a combination of the verb and the pronoun. There is a difference between the two forms. When the verb and the pronoun are combined into one word, it implies that the action was done with פנימיות. When the verb and the pronoun are separate, such as in "דבר עמו," it implies that the action was done only on the surface.

When Esav kissed Yaakov it says וישקהו. The verb וישק is combined with the pronoun הוא. This implies that Esav kissed him with true feeling. As Rashi points out "ונכמרו רחמיו באותה בשעה." He gave him a real honest to goodness kiss.

The brothers could not "דברו," speak to Yosef, with פנימיות. It would only be "אחד בפה ואחד בלב," which they felt was morally wrong to do.

Yosef goes down to Mitzrayim, a young 17 *yiddishe* bachur. And there he experiences everything. He is sold as a slave, he experiences *nisyonos* and hardships, and then he is elevated to a position of power.

We know מעשה אבות סימן לבנים. The Yidden will eventually go to *galus*. Where they will be servants and sometimes they will be on top of the world. Yosef's experience was מעשה אבות סימן לבנים.

There is a rule that מעשה אבות סימן לבנים is not just a siman.

It says in Pirkei Avos that ten things were created *bain hashmashos*. One of them is the mouth of Bilaam's donkey. The Ra'avad asks that in sefer Shmuel aleph (6:12) we find "וישרנה הפרות," the cows sang. Isn't that a greater miracle than a donkey speaking? The answer, says the Ra'avad, is that for it to happen the first time is a big deal, but once there is a breakthrough it can easily happen again.

Similarly, the Pe'as Hashulchan writes in the name of the Gra, that although it takes great *zechusim* and abilities to be *mechadesh chiddushei Torah*, once there is a breakthrough even a child in the street can think of it on his own. That is Olam HaZeh. It is difficult to innovate, but once there is a breakthrough it is easier to imitate.

מעשה אבות סימן לבנים isn't just a siman. Yosef was a trailblazer. He was *mechadesh* that one can be in *galus*, in the most adverse of circumstances, and remain a frum *ehrllicher* Yid. For that to happen is a miracle. But we ride on the first one to do it, Yosef.

It used to be believed that running a four-minute mile is impossible. Science journals explained why it is impossible for a human being to run so quickly. In 1954 an Englishman, Roger Bannister, ran a mile in 3 minutes and 59 seconds. He broke the barrier which everyone had thought was impossible. It was incredible. Interestingly, since then about 1500 other people managed to run and under four-minute mile. As a matter of fact, just 46 days after Roger Bannister broke the word record, another person ran a mile in under four minutes.

What happened? What changed? Did they invent a different sneaker then? Different diets?

Scientists, before something happens, they explain why it cannot happen, and then when it happens, they explain why it happened. But what really happened?

Hashem created the world in a way that until something happens, it is very difficult to make it happen, but once there is a breakthrough it becomes possible to achieve.

Why am I saying this?

It used to be believed that *balei batim* are incapable of sitting in Bais Midrash until midnight. They simply cannot keep their eyes open until then. And years have gone by now, and Baruch Hashem there is a *chaburah* learning late *mishmar* night!

Some people think that there are plumbers, tailors, scholars, and then there are mishmar-goers who can stay up. 'But I cannot stay up.' Are you a baby? What is going to be in Mesivta D'Rakia when Moshe Rabbeinu gives a shiur 11:30 at night? Are you going to want to miss it?

You can do it! The people currently there aren't supermen. They are simply willing to try something new. Come to *mishmar* and join us tonight in the Bais Midrash. Tonight, is especially important because I will not be there since I need to be at the convention. And there is a closed-circuit TV so I can see who is there and you'll get the credit. The point is you *can* do it so join us.

Have an absolutely wonderful mishmar-night, followed by a *gevaldige* erev Shabbos, followed by a Shabbos Kodesh, and then Sunday night Hadlakas Neiros בקדושה וטהרה. Please in that order.

A gutten Shabbos to everybody!

Rabbi Reisman Parshas Vayeishev - Shabbos Chanukah 5781

1 – Topic – A Dvar Machshava for Chanukah and Parshas Vayeishev

As we prepare for Chanukah and Shabbos Parshas Vayeishev. At Mincha we skipped Tachanun today. It is a Davar Pele. Why should we be skipping Tachanun today, why is there an Issur to say Tachanun? Erev Shabbos I understand because the Avir of Shabbos is there beforehand. Erev Yom Tov we are busy for the preparations of Yom Tov. What preparations are there for Chanukah?

Very few. It seems that the Avir, the feelings, the attitude of Chanukah should already be on our minds now. Usually it takes us about 8 days to get into the proper feelings, the attitude of Chanukah and it seems that Chazal wanted us to do something a little better. And we certainly will IY”H as we prepare for this very special Simcha of our victory of the Chashmanaim over the Yevonim, and our rededication to Limud Hatorah.

Parshas Vayeishev begins with the word Vayeishev. In previous years I had mentioned that the Gemara says that Kol Makom Shenemar Vayeishev Aino Ela Lashon Tzar. The Gemara in Sanhedrin 106a (8 lines from the bottom) says (אמר רבי יוחנן כל מקום שנאמר וישב אינו אלא לשון צער) that Vayeishev is a Lashon of Tzar.

The Maharal in Derech Chaim Perek 2 Mishna 2 explains that sitting is not a good thing. A person should not be sitting. A person should be moving. A person should be growing. There is no time that a person should sit on his laurels and just sit back. It is just not a proper thing for a person to do, it is not even healthy. We see people who retire, and when they retire if they don't have a plan to make something of their lives, then it goes downhill. A person when he comes to a point of retirement should be looking to do more.

I want to share in relationship to this Vort which I said I mentioned at least once, maybe more than one year in the past. I would like to share with you a Machshava. At the Mishmar, we are about to finish Maseches Tamid. It has been during Corona, a time that I haven't pushed people to come. Whoever comes comes. There are probably 60 people in the Bais Medrash and another handful upstairs at the judges Chabura. People are sitting and learning Mamish L'sheim Shamayim in a

beautiful Chabura. Tamid ends with a Mishna that says that when the Kohen left the Beis Hamikdash Haya Nish'tachave, he used to bow. She'acher Kol Avoda, because after any Avodah or any Kedusha, a person walks out by being Makir the Ribbono Shel Olam.

There is a Yesod which I saw in the Divrei Yisroel on Behaloscha, that after a person does a Mitzva, a person should step back and take something from it. He should have a Hergish that he did a Mitzvah and there is a certain Nis'karvus to Kedusha. He should have a desire, look I did this, more has to come from it.

There is an expression in Yiddish, Mit the Essen Kumpt the Apetit. As you eat you get an appetite to eat more and more. That idea is something that we have to attach to our Mitzvos. Sometimes we are obligated to do a Mitzvah, we do it and we run to wherever we are going. We do a Mitzvah, we should stop for a minute and say wow, I would like to be able to do more. If you feel, then you are going to have more.

We see that when somebody gets involved in a Tzedaka and he gives money. Those who are Osek in the Tzedaka now need more money. They figure that they need to go to new people. You have to go to new people? Guess what. The people who gave before are the people that are likely to give again. They are the ones who are likely to be Menadeiv again. Because a person who has a sense of Kedusha, when he does something, unless he is running. But when he stops and he thinks he wants to do more.

The Siman L'davar is a Behaima that chews its food and it is Malei Gaira, it chews it again. Why is that a Siman Tahaira? For an animal it is food, he has nothing but food in its mouth. For a Yid it is Kedusha. Once he swallows something, chew it again, you think about it again, do something significant with it again. Everything that you did in the past has to be something that gives you an Apetit, it gives you a desire to have more. It is a job to do.

When the Kohen Gadol walked out of the Bais Hamikdash he didn't run where he was going. After every Avodah, he went with Pishut Yadaim V'raglayim. He did a Siman that he appreciates what he just did. There is a Minhag, many people when they leave the Kosel as they walk out of the Kosel they turn to face the Kosel and bow their heads as they walk out. The idea is the same. You are at the Kosel and you run off to go to the pizza store or shawarma shop. From the Kosel? As you walk out of the Kosel you bow your head to the Kosel, you realize the Zechus you had and you stop for a minute and you walk out of there with Eppes an Apetit for more Kedusha.

In Shul there are a few people who did this when they leave Shul. As they are walking out they are running to the next thing? No. They are not running to the next thing. They stop and they bow a little bit and they are Machni'a themselves and they recognize the Kedusha.

There are still fewer people who believe it or not there are such people that when they go to their Rebbi and they walk out they turn and they give a little bow down. It is in ancient times that they used to do it. But the same thing. To have an opportunity to hear a Shiur, to have an opportunity to talk to an Adam Gadol, they turn around and they give a little bow when they walk out. They want to take with them some of the feelings of Kedusha that they had.

When a person reaches the age of retirement, when a person reaches a vacation time, when a person reaches a point in life where he has what to look back at, he has to look back at the moments of Kedusha and bow to it and hope that it should be Mashpia on him, to influence him further. If a person takes that moment and he says like we say at Modim, Modim Anachnu Lach. Hashem we give you Hoda'a, Al She'anachanu Modim Lach and we give you Hoda'a. We look back at the fact that we give you Hoda'a and we are giving you Hoda'a even on that. Whatever a person does.

That is the Minhag by Ner Chanukah. The fact that people light the Menorah. Halacha does not require you to stay by the Menorah. If you light by a window it is 100% Muttar. You can light the Menorah and go scooting off to your Chavrusa, you don't have to be home, everything is fine. You light by the window to be seen for half an hour.

Some people stop for a moment and they stop and consider Haneiros Halalu Anu Madlikin, you can say Haneiros Halalu just to say it and be Yotzei. But they say it with a Hergish of the light that the Chashmanaim had to reject the philosophy of the Yevanim, the Greek philosophy which is so much a part of the world. The resurgence of liberalism in the world, the resurgence of the Greek philosophy which is the liberal attitude towards everything. This is not the part of the Greek philosophy that the Rambam adored. On the contrary, it is a very Hellenistic and negative type of Greek philosophy.

We stop and we look at that little Ner and we hope that it is Mai'ir our Neshamos. You do something, stop a minute. Vayeishev, you are going to sit on your laurels and relax? No. You stop and you bow and you think about the Avoda.

2 – Topic – A Yesodosdika thought on the Parsha

Let me share with you a second thought that is a general Yesodosdika thought and very much a part of the Parsha. The concept that the Shach says in Choshen Mishpat Siman Lamed Gimmel, S'if Kotton Tes. (דעביד אינש לאחזוקי דיבוריה). It is human nature for a person to stick with what he says. When a person says something, it is human nature to want to be right. It is very hard to turn back and say what I did was wrong. No matter what comes your way, a person wants to be right. It is normal human nature.

As a matter of fact the Shach says the following. He said if you have a witness that says testimony in Bais Din and it is thrown out because it is a relative, it is one of his wife's relatives that he is saying the Eidus about. Even if he saw it before he got married, but now he is a relative it is Pasul. What happens if subsequently G-d forbid his wife dies or he gets divorced and now he is not related. Now let him come to Bais Din and say testimony. The Shach says he can't. (דעביד אינש (לאחזוקי דיבוריה). If he had never said testimony he would be Kosher, but once he said testimony when he was a relative and he was biased to say in a certain direction, once he did that, so now going further he is Pasul. It is not Kosher because (דעביד אינש לאחזוקי דיבוריה).

Incredibly, in the Chiddushei Rav Shimon in Kesubos 19b there is a Machlokes Rav Sheishes and Rav Nachman. Rav Sheishes says that if you want to knock off the testimony of witnesses, two new witnesses are knocking off the first two, the first two have to be there in Bais Din.

Rav Nachman says why do the first two have to be there in Bais Din? The only person who has to be in Bais Din is the one who the Din Torah is about. Two people were witnesses and went home. Then two others contradict them, Rav Nachman says they don't have to be there.

In the Chiddushai Rav Shimon at the beginning of Siman Chaf Beis on Kesubos, he says what is Pshat in Rav Sheishes? Rav Sheishes holds that if a person says something and it gets struck down then it is an Onesh to him, it is painful to him. He said testimony in Bais Din and now it is going to get struck down, it is like an Onesh, a punishment. Rav Sheishes says he has got to be there. Where did Rav Sheishes get this from?

So just yesterday I learned another Gemara in Kesubos on 94b, a story. The mother of the two brothers Rami Bar Chama and Mar Ukva Bar Chama. In the morning she wrote a Shtar giving all of her property to Rami Bar Chama. In the afternoon she wrote a Shtar giving all of her property to Mar Ukva Bar Chama. She had changed her mind to which son the property should go to. Which Shtar is binding?

Rav Sheishes said the first Shtar is binding, first come first serve, and therefore, Rami Bar Chama gets the money. Rav Nachman (it is the same two Amoraim as in the Gemara on 19b), says that the money should go to Mar Ukva. Rav Sheishes says why?

Rav Nachman said the Halacha is that if a Shtar is written without the hour of the transaction, then the Shtar doesn't take affect until the last minute of the day. Therefore, Rami Bar Chama and Mar Ukva Bar Chama's Shtaros are simultaneously taking affect. So the fact that Rami Bar Chama was first is of no consequence. So why did I give it to Mar Ukva? (**שודא דדייני**). There is a rule in such a case the Dayan estimates the desire of the mother and he estimated the desire of the mother was to give it to the second son.

Rav Sheishes said, you know what? You are right. I am going to give it to Rami Bar Chama the first son. Why? Because of (**שודא דדייני**), I think he should get it. So Rav Nachman said no. That is not what you ruled. Rav Nachman means that he is telling Rav Sheishes you can't do that. Once you ruled for a different reason and it was wrong you can't come back and rule for a new reason. It doesn't work that way. (דעביד אינש לאחזוקי דיבוריה). It is so nice to put these two Gemaras together.

So now Rav Sheishes comes to Rav Nachman on Daf 19b and says what do you mean that they don't have to be there. Remember the story of Rami Bar Chama where you just taught me that a person wants his words to ring true. A person feels bad if it is not true. So Rav Sheishes said guess what. If so then the first witnesses should be in Bais Din when the second witnesses come. This is a lesson in Choshen Mishpat.

L'mayseh, the Shevatim did not back off from their Shittah. (דעביד אינש לאחזוקי דיבוריה). The first dream it bothered them, the second dream it bothered them even more. They didn't back down. Ad K'dai Kach, imagine that they got to the point that something that no one could really understand, that it got to the point that they were going to sell their brother. A Davar Pele!

Why? (דעביד אינש לאחזוקי דיבוריה). The Shivtei Ka I am talking about, but we are all guilty of (דעביד דיבוריה). We don't like to back off of a position that we have. We have to have the Seichel to think about some of the disputes we have, some of the things we do. The times people

say I don't want to go ask a Rav, I know. I am not Mesupak. The first person says back yes but I know my way. (דעביד אינש לאחזוקי דיבוריה). What a weakness we human beings have. What a Gai'va we have.

3 – Topic – A question for Chanukah

Let me end with a question for Chanukah. I asked this question Motzoei Shabbos (by the Navi Shiur) where I gave an imponderable Shiur with a bunch of questions regarding Chanukah and I will share one with you.

The Rama says that the custom in Ashkenaz was to light with candles not oil. When I was a boy the Gedolim lit with oil but most people lit with candles. Why do we light with oil? The Mishna Brura says that really even though the custom in Ashkenaz was to light with candles it is better to light with oil. Why is it better to light with oil? Because the miracle took place with oil. Since the original miracle was with olive oil we all Boruch Hashem can afford to and we do light with olive oil.

Question: The night of Pesach we make a Seder. It is not the Seudas Korban Pesach which we hope we will have one day but it is like it as we Bentch by midnight just like the Seudas Pesach. Therefore, at that Seder we are not supposed to have any roasted meat, no Tzli. Why?

Why not Davka Tzli like they had at the time of the Bais Hamikdash? No. Because he might make a mistake and think that this Tzli has some sort of Kedusha like a Korban Pesach so nothing doing. No Tzli.

When it comes to the Menorah why don't we do the same thing. Candles no, it is better to light with oil like in the Bais Hamikdash. Someone is going to think that this is oil of Kedusha, this is oil of a Mitzvah. The Korban Pesach is only in the Bais Hamikdash and we are afraid someone in Chutz L'aretz will make a mistake, so the Menorah is only in the Bais Hamikdash and someone in Chutz L'aretz will make a mistake.

It is very strange. On Pesach we say there it was Tzli so don't do Tzli. On Chanukah we say there it was oil do the oil. A nice Kasha to take to the table. IY"YH this evening after lighting the Menorah IY"YH it should be a Lichtige Chanukah for all of Klal Yisrael!

Rabbi Reisman - Parshas Vayeishev 5780

1 - Topic - What does Lashon Hora have to do with the dreams of Yosef?

