GOD’S MASTER PLAN

Within this episode is encapsulated the entire history of the Jewish people. Yosef was the most cherished of the sons of Yaakov. He was forced to leave his home, and he was cast away from his family. He suffered through an exile as a foreigner among hostile forces which sought to destroy him and to obliterate any memory of him. As things soon became evident, every incident was actually for his best interests, as he was promoted to the highest ranks of the government, and through Yosef the entire region was spared despite a severe famine. Finally, his brothers, who had previously condemned him and judged him to be guilty, themselves came to bow to him and thereby acknowledge his superiority.

The Chafetz Chaim points out that this same destiny is set for our people. We have endured a grueling and torturous ordeal as we have been tossed about throughout the exile among nations that are set to devour us. When the moment comes and Hashem will no longer conceal His presence, we will clearly see how all the events in the history of the world were designed to promote the glory of the Jews. We will appreciate the testimony of Yeshayahu the prophet who said (12:1): “You will say on that day, “Thank you, God, for You were angry with me, and now Your wrath has subsided and You have comforted me.” Even that which we currently interpret to be due to Hashem’s anger will then be understood to be part of the master plan, to have been necessary as Hashem’s plan for our best.

THE THREAT WHICH YOSEF POSED

Sforno explains that the brothers considered Yosef to be a פִּקֵית – a person who uses deceit to harm others – even to the point of death. They reasoned that “he has not come in our interest, but only to find fault or transgression which he can report to our father so that he will curse us, or for which we will be punished by Hashem. Then he alone will be blessed.” Based on this understanding, the word “לְמַטֵּה” – to slay him – would then refer to Yosef, that Yosef wished to slay his brothers. Thus the Torah is saying that the brothers were convinced that Yosef was deceiving them with the idea of destroying them in this world or in the World-to-Come, or both. Therefore, they felt justified in slaying – or selling – him in order to prevent him from harming them, “as the Torah teaches us: ‘He who comes to kill you, rise up to kill him.’” (Sanhedrin 72a) This is also evident from the fact that the brothers were all righteous men, so much so that their names are inscribed as a memorial before Hashem – on the breastplate and Ephod of the Kohen Gadol. How, then, is it conceivable that they would kill or sell Yosef for what would appear to be no reason, and subsequently not even regret their deed? Even when they do say (42:21): “We are guilty concerning our brother”, they are not lamenting the sale or their intended killing of Yosef, but only their cruelty and callousness in not listening to his pleas.

How is it conceivable that they would kill or sell Yosef?
The verse informs us that Reuven saved Yosef, which seems to be the main point. Yet, the narrative also emphasizes that Reuven saved Yosef “from their [the brothers’] hand”. What is the meaning of this added clarification? Furthermore, this effort of Reuven might seem to be futile, if all he was able to do was to persuade the brothers to have Yosef tossed into a pit, which the Midrash reports was filled with poisonous snakes and scorpions. The Gemara (Yevamos 121a) even rules that if a man is witnessed to have fallen into such a pit, his wife may remarry based upon the certainty that such a pit is deadly. What, then, did Reuven expect to accomplish with his intervention on the part of Yosef?

Ohr HaChaim explains that Reuven knew that the system of freedom of choice that humans possess, which Hashem has arranged in the world, allows for any person to harm another if he so chooses. The faculty of freedom of choice gives a license for a person to rise up against another, even if the victim is undeserving of such an attack. Yet, this is only true in the case of man, who can choose to perpetrate an unfair act if he so decides. An animal, which is not capable of freedom of choice, is simply unable to rise up against a person unless Hashem has decreed this to happen. The animal is simply incapable of acting against the natural rules of the world.

Reuven recognized that Yosef was truly righteous, and was certainly not liable for death from the Heavens. Reuven knew that he had to secure the release of Yosef from the clutches of the brothers, who were capable of choosing to act contrary to Yosef’s state of worthiness. The brothers were on the verge of following through with their plans, and had it not been for Reuven, they would have actually put Yosef to death. Instead, Reuven suggested that Yosef be thrown into the pit. Although it was teeming with poisonous creatures, these vile creatures could not perpetrate an injustice and attack Yosef, who was fully righteous.

