



דעם רבינ'ס א ווארט A Word on the Parsha

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תולדות

עָקַב אֲשֶׁר-שָׁמַע אֶבְרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמִרְתִּי מִצְוֹתַי
חֻקֹּתַי וְתוֹרָתִי (כו, ה)

“Because Avraham hearkened to My voice,
and kept My charge, My commandments,
My statutes, and My instructions.”

Based on this *possuk*, the Gemara (Kiddushin 82a) states that Avraham Avinu kept the entire Torah prior to *Matan Torah*.

The question is well known: How could Avraham have fulfilled all the mitzvos if some of them are directly connected to events that had not yet occurred? The *parshiyos* of Tefillin, for example, contain the yet-to-occur story of *Yetzias Mitzrayim*.

Chassidus explains that Avraham Avinu's performance of some of the mitzvos was not in the physical sense as we do today, but rather spiritually. In this way, he was able to fulfill

all the mitzvos of the Torah, even those associated with events that took place later in time.

Everything in Torah provides instruction for us in *avodas Hashem*.

How can Avraham's fulfilling of the mitzvos *b'ruchniyus* be a meaningful lesson for us if the way we perform mitzvos nowadays is in their physical form?

The answer is that we too can perform mitzvos *b'ruchniyus*. When we influence someone else to perform a mitzva, though the *physical* fulfillment of the mitzvah happens through the other person, we—who helped bring it about—have done the mitzva *b'ruchniyus*.

Takeaway:

In addition to the mitzvos we physically observe, we must also fulfill the mitzvos *spiritually*—by influencing other *Yidden's* observance.

(Hisva'aduyos 5745 vol. 1, p. 575)

לזכות השלוחה
מרת אסתר בת רחל שתח" טייכטל
לרגל יום הולדתה כ"ג כסלו
לשנת ברכה והצלחה בכל מעשיה
ושתרווה נחת רוח רב מכל יוצאי חלציה

נדפס ע"י בעלה ומשפחתה
בנאשוויל, טענעסי

ויצא

וַיִּקְרָא שֵׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם (לב, ג)

“...and he named the place Machanaim.”

Rashi tells us the reason Ya’akov named this location Machanoyim; plural for the word *machane* (meaning “camp” or “group”): It is because of the two entourages of *malochim* that met at this spot. One had accompanied Ya’akov in his travels outside Eretz Yisroel, and the other escorting him within Eretz Yisroel.

From this we see that even after encountering the angels of Eretz Yisroel, the significance of the angels of *chutz lo’aretz* did not become less in Yaakov’s eyes. Rather, the two camps joined together to create one name—*Machanoyim*—implying that each group—even the one from outside—has something unique to offer.

We learn from here how we ought to view the world around us: The goal in life is not to shun the physical world or break it, but rather to harness it and infuse it with *kedusha*. This is represented in the word “*Machanoyim*”—a fusion of the physical (*chutz lo’aretz*) and the spiritual (Eretz Yisroel).

One thereby gains from each of these aspects: The holiness and purity of “Eretz Yisroel”, on the one hand, but also the benefits of the struggle with “*chutz lo’aretz*” and its transformation to sanctity. The latter has an advantage, like light that shines after darkness.

Takeaway:

This is a lesson for us regarding the era of Moshiach: Even after *Yidden* leave *golus* behind and gather in Eretz Yisroel, the incomparable value and benefits of our *avoda* in *golus* will not be forgotten. In the words of *chazal*, the

very shuls and study halls of *chutz lo’aretz* will be raised up and carried to Eretz Yisroel, forming an integral part of the true and ultimate *geula*.

(Hisva’aduyos 5749 vol. 1, p. 400)

וישלח

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים (לב, ד)

“And Yaakov sent messengers.”

Rashi tells us that the *mala’achim* that Yaakov sent to Eisav were no ordinary messengers, but “מלאכים ממש”; they were actual angels.

The Mezeritcher Maggid interprets this Rashi as follows: Yaakov Avinu sent Eisav only the “*mamosh*”—the “substance” or “corporeality”—of the *malochim*. Their *ruchniyus*—their *nefesh*—remained behind with Yaakov.

This teaching seems difficult. After all, even with regard to human beings and animals, a body cannot exist without a soul. This is certainly the case with regard to angels, whose primary existence is their soul. How, then, did Yaakov separate their bodies from their souls?

This can be explained as follows: Yaakov sent the *malochim* in their entirety, both ‘body’ and soul. But he sent them in such a manner that even while they were with Eisav, it was evident that there was not their home, that they belonged with Yaakov. Thus it was as if their souls—their primary identity—had remained with Yaakov, in line with the teaching of the Baal Shem Tov: “A person is wherever his thoughts are.”

The reason their *shlichus* had to be in this manner is because their mission was to be *mevarer*, to refine Eisav. To do this, and not allow the reverse—that they be influenced by him—they had to constantly remain attached and connected to their sender.

Takeaway:

When the Rebbe sends a *shliach* with a mission to spread Chassidus, the *shliach* must constantly remember that he is there to carry out the will of the *meshalei'ach*. On the one hand, he must be invested in the *shlichus* with every fiber of his being. On the other hand, he must be careful that his surroundings do not influence him. The way to ensure that is by always remembering that every act is with the purpose of fulfilling the mission. Conducting oneself in such a manner, one is provided with the *koichos* necessary to fulfill the *shlichus*.

(Likkutei Sichos vol. 10, p. 100)

וישב

וַיָּבֹא אֵלֵיהֶם יוֹסֵף בֶּנְקֹר וַיֵּרָא אֲתָם וְהָנֶם זָעִפִּים. וַיִּשְׁאַל
אֶת־סָרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית אֲדֹנָיו לֵאמֹר

מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם (כז, 1-2)

"And Yosef came to them in the morning, and he saw them and behold, they were troubled. And he asked Pharaoh's chamberlains who were with him in the prison of his master's house, saying, "Why are your faces sad today?"

Why does the Torah go into such detail about the conversation between Yosef and Pharaoh's ministers—it should have been enough to simply say that Yosef listened to their dreams, and interpreted them correctly?

Because these details contain a powerful lesson: Yosef had suffered greatly and experienced many hardships in his life. Torn away from his family at a young age, he was sold into slavery in Egypt, and later found himself sitting in an Egyptian jail due to false accusations. In such a situation, one would expect Yosef to be depressed and withdrawn, not paying attention to the problems of others.

In fact, however, we find that as soon as Yosef noticed that the two ministers appeared a bit more troubled than usual (for they surely looked despondent the entire time they were in prison, such that the change in their mood that day was not overly noticeable), he took an interest. He reached out to them to find out what was wrong, and offered to help as much as he could.

We learn from this how important it is to show interest in the welfare of others—even in the smallest details—and to assist them as much as possible, despite experiencing hardship in one's own life.

Takeaway:

From this story one can see the far-reaching effects of taking even a slight interest in the plight of others. Because Yosef paid attention to the suffering of his fellow inmates, he was later freed and rose to greatness, enabling him to employ a strategy saving all of civilization from hunger.

(Sichas Shabbos Parshas Mikeitz 5734)