As we prepare for Shabbos Parshas Vayeishev. The Shabbos right before Chanukah. Let us see some of the Nekudos on the Parsha that might be helpful for us in knowing how to behave. We do find in this week's Parsha that there is a dispute between Yosef and his brothers. Yosef has a dream that he tells his brothers and then he has another dream and he tells them again. I don't understand why he tells them again if after the first one they hated him so why is he telling them again but he tells them again. It says in 37:8 (על-הַלְמִתִּיו וְעַל-דְּבָרָיו) after the second dream they continued to hate him (עַל-הַלְמִתִּיו וְעַל-דְּבָרָיו). What is (דְּבָרָיו). Rashi says (עַל דְּבָרָיו רָעָה שֶׁהָיָה מְבִיא (לְאֲבֵיהֶם).

The question is what does the Lashon Hora have to do with the second dream. The Lashon Hora that Yosef was saying to their father had nothing to do with the second dream. (וַיֹּסֶפוּ עוֹד שְׂנֹא אֹתוֹ,) (על-הַלְמִתּוֹ וְעַל-דְּבָרָיו). After the second dream they hated him even more. (וַיֹּסֶפוּ) means more hatred (על-הַלְמִתּוֹ וְעַל-דְּבָרָיו). How is that? How do the words (the Lashon Hora that he said) have anything to do with his second dream?

There is a Gevaldige Pshat in the Talelai Oros and he says the following. He says that sometimes a person does an Avla, a person does something that is unfair to a second person so it causes him pain. If subsequently the person who did the Avla is Oleh L'gedula. He is recognized as a great person and as an important person, he becomes a king, then the Avla hurts even more. It is one thing if someone does something to hurt you or that is painful to you, it is another thing if a person becomes great and goes to Gedula then it is more painful. After he had his dreams until then it was a little brother saying Lashon Hora. After the second dream they said to him (הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ, אִם-) (מְשׁוֹל תִּמְשַׁל בָּנוּ; וַיֹּסֶפוּ עוֹד שְׂנֹא אֹתוֹ,) על-הַלְמִתּוֹ וְעַל-דְּבָרָיו all in one Posuk. As if to say, if your dreams mean something, they mean that you will be a king. If you will be a king, if you aspire to be a king then the Lashon Hora itself that you said earlier is even more painful to us. A Vort.

However, I remember seeing in the Michtam Eliyahu I believe in the beginning of Cheilek Daled a very serious point based on the same message. There is a concept that if Reuvain speaks Lashon Hora about Shimon so the Mitzvos that Reuvian did go over to Shimon. Not only does he get punished for Lashon Hora but some of his Mitzvos transfer. I doubt it means all of his Mitzvos, but some of his Mitzvos transfer over to Shimon, to the person that he spoke Lashon Hora about.

The Chofetz Chaim brings this in Sefer Shemiras Halashon and if I recall correctly in the footnote he brings as a Minhag that I only have seen by Chassidim, that by the Levaya they say to the person being buried Fargessed Nisht Dein Namen. I am telling you your name, don't forget your name. Why would you think that someone would forget his name? Because the Chofetz Chaim says that when it comes L'asid Lavo and he goes on the Yom Hadin and somehow they are piling up Mitzvos that are not his Mitzvos or Chalila they are piling Aveiros that are not his Aveiros. He is confused who is he and these are Mitzvos being done by someone else. Since the Mitzvos of Lashon Hora transfer, so Fargessed Nisht Dein Namen. The idea is given over to this idea.

Zagt the Michtam Eliyahu why should it be that way? Why in the world should it be that somebody loses Zechusim for speaking Lashon Hora? He says M'ain the Vort that is in the Talelai Oros. He says when you say Lashon Hora. how much is the Lashon Hora appreciated by other people? How much do other people listen to it?

It depends. If you are a worthy person, you are a Chashuva person, then the Lashon Hora is listened to much more. You know what? If you use the Mitzvos that you did to give you significance and you use that to cause someone else to be hurt, to cause that people listen to Lashon Hora about him? That Zechus turns into a negative for you and since it turns into something negative then it can cause harm to another person, the other person gets those Zechusim. There is a Gevaldige insight into this idea. What do you mean you lose your Mitzvos? To the degree that the Mitzvos that you do are turned into a negative, to that degree you lose those Zechusim. Rachmana Litzlon how careful we have to be about Lashon Hora.

2 - Topic - Ma Tevakeish - What do you want? What are your goals?

It says in the Parsha as is found in 37:15 (וַיִּמְצְאוּהוּ אִישׁ, וְהָיָה תֹעָה בַּשָּׂדֶה). Someone found Yosef and he seems to be straying in the field. (וַיִּשְׁאַלְהוּ הָאִישׁ לְאמֹר, מַה-תְּבַקֵּשׁ) The man asked him saying (-מה-תְּבַקֵּשׁ) what do you want?

The word Laimor here seems to be out of place. Let me tell you that in general when I was a boy and I learned Chumash there were two schools of thought how to Teitch Leimor into Yiddish. For those of you who are my age and come from the generation where we were such geniuses that you are actually able to learn in Yiddish besides for speaking in English. Remember we were such bright people? Today they can't do it. And they used to Teitch Leimor as either Zagendik (saying) or Leimor - Azoi Tzu Zagen. What do they mean?

They mean two absolutely opposite things. Vayidabeir Hashem El Moshe Laimor - Zagendik means say. G-d spoke to Moshe Rabbeinu saying. Makes sense. The other Teitch is Leimor - Azoi Tzu Zagen. Meaning Hashem spoke to Moshe Azoi Tzu Zagen. This is what you should repeat over to Klal Yisrael. Which is correct?

In this week's Parsha we see as is found in (וַיִּמְצְאוּהוּ אִישׁ, וְהָיָה תֹעָה בַּשָּׂדֶה; וַיִּשְׁאַלְהוּ הָאִישׁ לְאמֹר, מַה-תְּבַקֵּשׁ). Laimor if it means saying, then it makes sense. (וַיִּשְׁאַלְהוּ הָאִישׁ לְאמֹר, מַה-תְּבַקֵּשׁ). I don't know why you need the word Laimor but okay. It is part of the style of speaking. However, if it means Azoi Tzu Zagen it doesn't make sense. The man asked him a question, say this, not tell the people (-מה-תְּבַקֵּשׁ).

So I saw a Geldige Vort B'sheim the Kotzker who says that all of the days of a person's life you should always be able to answer the question of (מה-תְּבַקֵּשׁ) what are your goals, what are you looking for, what do you want.

Here the Malach Gavriel is talking to Yosef and Al Pi Pshat he says (מה-תְּבַקֵּשׁ) what are you looking for? Your brothers. They went to Dosan. But the Malach had a deeper thought. He is telling Yosef you should know all your life, ask yourself (מה-תְּבַקֵּשׁ). What do you want out of life? What are your goals? If your goals are Ruchniyosdik goals then you are going to do well. Only if you think about them.

A Yid is Matzliach, a Yid is successful in serving Hashem when he is goal oriented, when he has a goal and you want to finish a Masechta for someone's Yahrtzeit, you put in the time. You have a goal of accomplishing something, you put in the time, you put in the effort.

The beauty of Daf Yomi is that it gives people goals that they have to finish. They go to a wedding and they go to the side and learn because they are behind. (מה-תְּבַקֵּשׁ). A trick in serving Hashem successfully is always (מה-תְּבַקֵּשׁ). You ask yourself what do you want and what are you looking for. What are your goals. A beautiful thought.

3 - Topic - Hinai - a Surprise

I have mentioned to you in the past that the word Hinai in Lashon Kodosh means surprise. Hinai in English is - behold. What exactly does behold mean? Behold, look before you. No.

In Lashon Kodesh the word Hinai means surprise. Wherever it says Hinai it is referring to something that is unexpected, a surprise. This week's Parsha is a great Hinai Parsha. As a matter of fact there is a Posuk that has three Hinais in one Posuk. When Yosef has his first dream he says as is found in 37:7 (וְהָיָה אֲנִי חֹמֵר מְאֻלָּמִים אֲלֵמִים, בְּתוֹךְ הַשָּׂדֶה, וְהָיָה קִמָּה אֲלֵמָתִי, וְגַם-נִצְבָּה; וְהָיָה תְּסָבִיבָה אֲלֵמְתִיכֶם,) (7:37 Surprise we are bundling bundles in the field. The Baalei Machshava say that the Avos worked with animals. They worked as Shepherds and not as farmers who worked the earth. (וְהָיָה אֲנִי חֹמֵר מְאֻלָּמִים אֲלֵמִים, בְּתוֹךְ הַשָּׂדֶה). (וְהָיָה קִמָּה אֲלֵמָתִי, וְגַם-נִצְבָּה) surprise. My bundle came alive and stood up. (וְהָיָה תְּסָבִיבָה אֲלֵמְתִיכֶם, וְתִשְׁתַּחֲוּיָנִי לְאֲלֵמָתִי). All of your bundles came around and bowed down to mine. 3 Hinais, all means surprise.

Two Pesukim later (וַיִּחְלֶם עוֹד חִלּוֹם אֲחֵר, וַיִּסְפָּר אֹתוֹ לְאֶחָיו; וַיֹּאמֶר, הִנֵּה חִלְמָתִי חִלּוֹם עוֹד) I have a surprise for you. I had another dream. (וְהָיָה הַשִּׁמָּשׁ וְהַיָּרֵחַ וְאַחַד עֶשְׂרֵת כּוֹכָבִים, מִשְׁתַּחֲוּיִים לִי). What a surprise, everybody is bowing down to me. Some surprise. (הִנֵּה) is a surprise.

Later after Sheini in Posuk 19 the brothers are sitting and talking about Yosef and they are Paskening that he is Chayuv Misah and (וַיֹּאמְרוּ, אִישׁ אֶל-אָחָיו: הִנֵּה, בֹּעֵל הַחַלְמוֹת הַלְזָה--בָּא). Hinai - surprise. The Baal Hachalomos is coming. It was a big surprise because they didn't expect him to be walking down the road coming towards them just as they were pondering his fate. Hinai is a surprise all over the Parsha.

We find later in the Parsha by the story of Yehuda and Tamar as is found in 38:24 (וַיְהִי כַּמְשָׁלֶשׁ) (24:38 She is a single woman. (הִנֵּה) - surprise (חֲדָשִׁים, וַיִּגַּד לַיהוּדָה לֵאמֹר זָנַתָּה תָמַר כְּלָתְךָ, וְגַם הִנֵּה הָרָה, לְזַנּוּנִים) she is expecting. It is a surprise. When the twins Peretz and Zorach are born, I doubt that there were sonograms at that time. 38:27 (וְהָיָה תְּאוֹמִים, בְּבִטְנָה) there are twins. Not only that. but one brother goes out first and then what a surprise 38:29 (וְהָיָה יָצָא אָחָיו) - surprise. The second brother pushed his way out and (וְהִנֵּה) - surprise. Plenty of Hinais - surprises all over the Parsha, all over the Torah. That is the idea of Hinai.

So when I gave a Shiur on this one Shavuot night and went through many Hinais, someone asked me what is Tehillim 121:4 (וְהָיָה לֹא-יָנוּם, וְלֹא יִישָׁן-- שׁוֹמֵר, יִשְׂרָאֵל) it doesn't fit. G-d doesn't sleep or slumber that is a surprise? What are you talking about? It is a good Kasha that I did not have an answer to.

Then I saw that Rav Schwab writes in Parshas Va'eschanan (page 397) that in Olam Hazeh we don't see G-d. G-d is hidden and things happen that we don't understand, and therefore, the Posuk says (וְהָיָה לֹא-יָנוּם, וְלֹא יִישָׁן-- שׁוֹמֵר, יִשְׂרָאֵל). It may not seem that way to you but you should know that (וְהָיָה לֹא-יָנוּם, וְלֹא יִישָׁן-- שׁוֹמֵר, יִשְׂרָאֵל). Despite the fact that in Olam Hazeh He is not easily seen, (הִנֵּה) - surprise. (וְהָיָה לֹא-יָנוּם, וְלֹא יִישָׁן-- שׁוֹמֵר, יִשְׂרָאֵל). Wow! Okay. So much for a handful of thoughts on this week's Parsha.

I want to wish everybody an absolutely wonderful Shabbos Kodosh, a meaningful Chanukah coming towards us and of course the Mishmar before Chanukah no one would dare miss. Be well and A Gutten to everybody!

Rabbi Reisman- Parshas Vayeishev 5779

As we prepare for Shabbos Kodesh Parshas Vayeishev. The pre-Chanuka Shabbos, the Shabbos where we learn about the tragic events that took place between the Shevatim, a very difficult Parsha. Therefore, I want to share some Divrei Mussar with you and I hope that you are okay with that. One Limud from Yaakov Avinu and one Limud from Yehuda.

1 - Topic - A Limud from Yaakov Avinu by the Bais Halevi.

The last Bais Halevi on Parshas Vayeishev talks about the Posuk that is found in 37:34 (וַיִּשָּׂם שָׂק) (בְּמִתְנַיִי). The terrible level of Aveilus that Yaakov Avinu practiced for so many years. The Bais Halevi makes the point that Yehuda lost two children and his wife and we don't find the level of Aveilus that we find by Yaakov Avinu.

The Yalkut says the following. He says that Yaakov Avinu said (השבטים נפרצה ברית). The entire pact, the entire bond, the entire Bris that he had with HKB"H to have 12 Shevatim is now destroyed. "How many travails I went through to have 12 Shevatim which is K'negged the 12 Mazalos, K'negged the 12 Sha'os of the day, K'negged the 12 Sha'os of the Laila". (נפרצה) (השבטים ברית) Nif'ritza Bris Hashevatim.

The number 12 Yaakov Avinu understood was special. Having 12 Shevatim was his job and he said the 12 is not here. I don't have the 12. Azoi Shteit in the Medrash that Yaakov Avinu was not only being Mis'abeil on his favorite son, but he felt that his life's mission was now destroyed.

Freight the Bais Halevi, it may be true that Yaakov Avinu's wives had stopped giving birth and obviously were no longer able to become pregnant. However, Yaakov Avinu understanding that he needed 12 Shevatim should have taken another wife. Avraham Avinu did something similar in his older age when he took another wife. Here too, why didn't Yaakov Avinu in understanding that there is a Bris Hashevatim, that there need to be 12, why did he not take another wife?

The Bais Halevi answers a Davar Pele! Yaakov had promised Lavan in 31:50 (וְאָם-תִּקַּח נָשִׁים עַל-) (בְּנִתֵי). When Yaakov and Lavan separated Yaakov said that he would not take another wife in addition to Lavan's daughters who were already his wives, and Yaakov Avinu understood that he had to keep his word.

Zagt the Bais Halevi, why not be Mattir Neder? It is a very good Pesach, he didn't know that one of the 12 Shevatim would die? Enfert the Bais Halevi, that is a Chillul Hashem. To not keep your word that you gave to Lavan would be a Chillul Hashem.

It is a Davar Hamavil and he points it out, that Yaakov felt that his whole purpose in this world, his goal and all of his work in this world had been now lost and nevertheless he would not take another wife because he had to keep his word. The Mussar of the honesty of keeping your word even when your word is given to such a person like Lavan. Lavan who tricked Yaakov so many times. Nevertheless, Yaakov felt that he had to keep his word. It is a very powerful lesson in integrity and in honesty.

I would like to read to you from the Sefer Divrei Yonah on Parshas Toldos who quotes his Rebbi Rav Michel Ber Weissmandl (1903 - 1957), incredible words. As you know, Rav Michel Ber

Weissmandl survived the Holocaust, was the Tzaddik of the Holocaust, and with tremendous Mesiras Nefesh tried to save some Jews. To make a pact with Eichman he went into the lion's den to try to buy Jewish souls. I will tell you that he did have one transport turned back to Hungary. He told Eichman that he needed a sign of good faith and they turned back one transport. You may say, one transport out of 6 million what is that? My father in law Zal Zein Gezunt and his entire family was on that train as well as many others. Tens of thousands of Neshamos came from there.

At any rate, Rav Weissmandl is quoted as follows. Even though the Holocaust started in Germany and from there spread to the other nations, he writes that the German Jews were saved proportionately in greater numbers. It was early in the war and they were able to get out and they also had greater success in saving their property which did not happen in the other countries of Eastern Europe.

Rav Weissmandl says that the Sibah is because in Ashkenaz they dealt more honestly in all the years of their dealing with their non-Jewish neighbors, without trickery, and therefore, the money that they had was truly theirs. There was no money mixed in that belonged to the Goyim. Therefore, they had a greater Zechus to save their money.

However, in many of the countries of Eastern Europe where the poverty was terrible, therefore, they were Moreh Heter to involve themselves in trickery in financial dealings with Mekach and Memkar with the Goyim, and therefore, on the day of the punishment, Higi'a Har'chush Lishchainai HaGoyim. Wow! What powerful words. Some of the money mixed in to their money in the bank account was not theirs, it was the Goyim's, and therefore, they did not have the same Siyata Dish'maya. This is a lesson from Yaakov in integrity.

2 - Topic - A powerful lesson from Yehuda regarding finishing what you have started.

Let's move on to a lesson in Yehuda which is no less a powerful lesson. Yehuda lost his wife and two children, terrible. There is a Gemara in Sotah 13b (10 lines from the top) (א"ר חמא בר' חנינא) (כל העושה דבר ולא גמרו ובא אחר וגמרו מעלה עליו הכתוב על שגמרו). If someone does something and doesn't finish it and someone else finishes the job, (רבי אלעזר אומר אף מורידין אותו מגדולתו). If someone started a job and didn't finish it you lose what you have. (רבי שמואל בר נחמני אמר אף קובר אשתו ובניו). He buries his wife and children. From where? From Yehuda.

