

בס"ד

THE RASHI OF THE WEEK

Week of

# Parshas Vayaishev

24 Kislev, 5777 – December 24, 2016

Compiled from the works of  
**Rabbi Menachem Mendel Schneerson**  
**The Lubavitcher Rebbe**

by  
Rabbi Shmuel Mendelsohn

A Project of  
**Vaad L'Hafotzas Sichos**  
Copyright 2016©

## An Outline of the Rebbe's Explanation of Rashi

Parshas Vayaishev

Likkutei Sichos Volume 15, Pages 310 – 317

### Rashi in His Own Words

**בראשית ל"ז, ב':** אלה | תלדות יעקב יוסף בן שבע עשרה שנה היה רעה את אחיו בצאן והוא נער את בני בלהה ואת בני זלפה נשי אביו ויבא יוסף את דבתם רעה אל אביהם:  
**רש"י אלה תולדות יעקב:** ... ועוד נדרש בו וישב ביקש יעקב לישב בשלוה, קפץ עליו רוגזו של יוסף. צדיקים מבקשים לישב בשלוה אומר הקב"ה לא דיין לצדיקים מה שמתוקן להם לעולם הבא, אלא שמבקשים לישב בשלוה בעולם הזה:

**Bereishis 37:2:** These are the generations of Ya'akov. When Yosef was seventeen years old, being a shepherd, he was with his brothers with the flocks. He was a lad, and was with the sons of Bilhah and Zilpah, his father's wives. Yosef brought evil tales about them to their father.

**Rashi Heading – These are the generations of Ya'akov:** ... It is further expounded upon, (explaining the word “dwelt” in the previous verse). When Ya'akov sought to dwell in tranquility, the troubles of Yosef sprang upon him. The righteous seek to dwell in tranquility. Said the Holy One, blessed be He, “What is prepared for the righteous in the world to come is not sufficient for them, but they also wish to dwell in tranquility in this world?”

#### A Brief Synopsis

The Torah begins this week's portion, Vayaishev, by telling us that Ya'akov dwelt in Israel, his father's land. The Hebrew word for dwelling also has the connotation of settling, becoming settled. After having overcome all of the difficulties posed by his brother Aisov and his father-in-law Lovon, he finally returned back home to the land of Israel. Rashi tells us that he was expecting to live in peace. However, rather than peace he was confronted by a new round of troubles. The difficulties he bore as a result of his youngest son Yosef sprang upon him, as told in detail in the Torah portion. Rashi states that the peace and serenity which is prepared for the righteous in the world to come should suffice. Tranquility in this world should not be necessary for them.

Commentaries explain that this world merely serves as the antechamber which leads to the banquet hall, which is the world to come. One who is concerned about happiness in this world demonstrates that he is more concerned about the entrance than the banquet hall.

## THE RASHI OF THE WEEK

The question is, Ya'akov's entire being was totally devoted to Hashem and His service. How is it possible that he was more concerned with this physical, material world, than with the world to come?

The explanation is that Ya'akov was indeed interested in having a tranquil life in this world. However, his interest was not motivated by the physicality of the world. He was rather motivated by the potential to learn Torah and do Mitzvos in this world. He did not care about peace and serenity in this world as an end. His entire concern was to achieve tranquility as a means. When one is at peace, he can accomplish far more in the service of G-d than one who lacks peace of mind.

### **Rashi's Explanation**

This week's Torah portion begins by telling us that<sup>1</sup> "Ya'akov dwelt in the land of his father's travels, in the land of Canaan. These are the generations of Ya'akov. When Yosef was seventeen years old, being a shepherd, he was with his brothers with the flocks. He was a lad, and was with the sons of Bilhah and Zilpah, his father's wives. Yosef brought evil tales about them to their father." Rashi cites the words "these are the generations of Ya'akov," and after commenting, adds the following<sup>2</sup>. "It is further expounded upon, (explaining the word "dwelt" in the previous verse). When Ya'akov sought to dwell in tranquility, the troubles of Yosef sprang upon him. The righteous seek to dwell in tranquility. Said the Holy One, blessed be He, 'What is prepared for the righteous in the world to come is not sufficient for them, but they also wish to dwell in tranquility in this world?'"

A number of commentaries explain this as follows<sup>3</sup>. The world to come is an (allegorical) banquet hall. That is in contrast to this world, which is merely the antechamber. One must always feel as if he is merely a *tourist* in this world. Seeking tranquility in this world is akin to confusing the reception hall with the antechamber!

---

1. Bereishis 37:1-2.

2. Rashi is quoting the Midrash Rabbah, Bereishis Rabbah at the end of Chapter 4, 3. There are slight differences between the wording of the Midrash and that of Rashi.