This is why the Torah makes a special point of saying that Reuven saved Yosef “from their hands”. The objective of Reuven was simply to remove Yosef from the hands of the ones who were capable of exercising free will, even overcoming the justice system of the world. Saving Yosef from the scorpions was something which Reuven left up to Hashem and to the fact that no harm would come to Yosef from animals.

Why Hide It?

The brothers conducted a rational judgment of Yosef’s verdict, and they determined that he was deserving of death (see Verses 18-20). They were so confident that their assessment of the situation was correct that they felt comfortable to then sit down and eat a meal (V. 25), which indicates that they felt no element of reluctance in their decision.

Yet, surprisingly enough, in our verse Yehuda changes his position and recommends that the brothers reconsider the death penalty which they had pronounced, and he even insists that Yosef be sold instead. What was Yehuda thinking originally, and what did he now realize in that he decided to change his opinion?

The Admur of Kotsk explains that initially, Yehuda was indeed included in the vote to have Yosef put to death. This decision was arrived at by means of a fair discussion among the brothers, and they were prepared to carry through with the verdict. In fact, at that point, the brothers were not even afraid of the reaction of Yaakov, because it was understood that Yaakov would accept the decision, since it was based upon the ruling of Torah law. However, the brothers immediately began to discuss how to conceal the matter from Yaakov, and how to refrain from informing him of what they were about to do to Yosef. When Yehuda heard this, he realized that the decision to execute Yosef was something which the other brothers were not sure about. If they were certain about his being guilty, they would not have worried about hiding it from Yaakov. Yehuda then addressed the brothers, “What is the purpose of killing Yosef if we are then afraid and feel it necessary to cover his blood? Since we are not sure that he is deserving of death, we had better not kill him. Rather, let us sell him to the Yishmaelites, and let us not cast our hand against him.”
CHANUKAH

The Chanukah lights should be placed at the left of the doorway, and the mezuzah to the right. -- Gemara Shabbos 22a

There is a rule in the Gemara (Berachos 39b) that once something is used for a mitzvah, it is desirable that it be used again for another mitzvah. The example of this is that the bread which was used for the eiruv for Shabbos should be used for the HaMotzi at the Shabbos meal. Why do we not use this rule here also, and say that once the right side of the doorway is used for the mezuzah, it is therefore most appropriate that it be the place to put the Chanukah lights as well?

Pe’er Yisrael notes that the blessing recited when kindling the Chanukah lights includes the phrase “He has sanctified us with His mitzvos and commanded us regarding...”. The Gemara in Shabbos (23a) points out that the source for this commandment in the Torah is from the verse (Devarim 17:11): “Do not stray to the right or to the left from the word that they [the Rabbis] declare to you.” In other words, because the Rabbis declared that Chanukah be established as a holiday in our calendar, then it is incumbent upon us to fulfill its laws faithfully. In fact, the Sifrei (154) comments on this verse, “Even if the Rabbis tell you about right that it is left, and about left that it is right - you must listen to them.”

The mitzvah of Chanukah is a prime example of our willingness to adhere to the teachings of our Rabbis. Therefore, in order to display how this is well-founded within our hearts, the mitzvah of the menorah is that it be placed to the left. This is a way to show our willingness to look in any direction we are told, to the right as well as to the left, in order to follow the directives of the Rabbis and their teachings.

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SHABBOS PROTECTS US

We have a hallowed duty to call out to Hashem in times of adversity. Klal Yisrael is facing threats, both spiritual and physical, and the situation demands our response. The need to strengthen the observance of Shabbos is a world-wide national concern and priority.

By observing Shabbos, a Jew is in effect restating that there is only one Master in the universe. This may not seem to be a very significant statement, but without making this statement, man does tend to see himself as the dominating force in the world. Shabbos is the antidote to this, because on Shabbos man releases everything that has been under his control. He removes his fingers from the buttons, lets go of the controls, releases the steering wheel. He is no longer the master. He is stating: “Omnipotent God, You are the master of the world. I hereby restore the world to You, its rightful owner.”

