

This area of ParshaParts is available for sponsorship.



Vayeishev

וישב

Volume 1 - Issue 9 25 Kislev 5767, 1st night of Chanukah

---

---

***And Yaakov dwelled (Bereishis 37:1)***

Rashi comments, *Yaakov sought to dwell in tranquility. The troubles of Yosef sprang upon him.* It appears that Hashem certainly wants the Tzaddikim to have tranquility. It's pleasant for them and for the world. The Gemara says (Horayos 10b) *Is it so bad for the Tzaddikim to have goodness in both worlds?* The intention here, however, is regarding the education and raising of children. Yaakov thought that he didn't need to be concerned anymore about educating his sons. They were all great Tzaddikim. Hakodosh Boruch Hu, the Holy One Blessed is He, Himself was praised through them. Therefore *troubles with Yosef sprang upon him.* We see from this that a father always needs to keep his mind on his children's growth and education and teach them the proper path. This is true even if they are respected in the world and incredibly righteous.

--R' Moshe Feinstein

---

***And they saw him from a distance and before he came close to them, they considered him to kill him (Bereishis 37:18).***

Rashi explains, "*considered him*" means *with him, as if to say "towards him"*. Yosef's brothers dealt with him the way Nosson the Prophet dealt with Dovid Hamelech (King David). Nosson was sent by Hashem to rebuke Dovid Hamelech regarding the situation with Bas Sheva. Nosson gave the king a seemingly hypothetical situation as if someone else had done what he had actually done. Nosson told Dovid a story. *Two men were in one city...the rich man had sheep and cattle...(see Shmuel II, Chap. 12).* Dovid got very angry at this man in the story and he said to Nosson, "By the living Al-Mighty, the man who did this should be killed". Nosson then told him, "You are the man".

Yosef's brothers did the same thing with him. First, they told him

about the Loshon Hora and the evil report. They asked him what was the sentence for a person who did these things. Yosef gave his opinion that this was a terrible Aveira (transgression) and it's forbidden to do so. The brothers told him that he was the one who did this and they judged him.

This is what Rashi meant when he said, *him means with him.* Rashi was bothered by the extra word 'him'. The posuk could have just said *they considered killing him.* Therefore, Rashi explains that the 'him' written here means with him. They spoke about killing Yosef with Yosef himself in the manner described above. *As if to say towards him* means their intentions were towards Yosef.

--Pirchei Nossan from Kehillas Yizchok

---

***And Yehuda saw there the daughter of a C'naani and his name was Shua, and he took her (Bereishis 38:2).***

Rashi says *C'naani means merchant.* Why does the Torah need to tell us that Yehuda took a merchant's daughter for a wife? There must be a specific intention in this story to answer another question. Why did Yehuda, who was one of the Tribes of Yeshurun and the father of the Kingdom of the House of David, give birth to such unfit children like Ehr and Onan? The Torah says they were evil in the eyes of Hashem.

Yehuda didn't put forth effort to take as a wife, a woman with a lineage befitting him. He took a merchant's daughter who had a lot of money and possessions. Because of this, he had evil children born to him. The proof to this is that when he later married Tamar, who according to the Medrash was a descendant of Shaim the son of Noach, he merited to have a son like Peretz the father of the family of the House of David.

--R' Nochum Chernobler

---

***A wild animal has consumed him. It most surely tore Yosef apart (Bereishis 37:33).***

Why did Yaakov assume that Yosef had been torn apart? Perhaps he had actually been killed.

Yaakov realized that if robbers had murdered him, they most certainly would have taken the special cloak Yosef wore. Since the brothers brought back the cloak soaked in blood, Yaakov determined that he had been torn apart by a wild animal.

--Rabbeinu Bechaye

---

---

## Zemanim and Halachos

וישב

Zemanim are for Milwaukee, WI	Krias Shema	Tefilla
According to the Vilna Gaon	9:32 AM	10:17 AM
According to the Magen Avrohom	8:56 AM	9:53 AM
Sunset Friday: 4:18 PM	Sunset Saturday: 4:18 PM	

---

### Hilchos Chanukah - Laws of Chanukah

On the first night light one candle on the right side of the Menorah as you face it. On the second night, add one more candle to the left of the first one. Make the Brocha and light the newest candle first and then move towards the right lighting the other candles. Each night add one more candle to the left and light the newest one. It is this newest candle that speaks to the Chanukah miracle because with each new night, the miracle became greater.

--Shulchan Aruch 676:5

---

---

## Kids' Korner

### Last week's answers

1. Layah was 51 when she died (Sefer HaYashar).
2. Yaakov was afraid that his transgressing the Mitzvah of honoring his father would have lost him the Divine Protection he had been promised (Gemara Brochos 4a).
3. Yaakov placed Dinah in a box before he met with Aisav (Rashi 32:23).
4. Yaakov had 26 children. Each of the 12 sons and Dinah were born with a twin (Medrash).
5. The prohibition of Gid Hanosheh does not apply to kosher birds (Rambam, Laws of Forbidden Foods ch. 8).

---

---

## PARSHA QUIZ

1. What does the prophet Hoshea have to do with this week's Parsha?
2. What does the place Dosan have to do with the reign of the kings from Yehuda?
3. Who was the mother of Efraim and Menasheh?
4. What is the connection between Paroh's baker and Kayin?
5. Who did Yosef meet on the way to see his brothers in Sh'chem?

---

---

Answers next week!

*And Hashem was with Yosef. And he was a successful man and he was in the house of his Egyptian master (Bereishis 39:2).*

The third *and he was*, seems extra. It would have been enough to say, *and he was a successful man in the house of his master*. The explanation is as follows. There are two paths in serving Hashem. The path of wealth and the path of poverty. Sometimes a Jew serves Hashem when he is in abject poverty. However, when the light of success shines upon him and he becomes wealthy, the posuk, *And Yeshurun became fat and kicked and swayed from the Al-Mighty who made them*, applies to him. The opposite also occurs. A person can be so poor that his mental anguish prevents him from serving Hashem. When he becomes successful and is raised up to greatness, he changes his way to do good. Regarding Yosef Hatzaddik, the posuk testifies, *And Hashem was with Yosef*, when *he was a successful man*, when success shone upon him, and when *he was in the house of his Egyptian master*, when he was sold as a slave. He accepted this also with love and his heart was faithful to Hashem.

--R' Mordechai Chernobler

---

---

### The birthday of Paroh (Bereishis 40:20).

Paroh had a son who was also named Paroh because he was destined to inherit the throne. All the Egyptian kings were called Paroh. All the kings of Gerar were called Avimelech. The kings of Amalek were all called Agog. The Jerusalem kings were called Tzedek and the kings of Bashan were called Og.

--Rabbeinu Bechaye



**The Blade Juggler**  
Michael Rice  
414-444-7423 press 1  
In Home~Drop Off~Pick Up  
A Dull Knife Hurts

Your Ad Here

[info@parshaparts.com](mailto:info@parshaparts.com)

---

ParshaParts is sponsored anonymously in the merit of a Refuah Shleimah for Bonnie Helfgott Krisztal.

---

ParshaParts is sponsored by the Bates family in honor of Mr. and Mrs. Frank.

---

Yearly shul subscriptions are available. Please contact us at (414) 442-3802 or [info@parshaparts.com](mailto:info@parshaparts.com) for more information.

Visit us on the web at [www.parshaparts.com](http://www.parshaparts.com).