



Vayechi

ויחי

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And Yaakov lived (Bereishis 47:28).

Rashi comments, *This Parsha is closed* (there are no spaces between the sections). The entire subject matter of this Parsha is closed and sealed. It is beyond our comprehension. Why did Yaakov (and his family), who were already in Eretz Yisroel, need to go into exile in Egypt and from there return to Eretz Yisroel?

Only in Egypt would he grow into a great nation. The posuk says *Behold a nation has come out from Egypt (Bamidbar 22:5)*. The Torah was received outside of Israel, in the desert.

Chazal say, *What are the spaces in the Sefer Torah used for? To give Moshe the opportunity to reflect between sections.* This matter of Yaakov going into exile is very profound. A person's intellectual ability is not sufficient to understand or comprehend it. Therefore, this Parsha is closed. There are no spaces. From here we can learn that one should not lose hope during the period of time known as 'The Heels of Moshiach'. Each successive generation is on a lower level than the previous one. We are afraid. How will we merit the Redemption? However, it's specifically in the exile that we will achieve holiness. This is the Will of Hashem. I heard in the name of R' Bunim from P'shischa that although the Neshamos (souls) are becoming smaller and diminished in each generation, the point of holiness in the heart becomes more immaculate and pure in each generation.

--R' Tzaddok HaCohen

May the Al-Mighty make you like Efraim and like Menashe (Bereishis 48:20).

Why did Efraim merit to be blessed before Menashe? Because the Torah testifies regarding him that he was *the smaller*. He didn't exalt himself or act with pride. He conducted himself with humility.

The posuk (Bereishis 48:19) says that Menashe's brother, *the small one*, will be greater than Menashe. Because he made himself small, he will merit greatness. This teaches us to what extent Hashem hates the traits of pride and selfishness and how much He loves the trait of humility.

--The Chofetz Chaim

I have given you Shechem - a portion more than your brothers, which I took from the hand of the Emorite with my sword and with my bow (Bereishis 48:22).

The Medrash (Bereishis Rabbah 97) states, *With my sword and with my bow - with Mitzvos and good deeds.* How does the Medrash know that *my sword and my bow* is referring to Mitzvos and good deeds?

The Medrash had a difficulty understanding the posuk. It is known that when people wage war, they start from far away. Afterwards, if necessary, the war is waged closer to the enemy. The posuk should have been reversed: *My bow and my sword*. A bow kills from far away and a sword from up close. Therefore, the Medrash says the posuk is talking about Mitzvos and Maasim Tovim. These are the weapons in the war against the Yetzer Hora. This war is fought completely opposite from a physical war. In this spiritual confrontation, a person needs to first fight up close. The Yetzer Hora begins to try and rule over a person upon his exit from the womb, *Sin crouches at the doorway (Bereishis 4:7 - see Sanhedrin 91a)*. Hashem helps a person to drive the Yetzer Hora away. The person then needs to stand guard all of his life and shoot arrows from a distance to keep the Yetzer Hora at bay. That's the meaning of the posuk, *That I took from the Emorite with my sword and with my bow - with the merit that I gained from my war against the Yetzer Hora from near and from a distance.* How? Through doing Mitzvos and Maasim Tovim.

--Kehillas Yitzchok

I shall be gathered to my nation (Bereishis 49:29)

What nation is referred to here? The nation of Israel consisted only of Yaakov. Perhaps, the Patriarchs Avrohom and Yitzchok are considered his nation? However, the posuk already says, *Bury me with my father (Bereishis 49:29).*

(continued on last page)

Zemanim and Halachos

זמנים

Zemanim are for Milwaukee, WI	Krias Shema	Tefilla
According to the Vilna Gaon	9:40 AM	10:26 AM
According to the Magen Avrohom	9:04 AM	10:02 AM

Sunset Friday: 4:31 PM **Sunset Saturday: 4:32 PM**

It is customary to eat many fruits from trees on Tu B'Shvat and it's a Mitzvah to eat from every species so one can give praise and thanks to the Creator of the World who created all of these different fruits.

Those that follow the ways of the holy Ari have the custom of eating 15 types of fruits and at the very least, 12 types. Some say 30 different species should be eaten on Tu B'Shvat.

It is praiseworthy to include the seven species among the fruits.

--Nitei Gavriel

Please consult your local Orthodox Rabbi for Halachic decisions.

Kids' Korner

1. Which descendants of Yaakov and Eisav, mentioned in Sefer Bereishis have the identical name?

The name "Shaul" belonged to a descendant of Yaakov (Bereishis 46:10) as well as to a descendant of Eisov (Bereishis 36:37). Additionally, the name Zerach was shared by both (see Bereishis 36:13 and 46:12)

2. How were Yosef's brothers punished for deceiving Yaakov into thinking that Yosef had been killed?

Because the brothers deceived Yaakov into thinking that Yosef had been killed, Yaakov did not believe them when they told him that Yosef was alive (Avos D' Rebbi Nosson 30).

3. Where do we find an entire nation that did not eat meat?

The people of Mitzrayim abstained from all meat during the time of Yosef (see Ibn Ezra Bereishis 46:34)

4. Why did Yosef give each of the brothers a change of clothes?

Yosef gave each of his brothers a change of clothes to compensate them for the fact that he caused them to rend their garments when the goblet was found in the sack of Binyomin (Chizkuni 45:22).

5. True or False: Binyomin had ten sons.

False. Binyomin had *eleven* sons - ten who came to Mitzrayim and one who was born in Mitzrayim (Chizkuni Bereishis 46:21).

1. On which day of the week is there a special Mitzvah to formulate "Chiddushei Torah"?

2. Is it permissible to keep one's Tzitzis exposed within four Amos of the grave of a woman (who was not obligated in this Mitzvah)?

3. According to Torah law, how many days of mourning must be observed?

4. Who was first person to survive a sneeze?

(continued from page 2)

It appears, that in the World to Come, groups of people are considered nations according to their belief in Hashem and the greatness of their actions. In this world they may have been from many nations. Behold, there were many Tzadikim: Odom, Shais, Misooshelach, Shaim and Aiver, and many others aside from the Avos (Patriarchs). That is the meaning of our posuk, *I shall be gathered to my nation*. His burial was next to his fathers amongst the 'nation' of the righteous.

--R' Moshe Feinstein

And the Egyptians cried for him for 70 days (Bereishis 50:3).

The Egyptians said (to each other), "Come let us cry for the pious Yaakov in whose merit the hunger ended in Egypt." The decree of hunger was to last 42 years but in the merit of Yaakov, it only lasted 2 years.

--Targum Yonason

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