Yehuda started in the Hatzalah of Yosef. He said as is found in 37:26 (מה-בצע, כי נהרג את-אחינו, (וכסינו, את-דמו). But he didn't complete the Hatzalah and he left Yosef in a Bor, and therefore, he was punished. He started something and did not finish it, and therefore, he was punished. Mind boggling. It is better not to start the Hatzalah then to start the Hatzalah and not finish it? Is that so, that Yehuda is punished more than the other Shevatim who didn't do anything to save Yosef? It is just an absolutely mind boggling Gemara.

The Torah Temimah on the Posuk is bothered by this and says perhaps it is like making a Neder. When you start doing a Maiseh Tov you are really making a Neder. If you are making a Neder then it is as the Gemara says in Shabbos 32b (top line) (רבי נתן אומר בעון נדרים מתה אשה של אדם) (שנאמר אם אין לך לשלם למה יקח משכבך מתחתידך רבי אומר בעון נדרים בנים מתים כשהן קטנים). When you

start a Davar Tov you got to finish it. You can't quit in middle, you have to finish it. Unbelievable! Otherwise it is better not to have started. It is very hard to understand.

In the Maimar Mordechai from Rav Mordechai Schwab, in the second volume, Maimar 56, he has a beautiful piece on this. He explains that to not do a Mitzvah and even to do an Aveira is bad, but to not show respect for a Mitzvah, to not show Kavod that is a different level of disrespect. Just like Hamalbin Pnei Chaveiro Ein Lo Cheilek L'olam Habo. Somebody who doesn't show respect for people has a separate level of punishment, so too, you have to show respect for a Mitzvah. Somebody who starts a Mitzvah and lets it go, and lets it float, shows a lack of respect, a lack of Kavod for the Mitzvah, and that is the reason that Yehuda was punished.

Indeed it is a Neder. What is the Avla of starting a Davar Tov and not finishing it? It is a Neder and a Neder means that you are into it and you are committed to it, and then you drop it and don't continue it? That is a problem. Therefore, the lesson here is that when you start something you have to complete it.

Rav Schwab mentions this regarding having a Seder. Learning with somebody and then after a while letting it slip away. You start something, you have to complete it, you have to show the Chashivus of it. He brings that this is one of the reasons that it is so important that when a person is at the end of his life that people be there and that people say Shema in the room. That people connect to him.

Rav Schwab brings that he remembers when one of the Rabbaim of the Mesivta who was in Ponevezh (Ponevitch) and he was in the dorm in Ponevezh after his wife had passed away. This is Rav Yosef Shlomo Horowitz and when he was passing away Rav Yechezkel (Levenstein) the Mashgiach heard about it and went running to him. He stood by his bed and he said Reb Shlomo listen and do Teshuvah. Why did he have to tell him to do Teshuvah, was he worried that he wouldn't do Teshuvah?

At the end, you have to be as Shtark as you were all along. That is the lesson that when you start it you got to keep on going, you got to keep up with a Shtark'keit. Of course you always have to do things B'li Neder not to fall into a sin of a Neder. Two very powerful lessons.

3 - Topic - A Vort of Chizzuk.

Peretz is born and in Megillas Rus the Zekainim give a Beracha to Nomi and Rus as it says in 4:12 (וַיְהִי בֵּיתָהּ כְּבֵית פְּרִיץ). May your house be like the house of Peretz. (אֲשֶׁר-יִלְדָה תִּמְרָ לִיהוּדָה). The Kasha is since when do we give Berachos (וַיְהִי בֵּיתָהּ כְּבֵית פְּרִיץ)? We say as is found in Beraishis 48:20 (בְּדָבָר יִבְרָךְ יִשְׂרָאֵל לֵאמֹר, יִשְׁמְךָ אֲלֵרִים כְּאֲפֵרַיִם וְכַמְנֻשָּׁה).

The next Kasha is they said (וַיְהִי בֵּיתָהּ כְּבֵית פְּרִיץ, אֲשֶׁר-יִלְדָה תִּמְרָ לִיהוּדָה). Why are you mentioning the parents? You say (כְּאֲפֵרַיִם וְכַמְנֻשָּׁה אֲשֶׁר-יִלְדָה)? No! We just say (כְּאֲפֵרַיִם וְכַמְנֻשָּׁה). We don't mention the parents. What is the blessing of (אֲשֶׁר-יִלְדָה תִּמְרָ לִיהוּדָה, וַיְהִי בֵּיתָהּ כְּבֵית פְּרִיץ)?

The Netziv here (in the beginning of Perek 38) on the Parsha says beautifully, that sometimes a person starts with things stacked against him. He starts coming in a situation which is not ideal, which is not a perfect situation.

For example, when a person is born from someone who should have not become pregnant with him. The Gemara says in Kiddushin (70a) Hanosai Isha She'aino Hogenes Lo Havyon Lo Bonim She'ainon Mehuganim. Someone who marries an inappropriate Shidduch it is not good for the children, it doesn't bring good children. Wow!

Therefore, Peretz who was born from a pregnancy which was inappropriate, nevertheless Poratz, he pushed through. The energy of Moshiach is that you have to be able to push through challenges. Peretz pushed through starting off when he was in a situation with being born with things stacked against him, with difficulty and he pushed through and he made himself into a great person.

So too, the people said to Rus and Boaz, even though their marriage was somewhat questionable, with Moavi V'lo Moavis, the whole way the marriage came about, people might question. (וַיִּיָּדָעוּ) the child should push through.

We have a rule Ze L'umas Zeh Asa Elokim, when G-d gives someone a difficulty that makes Avodas Hashem more difficult, the flipside is that when he is Poratz Peretz, when he pushes through, it comes with a tremendous Beracha.

If you look in the Chofetz Chaim Al Hatorah in this week's Parsha it is extraordinary. He points out that Moshiach comes from many of these types of marriages or births and pregnancies. Moshiach comes from Peretz, Yehuda, from Dovid and Basheva. Moshiach comes from a series of unlikely events. It comes from Lot and his daughters. Moshiach comes from that. Incredible!

This is because sometimes the greatness comes from not when it is given to you on a silver platter but when you are able to push through the way the Chofetz Chaim says sort of through hiding , being able to hide from the Satan.

With that, I want to wish everybody an absolutely wonderful Shabbos, a great Chizuk as Chanukah is coming and Chanukah is the time to be Mischazeik in Tefillah. It is a time that the Avodah was renewed in the Bais Hamikdash, it is a time to be Mischazeik in Avodah. May we all do so and strengthen our Davening. The Chizuk of Rosh Hashana and Yom Kippur is so long gone. Let's all do it and have a wonderful and meaningful Chanukah coming up!

Rabbi Reisman's Shiur - Parshas Vayeishev 5778

Shalom Aleichem everyone! As we prepare for *Shabbos Parshas Vayeishev* and the upcoming *simchas Chanukah*.

1. Let's try to share a few thoughts for *Vayeishev* and, G-d willing, for Chanukah as well.

We find in the *parshah* that when Yaakov hears that his son Yosef has died, *vayosem sak b'mosnov* (Bereshis 37:34)- his *aveilus* is great. The extreme level of this *aveilus* is expressed in the *Yalkut*, because Yaakov Avinu understood that he had to set up a nation of twelve *shevatim*. A nation that would have the number twelve, *k'neged* the twelve *mazalos*. Whatever the number twelve means in the Higher Realms, Yaakov understood that. The Midrash says that Yaakov wept;

he said, '*Kamah yegios yagati l'hamod yud beis shevatim*' - how I tried so hard and put so much effort into setting up twelve *shevatim*, and now that Yosef is gone, it will only be eleven. And this is an explanation of his *aveilus*.

Fregt the Beis Halevi a kashya: The *tachlis* of Yaakov Avinu was to build a nation of twelve *shevatim*. It may be true - his wives were no longer of childbearing age. However, he could have married another woman; taken another woman like his *zeideh*, Avraham Avinu, did in the later years, and had children from her and had a twelfth *shevet*.

So, why didn't he do that? He could have had twelve *shevatim*! *Enfert the Beis Halevi*, incredibly, '*Lo ratza Yaakov lisah ishah u'leholed ben*' - Yaakov did not want to marry another woman to have a son, because he had sworn to his father-in-law Lavan, '*im sikach nashim al benosei*' (Bereshis 31:50)- that he would not marry any additional wives in addition to those he already had.

A *peleh*! Because of the promise he made to Lavan, Yaakov lived twenty-two years - for all he knows, his whole life - in pain?! Silly! There was room to be *matir neder* under the circumstances. So, the answer is that he didn't want, that he was afraid it would cause a *chillul Hashem* to go and be *matir* such a *neder*.

The *Beis Halevi* explains, this exact *nisayon* came up for the Jewish People at the end of the *Bayis Rishon* in the lifetime of Tzidkiyahu. Tzidkiyahu had sworn to Nevuchadnetzar not to reveal one of his secrets. And as the Gemara (Nidarim 65a) says, the *Sanhedrin* were *matir neder* for Tzidkiyahu. Then Tzidkiyahu went and violated the *neder* and created a tremendous *chillul Hashem*; Nevuchadnetzar came back and he tortured the *Sanhedrin* to death! Because that was a *nisayon*. The *nisayon* was to be honest, to keep your word, and even if there's a loophole, keep your word - don't go with *chillul Hashem*.

R' Michel Ber Weissmandel says an incredible thing. Post-Holocaust, he said, although the enemy came from Germany, the fact is that the Jews of Germany, many of them, were able to escape with their possessions, and even those who didn't, survived the Holocaust. Many of them were able to get their possessions out of the country. Not so with the Jews of Eastern Europe, whose possessions were totally confiscated.

R. Michel Ber Weissmandel says, the reason for this is, the German Jews dealt with their non-Jewish neighbors in a more straightforward and honest manner than their Eastern European coreligionists. *The German Jews didn't resort to trickery and loopholes in their dealings*. Their money was truly theirs and that's why in Germany more Jews got saved with their money. I couldn't say that - R' Michoel Ber could say that. But the point here is again, a *limud*. Yaakov Avinu would endure pain his entire life rather than use a loophole to create a *chillul Hashem* by violating his oath to Lavan.

There's another *vort* on the *parshah* in the *Atarah L'Melech* regarding honesty. He's talking about Yehuda. After Yehuda sent the *goat* to the woman he had met at the fork in the road, he sent through his good friend, the goat he owed, and the man comes and he says, '*lo haya b'zeh kedeishah*' - I can't find her. And we find that Yehuda was in pain. He says, '*Hinei shalachti ha'gedi hazeh v'atah lo metzasah*' (Bereshis 12:20-23).

Why was he in pain? Was it because he had lost his possessions that he had given to her as a collateral? It was a signet ring and a staff!

Rashi says no; Rashi says that Yehudah was concerned that it will come out that he sounded crooked!

Rav Pam points out, look at that! After everything that had happened - and Yehuda didn't do anything wrong; he sent the *gedi*! His pain was "*mah alo la'asos od l'ameis devarei*" - to be straight with this "non-Jew" with whom he had met.

And so that's message number one; the *Beis Halevi*'s message regarding keeping one's word.

2. I'd like to move on to a Kotzker *vort*. The Kotzker *vort* doesn't have to do with the story of Yehuda, it has to do with the story of the twelve *shevatim*, and the decision to kill Yosef by throwing him into a pit. And then Yehuda says, '*Mah betzah ki na'harog es achinu v'chisinu es damo*' (Bereshis 37:26); Yehuda says, let's not do it. And they sell him instead.

The question is, we're told that there was a *yeshivas beis din*. We understand the *shevatim* sat down and they *paskened* a *halachah*. It wasn't done frivolously - it was done with a lot of forethought and judgement. And they came to the conclusion that Yosef is *chayeiv misah* for being a *rodef*. Comes along Yehuda later, he says '*mah betzah*' - what do we gain for killing Yosef? What '*mah betzah*'? There was already a *psak halachah*!

Zugt the Kotzker (I believe that I saw this *vort* in *Talelei Oros*), Yehuda was the *gibor* of the *shevatim*; he said what we *paskened* that Yosef is *chayav misah*, now we'll come back to our father and we'll learn this *sugya* with our father. We'll tell him there was a *psak beis din*, he's *chayeiv misah*. On the basis of this assumption, that they will share the outcome with Yaakov, Yehudah voted along with most of the *shevatim* that Yosef is *chayeiv misah*.

Later Yehuda sees the brothers are planning to hide it from their father. They're not going to tell the father; they're looking to cover up his blood! Yehuda realized that they're not so confident in their *psak din*; they're not so certain. They don't have the *gevurah*, Yehuda says, to go back and tell the *psak* to Yaakov. He's *ish emes*, he'll be *modeh al ha'emes*. They didn't feel they could convince Yaakov of the *emes*.

Zugt the Kotzker, they realized that the *psak din* is not so clear, it's not so certain. So, Yehuda said, let's look into ourselves, we're not that certain, let's not kill him.

The message is that even where a person feels he's doing *al pi din*, he's got to look back into himself and see if it's really so.

So, two messages of *emes* in this week's *parshah*; the *Beis Halevi* and the Kotzker.

3. Let us turn to a thought for the *Yom Tov* of Chanukah, which is coming upon us. Many people feel, on Chanukah, that they don't have the feeling of the *gadlus*, the greatness of the day.

On *Pesach* you sit at a *Seder*, on *Sukkos* you sit in the *sukkah*. *Shevuos* you stay up late at night to learn - there's a certain special feeling of the *yom tov* - *Purim* certainly.

Yet Chanukah since we're so busy with our lives; it doesn't have the same sense. And therefore, it's important to go into Chanukah with a sense of purpose.

Chanukah is *chanukas haMishkan*, a time to redouble our efforts in *avodah*. *Avodah* is today, of course, *davening*. But you've got to try. He has to try that *Shemoneh Esreh* should be a *Shemonah Esreh*.

I'd like to share with you a thought regarding the *Chanukas haMishkan* on Chanukah. But before I say that, let me go back to a thought regarding *Pesach*, and then we'll come to Chanukah. On *Pesach*, we have *zecher Yetzias Mitzrayim* - every day we have *zecher Yetzias Mitzrayim*. Every time we remember *Yetzias Mitzrayim*, we add to it the mention of *Krias Yam Suf*. Of course, we do it at great length at the *Seder*. After talking about *Yetzias Mitzrayim*, we talk about the *makkos al hayam*. That if the *makkos* in *Mitzrayim* were ten, at the *yam* there were fifty, or two hundred, or 250. We speak at length about *Krias Yam Suf*, whose *zman* is not the night of *Pesach*.

In *davening*, after *zecher Yetzias Mitzrayim* of *Krias Shemah*, we say afterwards '*...V'yam suf lahem bakatah, v'zeidim tibatah, veyedidim he'evartah*' - we talk about *Krias Yam Suf*. Why?

The answer is that at the time the Jews went out of *Mitzrayim*, they were not confident of G-d's love; they said to themselves, Hashem performed miracles for us'. Why? Maybe because He loves us, or maybe because He has to keep His word to the *Avos*. He promised the *Avos*, and that is why He has to keep His word. But maybe He looks at us and wishes we were better? Maybe it's a begrudging fulfillment of the promise to the *Avos*?

When the *Yidden* went out of *Mitzrayim*, they were not certain. That's why, when they came to the *yam suf*, they didn't know what would happen to them. Because after all, the promise was that they'd leave *Mitzrayim* - and they *had* already left *Mitzrayim*!

At *Krias Yam Suf*, Hakadosh Baruch Hu performed miracles, greater miracles, to show the Jewish People that when they left *Mitzrayim* it was all done for them with love; not begrudgingly. Since, at the moment of *Krias Yam Suf* Hakadosh Baruch Hu was not bound by a promise to perform miracles, and yet he did so anyway, that shows that by *Yetzias Mitzrayim* it was the same love from Hakadosh Baruch Hu.

Turning now to Chanukah, Rav Schwab in *Parshas Pikudei* (*Perek 40, Pasuk 2*) referring to the setting up of the *Mishkan* says the following. The *Mishkan* was completely built by the 25th day of Kislev, but it remained in storage until *Rosh Chodesh Nissan*, when it was put up and went into its full and complete role as the *Makom HaKadosh* of *Klal Yisrael*.

From the 25th of Kislev until *Rosh Chodesh Nissan*, *Klal Yisrael* wondered, why isn't the *Mishkan* going up? Maybe we don't deserve it? Then *Rosh Chodesh Nissan* came and Hakadosh Baruch Hu said no, this is the *zman*.

Zugt the Midrash, in the *schar* of that waiting, they got the miracle of Chanukah - 25 Kislev. And now the connection needs an explanation, comes along Rav Schwab with the following explanation.