There is a further point. When we end our labors on Shabbos, we are in fact declaring that we believe that Hashem created us all. Thus, by observing Shabbos, the Jew affirms the existence of God. That is why the Torah in Shemos (31:17) describes Shabbos as וְנַעֲשֶׂה אֶלֶס, a sign or a symbol of the special relationship between Hashem and the Children of Israel, a kind of private understanding between us, a unifying banner around which the Jewish people gather and through which they bear living witness to Hashem’s presence.

Shabbos allows us to pull back from the world and from the immediate business of ordinary life in order to contemplate things from a different perspective. For one thing, Shabbos admits Hashem into our lives, allowing Him to penetrate our souls. By withdrawing from ordinary things, we open ourselves to new dimensions, to spiritual influences which cannot easily infiltrate our lives during the week. On Shabbos those influences have a chance to break through and be felt.

While Shabbos is a physical cessation from work, it is not just lounging around, reading the newspapers, and catching up on social obligations. It is a disciplined, purposeful, creative rest. This kind of rest is facilitated by the negative guidelines of Shabbos and is enhanced by its positive guidelines. In other words, Shabbos is not just a twenty-four hour interruption between the work of one week and the work of the next week. In fact, the concept of Oneg Shabbos, the “delight of Shabbos” – which is based on a passage in Yeshayahu (58:13) – reminds us that the purpose of all creation and the purpose of all Torah, including the laws of Shabbos, is to give us pleasure, joy and delight. This is what Hashem wants for us, and this is why He shares His Torah and mitzvos with us. Nothing gives Hashem greater joy than to share His goodness and His serenity and His harmony with His creatures. That is why He is called “ה’ יבשא תקופת – “the Good and the Beneficient One”.

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Halachic Corner

Zmanim for Parshas Vayeshev 5780

According to the Guon of Vihna

Krias Shma - Sat. 9:32     Terilah - Sat. 10:17
Sunset 7:15      Sunrise 7:53

According to the Magen Avraham

Rosh Chodesh Teves will take place next Saturday and Sunday, Yom Shabbos Kodesh v’Yom Rishon

The brachos הַרְכָּזֹת וְהַרְכָּזֹת וְהַרְכָּזֹת וְהַרְכָּזֹת are recited every night of Chanukah before lighting the menorah. (The shamash should already be lit.) On the
first night, the brachah "בניך" is added. If one forgot to recite the brachah "בניך" on the first night, he should say the brachah as long as the candles are still burning. The same applies if one forgot to say the brachah "בניך". However, if the candles have already burned out, since none of the branches can be recited anymore ("בניך" must be said before lighting), "בניך" should be said on the next night. On the first night of Chanukah, the candle which is furthest to the right when one is facing the menorah should be lit, and an additional candle is added to the left each night. The new candle should be the first one lit, and since there is a rule that "one must not pass over a mitzvah", the one lighting the menorah should stand towards the left side of the menorah so that he will not "pass by" the candles on the right as he moves his hand to begin lighting the candle on the left. After lighting the first candle (or all the candles, depending on one), "בניך" is said.

Halachic Corner is dedicated by Benyomin Freeman in memory of his father Gedalia Freeman. רבי בנימין לפלא חסד ז"ל ביד彖ם. May his memory be for a blessing.

Questions for Thought and Study
1. Why does the Torah need to tell us that Yaakov settled ("שב") in Canaan? Didn’t we already know in Pasuk 35:27, that Yaakov returned to live with his father Yitzchak?

2. How did the sun eventually show that it served Yosef, as indicated in his dream?

3. Why does the Torah tell us that Yosef was sent from Emek Chevron to check on his brothers?

4. What did the brothers do to prevent them from being guilty of murder if they were to be tried in court for what they attempted to do to Yosef?

5. How did Yehuda marry the daughter of Shua, a Canaanite, if previously all of the forefathers had warned not to marry Canaanite women? See Ramban and Ibn Ezra to 38:2.

