

רמב"ן על התורה

Selected Pieces from the Ramban's Commentary on the Torah

מלוקט ע"פ קונטרס של הרה"ג ירחמיאל פרייד

פרק	פסוק	ענין
מז	כח	ירידת יעקב למצרים רמז לגלותנו עתה, והסבה לכך
מח	ו	פלוגתת רש"י ורמב"ן בנחלת ארץ ישראל
ז		מיתת רחל בארץ ישראל, וטעם שלא נקברה במערת המכפלה
מט	י עד ד"ה ולו	האיסור להעביר המלוכה לשבטים חוץ מיהודה, וחטאם של החשמונים בזה.
לג		אין מיתה בצדיקים
השלמה		רמז ליסוד ספר בראשית

גור אריה להמהר"ל

Selected Pieces from the Maharal's Gur Aryeh

מלוקט ע"פ קונטרס של הרה"ג יהושע דוד הרטמן

פרק	אות (ע"פ הוצאת ממכון ירושלים)	ענין
מז	כד	הדרגות השונות של שעבוד
	כו	קצור ימי יעקב לעומת ימי יצחק ואברהם
	כח	הטעם שיעקב השביע את יוסף שיקברוהו במערה
	כט	חסד שעושים עם המת הוא חסד של אמת, והטעם
	ל	הצורך בכל הטעמים שיעקב לא רצה להקבר במצרים
	לד	הטעם שה' נמצא למראשתיו של חולה
מח	ה, ז	חלוקת הארץ לשבטים, ודינם של אפרים ומנשה
	ו	האם נולדו ליוסף עוד בנים לאחר אפרים ומנשה
	יב	מדוע רחל בוכה במיוחד על גלות בנים
	כה	החכמה נקראת חרב, והתפילה נקראת קשת, והטעם
מט	ה	הטעם שיעקב לא הוזכר במעשה קרח
	י	כיצד מתקיים כיום "לא יסור שבט מיהודה"
	יב, יג, טז	מחלוקת רש"י והגו"א בביאור דברי האונקלוס בברכות
	כד	ביאור שיעקב אבינו לא מת
	ג	פרעה ידע ע' לשונות, אך לא ידע לשון הקודש, והטעם
	ז	דמיון השבטים למזלות מורה על נצחיותם

5 Parsha Highlights for Further Discussion

- שפת אמת ריש ויחי תרל"א: The difference between Emes and Emuna is that Emes is that which a person understands with total clarity. Emunah is that which a person knows to be true, but does not yet understand. (For example, getting on a plane requires emunah, unless you have a command of the science of aerodynamics.)
- משך חכמה מח:כב: The difference between personal tefillah and the seder ha'kavua of tefillah is that person tefillah depends on the strength and kavana of the person, the seder hakavua is innately effective.
- See Emes L'Yaakov at the end of the Parsha who explains that the blessings of Yaakov were also meant to demonstrate to each of the shevatim that each one has separate strengths and talents.

5 Parsha Highlights for Further Discussion (cont.)

- מִי הַשְּׁלוּחַ חַ"א ד"ה וְאַתֶּם חֲשַׁבְתֶּם: During the lifetime of Yaakov, it was never clear which of the sons was going to be the king (Reuven, Yehuda, Yosef?). But Just before he died, Yaakov gives Yehuda the bracha of malchus. This causes Yosef tremendous internal conflict. On the one hand, Yosef is actually a king, so treating Yehuda like a king is improper, but not doing so would be disobeying the will of Yaakov. So Yosef distanced himself from them. They believed that this was because he hated them. This was the beginning of the real Galus, since a rift in Klal Yisrael is the cause of Galus.
- אור החיים מטג: This is a tremendous essay of the Ohr Hachaim which touches on many significant issues in machshava. Topics included: Why does Yaakov not give Reuven a double portion? How could Yaakov marry two wives? Mesora from Shem ben Noach. How can a Navi pasken again the Torah? Why was the double portion given to Yosef? How do intentions during bi'ah influence the child? Did Reuven and Yehuda really sin? What is the purpose of the bechora in general? (This is a all a must read!)

Foundations

תשובה על מצות בין אדם לחברו

Repentance for Interpersonal Transgression

The parsha marks the conclusion of the dispute between Yosef and his brothers. This week we will examine the process of teshuva for interpersonal transgressions.

1. The Importance of Teshuva on Interpersonal Transgressions

- a. The Talmud in Yoma 85b says that even Yom Kippur cannot provide repentance for interpersonal transgressions. The only way to achieve true teshuva is by mending the relationship. This is cited as Halacha by Rambam Hil. Teshuva 2:9 and in Shulchan Aruch 606:1.
 - i. Minchas Chinuch 364:32 says that even after you properly apologize to whomever you hurt, you still need to ask God for forgiveness because damaging an interpersonal relationship also hurts our relationship with God. See also Rabbeinu Yonah Avos 4:29.
 - ii. Rambam Hil. Chovel U'Mazik 5:9 discusses the teshuva process after damaging someone's property. See commentaries there as well as Tosafos Yom HaKippurim Yoma 85b who discuss whether, aside from repayment, a formal apology and teshuva, is also required.

2. The Reconciliation of Yosef and His Brothers

- a. It seems from the end of the parsha (50:15-21) that the brothers formally apologized to Yosef and he accepted their apology.
 - i. Rabbeinu Bachya (50:17) famously concludes that Yosef did not, in fact, ever accept the apology of his brothers. This is why the Jewish people are still punished for the sin generations later.
 - ii. The Klausenberger Rebbe (Teshuvot Divrei Yatziv OC vol. 2 #258), based on this encounter, discusses whether a formal apology is needed when reconciling an interpersonal conflict.

3. Asking for Forgiveness on Unknown or Forgotten Interpersonal Transgressions

- a. Mishna Berurah 606:3 says that when asking a friend for forgiveness you need to specify what transgressions who are requested teshuva for. Similarly, in Chofetz Chaim 4:12 he explains that if your friend did not know that you have wronged him (or her) you need to reveal what you did.
 - i. R. Yisroel Salanter disagreed with this ruling of the Chafetz Chaim and felt that one is not permitted to hurt someone in order to do a proper teshuva. See Moadim U'Zmanim vol. 1 #54 who has an interesting approach to this ruling.