Klal Yisrael did battle with the *Yevanim*, and Hakadosh Baruch Hu caused them to win the battle, to win the war. And Baruch Hashem the *Bais Hamikdash* went back into business. The *Bais Hamikdash* was back in form, *mitzvos* were done. But *Klal Yisrael* wasn't confident about where they were. After all, even now, when the *Bais Hamikdash* went back into service, it was a shadow of what it had been. It no longer had a real *menorah*; the *Gemara* says they took spears and stuck them together and created a *menorah*. It was just a shadow of what it was. *Klal Yisrael* was unsure of Hakadosh Baruch Hu's love.

And then the miracle of the *pach shel shemen*. Once the miracle of the *pach shel shemen* came about, that showed that everything had been done with love. One clear act of love is indicative of the other actions.

Zugt Rav Schwab, that's the message. In the *midbar*, from 25 Kislev until Nissan, *Klal Yisrael* was unsure of whether they deserved the *Mishkan*. Hakadosh Baruch Hu said, of course you deserve it; it just has to start in Nissan. Therefore, Hakadosh Baruch Hu said, I'll pay you back. For this lack of certainty regarding G-d's love from 25 Kislev until *Rosh Chodesh* Nissan in the *midbar*, it'll come a 25 Kislev where I will show, in a miraculous way, my love to *Klal Yisrael*.

And that is the *Mishkan*, the *Bais Hamikdash*, at the time when the *Chashmona'im* were ready to go to work, ready to do everything that could be done. But they didn't have any ritually pure oil. Hakadosh Baruch Hu created a miracle that the one jug that they had, lasted the whole eight days; a *neshikah*, a kiss, from Hakadosh Baruch Hu.

In life, very often, there are difficult moments and challenges. Hakadosh Baruch Hu gives a little kiss on the side; He does something on the side. It may not be the Chanukah miracle, but a little *tov*. And from that little glimpse of *tov* we should understand that the challenges, the difficulties, the battles, the *milchamos*, are all *b'ahavah*.

Oy, it's so hard to understand, so hard to see, *halevai*.

Be well, a *guten* Shabbos, and a *simchas* Chanukah to all!

Rabbi Reisman - Parshas Vayeishev 5777

As we prepare for Shabbos Parshas Vayeishev which is also Erev Chanukah and we will try to get ourselves into the Chanukah mood. Let me begin with a Gevaldige Machshava on Parshas Vayeishev and then move on to an equally Gevaldige Machshava that is Noge'a to Chanukah.

1 - Topic - Taking responsibility for your actions - (Parsha related).

Starting with this week's Parsha Parshas Vayeishev. I discovered that in addition to the Sichos Mussar which has the Shmuzzin of Rav Chaim Shmuelevitz, someone published just a few years

ago a Sefer Sichos Mussar Chochmas Chaim which contains other Shmuzzin from Rav Chaim Shmuelevitz and the following comes from that Sefer from Rav Chaim Shmuelevitz.

In this week's Parsha we have the story of Yehuda and his falling in so to speak with Tamar and his being Modeh at the end. At it says in Beraishis 49:8 (יְהוּדָה, אָתָּה יוֹדוּךָ אַחֶיךָ). We find later that Yaakov Avinu praises Yehuda. The Targum Yonason says (יְהוּדָה אַנְתְּ אוֹדִית עַל עוֹבְדָא דְתַמְרָא). You admitted that you were guilty in the incident of Tamar, (בְּגִין כֵּן) because of that (לְךָ יִהְיוּ אַחֶיךָ) your brothers will praise you (וַיִּתְקַרְרוּ יִשְׂרָאֵל עַל שְׁמֶךָ) and Jews will be called Yehudim after your name. In other words, what Yehuda did in admitting that he had sinned is such a major event that Jews are called Yehudim based on that and Yehuda was given Malchus based on that.

Rav Chaim Shmuelevitz explains that it is human nature that if someone points out to you that you made a mistake or that you sinned, that the person who was told and was shown that he did wrong defends himself. That is human nature. You defend yourself. Either you say it didn't happen, or you deny it, or you find some kind of explanation as to how you fell in. Rare indeed is a person who says you are right I shouldn't have done that. Rav Chaim Shmuelevitz calls that Kabbalas Achrayos, accepting responsibility for your actions, for what you did. Yehuda was Mekabeil Achrayos, he accepted responsibility for what he did and because of that it is a Gadlus, it is greatness.

A leader, someone who leads the people, someone who is a king, has to have this Middah. After all, no one else is going to come to the king and give him Mussar. The king himself has to be willing to accept that he did something wrong. The same thing is true about every Frum Yid. A Frum Yid has to accept responsibility for when he does something wrong and try to improve himself and to do better. Kabbalas Achrayos, we all make mistakes, but very few of us are ready to accept full responsibility for that.

We find a Posuk in Yirmiya 2:34 (גַּם בְּכַנְפֵיךָ נִמְצְאוּ, דָם נִפְשׁוֹת אֲבִיוֹנִים נִקְיִים). The Navi criticizes the fact that the Jews of the generation were not careful in protecting the poor people. Some of whom were killed innocently. 2:35 (הַנְּבִי גִשְׁפֹּט אוֹתָךְ, עַל-אֲמַרְךָ לֹא הִטָּאתִי) The Navi says I will judge you on your saying I did not sin. It is a Pele. We are talking about people dying and what is the judgment on, that you said (לֹא הִטָּאתִי), I didn't sin. That is the seriousness of a murderer?

Says Rav Chaim Shmuelevitz we find that in the very first murder that ever took place in the world when Kayin killed his brother Hevel, a terrible sin. The Posuk says as is found in 4:9 (וַיֹּאמֶר יְרֹחֵר (אֶל-קַיִן, אֵי הֶבֶל אָחֶיךָ) Where is your brother Hevel? HKB"H is inviting Kayin to take responsibility for his actions, to say I did it. What do I now? That is not what happened. (וַיֹּאמֶר לֹא יָדַעְתִּי) and the murderer said (הֲשֹׁמֵר אָחִי אֲנִכִי). What did HKB"H want from him?

Rashi says (להכנס עמו בדברי נחת) G-d started to talk to him calmly (אולי ישיב ויאמר אני הרגתי וחסאתי) (לך). I murdered him and I sinned to you. Amazing. A murder in the beginning of the creation of the world, in the beginning of the days of the world and HKB"H says what do I want from someone who makes such a terrible mistake. I want that you should own up to what you did. You are responsible for your actions.

We find such an idea in the second Perek of Maseches Beitzah (17a on the bottom to 17b) as well. The Gemara in Maseches Beitzah says that in order to cook from Yom Tov which is Friday to

Shabbos you need an Eiruv Tavshilin. The Gemara says that if someone did not make an Eiruv Tavshilin he is not permitted to cook on Friday for Shabbos. The Gemara asks if someone violated the law and without an Eiruv Tavshilin baked on Friday for Shabbos, is that food permitted or is that food not permitted. (עבר ואפה מאי) If someone did it what is the Din? The Gemara says (ת"ש) that I will bring you a proof. It says that if someone cooks without an Eiruv Tavshilin on Yom Tov and there is extra food, there is food left over after the meal you can use that on Shabbos. (ובלבד) As long as you don't do a tricky thing and fake it out. If you pretend that you are cooking for Friday and of course you have leftovers for Shabbos. If you did this deceitfully, Assur, the food is forbidden. So the Gemara says that you see if you cook on Friday for Shabbos without an Eiruv Tavshilin that the food is forbidden. Because if someone did this type of trick, pretended to cook for Friday and cooked for Shabbos then the food is forbidden. The Gemara says it is not a Raya. (הערמה קא אמרת) Someone who acts deceitfully (שאני הערמה דאחמירו בה רבנן טפי ממזיד) Someone who does it in such a tricky way is worse than someone who does it deliberately. Why?

Says Rashi that (אבל מערים סבור לעשות בהיתר הלכך לא ישיב אל לבו לחזור בו). A trickster has excuses and a person with excuses doesn't do Teshuva. He doesn't own up to what he did wrong. What an important message. The message is that we have to own up to our imperfections. Probably that would explain why we say before Viduy, Ain Anu Azei Panim Uk'shei Oref Lomer Lefaecha Hashem Elokeinu Tzadikim Anachnu V'lo Chatanu. We mention that we are owning up to what we did. Ashamnu, Bagadnu is owning up to what we did. Being Mekabeil Achrayos is the first step. Someone who wants to improve, he has to recognize that he needs improvement.

There is a big rule in disputes, many times two sides come to a dispute, a husband and a wife or two partners, typically speaking in the usual case where one person says that I am 100% right and the other person is 100% wrong that person is wrong. Rare is there a dispute between people where one person is 100% right and the other person is 100% wrong. A bank robber is 100% wrong and his victims are 100% right. In relationships it is rare indeed. What a Mussar, Kabbalas Achrayos.

2 - Topic - Do you hold the Torah in your right hand or left - (Chanukah related)

We move on to a second topic, a Chanukah topic. The Rambam writes in Hilchos Chanukah which is 3:1 and he says that we celebrate Chanukah because the Yevanim, the Greeks (ופשטו ידם בממונם) (ובבנותיהם). He said the Greeks took our money and our daughters. Everyone wonders you put money and daughters together? It is a Pele.

This Motzoei Shabbos I heard a Gevaldige Vort, Pshat in the Rambam. This Vort has nothing to do with Benosam, it is just a question on (ופשטו ידם בממונם). Why does the Rambam say that the Greeks stretched out their hands for the money of Klal Yisrael, it should say that they stole their money, or they cheated them out of their money, or they seized their money. What does it mean (ופשטו ידם בממונם) that they stretched out their hands to the money of Klal Yisrael.

The answer which was said in the name of Rav Mordechai Shapiro by his son Yibadeil L'chaim, Rav Efraim, said a beautiful Vort. (ופשטו ידם בממונם) does not mean that the Greeks stole money that belongs to a Jew. Not at all. It has nothing to do with stealing the money that belongs to a Jew. I don't think that we find a Gemara that the Yevanim stole Jewish money. (ופשטו ידם בממונם) (ובבנותיהם) means that the Greek culture infiltrated, it changed the Jewish money and the Jewish women in a way that was not proper and that was not right.

Chazal say regarding Torah, that Torah (למיימינין בה סמא דחיי) those that treat it with his right hand is Sama D'chaya and (למשמאילים בה סמא דמותא) somebody who holds it in his left hand it is Sama D'maves. In this new Sefer of Rav Chaim Shmuelevitz he says not regarding Chanukah but regarding this Gemara in Shabbos 88b (24 lines from the top) to someone whose right is Torah gives it life, but someone who is a lefty with it it is Sama D'maves.

What is the Pshat? He says that the right hand is what you hold what is most important to you, the left hand is where you hold the secondary things. (למיימינין בה) If Torah is primary it is (סמא דחיי), (למשמאילים בה) someone who holds it with his left hand, meaning that money is more important, his honor is more important, his fancy home is more important, his comfort is more important than (סמא דמותא). Not only is it not positive but it is negative. The attitude towards Torah is also important. When you have an attitude that Torah is primary, you live a Torahdika life. (ופשטו ידם) Pashtu Yedaihem, we are not worried about the Greeks stealing from us as Goyim stole from us throughout all of the generations. We are concerned with them changing and giving us an American attitude towards money, an American attitude towards Tzniyus. (ופשטו ידם בממונם) (ובבנותיהם) that is something that we are concerned about and what there is to be afraid about. It is something that continues throughout our Galus in the western countries in the lands we live in where the need for money is primary. That is (ופשטו ידם בממונם). That is sticking their hands into our pockets, not to steal our money on the contrary making the money so important to us that it overrides our other things that we have to do, that we know we have to do to be Matzliach in Avodas Hashem.

3 - Topic - Why a new Menorah was required in the second Bais Hamikdash - (Chanukah related question)

A question for the week regarding Chanukah, something that I have wondered about. In the first Bais Hamikdash the Jews had a Menorah. Nevuchadnetzar came and destroyed the Bais Hamikdash and burned it to the ground, killed thousands upon thousands of Jews and took Klal Yisrael to Galus. Yet after all is said and done and the Jews come back they take the Kli Shareis that Nevuchadnetzar had taken and we find in Ezra B'feirush that the utensils of the Bais Hamikdash were returned and the original ones were used when they started the Bayis Sheini. Presumably they used the Menorah which was returned to Klal Yisrael and Klal Yisrael used it in the Bayis Sheini.

When it comes to the Yevanim, the Greeks, they didn't burn down the Bais Hamikdash. They fought a war with the Jews but they didn't destroy like Nevuchadnetzar had done and they certainly didn't send Klal Yisrael to Galus. Yet we find in the Gemara in Maseches Menachos 28b (17 lines from the bottom) that after the dust settled, they made a new Menorah (ר' יוסי בר רבי יהודה אומר אף) (Ed. Note: See Rashi Rosh Hashana 24b) (כדרך שעשו מלכי) (בית חשמונאי) כשגברה ידם על היונים והוציאו מירושלים וטיהרו את המקדש והיו עניים ולא יכלו לעשותה של זהב ומלכות בית חשמונאי. עשאוה במקדש של עץ לאחר שטימאו יונים את ההיכל ונטלו כל) (Avodah Zarah 43a) (מקשה תיעשה המנורה חזר וריבה ריבה כל מילי ומיעט חרס כליו וגברה יד בית חשמונאי ונצחום דרבי יוסי בר יהודה דריש ליה בריבויי ומעוטי ועשית מנורת ריבה זהב טהור מיעט חרס). They couldn't even afford a gold or silver Menorah. It says that they took together different poles or spears and made a make shift Menorah. Halo Davar Hu!

Why in the Bayis Rishon they used it and in the Bayis Sheini the Goyim came and were Mechalel and we don't want to use the Keilim. What is the difference?

I will add, we are learning Avodah Zorah in the Mishmar and on Daf 52 the Baal Hamaor's Shitta is that a non-Jew cannot take Keilim in the Bais Hamikdash and render them unfit. Ba'u Pritzim V'chililuha means Pritzim Yisrael. That there were Jews Misyavnim and they are the ones who made the Keilim of the Bais Hamikdash (at least the Mizbaiach) unfit. All right, according to the Baal Hamaor we have a difference. Still needs an explanation. But Nevuchadnetzar was Goyim and by the Yevanim it was Jews who were Ba'u Pritzim V'chililuha.

However, the Ramban disagrees and says Ba'u Pritzim V'chililuha is not talking about Jews it is talking about non-Jews. If so, our Kasha remains. What is the difference between Nevuchadnetzar and the Yevanim. It is what to think about, it is what to talk about. Most probably there is more than one way to answer the question. Chanukah is coming. A topic of discussion. Be well. Kol Tuv!

Rabbi Reisman - Parshas Vayeishev 5776

1. In this week's Parsha we have the different tragedies that befell Yaakov Avinu. First and foremost the fact that he thought that his son Yosef had been killed as it says in 37:35 (וַיִּמָּאֵן לְהִתְנַחֵם) and he did not accept Tanchumin, he could not be consoled. Rashi says why could he not be consoled? (אין אדם יכול לקבל תנחומין על החי) the nature of a human being is such that a person could only be consoled if something is over and there is nothing to do about it, however, if the person is really alive he can't. Yaakov thought that he was not alive but in fact he was alive, so it is not in the nature of the Briya that a person can be Mekabeil Tanchumin, that a person can accept consolation. That is what Rashi tells us.

The Maharal asks a great Kasha. He asks that Yaakov Avinu should have realized that Yosef was still alive. Since it is the nature of a human being to only accept consolation for someone who already died, (וַיִּמָּאֵן לְהִתְנַחֵם) and Yaakov could not accept consolation on the death of Yosef he should have realized that Yosef was alive. A great Kasha.

The Maharal's Teretz is an incredible insight and he says that Yaakov thought and he said it is true. Normally a person is Mekabeil Tanchumin if somebody died but Yaakov thought that this was a Maaseh of the Yeitzer Hora. It is a Maaseh Yeitzer Hora and that he is not a Baal Madreiga. With all the great people in Tanach, they would practice humility and he was an Anav. He thought that the reason he is not Mekabeil Tanchumin is because of his Yeitzer Hora.

This Maharal is telling us an incredible Chiddush. We know there is a Yeitzer Hora to be jealous, there is a Yeitzer Hora to get angry, there is a Yeitzer Hora for all kinds of things. There is also a Yeitzer Hora to feel bad for yourself. There is also a Yeitzer Hora to weep and cry over things that happened that you are not happy about. It is a specific Yeitzer Hora. Nobody likes complainers. Somebody who is constantly complaining, even if he is right and he has something to complain about, does not draw himself close or make himself inviting to other human beings.

It is a very important thing to know that it is a Yeitzer Hora to constantly express your frustrations, your sadness, your disappointment. Olam Hazeh is a place of disappointments. A person needs to

be optimistic, needs to be positive. In Yoreh Dai'a we find in Siman 394 one is prohibited from expressing pain, from feeling pain on someone who died more than is normal. Why is that so? If someone feels pain he feels pain. Why is this? If this person is extremely close to the person who died you feel pain.

The answer is in the words of the Maharal, Yitzro Takif Alav. It is a Yeitzer Hora to constantly feel bad for yourself. A person is into himself too much when he is constantly thinking about his own disappointments in life.