6. Aside from his good looks, what caused the wife of Potiphar to want to have a relationship with Yosef?

This Week Likutei Peshatim is Sponsored

• Hebrew Theological College’s Gourmet Torah at Shallotts Bistro will take place this Thursday, December 26, 12:35-1:15. Rabbi Michael Myers will speak on “The Transformation of Yehuda”. Complimentary appetizers as well as a discounted menu available for shiur participants. Men and women invited to attend. For more info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.

• The Honors Program of Blitstein Institute invites all post-high school young women to join us for a Halacha Shiur and Melava Malka this Motzaei Shabbat, December 21, at 8:30 PM, in the Blitstein Institute Library. Rabbi Yisroel Langer will speak on the topic of bug checking in produce. Special thanks to our previous guest speakers, Rabbi Shmuel Feurst and Rabbi Eliezer Irons, and to the sponsors of the Motzai Shabbos Halacha Shiur Series l’ili nishmas Shoshana Friedman, מ"ת.

• HTC’s Rabbi William Z. & Eda Bess Novick Bigei Yisrael is excited to launch its first ever, Toys For Israel drive to help Israeli families in need. As you buy new toys this Chanukah, please consider donating your like-new toys & games to bring smiles to young Israeli boys & girls in need. Toys can be dropped off at HTC, 7135 Carpenter Rd., Skokie, weekdays 8:30-4:00 & Fridays 8:30-1:00. Toy drive runs until Thurs., Jan. 16. Please only drop off new, excellent condition. More info: Pnina Levinson at bigeyisrael@htc.edu.

• By Hebrew Theological College announcing that the Sunday morning Gemara Shiur given by Rosh HTC, Maayan Midwest would like to thank all of you who danced with us at our amazing Dance Party! Please call the office to claim it. To apply for priority scholarship funding for Chicago families ends January 31.

• Chanukah Bash at Bernard Horwich JCC! Kick off your family Chanukah celebrations with this community-wide event. See the lights glow at our family Glow Party! Enjoy music by DJ Ariel, inflatables, crafts, sug'amot bar, and squeeze your own olive oil with YU Kollel Torah Mitzion, and so much more. Sunday, December 22, from 2:00-3:30 PM. Special household discount with advance registration. jccchicago.org(chanukahbash).

• The Ner Foundation and Ohel Shalom Torah Center are pleased to announce the next lecture of Rabbi Daniel J. Raccah’s Personalities in the Bible series, titled: “Reuven and the Duda’im”, to be held this year at Ohel Shalom. December 21st, at 7:30 PM, at Ohel Shalom, 2949 W. Touhy. Please join us. The next Shiur will be held on January 11th at 7:45 PM.
The Rimel family needs your help. Our thoughts and tefillos continue to be with the Rimel family, originally from our own community. Please join those who have already contributed to help ease the tremendous medical and financial burden of this special family. https://www.jgive.com. Under ‘The Rimel Family’ – Ricky Rothner, Shimi Krauss, Avi Goldfeder, Brian Levinson, and Oren Skidelsky.

The Blitstein Institute Honors Program invites the community to our fall semester Honors Program event, “Learning Disabilities: Can We Do Better?” Guest speaker: Dr. Shana Erenberg, well-known educator and special-education champion. Her presentation will examine recent research in the field & current best practices for individuals with learning disabilities. ATT teachers are eligible for 1/4 ATT credit. Sunday, January 5, 7:00-8:30 PM, in the Blitstein Institute library. RSVP to scohen@htc.edu.

When you see the Ner Chanukah (Chanukah lights) – think Ner Levi! The wife of former long-time Chicagoan, Larry (Levi) Rubin, ’74, has created a wonderful non-profit organization in Israel in his memory. “Ner Levi” aids our elderly loved ones to age gracefully & comfortably, supplementing in-home services for Alzheimer’s, etc. Watch her 2-minute YouTube video (use search-terms Ner Levi or “Larry Rubin”) to learn more & to please donate in his memory. When you see the Ner Chanukah – think Ner Levi!