3. See, for example the Akeidah, Gate 30, and the commentary to the Midrash Rabbah Yefas To'ar, *ibid*.

## THE RASHI OF THE WEEK

### Difficulties in Understanding Rashi

Ya'akov was one of our forefathers, all of whom *are* the heavenly Chariot<sup>4</sup>. The reason that they are called the Chariot is because<sup>5</sup> "all of their limbs are sanctified and separated from worldly matters. They serve solely as chariots, i.e. the means of carrying out Hashem's supernal will every moment of their lives." How is it conceivable that one of such a lofty level could confuse the reception hall with the antechamber?

Furthermore, we are faced with another difficulty. According to the above explanation, seeking serenity in this world is certainly not a good thing. However, as Rashi's (and the Sage's) words stand on their own, the only implication is that the righteous should be satisfied with serenity in the world to come. However, there seems to be nothing wrong with having a tranquil life in this world per se.

### The Explanation

From the above questions, it is clear that Ya'akov was not looking for physical comfort in this world. To the contrary; he sought spiritual peace. He was anxious to live a spiritual life in this world. Just as in the world to come<sup>6</sup>, "there is no eating or drinking, etc.," he wished to live the same life here. He was told that he would have to wait for that state. In the words of our Sages<sup>7</sup>, "today we must perform them (meaning Mitzvos and Torah study), and tomorrow (meaning in the world to come) we will receive their reward." Every moment must be utilized for work, with no thought of "taking it easy."

However, it is understood that Ya'akov's Divine service was just that. He served G-d, without any ulterior motives whatsoever. He was not even seeking spiritual rewards. How can we say that he was interested in a peaceful, serene life in this world? His only interest was in fulfilling Hashem's Will!

Furthermore, we find that he did ultimately attain serenity in this world. Further on we read that there came a point when "the troubles of Yosef" came to an end. Ya'akov discovered that his son Yosef was actually alive. Not only that, but that Yosef had reconciled with his brothers. Additionally, despite becoming entrenched in the life of Egypt, Yosef remained totally

---

4. See Bereishis Rabbah Chapter 47, 6 and Chapter 82, 6. Yechezkel's prophetic vision of the heavenly Chariot is described at length in Yechezkel Chapter 1. A great percentage of mystical and Chassidic works discuss it at length.

5. Tanya Chapter 23.

6. See Berochos 17, a. See also Rambam, Laws of Teshuvah Chapter 8, Paragraph 2.

7. This is cited in a number of places. See for example, Eiruvim 22, a.

## THE RASHI OF THE WEEK

faithful to G-d and his Torah. He remained the same Tzaddik which he was when he left home many years earlier. At that point, Ya'akov and his entire family moved down (not merely toward the south, but to a place which was "down," lower spiritually) to Egypt. Ya'akov spent the last seventeen years of his life there. Regarding those seventeen years, the Torah says<sup>8</sup> "and Ya'akov lived." That was life for our forefather Ya'akov in the truest sense of the word. In the lowest part of this world, he attained the greatest peace, tranquility and serenity. He attained the world to come.

We can understand from all of this that Ya'akov would not have served G-d in order to attain tranquility of any sort, whether physical or spiritual, in this world. Yet he did attain spiritual tranquility without being told to wait for the world to come.

This can all be resolved based on what the Rambam teaches us regarding the days of Moshiach in his Laws of Teshuvah<sup>9</sup>. There he writes that "all Israel, the prophets and the Sages, have yearned for the Days of Moshiach so they can rest from the oppression of the gentile kingdoms who do not allow them to occupy themselves with Torah and mitzvot properly. They will find rest and increase their knowledge in order to merit the world to come." Likewise, he writes in the Laws of Kings<sup>10</sup> that "the Sages and the prophets did not yearn for the Days of Moshiach in order to control the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink and celebrate. Rather, they desired to be free to involve themselves in Torah and wisdom without any pressures or disturbances, so that they would merit the world to come, as explained in the Laws of Teshuvah."

In other words, it is true that Ya'akov did desire tranquility in this world. However, he wanted as a means, not an end. He wanted it in order to be able to totally devote himself to Torah study and Mitzvah performance. Peace of mind enables one to serve Hashem with his entire being in this physical world.

The problem was that he was not quite ready. As Rashi explains, that is why at the beginning of our Torah portion that "when Ya'akov sought to dwell in tranquility, the troubles of Yosef sprang upon him ... 'What is prepared for the righteous in the world to come is not sufficient for them, but they also wish to dwell in tranquility in this world?'" He still needed to look forward to the peace he would find in the world to come. He had not yet reached the

---

8. Bereishis 47:28.

9. See the end of Chapter 9.

10. See Chapter 12, Paragraph 4.

## THE RASHI OF THE WEEK

spiritual level that was required in order to attain the revelation of the world to come while still in this world. He still needed to toil. However, after having "the troubles of Yosef sprung upon him," he was elevated to an even higher level. Therefore, in Egypt he was really able to begin living. He began living the life of Ya'akov. He attained the life of the world to come in this world, and hence was able to serve G-d free of any concerns.