Rabbi Aharon Kotler in the Mishnas Reb Aharon Cheilek Aleph brings that there is a Gemara in Maseches Moed Kotton 27b about a woman who wouldn't be consoled on the death of a child. I am afraid to say over the incredible Gemara. She wouldn't accept consolation and Rav Pappa warned her if you don't accept consolation and you don't find yourself another child will die and then another child. That is what happened (all her children Lo Aleinu died). I don't understand, this woman wasn't doing anything wrong, she was in pain, she was in Tzar?

Rav Aharon says it is a Yeitzer Hora. A person has to be able to get a hold of himself. His Hashkofos are wrong. If his way of life is warped, then he can't deal with any disappointments. It is normal to cry over disappointments. It is normal to express sadness. But not Yoser Mi'dai. There is a point when it has to come to an end. That is also a type of Yeitzer Hora. It is an incredible message. A message to work on being an optimist and not a pessimist. A tremendous lesson in Hanhagas Ha'adam in Middos Ha'adam.

2. Let me share with you a second message in Middos Ha'adam. 39:12 (וַיִּנָּס וַיֵּצֵא הַחֹצֵה). Because Yosef ran out and he did not sin he merited as it says in Shemos 13:19 (וַיִּקַּח מֹשֶׁה אֶת-עֲצָמוֹת יוֹסֵף,) (עֲמוֹ) that his bones were taken to Eretz Yisrael by none other than Moshe Rabbeinu.

Rav Hutner in the Pachad Yitzchok (I believe on Mamarei Pesach) has an incredible Pshat on the connection between the two. It is a general insight into the Midda of Kin'a, jealousy. In Mishlei 14:30 we find (וַיִּרְקַב עֲצָמוֹת קִנְיָהּ). Jealousy causes bones to rot more quickly. Even in a living person bones are destroyed by jealousy. There are other bad Middos like Kaas, Sin'a... All the other bad Middos have to do with the flesh of a person, with the part of the person that is not the Atzamos, not the bones. The bones are destroyed mystically in heaven by the Middah of Kin'a. Why is that so?

The Midda of jealousy is when a person sees something and he says I should have that. I belong there. I am here I should be there. I am here, I should be the president, I should be the mayor, I should be the Rosh Yeshiva, I should be the owner of the company. He made a million dollars, I should have made a million dollars, I am smart enough. Kin'a has to do with the Atzmios of a person, with the identity of a person. A person sees his own identity and says what he has is something that I really should have. It is Noge'a to the Atzmios of a person. The word Etzem, bone, is connected to Atzmios, to the identity of a person. A person's Koma, his height, his stature, his physical ability to stand and walk is all controlled by the skeleton, his bones. His bones that carry him. The Atzmios of a person is the Etzem. (וַיִּרְקַב עֲצָמוֹת קִנְיָהּ). When a person is jealous he is unhappy with his Atzmi, with who he is. (וַיִּרְקַב עֲצָמוֹת קִנְיָהּ).

That is what we find when a Jew (G-d forbid) is Mezaneh with a non-Jew, a woman who is not Jewish. It says Kanaim Pog'im Bo. People with Kin'a attack him. Why? This is because Kin'a is when someone says what you are doing contradicts the Atzmi of who you are. A Jew should have relations with another Jew. A Jewish man with a Jewish woman. When a Jewish man has relations with a non-Jewish woman, he destroys his Atzmios. In a way, a man can become from a Jew to a non-Jew. Once a Jew always a Jew. Except when he has a child G-d forbid from a non-Jewish woman, the child is not Jewish. His own descendent is a non-Jewish descendent. He is destroying his Atzmios, who he is. Kanaim Pog'im Bo is a Stirah to the Midda of Kin'a. When Yosef ran away from this, from having relations with a woman who was not Jewish, he said the Atzmi of who I am is contradicted by this and he ran away. He was Zoche that his Atzamos, his bones were taken up to Eretz Yisrael by Moshe Rabbeinu. It is Nogea to the Atzmi of the person. These are the words of Rav Hutner.

I would add that at the beginning of the Parsha right before Sheini it says in 37:11 (וַיִּקְנְאוּ-בּוֹ, אֶתְיוֹסֵף). The 11 Shevatim were jealous of Yosef. Where does Kin'a come in? The Teretz is that when Yosef saw in his dream that he is the leader, he is the one that in the way they understood he is the one continuing the Shalshales, the chain of Avraham, Yitzchok, Yaakov, and then Yosef. (וַיִּקְנְאוּ-בּוֹ, אֶתְיוֹסֵף). The Shevatim said we want to continue that Shalshales. Where you are that is where we want to be. That is what Kin'a is, the Atzmi. The Kin'as Chachamim is Marbeh Chochmo. (וַיִּקְנְאוּ-בּוֹ) I belong there. It is a denial of the Atzmios of the person. What a Yesod. And so, with these two thoughts on this week's Parsha, a thought about optimism and joy, and a thought about Kin'a let me move on to a Halacha regarding Chanukah.

3. There is a beautiful Chakira which has to do with many Dinnim in Hilchos Chanukah and in a few minutes I will touch on it. Is the Mitzvah of lighting the Menorah a Chovos Habayis or a Chovos Gavra. In other words, is the Mitzvah like the Mitzvah of Mezuzah. Many people live in a home and there is a Mezuzah on the door. You live in a house that has a Mezuzah. Who puts the Mezuzah up? Maybe the father, maybe the brother, maybe the grandfather, maybe the previous tenant. It doesn't matter who puts it up. The Mitzvah is on the Bayis. Is Menorah like Mezuzah a Mitzvah on the Bayis. As a Mehadrin, the Bayis has many people lighting but it is a Mitzvah on the home or is it a Chovos Gavra like the Mitzvah of Lulav let us say or the Mitzvah of listening to the Megilah which is an obligation on the person, on the individual.

This Chakira is a very important and basic Chakira. If you are in a home where a father and his 3, 4, or 5 children are lighting, what is taking place? If you hold that it is a Chovos Gavra then each person is doing the Mitzvah, each person is Mekayeim the Mitzvah of Menorah. If you hold that it is a Chovos Habayis then when the father lights that is the Guf Hamitzvah. The children lighting or anyone else lighting is a Hiddur Mitzvah.

When the father lights are the children saying I don't want to be Yotzeh with you and my lighting is the Guf Hamitzvah, well if it the Chovos Gavra it is that way. Or is the father's (or whoever lights first) Kiyum the Guf Hamitzvah and whoever lights later is only a Hosafa or a Hiddur? This is a Chakira which has numerous sources. The Sfas Emes at the beginning of the Sugya of Chanukah in Maseches Shabbos 21b Klers this Chakira and there are many Nafka Minas between them. Of course a simple Nafka Mina is if it is preferable to be the first one lighting in the house because you are doing the Ikkur Mitzvah.

There is another Shaila, the Magen Avraham's Kler. Let's say the first night of Chanukah you are not home and your wife lights in the house because you are on a plane, you are traveling. When you come home the second night do you make a Shehecheyanu? Your house, your Bayis it is not the first time because your wife lit yesterday and was Motzi you. Even though you weren't there, she did the Mitzvah of Hadlakas Habayis. Then you don't make Shehecheyanu. If it is on the Gavra then the fact that you couldn't do it the first day means you do make Shehecheyanu. The Magen Avraham is Misupeik. The Sfas Emes says it depends on this Chakira.

There is an incredible Gemara that seems to be Poshet this. The Gemara says in Maseches Shabbos 23a that Rav Zeira said that when he was single and staying in Yeshiva in the dorm he would give some money and chip in for the oil. Once he got married and his wife was lighting at home, he didn't go home because he stayed in Yeshiva learning, he said there is no reason for me to chip in with anybody as my wife lighting is my Mitzvah. It is an incredible thing. It seems that it is a Mitzvah on the Bayis. His wife lighting makes it a Mitzvah on the Bayis and that is the Kiyum Hamitzvah.

There are additional Nafka Minas that now is not the time to go into with a greater Arichus. However, as we begin Chanukah, this Chakira is basic and you will be learning IY"H, the Halachos in Taf Reish Ayin Vav, Magein Avraham Beis or Taf Reish Ayin Zayin, Mishnah Berurah Yud Daled. You will see a number of places of where this is mentioned in Poskim. In Taf Reish Ayin Vav S'if Kotton Gimmel look at the Biur Halacha which is very interesting. He seems to say clearly that it is a Chovos Habayis. There are many more Mar Mekomos. Take a paper and write the Chakira down, write the few Nafka Minas. Put it somewhere where every Chanukah as you learn more of the Dinai Chanukah you will be able to create a tremendous Binyan of Pilpulai D'oraissa. A nice Vort to say over when you come to the Mesivta D'rakiya. A very basic Chakira for the Chag of Chanukah Haba Aleinu L'tovah. The Yom Tov of Chochmo. All the Yomim Tovim besides this had some connection to Nevuah or Neviim. This is the Yom Tov of Chochmo and Chanukah. Let us hope that we have a Chanukah of great meaning, Shvach and Hoda'a to the Ribbono Shel Olam. An absolutely Gevaldige wonderful Shabbos to one and all.

Rabbi Reisman - Parshas Vayeishev 5775

1. I would like to share with you a few vertlach on this week's parsha and I'll begin with something from the Chasam Sofer in Toras Moshe. It is actually a piece from his grandson which is in the Toras Moshe in Parshas Vayeishev . It's a beautiful thought on the beginning of the Parsha.

There is a very famous Rashi 37:2 ביקש יעקב לישב בשלוה - Yakov Avinu wanted to live in peace, in serenity - לא אמר הקב"ה: לא דיין לצדיקים מה שמתוקן להם לעולם הבא, אלא שמבקשים לישב בשלוה בעולם הזה - Is it not adequate that tzaddikim have the world to come?!

Rav Shimon Sofer offers an innovative p'shat into this idea, with a hakdama of a yesod. Coincidentally this is an idea that we had discussed in the first Navi shiur of the year, when we were at Yehoshua, perek 16 which was at the point between the שבע שכבשו - the seven years that they conquered Eretz Yisroel, and the שבע שהלקו, the seven years that they divided the land. The Gemara mentions the idea that it had to be the same number of years that you divide the land and the same

number of years that you are conquering the land. It was explained then with a yesod, and the yesod is said here by Rabbi Shimon Sofer. He says that in a person's life, a person always has to have goals. He always has to have something he's striving for, which he has not attained. A person who has achieved *כל משאלותיו*, everything that he wants - he will be unhappy with life. He will be happy of course the first moment he has achieved all his goals, but if he has no goals ahead of him, then there is nothing to accomplish.

It is said that when Alexander conquered the world and he came to the southern coast of India, he wept - there was nothing left to conquer. And indeed he died not long thereafter.

The idea is that human beings always need goals in their lives. We see this all the time. We see for example somebody who strives for a very long period of time to become a Ger. He is a Non-Jew who's attracted to Yiddishkeit. The day after his *גירורה*, the day after he achieved what he worked for, is a day of great danger. The same thing is with someone who is looking forward to retirement. The day after he retires, is a day of great danger. The idea is that when you strive for something and it is your life, and then you come to a point where you accomplish it - you've gotten there - then once you get there and you have no clear goals ahead of you - that is a time of danger.

Says R' Shimon Sofer, (145:16 *תהלים*) *פֹּתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן* (תהלים 145:16), we say to HKB"H, "Open Your hands", and the simple meaning is, satisfy all living creatures with what they want. He teaches *על פי דרוש Hashem, פֹּתַח אֶת יָדְךָ*, and give every living creature, *רְצוֹן*, a goal, a desire, a drive - something for which he is headed.

As far as Rashi is concerned, he has a new p'shat in Rashi - such a beautiful p'shat! Rashi should be read *בניחותא*. He says that *לא דיין לצדיקים*, it takeh isn't enough for tzaddikim *מה שמתוקן להם לעולם הבא*, that everything is all done and set for *הבא*; the goal is achieved. No! *אלא שמבקשים לישב* - they need that in this world to always have a goal to accomplish things and come to a point of *שלווה*.

שלווה should always be something just beyond one's grasp. A person should always have to achieve something more to reach that goal. A very new p'shat in a well-known Rashi and a big Yesod!

2. Let me move on to something from R' Yaakov Kamenetzky z"l. To say this I have to be makdim the following:

At the time of the six-day war, 1967, it was a time of ecstatic joy. You have to remember that this was relatively shortly after the Holocaust. Klal Yisroel didn't recover from the Holocaust for a decade. We never recovered fully - just to come to an awareness of where we are took well into the 1950's. In 1967 HKB"H showered us with a miraculous victory in Eretz Yisroel. There was a feeling of *משיח* in the air. I was an elementary schoolboy at that time and I remember it as an ecstatic time, a festive time. Everybody felt that *משיח* was just around the corner.

At that time there were *גדולים* who stated emphatically that it is not so; that *משיח* is not coming [just right then]. R' Yaakov Kamenetzky - and I didn't hear this from him - I remember hearing this about him, got up at the time and said that "*משיח* is not coming this year. Those who are *חוזרים*

בתשובה, those who want to do תשובה and become frum, because they feel משיח is right here, should know that משיח is not right here; He is not here yet".

When we hear this we wonder - it may be true that there's no guarantee that משיח is coming after experiencing such a miracle, but how can R' Yaakov say emphatically that משיח is not coming this year?

I discovered that in the אמת ליעקב in this week's parsha, Parshas Vayeishev (33:2), at the end of a long אריכות on the story of Yehuda and Tamar, on page 202, R' Yaakov writes the following, which sheds light upon the aforementioned incident. R' Yaakov says that the Torah details the birth of Peretz and Zorach in an unusually long way that is rare for the Torah to detail a person's birth, and surely not to spend more than a posuk - half a posuk - on a birth. And yet here the Torah does say that at the time of the birth (38:28), Zorach stuck out his hand first, ונתקשר על ידו שני לאמר זה יצא. And then ונהגה יצא אחיו ונתאמר מה פרצת עליך פרץ ויקרא - ראשונה. And then ונהי כמשיב ידו the hand was drawn back - ויקרא. Finally, ושמך פרץ. (pesukim 28-30).

We have this, as I say, rather lengthy תיאור (description). R' Yaakov asks, "Why does the Torah bother to detail the confusion at the time of the birth of Peretz and Zorach?"

And he answers, "The בכור of Yehuda through Tamar, was going to be root of which משיח would come. And it looked like Zorach would be first, and he wasn't. This was a sign, סימן, that "מעשה "מעשה"; that when Mashiach's time comes, it will seem that there's a זריחה, it will seem like there's a shine, there's a radiance - משיח is here, משיח is about to come! ונהי כמשיב ידו ונהגה יצא, then that radiance and joy will be withdrawn and then Peretz will come out, then the true משיח will come out. He will come from a totally different direction.

The coming of משיח is not as we would write the script. It is what HKB"H will decide. R' Yaakov writes: תפח רוחם של מחשבי קיצין, how foolish are those who try to figure out when משיח will come! Throughout our history those who have predicted a time for משיח, or a way from משיח to come have fallen flat on their face. תפח רוחם של מחשבי קיצין.

In a footnote, the editors of the אמת ליעקב seem to allude to this which R' Yaakov did in '67, although they don't mention it. That when the shine is there and it seems that משיח is there, we still have a נסיון to go. It's the withdrawal of the hand, as in the birth of Zorach. And then Peretz, who symbolizes the sudden פירצה, the coming of משיח צדקינו.

I would say that in our spiritual lives it very often seems this way. We are achieving, we're getting there, we have a סדר that works; there is a זריחה, there is a radiance in our spiritual service of Hashem. And then there is the נסיון, the withdrawal and the Peretz, the pushing - the pushing that has to be done to make spiritual goals take place. Someone starts a סדר, and then there's a נסיון. There is a time where the חברותא drops out, or he doesn't feel well, and the סדר is dropped. The Peretz - the pushing - that is what is needed to make spiritual growth real and permanent, à la משיח צדקינו.

3. Finally I'd like to get to a third vort for this week. We have the Chasam Sofer, we have the R' Yaakov, and I'd like to share with you a third thought - something a bit more technical - but perhaps you can find some mussar in it as well.

I was asked the following question: In פרשת מקץ, which is coming up next week, we know that פרעה has two dreams. The two dreams of course refer to the very same idea, and Yosef, in interpreting the dreams, says - not only in his interpretation - but as we have in (41:32) פרשת מקץ - כי נכון הדבר מעם - Why was the dream delivered to Pharaoh twice? - Because these dreams will take place immediately.

Question: In פרשת וישב we also find that there are two dreams, two dreams that seem to be one identical prediction. The idea being that in the future the brothers will bow down to Yosef - two dreams that the brothers will bow down to Yosef. It should have happened quickly. Yet, it took a very long time; it took 22 years until the brothers bowed down to Yosef הוא דבר?! It needs an explanation.

Now just follow the explanation. The two dreams are not identical. In the first dream it is only the brothers bowing down to Yosef. In the second dream it is the brothers and his father and mother, bowing down to him. They are not identical dreams. And there is a reason for that. Because they are referring to two separate incidents that are going to take place in the future. It is not two dreams about one future event; it is one dream of each of two future events.