Lubavitch Chabad of Skokie, 4059 Dempster, invites adults to the annual Chanukah Lounge, a mellow and classy evening for adults on December 25, 2019, featuring comedian Dan Steinberg. Enjoy adult beverages and delicious buffet dinner, and lots of laughter with friends new and old. Discounted admission for advance reservation, or pay at the door: www.SkokieChabad.org/Chanukah.

Join beloved educator Mrs. Zeesy Posner, December 22, 2:00 PM, at Barnes & Noble Old Orchard for a fun introduction to the Chanukah season with an interactive story experience. For kids ages 5 and under. Come and see what the magic is all about. Afterwards, make sure to light the Chanukah tent just a few steps away (near the cube & Apple store), for hot cocoa, crafts, and activities.

The Miriam and Milton Saltzman Memorial Menorah, a unique suspended brass art creation by IRAS Menorahs, will be lit nightly after Mincha at Congregation Yehuda Moshe, 4721 Touhy Avenue, Lincolnwood. Mincha 4:05 PM.

Sunday, December 22, through Wednesday, Dec. 25! The Rabbi Yakov Yudkowsky Memorial Menorah, a 6-foot tall, all-brass menorah, dedicated and restored by IRAS Menorahs, will be lit at Yeshivas Meor HaTorah of Chicago, 3635 W. Devon Avenue, Chicago, at the 8:45 PM Maariv.

The Village of Lincolnwood Chanukah Party lighting of an all-brass hanging menorah by IRAS Menorahs, at 5:00 PM, Tuesday night, December 24. Freshly-brewed cappuccino, hot chocolate, latkes and donuts, children's craft, at Lincolnwood Community Center, Morse and Lincoln Avenue. Free admission, donations appreciated. For more info: 847-828-1841 or jewishlwd@gmail.com.

This Saturday night! Midwest NCSY will be holding The Q2, its ultimate trivia experience, at the Schaumburg Convention Center, 1551 N. Thoreau Dr. in Schaumburg. All participants are invited to experience the magic of Havdalah that NCSY is famous for at a special pre-Q2 Havdalah, 6:15-7:15 PM. The Dinner Reception begins at 7:30, with the Game to follow at 8:15. Honorees are Noah & Suzanne Mishkin and Yossi & Shuli Tsadok, and Men Kay is the special guest host. Don’t miss it!

Simcha Link is delighted to wish a heartfelt mazel tov to Yosef Chaim Pinkus and Chumi Goldwag and to their families on their engagement. May HaKadosh Boruch Hu grant them birkas kol tuv. The shadchanim of Simcha Link may be reached through our website: www.simchalink.org.

Club J is a special club designed just for Jewish girls in 6th-8th grades to have an opportunity for fun and friendship! We are now hiring dynamic and engaging youth leaders to join our team in making an impact in the lives of Club J participants. Wednesday 6:00-9:00 PM. Learn more and apply at https://www.jccchicago.org/about/career-listings/.

New to the mental health profession? Meet additional clinicians and expand your referral network. Attend Nefesh Chicago’s first Speed Networking event at Evita’s, 2nd floor. The event is open to clinicians; seasoned and incoming; agency and private practice. Save the date: Motzaei Shabbos, January 11, at 7:30. Event Chair: Olga Kilstein, LCP, MACFT at olga@chicagofamilytherapy.com. Register at https://nefeshchicago.org/register.

Yachad seeks a full-time Chicago Chapter Director to add to its dynamic team. Some responsibilities include the supervision of all programming and related activities, strategic initiatives, and stewardship of existing and future organizational partnerships. Works closely with local staff and National team. Please send a résumé with a cover letter to herrmann@ou.org or to cohene@ou.org. No phone calls, please.

Yachad thanks those who responded generously to our end-of-the-year “Uproaching” campaign! Your contributions allow us to reach, serve & include even more individuals in our special, recreational, vocational and summer programs. A special thank you to our high school board leaders, Dina Baker & the squad for their efforts in helping us achieve our $100,000 goal. May we go from strength to strength, b’Yachad. #BecauseEveryoneBelongs Info: 844-4-YACHAD, ChicagoYachad@ou.org.