### **A Practical Lesson from Rashi**

Hashem knows how difficult it is for us to focus. We live in a seemingly advanced world, however one which is filled with distractions. We seem to have it much easier than previous generations, yet we are busier and more pre-occupied than any of them were. We truly need Moshiach; not tomorrow, or in an hour, or even in a minute. We need Moshiach now! Only then will we be able to rest from the tyranny of the darkness around us. Only then will we be able to focus on that which is really important. Only then will we begin to live in the truest sense of the word.

*(Adapted from the Chassidic Discourse beginning with the words Sholom Rov 5738)*

**To dedicate a week, a month or a year of**

**The Rashi of the Week, visit**

**<http://www.rebbeteachesrashi.org/contact-us-dedicate-an-issue>**

**You can find us on the web at [www.RebbeTeachesRashi.org](http://www.RebbeTeachesRashi.org).**

THE RASHI OF THE WEEK

**DEDICATED IN HONOR OF  
the Lubavitcher Rebbe**

\* \* \*

**IN HONOR OF  
Chaim and Aiden Oded שיהיו Morris**

\*

**DEDICATED BY THEIR PARENTS  
Rabbi & Mrs. Menachem M. and Chaya Mushka שיהיו Morris**

\* \* \*

**IN LOVING MEMORY OF  
Mr. Sholom Dovid ben Reb Yitzchak Hacoheh ע"ה Mankes**  
Passed away on 11 Teves, 5776  
May His Soul be bound in the Eternal Bond of Life

\*

**IN LOVING MEMORY OF  
Mr. Yoel ben Reb Sholom Dovid Hacoheh ע"ה Mankes**  
Passed away on 28 Nissan, 5776  
May His Soul be bound in the Eternal Bond of Life

\*

**IN HONOR OF  
Shimshon ben Chassibah ש'י  
Yosef Yitzchok ben Sarah ש'י  
and Shoshana Devorah Hodya bas Tovah Sarah ש'ת**  
For a complete and speedy recovery

\*

**DEDICATED BY  
Mr. and Mrs. Yonatan Itsik Hacoheh and Shaindel Miriam שיהיו Mankes**

\* \* \*

**IN LOVING MEMORY OF  
Dr. Chaim Yitzchok ben Reb Yechiel Moshe ע"ה Handwerger**  
Passed away on 25 Adar II, 5776  
May His Soul be bound in the Eternal Bond of Life

\*

**DEDICATED BY HIS CHILDREN  
Mr. and Mrs. Yoav and Devorah Leah שיהיו Handwerger**

\* \* \*

**IN HONOR OF  
Yisroel Hacoheh ben Berocho ש'י**  
For a complete and speedy recovery

\* \* \*

**IN HONOR OF  
Berocho bas Soroh ש'ת**  
For a complete and speedy recovery

\* \* \*

**DEDICATED BY  
Hatomim Moshe Shlomoh Zohar ש'י Mars**

\*

MAY HE MERIT TO BE A CHOSSID, A YEREI SHOMAYIM AND A LAMDON

## מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

\* \* \*

### לזכות

חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס

\*

### נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו מאריס

\* \* \*

### לעילוי נשמת

ר' שלום דוד בן ר' יצחק הכהן ע"ה מנקס

נפטר ביום י"א טבת ה'תשע"ו

ת. נ. צ. ב. ה.

\*

### לעילוי נשמת

ר' יואל בן ר' שלום דוד הכהן ע"ה מנקס

נפטר ביום כ"ח ניסן ה'תשע"ו

ת. נ. צ. ב. ה.

\*

### לזכות

ר' שמשון בן חסיבה שי'

ר' יוסף יצחק בן שרה שי'

ושושנה דבורה הודי' בת טובה שרה שתחי'

לרפואה שלימה וקרובה

\*

### נדפס ע"י משפחתם

ר' יונתן איציק הכהן

וזוגתו מרת שיינדל מרים שיחיו מנקס

\* \* \*

### לעילוי נשמת

ר' חיים יצחק בן ר' יחיאל משה ע"ה האנטווערקער

נפטר ביום כ"ה אדר שני, ה'תשע"ו

ת. נ. צ. ב. ה.

\*

### נדפס ע"י בנו וכלתו

ר' יואב וזוגתו מרת דבורה לאה שיחיו האנטווערקער

\* \* \*

### נתרם ע"י

הת' משה שלמה זהר שי' מאריס

\*

יהי רצון שיזכה להיות חסיד, ירא שמים, ולמדן