What I mean to say is this: The brothers as you know will be coming down to Yosef in פרשת מקץ, and at first the eleven brothers will bow down to him. Now, the brothers that are bowing are not bowing down to him; he is a wealthy man, he has control over all the food in מצרים. They're not bowing to him - they are bowing to the food that he controls.

I remember Rav Pam z"l once telling this story, brought by the Torah Temimah in the Sefer Mekor Boruch of a wealthy man who came to Rav Chaim Berlin. He said to Rav Chaim, "I'm unhappy. Wherever I go people give me respect. When I come to work, people open the doors for me, when I sit down in my office, they bring me drinks and food - they are polite to me. But when I come home in the evening though, my wife doesn't treat me so nicely, she doesn't treat me so politely. It affects my בית שלום".

To which Rav Chaim Berlin answered him, "Do you learn? Do you have a seder?"

He said, "No I'm a wealthy man - I'm busy!"

"Are you careful about davening? Do you daven with a minyan?"

He said, "No."

Rav Chaim said, "So of course! No one respects you. At work they're not bowing down to you - they're bowing down to your money! Your wife doesn't have to bow to your money. She feels about you as everyone else does. You're not much. You're somebody who's got money, but there's

nothing shining from you, there's nothing special about you, and that's why you haven't earned her respect."

And as the Torah Temimah brings it, Rav Chaim suggests that he have a סדר, that he daven with greater care, daven sincerely. And it worked. It brought him the respect of his wife and probably the respect of others.

And so in the first dream, no one was bowing to Yosef; they were bowing down to the food he controls. Alright, they hated him for it.

And then there was a second very different dream. In the second dream, Yosef is not represented by wheat, not by food. He here is a picture of radiance. He is in the heavens; the celestial bodies are bowing down to him. The stars, the moon, the sun are bowing to him. Here he is יוסף הצדיק. It is the second dream, and it indeed refers to a second event. Because after Yosef reveals himself, he is יוסף הצדיק! Amazing after 22 years in מצרים, and "הוא עדיין עומד בצדקתו" - now they come and they bow to him. His brothers, his father, his stepmother; they all bow to him. They're bowing to someone who has reached the heavens. It is a separate dream - two different dreams. Not a repetition of a single dream.

It is a beautiful thought in p'shat, and I guess it should teach us that when we learn חומש, realize that the p'shat is much more than we learned in second and third grade. There is much more precision in what the חומש brings, but certainly in these two dreams.

תן להכם ויהפכם עוד, perhaps you can find additional differences in the two dreams, perhaps you can see the dual aspect of the two dreams. Perhaps you'll see that the brothers said "המלך תמלך עלינו אם", they were referring to the two times they bowed down to Yosef. Once מושל תמשל - when Yosef was a מושל, someone who ruled against their will. And once מלך תמלך - when he was a מלך, when he was a person worthy of their respect.

Now with that, I wish one and all a wonderful Shabbos, a preparation for Chanukah, the Yom Tov of our תורה שבעל פה. Wishing everybody an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Vayeishev 5774

1. I would like to share with you a Vayeishev thought and a Chanukah Vort or two. Regarding Parshas Vayeishev I remembered that once upon a time Rav Pam told me the following. He said that Rav Schwab related that the Chofetz Chaim once had a dream and in the dream he dreamt that he was a wealthy man. The next day, the Chofetz Chaim fasted a Taanis Chalom. When this was related by Rav Schwab he explained that it seemed that the Chofetz Chaim held that being a wealthy man is a bad thing, a difficult thing perhaps. For him it required a Taanis Chalom. To this, Rav Pam responded he didn't like the idea that it was a Taanis Chalom because it was a bad dream, and to this he responded that he feels that it was a different reason that he fasted. We have a Kabbalah that Rov Chalomos, most dreams go according to the thoughts of the day. The Chofetz Chaim thought that he was thinking about money too much during the day and he fasted as a way of doing Teshuvah. A disagreement regarding this dream.

What puts this to mind is that in this week's Parsha Yosef has his dream which he relates to his brothers. The question is Yosef was a bright person, why did he tell this dream to his brothers, didn't he understand that this dream would bring about a negative reaction that it seems that he is bragging. Why is he telling this dream to his brothers?

Rav Belsky suggested that on the contrary. Yosef like the Chofetz Chaim was concerned about the dream and he wasn't happy about the dream. Yosef didn't see it as a wonderful dream. He went to his brothers because the Halacha is that if someone has a bad dream it is good for him to be Maitiv Chalomos, to go to others and do what is called Hatovas Chalom. The concept of Hatovas Chalom is an idea that the dream is interpreted by friends as something good. Had the brothers not had a personal agenda, had they not gotten angry, they would have interpreted and said in a positive way that they would sit and learn and Yosef would support them. Because of their anger, they interpreted it differently and that dream was a dream that was Niskayeim. So although we can't talk negatively about the level of the Shevatim who are so far greater than us, but nevertheless the way the Torah related the story this seems to be a very appropriate and rather interesting lesson.

2. I would like to move on to a thought regarding the upcoming Yom Tov of Chanukah. Fire is a unique creation. Fire has many attributes to it. Probably the two most important attributes of fire is that fire a) gives light (the sun lights the entire world and gives warmth), and b) fire consumes, it burns, it can destroy. This mirrors the two parts of Avodas Hashem (serving G-d). We serve Hashem with the Asei Tov, we try to light up the world and warm up the world, give warmth to the spirituality for the spiritual values of the world, L'ha'ir. Also we are commanded Sur Mai'ra to destroy bad, to destroy temptation, to destroy the Yeitzer Hora. It is an Avoda, Lisrof (to consume). And so, if Torah is compared to Ohr, there are two attributes to Ohr, the warmth, the light and positive and the ability to consume, to destroy that which is negative.

Of all the heavenly bodies, the moon is quite unique. The moon gives light but it doesn't destroy, it doesn't consume. Whereas the stars and the sun have fire and they consume as well as giving light, the moon alone or almost alone among the stars gives light but does not consume. Klal Yisrael is Nimshal to the Levana and our Ikkur Avoda is to give light to the world, to be an Ohr unto the nations. Why is it that the moon is able to give light but does not consume? This is because the light is not its own. It knows that its light comes from a different source, it comes from a bigger source, it comes from the sun. So too in Klal Yisrael they know that its energy and its power comes from the Ribbono Shel Olam. We can live a life of light, of warmth without having to consume.

The Bais Yosef writes that the Ner Chanukah, the oil put into the Menoros on Chanukah on the first night lit all night and when Klal Yisrael and the Kohanim returned in the morning they saw that the cups were still full of oil. The Ner Chanukah miraculously gave light but did not consume. That is the miracle of Chanukah, the energy of Chanukah. The ability to give light without consuming. Similar to the Sneh which the Ribbono Shel Olam appeared to Moshe Rabbeinu. A Sneh which was on fire, it gave light (וְהִתְקַדְּשׁוּ, אֵינֶנּוּ אֶכְלָל) but the fire did not consume the bush (as it says in Shemos 3:2). So it is a unique aspect of Ner Chanukah of the moon to which Klal Yisrael are compared and we focus on our positive attributes. Of course Sur Mai'ra is important but if we focus on the positive, and we work hard on the positive it will be easier and more natural to do the Sur Mai'ra. If Chanukah comes, we need to work on that ability, that strength to be able to focus

on positive, to undertake more in Avodas Hashem, to do so in a lit up way and a Simchadika way. This is a thought regarding the Koach Ha'aish (fire).

3. A second thought regarding Chanukah. This I saw in the Divrei Yoel in either Siman 40 or 42 on Chanukah. The Pri Chodosh writes and it is well known that the 8th day of Chanukah comes as a commemoration for the Nitzachin Hamilchama. The Neis of the oil burning was a 7 day miracle and day # 8 is to commemorate the Nitzachin Hamilchama (the winning of the battle). The Pri Megadim asks a Kasha. He asks on the Pri Chodosh that if we want to commemorate winning the battle why do so with a flame, why do so with Neiros Chanukah. It doesn't seem as if that is meant to commemorate the battle.

In answering this, the Satmar Rebbe writes a beautiful Yesod. He talks about Gevurah, (גְבוּרִים בְּיָד, תְּלָשִׁים) Geborim B'yad Chalashim. He talks about Gevurah in Milchama. The Satmar Rebbe writes that there are two types of strength. There is a typical type of strength, a brute force, the brute energy, the power, the physical power. We say that G-d gave (גְבוּרִים בְּיָד תְּלָשִׁים) we are talking about this type of Gevurah, the Gashmiasdika Gevurah. There is another Gevurah, a strength of spirit, a resolve. A strength that comes from an energy, a driven person, a person who is focused. That energy also appears in this world. It is the energy of a mother who miraculously lifts the car to save the life a child who is underneath. It is the energy of a small army defeating a great army which the Kesef Mishneh says is not a Neis, it is not a miracle. Because when the small army is focused then the small army can defeat the large army. It is a second type of Gevura. That Gevura is a Gevura of the Chashmanayim. The Chashmanayim being able to win in battle. We say (וְרַבִּים בְּיָד קְטַנִּים), G-d gave many in the hands of few. Why few asked the Satmar Rebbe? There were so many Jews in Eretz Yisrael at that time that they far outnumbered the number of Greeks that were in Eretz Yisrael. But the answer is to get into this war you had to be a Gibor Haruach, you had to have that strength of spirit of the Chashmanayim. Therefore, when we talk about Gevura in regard to Chanukah, when we talk about the Ner of Chanukah, the Ner that gives light but doesn't consume, the Ner that comes from an inner spiritual energy and that which is commemorated in a Ner is the Gevura of the Chashmanayim.

The Pri Megadim asked why do we light a candle for the miracle of winning the battle. The Teretz is that the winning the battle came from the spirit which is symbolized by the Ner. Once you have this Gevuras Haruach then it is not an extraordinary miracle for a person to be able to win in battle. It is something which a person can understand, a person could follow. And so as we come to Chanukah, we come with a desire that there is a long winter Zman ahead of us. This year Chanukah has been widely circulated and it falls in November which is very unusual. Indeed it is unusual, but what meaning does that have? It means that it is a preparation for a long winter Zman, it is a preparation for a long Zman until Purim comes. It requires a special energy, a special Koach. To undertake in the coming Zman to be able to succeed in our learning, in our Avodas Hashem, in our waking up early to serve HKB"H, and making it to Minyan. We commemorate Chanuka it is a celebration of Avodah, of serving Hashem in the Bais Hamikdash. Therefore, it has to come with a renewed energy to Daven right, to Daven well. A new energy in the appreciation of Davening, that is the Chanukas Hamishkan (the renewal of the Mishkan).

It is an interesting thing and I say this B'derech Efsheer, I seem to note that the Torah doesn't stress the lighting of the Menorah in the Bais Hamikdash. When we talk about the Seder Avoda of the

day typically we talk about Hatovas Haneiros in the morning. We say (אבני הנה מסדר סדר המערכה), we talk about the order of the day in the Bais Hamikdash. In that order of the day what do we do? In the order of the day we talk about (נהטבת תמש נרות) and (נהטבת שתי נרות) we don't even talk about the Hadlakah. The Ikkur of this aspect of Avoda is the right preparation, the Hatova, the preparation of the Mitzvah. As we prepare for Chanukah let us prepare more than Latkas, Dreidals, and parties, let us prepare for a Zman that has an increased Ohr. Of course this year the first day of Chanukah falls out on a Thursday. Two days of Chanukah fall out on Thursday. The reason that is is because this is the year that the Thursday night Mishmar began and on Thursday you have to prepare for the Thursday night Mishmar. And so on this Thursday we prepare for the upcoming Chanukah with the hope that we will have the strength, energy, and the light to serve HKB"H properly. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Vayeishev 5773

Under the Chuppah and during Sheva Berachos we make a Beracha that refers to the couple as (רעים האהובים). (שמה תשמה רעים האהובים, כשמה יצירך בגן עדן מקדם) We refer to them as (רעים), as friends. What is the concept of (רעים) as opposed to Yedidim or Chaverim. There are many phrases in Lashon Kodesh for friends. What is the uniqueness of the expression of (רעים)?

Rav Schwab in his Sefer Mayan Bais Hashoeva page # 95 in this week's Parsha finds a Makar, an incredible insight into the understanding of the word (רעים) for friends. We find during the episode of Yehuda and Tamar, where Yehuda leaves a Mashkon with Tamar. He leaves a few personal items with Tamar as a guarantee that he will pay what he promised, the payment being a goat. When Yehuda gets home, the Posuk says in 38:20 (לקחת רעהו העדלמי, לקחת) (לקחת רעהו הערבון, מיד האשה; ולא, מצאה) that Yehuda sent the goat the Gidi Ha'izim in the hands of his friend Ha'dulami, his friend mentioned earlier. Earlier we find that he had a name. Here he is not called by his name he is called (לקחת רעהו העדלמי, לקחת הערבון, מיד האשה). Maybe he just sent him as a car service to bring a goat to such and such. No, the Posuk says that he told him the story. He told him that this woman has his personal items which I left with her and I owe her the (ולא, גדי העזים). (ולא, מצאה) Well, maybe he didn't tell his friend the whole embarrassing story. Obviously not. Because when his friend comes back and says that he couldn't find this woman, Yehuda says to desist from searching further for her because it will be a Bizayon, it will be a terrible shame. It's clear that this friend knew exactly what the story was. Yet we find that if the story is revealed it would be a terrible shame to Yehuda. As the Gemara says in Maseches Bava Metzia 59a 14 lines from the top, (נוה לו לאדם שיפיל עצמו לכבשן האש ואל ילבין פני חבירו ברבים), Tamar would rather be killed than to reveal the story. If so, we see that this (רעהו העדלמי) was a very special friend to Yehuda. He was someone to whom Yehuda felt comfortable telling his failing. Telling him something that he did that would be a shame to him. Says Rav Schwab, that the word Rai'a for friend refers to that type of a friend. The type of a friend to whom a person "Yecholam L'sapeir Lo Gam Aveiros" someone to whom you can reveal your shortcomings, your mistakes, and your out an out sins and he would still be helpful to you. That is the expression of Rayim or Rai'a for friend.

It is a bit of a Pele. That the word for friend in Hebrew Rai'a (Reish Ayin) are the same Osios as the word Ra (bad or evil). They seem to have absolutely no connection. According to his explanation though they do have a connection. A friend, a true friend is someone to who you can reveal the Tzad Ra, the bad things you have done and he will be helpful to you. Not that he will

help you continue to do Aveiros but his friendship will not be shaken. So with this we have an understanding of the depth of (שְׁמַחַת תְּשׁוּבָה רַעִים הָאֵהוּבִים). We refer to a couple as (רַעִים). When a couple get married they get married as they say that it is for the good or the better. They get married for whatever may come their way. Invariable, human beings have shortcomings. The point of (רַעִים) is the point to stand up and protect someone who has a shortcoming, has a failure, even an out and out Aveira and to be helpful to the person. This is one idea for Bain Adam L'chaveiro from this week's Parsha.

I would like to shift to a second issue. This is a totally different issue and is related to one of the great philosophical questions which the Rishonim debate and for which the Ohr Hachaim Hakadosh in this week's Parsha is often quoted. I would like to give you the outline of this Machlokes, something which I might have discussed in previous years but this year I would like to add an insight from Rav Aharon Leib Shteinman on this Machlokes.

This Machlokes is based on the fundamental issue of whether one human being can do harm to another human being if it was not something that was Bashert, that had to happen. What I mean to say is this. There are two fundamental principles in Yiddishkeit which seem to contradict each other. One is the idea that it says in Maseches Chullin 7b 5 lines from the bottom (אין אדם נוקף) (אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה). That no human being comes to any type of harm unless it is Hashem's Gizaira, unless it is Bashert. There is another separate principle which is the principle of Bechira, free will. Which states that any human being has Bechira, free will to do an Aveira or not. Well, it is an Aveira for Reuvein to hit Shimon and cause him pain. Reuvein raises his fist and is about to hit Shimon, at this moment does Reuvein truly have free will? What happens if it not Bashert for Shimon to suffer pain at this moment. Reuvein in his Rishus is doing an Aveira and choosing to hit him. What happens? Do we say that if Reuvein hit Shimon it must be that it would have happened to Shimon anyway because no human being suffers pain unless there is a Gizaira (מלמעלה) and had he not chosen to hit him Shimon would have fallen perhaps and would have had a bloody nose on his own. Or do we say no, the principle of Bechira is such that it allows one human being to cause another human being pain. This is a tremendous Machlokes. The main opinions on both sides that are usually quoted are the Rambam and the Sefer Hachinuch who maintain that it is impossible to harm someone unless that harm had to come his way. They both say this in regard to Issur of Nekama that one may not take revenge against someone else because says the Rambam and the Chinuch that person did not truly cause you harm. They bring as a Raya to this Dovid Hamelech's statement in Shmuel Bais 16:10 (יָרֵךְ אָמַר לוֹ קָלֵל). When Shimi Ben Gaira caused Dovid Hamelech pain Dovid Hamelech said (יָרֵךְ אָמַר לוֹ קָלֵל). The pain came from Hashem not from him. So this is one side, the opinion of the Rambam and the Chinuch. That no human being can be hurt by another human being unless it is Bashert.