Women are invited to join the Women’s Beit Midrash Program this Sunday, December 22nd, at 9:30 AM. Guest speaker: Rebbeztzin Mindy Reiss, “Igniting Our Fire and Lighting Our Lives: The Chanukah - Hillel vs. Shamai Life Lesson”, at KCT, 9220 Crawford Avenue, Skokie.

Girls grades 4-8, come join the Girls After School Program in Science & Robotics, 4:30-6:30 PM at Walder Science. On Mon. & Wed. students will have a blast studying chemical reactions & making their own glow sticks, plastic, spy ink, & more! Our Tues. & Thurs. group will experiment with cutting-edge skills of Robotics & Coding, now revolutionizing technology, medicine, & education. New sessions begin January 6. Sign up/info: www.walderlab.org, 773-649-5360, programs@walderlab.org.

Join us for the second installment of the Devonshir on Friday night, December 27! The shir will be hosted by Liz and Mitch Dayan, 4261 Grove Street, at 7:30 PM. Dr. Zev Eleff will speak about “Chabad Menorahs and the Battle for Religious Freedom”.

Celebrate the 7th night of Chanukah, Saturday night, December 28, when Young Israel of West Rogers Park, Skokie and Northbrook present a Musical Melava Malka Café Night featuring Evén Shisyah, beginning at 7:30 PM at YI of Skokie, 8746 East Prairie, Skokie. Donation requested. Complimentary refreshments.

Kollel of Ateres Ami invites men and women to a eye-opening shiur analyzing the revolutionary technology of AI utilizing the ancient wisdom of the Torah. The shir will be given by the Rosh Kollel, Rabbi Aryeh Shulman, Monday, the 23rd of December (2nd night of Chanukah), at the Kollel, 2704 Touhy, at 8:00 PM, followed by Maariv. Free parking available in the lot at corner of Touhy and Washtenaw.
Yeshiva Ohr Boruch seeks Senior Business Office Associate to contribute to the business office general administrative functions, process enrollment & registration, manage busing program, strong knowledge of MS Office (specifically Excel), technologically savvy, excellent verbal & written communication skills, monitor student accounts receivable, assist bookkeeper/accountant with basic accounting functionality, strong analytical skills. Contact Rabbi Shimon Malahimov: 773-262-0885/smalahimov@yobvc.org

The cRc is pleased to announce the 5780-2020 Rebetzten Shoshana Schwartz, a’h, Torah Essay Contest. It is open to all seniors in Orthodox Jewish high school programs in the Chicago metropolitan area who will attend a Yeshiva or seminary in Israel for the 2020-2021 academic year. Deadline for submissions is April 27, 2020. Please direct questions to Rabbi Michael A. Myers at myersonmoezi@yahoo.com.

Kids First Pediatric Partners in Skokie wishes everyone in the community a Happy Chanukah and congratulates Dr. Yossi Borenstein on joining our practice beginning this January. For more information on our practice, open 7 days a week, with 2 walk-in hours each weekday, please go to our website.

We thank the community here & in Yerushalayim for all of the love & support after the sudden passing of our dear brother Joe Aaron גוי. The phone calls, texts, letters, visits, articles, memorials & donations in Joe’s memory are so appreciated. We will forever cherish the stories that were told about Joe & how he touched so many lives. He may have stirred the pot at times, but he loved the Jewish people & Israel fervently. - Ora & Maury Aaron & family, Alina & Fred Aaron & family, Susie & Howard Alter & family, & Chani Aaron.

We mark the 16th yahrtzeit of our beloved mother and grandmother, Mrs. Dorothea Yellin, גוי, on 24 Kislev. May her memory be for a blessing. - The Yellin and Rosenfield families.

By Corinne & Phillip Cutler and family in memory of their mother, grandmother, and great-grandmother, Jean Ross, גוי, on the occasion of her yahrtzeit on 23 Cheshvan, and in memory of their father, grandfather, and great-grandfather, George Ross, גוי, on the occasion of his yahrtzeit on 28 Kislev. (KINS)

We remember Mr. Louis Myers, גוי, whose 50th yahrtzeit is 29 Kislev. His love of his family and his people is forever alive within us. - His loving son Michael, Bonnie, and all his grandchildren and great-grandchildren.