On the other hand, the Shittah of the Alshich in his Peirush on Sefer Daniel I believe, says that it is not so. That the principle of Bechira takes precedence. He brings from an incident in Daniel which it happens to be in the Metzudas Dovid who brings it as well. They maintain that it is not so. That a human being can cause harm which is not Bashert. Often quoted in this dispute is the Ohr Hachaim Hakadosh in this week's Parsha. When Yosef was thrown into the Bor that was full of deadly snakes and scorpions that could have killed him. The question the Ohr Hachaim poses is what did they gain, as the brothers said we will not kill him so let's throw him into a Bor. So they threw him into a pit that has deadly snakes. The answer that the Ohr Hachaim presents is the

following. He says that a human being can cause another human being harm even if he is undeserving. Therefore, the Shevatim could kill Yosef even if he does not deserve to be killed, even if it is not Bashert. However, by throwing him into the Bor they are putting him in a place of Nechashim V'akrabim, snakes can't do harm unless it is Bashert. Unless it is a Gizaira Min Hashem. Therefore, by throwing him into the Bor they said if he does not deserve to die he will not die. This is the general Machlokes with the Ohr Hachaim Hakadosh being quoted in this week's Parsha because he presents one side which is the Shitta of the Alshich.

Rav Aharon Leib Shteinman in his Peirush on the Parsha and he alludes to his Sefer Yimaleh Pi Tehilasecha Cheilek 2 in which he elaborates on this point. He makes a beautiful Peshara, a middle ground between the two Shittos. We know that the world was created with a Shutfus a combination of Din and Rachamim. Typically, HKB"H deals with human beings with Rachamim, with a Midda of mercy. However, we know, that if a person goes into a place of danger, a Makom Sakanah then he puts himself in danger. Why? If it is not Bashert that he should die then he won't die. The answer is that in a Makom of Sakanah he is judged with the Middas Hadin. He suddenly falls into a new reality a reality of a world with Middas Hadin. There, a person who is totally a Tzaddik would come out unharmed, however, someone who is borderline in his observance of his merits in heaven who would not be harmed otherwise can be harmed because he goes into a Makom Sakana. Says Rav Aharon Leib Shteinman when a person raises his hand to harm someone else he transfers that person from a place of Middas Harachamim to a place of Middas Hadin. He cannot harm him if the person should not be harmed at all. This is because of our principle that without a proper Bashert, Din Min Hashamayim, then a person cannot be harmed. Yes by raising his hand against his friend a person makes it more likely that a person would be harmed because he shifts that person from Middas Harachamim to a point where he is judged by Middas Hadin. This is the wonderful insight. Rav Aharon Leib Shteinman answers another Kasha with this but it is sort of a middle ground, an insight between the two Middos that is Mistaveir.

Let me share with you a thought regarding Neiros Chanukah. There is a basic idea found in many Chassidishe Seforim that the 36 candles (the 36 lights) of the Menorah correspond to the 36 hours of the original light. The original Ohr when Hashem said (נִיְהִי-אֹר) a special light was created. What we call a Meor Hamakif, a light that has incredible powers to give insight to the human being who uses it. That Ohr existed for the 12 hours of Friday day and the 24 hours of Shabbos. After which on Motzoei Shabbos it disappeared. It disappeared forever and will come back IY"H with the coming of Moshiach and this Ohr Hatzafun, this Ohr which is hidden will return to the world. Today we live in a world of a very primitive light. A light which allows us to see Chitzonios and not Penimios. A light which allows us to see a physical thing, the physical world and not the spiritual world.

The 36 Neiros of Chanukah are lights of that original light. A light which if seen properly and perceived properly can give a person a tremendous Koach Har'i'ya. A power to see more, to see more in Ruchniyos, to appreciate more in spiritually. That is the spiritual message of the 36 Neiros of Chanukah. Chanukah falls on the longest nights of the year. The nights in which we are most desperate for the Ohr Hamakif, for that original light. Torah She'bal Peh is supposed to be learned at night. Lo Imri Layla Ela L'girsu. The longest nights are the nights of Choshech where the Torah She'bal Peh that we learn should count to the Ohr Hatzafun. It should be that on Chanuka more

learning and not less learning is done. When the Neiros are lit someone takes time to sit and learn and to spend his time properly on Chanukah.

I recently saw in the Mishna Sachir on Chanukah from the Sefer Amudehu Shivah a beautiful Remez to this. What is the Remez to the Ohr Hatzafun, the Ohr that was hidden? The Remez in the Chumash is in the fact that in every one of Hashem's creations it says Hashem commanded (וַיִּהְיֶה-כֵן) and it was so. Except for (וַיִּהְיֶה-אוֹר). When Hashem created light the Posuk does not say (וַיִּהְיֶה-כֵן). The reason for this was that it didn't remain (כֵן) the way it was originally said. So (וַיִּהְיֶה-כֵן) would refer to the Ohr Hamakif the original Ohr, but there is no (וַיִּהְיֶה-כֵן). Later when Aharon lights the Menorah it says in Bamidbar 8:3 (וַיַּעַשׂ כֵּן, אֶהְרֹן). Aharon did so. Of course he did so, however, it is a Remez to (וַיִּהְיֶה-כֵן) of the original creation. If so, the Ohr of Chanukah is an Ohr that should be used for an appreciation of the Ruchniyos, the spiritual world was hidden from us. The spiritual world which we don't see.

In line with that, there is a Maharal in Parshas Vayeishev where Rashi in 37:33 tells us that the Shevatim when they decreed that Yosef's sale must remain a secret (וַשְׁתַּפוּ לְהַקְבִּי"ה עִמָּהֶם). They took Hashem as a Shutuf as the 10th man so to speak with the 9 Shevatim that were there. Reuvein had returned to his father as Rashi explains in 37:29 (וּבְמִכִּירְתּוֹ לֹא הָיָה שֵׁם, שֶׁהִגִּיעַ יוֹמֹ לַיְלִךְ וּלְשִׁמְשׁ אֵת (אֲבִי). So to complete the Minyan they used Hashem. There is an incredible line in the Maharal in his Pirush on Rashi. He says that it is not only the Shevatim. Every one of us has the ability to L'shateif HKB"H Imo. We all walk with HKB"H. If we would perceive the Ruchniyos around us we have the ability to make HKB"H a partner in the things that we do. What an incredible line.

Rav Schwab writes that when we finish Shemoneh Esrei we say (עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֵׂה שְׁלוֹם) (עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאֲמָרוּ אָמֵן). And say Amen. Who are we talking to? We are finishing the quiet Shemoneh Esrei! Rav Schwab brings from Kadmonim that we are saying it to the angels that accompany every human being. We don't see the angels and we don't sense the angels. But if we can sense Ruchniyos and we make an effort to sense Ruchniyos (וְאֲמָרוּ אָמֵן) we see angels around us. If we do see angels around us then our Davening is different and our learning is different. That is the secret of the Ohr Hamakif, the Ohr Hatzafun, the Ohr which the Chanukah lights are supposed to hint and be Merameiz to.

With that thought I wish everyone a wonderful Shabbos and a meaningful Lichtege Chanukah. A Chanukah that truly lights up our days. This year, Chanukah has two Sundays. For the working people that is two opportunities to put in some extra time L'kavod Chanukah in the Bais Hamedrash. A Gutten Shabbos to all.

Rabbi Reisman - Parshas Vayeishev 5772

I think that the fundamental Yesod of Parshas Vayeishev is a Gemara in Maseches Sanhedrin 106a (8 lines from the bottom). The Gemara there says (אמר רבי יוחנן כל מקום שנאמר וישב אינו אלא לשון צער) שנא' וישב ישראל בשטים ויחל העם לזנות אל בנות מואב וישב יעקב בארץ מגורי אביו בארץ כנען ויבא יוסף את דבתם רעה אל אביהם ונאמר וישב ישראל בארץ גשן ויקרבו ימי ישראל למות וישב יהודה וישראל לבטח איש תחת גפנו ותחת תאנתו ויקם ה' שטן לשלמה את הדד האדומי מזרע המלך הוא באדום ואת מלכי מדין הרגו על חלליהם וגו' את בלעם בן (בעור הרגו בחרב בלעם מאי בעי התם א"ר יוחנן שהלך ליטול שכר עשרים וארבעה אלף

Posuk mentions the word Vayeishev is a prelude to Tzar. The Gemara brings 3 examples. One of course is this Parsha where the word Vayeishev is a prelude to the Tzar of Mechiras Yosef.

The next Posuk that is brought is from Melachim I 5:5 (וַיֵּשֶׁב יְהוּדָה וַיִּשְׂרָאֵל לְבִטָּחָה, אִישׁ פָּתַח גִּפְנוֹ וַתַּחַת) that Yehuda was sitting comfortably and then shortly after in 11:14 the Posuk says (וַיִּקָּם יְרֵךְ שָׁטָן לְשִׁלְמָה, אֵת הַדָּד הָאֵלֶּמֶי: מִנְרַע הַמְּלִיךָ הוּא, בְּאֵדוֹם) that Hashem raised up an adversary against Shlomo Hamelech.

There is a third example which is found in Bamidbar 25:1 (וַיֵּשֶׁב יִשְׂרָאֵל, בְּשֵׁטִים; וַיִּחַל הָעָם, לְזִנוּת אֶל-) (בְּנוֹת מוֹאָב). So that Vayeishev is something that comes prior to something of difficulty and Tzar which follows shortly thereafter. Now of course it needs a Hesber. Is it just a code word "Vayeishev" or is there some meaning to it?

The Maharal in Derech Chaim which is a Sefer on Pirkei Avos on 2:2 gives us a wonderful insight, a beautiful Yesod. He says that Aveiros come to a person because he has some Chisaron and he has something missing. A perfect person of course doesn't sin. The Hashlama of a person in this world comes primarily from Ameilus Batorah, from hard work in learning or even hard work in Avodas Hashem. But Ameilus is what brings a person Bishlaimus, to completion. A person who sits back and takes it easy, fails. Ameilus comes when a person is ready to work and that is what makes a person safe, makes a person stay away from Aveiros. It is hard work in the right things.

Vayeishev is an expression of a person who is sitting comfortably, a person who is sitting and relaxing. Adam Yoshev Enoch K'ilu K'var Umushlam. Says the Maharal, a person who sits and relaxes as if he is already complete, that is a prelude to Puraniyos. That is going to be followed by some sort of a disaster. Therefore, Vayeishev is always used as a prelude to some type of problem, some type of disaster.

The Maharal goes on. There is another Gemara in Maseches Sanhedrin 91b (27 lines from the top) מאימתי יצה"ר שולט באדם משעת יצירה או משעת יציאה א"ל משעת יצירה א"ל א"כ בועט במעי אמו ויוצא אלא (משעת יציאה) that says that the Yeitzer Hora comes into a person when he leaves his mother's womb. Why does it wait until he leaves his mother's womb and why not in his mother's womb?

He answers that in the mother's womb the child is doing everything he could to become a Shaleim. There are no additional factors that could take place to make him more of a Mushlam. Therefore, there is no Yeitzer Hora. When a person comes into the world and there are already more variables in his life, things that can be done one way or another way when a person is missing Shlaimus that is the Yeitzer Hora. Vayeishev is someone who sits on his laurels and sits on his accomplishments and that is terrible, that is a failure. Relaxation is only good if it is a preparation for hard work. Going for a vacation is only good if it leads to something positive, something constructive. This world is not a world in which to relax, it is not a world in which to sit in the sun, it is not a world to sit in beach chairs. I don't understand people sitting in beach chairs and doing nothing. How can a person do nothing? Sometimes you have to relax and get your energy back but if it were not for that, Vayeishev is not only a prelude to failure, but to Tzar and difficulties. Because Hashem sends Tzar to make a person stop sitting calmly, getting up and doing what he has to do. That is the lesson of Vayeishev as it comes from the Gemara.

Regarding Chanukah it is well known that there are 2 primary occurrences which we mark on Chanukah. One of them is winning the battle which is mentioned in Al Hanissim and the second is the miracle of the Pach Hashemen of the oil that burned for 8 days which we mark by lighting the Menorah and saying Haneiros Halalu. Everybody knows that these are the two ideas of Chanukah. Everyone that is except for the Rambam.

The Rambam in the beginning of Hilchos Chanuka writes that 3 things happened. This can be found in Zemanim, Hilchos Megilla V'chanukah 3:1 (וחזרה מלכות לישראל יתר על מאתים שנים עד החורבן) (<http://www.hebrewbooks.org/rambam.aspx?sefer=3&hilchos=21&perek=3&hilite=>). Another wonderful thing happened. The Malchus came back to the Jews, the Chashmanayim were kings for over 200 years and that is also a celebration of Chanukah.

This flies in the face of the Ramban who says that the Chashmanayim taking over the Malchus was a disaster, it was wrong. The Rambam says I guess he might agree that the Chashmanayim shouldn't have taken over the Malchus but the end result of Malchus of Yisroel is good. How does he know this and from where did he get it. Why don't we mark it on Chanukah just like we mark that we won the war with Al Hanissim and the Neis of the Pach Hashemen with Hadlakos Haneiros.

I heard Maimur from Rav Yitzchok Hutner Zatzal who says beautifully. The Gemara in Maseches Megillah 14a (25 lines from the top) (רבא אמר בשלמא התם הללו עבדי ר' ולא עבדי פרעה אלא הכא הללו) (עבדי ר' ולא עבדי אחשוורוש אכתי עבדי אחשוורוש אנן) says that on Purim we don't say Hallel because in the time of Purim we were still slaves to Achashveirosh and not slaves only to Hashem.

On Chanukah we do say Hallel. If we were still Avdei Antoninus then we would not say Hallel. Hallel is recited because (הללו עבדי ר) we were Avdei Hashem and not Avdei Antoninus. Therefore, Hallel is a fact that we were not under the Malchus of Ovdei Avoda Zorah, we were under the Malchus of Chashmanayim. Even though they were not from Sheivet Yehuda they were still wonderful Ehrliche people. That is a celebration of (וחזרה מלכות לישראל), is in the saying of Hallel. We were free to be Avdei Hashem.

To add to this, the Maharan Mipaneil says that we find that the Av Bais Din that is mentioned in the first Perek of Pirkei Avos, the head of the Bais Din was never a father and son until Hillel. From Hillel the next 10 generations we have 10 generations of father and son.

What changed, what happened all of a sudden? Hillel lived in the time that the Malchus Chashmonoyim came to an end in the time of Hurdas. The Malchus Yisrael then went over to the Keser Torah, it went over to the Av Bais Din and it passed father to son as we know Hillel was from Sheivet Yehuda. At any rate, this celebration of (וחזרה מלכות לישראל) was marked by Hallel. This is the thought regarding Chanukah. There is a connected thought to this that I hope to share with you next week.

The question of the week is: We have in 40:4 (ויהיו ימים, בַּמִּשְׁמֶר). The Sar Hamashkim and the Sar Ha'ofim were in jail, days. Rashi says (ויהיו ימים במשמר: שנים עשר חדש), that they were in jail for a year.

Earlier in Parshas Chayei Sarah 24:55 (תָּשָׁב הַנֶּעֱרָ אֶתְנוּ יָמִים אוֹ עֶשְׂוֹר). There Rashi says (יָמִים: שָׁנָה) that it also means a year, however, in the next Rashi he asks (אוֹ עֶשְׂוֹר: עֶשְׂרֵה חֳדָשִׁים. וְאִם תֹּאמַר יָמִים) (מִמָּשׁ, אֵין דְּרַךְ הַמְבַקְשִׁים לְבַקֵּשׁ דָּבָר מוֹעֵט וְאִם לֹא תִרְצֶה תֵן לָנוּ מְרוּבָה מִזֶּה). Maybe Yamim means days and not a year? He answers that it is not the Derech of someone who makes a request to request less and then more so Yamim has to be more than 10 months, so Yamim is a year.

There is a major difficulty here. There in Parshas Chayei Sarah Rashi is saying that Yamim means year and if so it should have said Yamim Mamish, really it should mean days but we have something that is forcing us to say it means a year. Geshmak. Why doesn't Rashi do the same thing here and say here (וְאִם תֹּאמַר יָמִים מִמָּשׁ)? That maybe it wasn't a year and maybe it was days? Why doesn't Rashi say the same thing here because here it could actually mean days because it is not like it says anything about a shorter period of time to say that this has to be a greater amount of time.

Rabbi Reisman - Parshas Vayeishev 5771

Rebbi started the Shiur with the question that he ended of last year's Shiur on Parshas Vayeishev.

37:14 Yaakov sends Yosef to his brothers at it says in the Posuk, לְךָ-נָא רְאֵה אֶת-שְׁלוֹם אֶחָיֶךָ וְאֶת-שְׁלוֹם הַצִּיָּאָן

The Pashtus is that the brothers were in Shechem which was a dangerous place and Yaakov wanted to know how they are doing. However there is a problem because Rashi on 37:29 tells us that Reuvein who had been there when the brothers decided to do away with Yosef, as he was the one who suggested to throw Yosef in the Boir. It says in the Posuk, וַיֵּשֶׁב רְאוּבֵן אֶל-הַבּוֹר, וְהִנֵּה אֵין-יֹסֵף בְּבוֹר

Where was Reuvein?