On the 26th of Kislev we observe the 65th yahrtzeit of our beloved father, grandfather and great-grandfather, Leonard Turen, Eliezar ben Sholom Zelig, גוי. He is forever in our hearts. May his memory be for a blessing to all. - Hermine and Marvin Becker and Family.

In loving memory of Ben Jacobs, גוי, and his wife, our wonderful Daddy, Abba, Zadie & Big Zadie, on his 8th yahrtzeit 29 Kislev. The lights of our Chanukah memorials have not burned as bright in these past years. He & his love for us, his humor & wisdom & his impossible-to-answer questions are missed every day, every year. May his neshama have an aliyah & may his memory be for a blessing for our family & Klal Yisrael. - Cheryl Jacobski; Shoshana (Lewin) Fischer, Adam and Daniella Fischer

By Roy & Ellen Bernstein, Sarah and Baruch Schein, Sammy, Molly and Yitzky Kramer, Sammy, Isaac and Yael Bernstein and Leba Bracha, in memory of our father, grandfather and great-grandfather, Bernard “Bennie” Bernstein, גוי, on the occasion of his 10th yahrtzeit on the 26th of Kislev.

His smile and warmth are missed daily. May his memory be for a blessing. (Or Torah)

By Barbara Belsky & Larry Nudelman, Moshe Zevadya and Anielle Miriam, in loving memory of Morris Belsky, גוי, whose 23rd yahrtzeit is 28 Kislev, גוי, the second day of Chanukah.

By Justin and Aviva Gordon; Eitan & Rebecca Gordon, Maya and Layla; Sruly & Adina Isenberg, Batya Renen, Shalom Tzvi, Yechezkel Aryeh, Alisa Sara, and Akiva Yonasan; and Shimueli & Sara Farkas, Yechiel Chaim Dovid, and Yosef Nechemya, in memory of our cousin, Eunice Melitzer Brill, גוי, on the occasion of her ninth yahrtzeit on 25 Kislev.

By Michele & Sarah Burnstein, commemorating the yahrtzeit, on 23 Kislev, of Philip Burnstein, גוי, loving husband and father.

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Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max & Mary Sutker and Louis & Lillian Klein, גוי. May their memory be for a blessing.

Answers:

1. The pasuk is indicating two points. First, even though Eisav had conquered Mount Seir and received his inheritance promised to him by Yitzchak, Yaakov had not yet acquired Canaan for himself. Secondly, the term יִשְׂרָאל is used to indicate that Yaakov understood that the land was not his until all the full promise to Avraham was achieved. Yaakov could only “settle” in the land until his children will eventually conquer it for themselves.

2. At the time of Yehoshua (who was a descendant of Yosef), the sun stopped in the sky during Yehoshua’s battles. (see Yehoshua 10:13)

3. One explanation is that Emek Chevron was very far from where the brothers were. Yosef agreed to travel this long and dangerous distance without any complaint out of respect for his father. Another explanation is that Emek Chevron is alluding to the “deep counsel of the dear one” (Emek Chevron). This is the promise that was given to Avraham. Yosef’s trip to his brothers started the process of the prophecy told to Hashem’s ‘dear one’ יִשְׂרָאל – Avraham.

4. The brothers all attempted to kill Yosef together, as indicated by the plural word מָרָא ("and let us kill him"). If ten people together judge to kill one person, they are not liable for the death penalty. (See Rambam הָלָן_לֹא 4:6) However, they could be found guilty in the Heavenly Court.

5. According to Ramban (based on the Targum of Onkelos), Shua was not actually a Canaanite but was a travelling merchant. According to Ibn Ezra, Shua was a Canaanite man, and Yehuda was punished for this by having evil children (Ezr and Onen) from this marriage.

6. Potiphar’s wife saw the power that Yosef obtained in her husband’s house. That is why the Torah says יִשְׂרָאל ("after these things"), to connect Yosef’s rise in status to Potiphar’s wife’s illicit desires.