Rashi says (וישב ראובן: ובמכירתו לא היה שם, שהגיע יומו לילך ולשמש את אביו. דבר אחר עסוק היה בשקו) that Reuvein was not present when Yosef was sold, for his turn had arrived to go to attend to his Father Yaakov. So it comes out that the brothers took turns going to their Father every day. So if every one of the brothers went to attend to their Father and then returned to the brothers, why was Yosef sent to see after the well-being of his brothers, Yaakov could have gotten the regards from the brother who was coming back each and every day?

The Torah Temimah explains as follows. Yaakov didn't send Yosef to find out how the brothers are doing which is certainly Pashut Pshat. He sent Yosef to the brothers with the following plan.

Yaakov knew that Yosef was complaining that the brothers were Mizalzel in the Bnei Hashfachos, that they don't treat those Shevatim that are children of the Shfochos well. In addition, they eat Eiver Min Hachai. He told Yosef to (רְאֵה אֶת-שְׁלוֹם אֶחָיֶךָ וְאֶת-שְׁלוֹם הַצִּיָּאָן). Meaning, you will see how they are behaving, they are not mistreating the Bnei Hashfochos. Also, look at Shlom Hatzon you will see that the Tzon are complete and that the Shevatim are not eating Eiver Min Hachai. That was the true reason that he sent them. This is an interesting Drush as a Teretz.

ויאמר יהודה לתמר פלתו שבי אלמנה בית-אביך, עד-יגדל שלה בני--כי אָמר, פֶּן-יָמוּת גַּם-הוּא כְּאֶחָיו; וַתֵּלֶךְ (38:11
(תמר, ותלשב בית אביך) We find Yehuda saying to Tamar that wait (עד-יגדל שלה בני). Tamar had been
married to Er and Onan and each had died and Yehuda said I will not give you my 3rd son until
he gets older. Rashi says that (כי אמר וגו': כלומר דוחה היה אותה בקש, שלא היה בדעתו להשיאה לו). Meaning,
Yehuda was disingenuous, that he wasn't being honest. Yehuda said, Tamar, 2 of your husband's
died, you are a Katlanus, a twice widowed woman. Therefore, in Yehuda's mind he was not going
to give Shaila to Tamar, because she was a Katlanus and she was no longer entitled to marry
somebody.

There are obvious difficulties here. The Ramban points out a question on Rashi, why didn't Yehuda
tell the truth to Shaila. If Yehuda really wasn't going to give Shaila to Tamar he should have told
the reason to Shaila and Tamar?

Secondly, why didn't they do Chalitzah? If there is a Mitzvah of Yibum and apparently they kept
Yibum why not do Chalitzah?

In Maseches Yevomas we find that many Paskin discuss the question of; is Chalitzah a Mitzvah
(like Lulav is a Mitzvah and we take a Lulav no matter what) or is Chalitzah a Matir (something
that permits a person to eat meat like Shechitah). Shechitah is not a Mitzvah it is a Matir. If
Chalitzah is a Matir, then there is no reason why this woman should have a Chalitzah performed
because she doesn't plan on getting remarried. If a person did not want or did not desire to eat
meat, he would not Sheck. Shechita is a Matir, it allows the meat to be eaten. We can learn that
Chalitzah is a Matir and not a Mitzvah. As a Matir it is only a Mitzvah if she wants to remarry. If
she doesn't want to remarry then there is no Mitzvah.

So is Chalitzah a Mitzvah (like Lulav is a Mitzvah and we take a Lulav no matter what) or is
Chalitzah a Matir (something that permits a person to eat meat like Shechitah)?

The Nafka Mina is let's say the woman will not get remarried for whatever reason (she is older
already), is there any purpose of her doing Chalitzah? Do we say to her that just like there is a
Mitzvah to shake a Lulav so to there is a Mitzvah to do Chalitzah and she should do Chalitzah
anyway, or do we say Chalitzah is a Matir and there is no reason to do something that is a Matir?

There are 3 Gedolei Achronim that hold that Chalitzah is only a Matir. They are the Node
B'yehuda, Chasam Sofer, and Rav Yitzchok Elchonon. They all say that if a woman does not want
to remarry she does not have to do Chalitzah.

The Chasam Sofer brings that Al Pi Kabbalah there is an Inyan to do it anyhow, however, it is not
an obligation. Therefore, it is only a Matir. The Netziv in Hameik Shaila argues vehemently and
brings what seems to be excellent Rayos that indeed it is a Mitzvah. We are not coming to Pasken
now. We are dealing with the Node B'yehuda.

The Node B'yehuda says that Chalitzah is only a Matir. If you don't plan to remarry there is no
need to do Chalitzah. Says the Node B'yehuda very Geshmak about Shaila, why didn't Shaila do
Chalitzah? Since Tamar was a Katlanus anyway and could not remarry, and a woman who can't
remarry has no need for Chalitzah, because the Node B'yehuda maintains L'shitoso that Chalitzah

is only a Matir. Therefore, if there is no plans to remarry then there is no reason to do Chalitzah. So that answers at least one question, the question of why didn't they do Chalitzah.

The Node B'yehuda says that a Katlanus falling to Yibum can do Yibum. Although marrying a Katlanus is a Sakanah, however, there is a concept of Shomer Mitzvah Lo Yeida Davar Ra. Yibum is a Dvar Mitzvah and therefore, a person can do Yibum with someone who is a Katlanus.

If so, why didn't Shaila marry Tamar? The Halacha is that a Koton can't do Yibum because we still don't know if he will be a normal adult male capable of having children because if he is a Saris then he is not eligible for Yibum. So Yehuda did tell Tamar the truth, he said (עַד-יִגְדַּל שְׁלָהּ בְּנִי) wait until Shaila gets older and as Rashi says Tamar was a Katlanus so Yehuda had no plans for Shaila to marry her unless he grows up and has Shtei Saros and it becomes clear that it is a Mitzvah and at that time you could do Yibum.

It is a very Geshmake Node B'yehuda on two fronts. On the Chalitzah front and on the Yibum front.

A thought regarding Chanukah. It is very important to take something before Chanukah to work on. Chanukah is a time that Melachah is Muttar, most people go to work on Chanukah and on their day off on Sunday they are busy with beautiful family get togethers. Therefore, it is easy for Chanukah to pass without a person taking note.

The main Yesod of the Chanukah observance is Chanukas Bais Hamikdash. The fact that the Avodah in the Bais Hamikdash was reintroduced and done so in a very beautiful Oifan (way). Therefore, it seems to me that Chanukah should be a time to work on our Avoda, on our Tefillah. Making a Chanukas Hamikdash and strengthening our Davening. The Bakashas Tzrochim (asking for things) during Davening is something that we do well. However, Avodah, attributing everything to Hashem should be a job of the Chanukah Davening.

There are a number of unusual things about Al Hanisim. Al Hanisim is unusual in where it is placed. As you know on Yomim Tovim or Rosh Chodesh we put it in a different Beracha. Here by Al Hanisim we put it into Modim. The same thing by Bentching. Both Shabbos, Yomim Tovim, and even Rosh Chodesh have additions that are added in one spot and Al Hanisim is added in a different place. This is the major difference between Al Hanisim and any other time we mention a special occasion.

There are a number of additional differences, but by explaining this all the additional differences will become clear.

There is a major difference between Al Hanisim and the other times that we mention a holiday. The other times that we mention a holiday, we are doing so just for that reason, to mention that it is a Yom Tov. We ask a Bakashah based on the Yom Tov, Zachreinu in Yaale V'yavo etc. It has nothing to do with Al Hanisim. Al Hanisim is a Tefillah purely for giving thanks. We thank the Ribbono Shel Olam for the Nissim that have occurred. In Al Hanisim we relate the story of what happened during Chanukah and Purim. In Yaale V'yavo we don't relate the story of Pesach, Shevuos, and Sukkos.

The answer is this is different. It is a time to give thanks to the Ribbono Shel Olam. There is a big Pilpul on why is there no Al Hanisim in Al Hamichya. The other Yomim Tovim are mentioned in Al Hamichya. However, according to what is being said, it is beautiful. Bentsching has Node L'chha, a Bracha for Hoda'a a place to add Al Hanisim. Al Hamichya has no corresponding section of Hoda'a. Even the part that is K'negged the second Bracha of Bentsching we only say Aretz and there are no expressions of Hoda'a (thanks), therefore Al Hanisim has no place in the Bracha of Al Hamichya.

There is another difference, if one forgets Al Hanisim, he is allowed to add it in the Harachamans in the end. The Shulchan Aruch in Taf Reish Pei Beis says if you forgot Al Hanisim, when you get to the Harachamans, you can add it later.

If you forget Ritzei or Yaaleh V'yavo there is no makeup Harachaman. You can't add it later? Al Hanisim is Hoda'a and it happens to be that there is a second part of Bentsching that has Hoda'a mentioned. Therefore, you can add it later.

You see that when you understand the Yesod (reason) for Al Hanisim that it is a concept of Hoda'a then the various questions and differences that come up are differences that are easily understood.

If one forgot Ritzei or Yaale V'yavo in Bentsching there is a Bracha to be made between Bonei Yerushalayim and the next Bracha. On Chanukah and Purim there is no such Bracha. You can't say that it is not Miakeiv if you don't say Al Hanisim because it is not Miakeiv if you forget Yaaleh V'yavo on Rosh Chodesh either. Yet there is a Bracha that is added. Why is there no such Bracha for Al Hanisim?

The reason is that Al Hanisim can only be added as a part of Hoda'a and not in a place that is not a section of Hoda'a. The message of course is that the concept of Al Hanisim is a recognition that everything comes from the Borei Olam which is the Avoda of Davening and the part of Davening that is the crucial piece of Davening. Perhaps, an appreciation of Al Hanisim will help us be able to be Mechavein in Shemoneh Esrei to thank the Borei Olam who guides us through this very long Galus B'rachamav Horabim. I hope you all have a wonderful and meaningful Chanukah.

Rabbi Reisman - Parshas Vayeishev (Shabbos Chanuka 1) 5770

37:30 There is a Maram Padava that says a Teshuva L'halachah, he questions whether the word Yeled means under Bar Mitzvah. He brings a Raya from the Posuk that says, וְיָלֵד אִינְיָנוּ, וְאָנֹכִי אָנֹכִי אָנֹכִי -
נָךְ

Reuven said this when he came back to the Boir. That the child is not here. Who is the child? Yosef. At this time Yosef was 17 and the Maram Padava uses this as a Raya that Yeled doesn't have to mean under the age of Bar Mitzvah.

Rav Yaakov Kamenetzky also discusses on this Posuk the difference between Yeled and Nar. Nar is usually understood to mean older. He says Yeled doesn't have to be younger than a Nar. He brings a Raya from the Haftorah of Parshas Vayeira where Elisha wants to do Tchiyas Hamaisim

with a child that died, he sends Geichazi. We find in the Posuk in Melachim 2 4:31 & 32, -וַיִּשֶׂם אֶת-הַמְשָׁעָנָה עַל-פְּנֵי הַנֶּעֱר

That Geichazi tried to revive the Nar. Later he comes back and says, לֹא הָקִיץ הַנֶּעֱר,

and says that the Nar is dead. 2 Pesukim later in 4:34 it says, וַיַּעַל וַיִּשְׁכַּב עַל-הַיָּלֵד,

The same child is being called a Nar and a Yeled so Rav Yaakov sees from here that it has nothing to do with age. This is the Yesoid in the Teitch of Yeled.

The Halacha Nafka Mina is from the Teshuva of Maram Padava which is brought from the Pardas Yosef. The Gemara says in Maseches Bava Kama 98, something had happened and Rafram forced Rav Ashi to pay back. Rashi says that Rav Ashi burned a Shtar during his youth. Rashi is bothered because Rav Ashi was an Adom Gadol so how could he be Mazik somebody? Rav Ashi was young during that incident.

The Agados Hashri brings a Raya from here, that if someone is Mazik someone before Bar Mitzvah, then after his Bar Mitzvah he has to pay. Rav Ashi burned the Shtar before his Bar Mitzvah and he paid after his Bar Mitzvah. We don't Pasken like the Agados Hashri. We Pasken like the Rambam that you are Patur.

The Mishna Berura in Hilchos Yom Kippurim says it is nice to pay; however, there is no obligation to pay. What does he do with this Raya from Rashi? The Maram Padava says Soraf Shtar B'yaldusoi doesn't mean when Rav Ashi was under Bar Mitzvah. He could have been 13, 14, or 15, and he was a troublemaker, however, he was over Bar Mitzvah and did damage so he had to pay.

What is the difference between Yeled and Nar. Yeled is a word that evokes kindness. It is a child that you look at favorably. There are many places where the word Yeled is used to make a favorable impression. The word Nar on the other hand, doesn't show any bond of love. If this Pshat is correct than we have a Gevalidge Pshat in the Haftoira of Parshas Vayeira that is brought by Rav Yaakov. Elisha was Mechayei Maisim on the child. He really sent Geichazi to do it, however, Geichazi was unsuccessful. When Geichazi tried to help the child it says Nar. When Elisha comes it switches to Yeled. Elisha looked at him with a bond of love and kindness. The Teva is that if you are kind to someone then you can help them.

וַיִּשְׁלַח יְהוֹדָה אֶת-גְּדֵי הָעִזִּים, בְּיַד רַעְהוּ הַעֲדָלְמִי, לְקַחַת הָעֶרְבוֹן, מִיַּד הָאִשָּׁה; וְלֹא, מִצָּאָה 38:20

It is unusual that the Torah shouldn't mention this Rai'ai'hu Ho'adulami by name. Rav Schwab in his Sefer Mayan Beis Hashoeva on page # 95 says that the Torah is telling you what Rai'ai'hu means. A real friend is someone that you can tell your failings and things that you have done wrong and he will help you. Yehuda was able to tell this friend that he flopped and had to pay these G'di Izim and that he needed help. That person was a real friend.

Rav Schwab says that Hashem is your good friend so you should never abandon him. When people have difficulties they turn away from Hashem and this is the incorrect approach.

37:25 Rav Chaim Shmulevitz in Sichos Mussar brings the incident of Goliath and Dovid. We find that when Goliath was killed he fell forward toward Dovid and Dovid finished him off. Chazal says usually a person struck by a stone would fall backward, so why did Goliath fall forward? It was a Chesed to Dovid. What is the difference how he fell, it was let's say a total of 30 feet that Dovid didn't have to walk. This is a big deal? There are times when Hashem reaches out to someone with Ahavah.

A Mashul is brought. One time there was a family that had a valuable diamond that got lost. The whole family searched for it and then one boy found it. The Father went and gave this son a kiss. What about the fact that everyone expended energy looking for the diamond and was happy that it was found? That kiss meant something additional to this boy.

The same thing here, Dovid killed Goliath. Everyone was happy, Dovid most of all. Hashem gave him a kiss by having him fall forward so that Dovid didn't have to walk those extra few steps. In this way he had a Hergish of a connection to the Borei Oilam.

Rav Chaim Shmulevitz says the same thing about Yosef when he went down to Mitzrayim with a caravan that was carrying sweet smelling spices. Yosef was having all kinds of difficulties however, the Ribboinoi Shel Oilam gave him a kiss on the side that he was able to see and feel.

Rav Chaim Shmulevitz says that is the Neis of the Pach Hashemen burning 7 days. It was really a small event in the big picture of things. There was a war and there were battles, the war was not over during the time of the Neis of Chanukah. They were able to take the Beis Hamikdash back. There was a lot of joy because they were winning the battles. However, the oil burning 7 days was a kiss from the Ribboinoi Shel Oilam, that we should know that the Ribboinoi Shel Oilam is watching and was always hidden. Now that you see him, it is a different Hergish, a different feel.

We would do well in our lives to notice when the Ribboinoi Shel Oilam comes forward and gives us a kiss.

37:14 Yaakov sends Yosef to his brothers at it says in the Posuk, לְךָ-נָא רְאֵה אֶת-שְׁלוֹם אֶחָיִךְ וְאֶת-שְׁלוֹם הַצִּיּוֹן

The Pashtus is that the brothers were in Shechem which was a dangerous place and Yaakov wanted to know how they are doing. However there is a problem because Rashi on 37:29 tells us that Reuvein who had been there when the brothers decided to do away with Yosef, as he was the one who suggested to throw Yosef in the Boir. It says in the Posuk, וַיֵּשֶׁב רְאוּבֵן אֶל-הַבּוֹר, וְהִנֵּה אֵין-יֹסֵף בַּבּוֹר,

Where was Reuvein? Rashi says that Reuvein was not present when Yosef was sold, for his turn had arrived to go to attend to his Father Yaakov. So it comes out that the brothers took turns going to their Father every day. So if every one of the brothers went to attend to their Father and then returned to the brothers, why was Yosef sent to see after the well-being of his brothers, Yaakov could have gotten the regards from the brother who was coming back each and every day? This Nikuda needs some kind of explanation.