

life is complete; he has nothing else to ask for. This was about his personal life and relationship with יוסף, and in that moment he was filled with joy, thanksgiving, and at a high point, therefore the תורה refers to him as ישראל.

However, later פרעה introduces his father to פרעה and in this scene, everything suddenly turns very pessimistic. "And יעקב said to פרעה 'my years have been few and bad.'" Fitting with this negative mood he is called יעקב, as he understood he was standing before פרעה, under his authority, and as a guest in his land, representing the beginning of the Jewish people's wandering and slavery. In that moment he was filled with worry and fear, facing a new challenge and was thus once again יעקב.

One important lessons to be learned from יעקב's two names is that the אבות and אמהות were so great that they did not think only of themselves but also always thought in terms of their immediate family and the entire Jewish people. If יעקב only thought of himself he would be ecstatic with no reason to worry. He would live once again with his favorite son in wealth and comfort in Egypt. But יעקב did not only think of himself and his personal life. He thought of his children and grandchildren and the future Jewish people. He also had on his mind 'ה promises to אברהם and continuing his ancestors' mission. And this all left him worried and fearful about Egypt and what it would mean for the Jewish people. With 'ה guidance, may we all be זוכה to deal with the challenges like יעקב and to live with joy like ישראל.

The Tremendous כיבוד אב ואם of יעקב

By Binyamin Orkaby

In פרשת ויגש and his family go down to מצרים to see יוסף. On his way, יעקב gives יצחק sacrifices to the G-d of his father. This seems strange for why is the תורה specifically stating יצחק's name when referring to 'ה? Why not just say יעקב?

רש"י on this פסוק says that the reason why only יצחק's name is used is because it is more important for one to honor his parents than his elders. רמב"ן, however, thinks that this answer of רש"י is insufficient to fully answer the question. The תורה could have just said לאל-קי אבותיו, that יעקב sacrificed to the G-d of his forefathers without having to specify a single person. Furthermore, רמב"ן quotes יעקב in פרשת ויחי when he gives the ברכה to יוסף and uses both of his forefathers names as it says ויצחק וישראל. Also in תפילה יעקב ה' to תפילה יעקב ה'. האל-קים אשר התהלכו אבותי לפניו אברהם ויצחק. רמב"ן adds that the תורה could have said ויצחק וישראל as he brings down from when אברהם in אברהם לך לך builds a מזבח and the תורה says ויבן מזבח לה'. רמב"ן answers that the reason for only יצחק's name being mentioned in this פסוק was that יעקב was specifically afraid of the slavery that was to befall his nation in מצרים. Thus, יעקב offered קרבנות in the name of his father יצחק, so as to appeal to 'ה, מדת הדין, the attribute of justice, most closely related to his father יצחק.

רשב"ם gives another answer and says that the reason only יצחק's name is mentioned is for the fact that יצחק had brought זבחים in שבע, באר שבע, following the precedence of his father. The כלי יקר says that the reason only יצחק's name is used was because יעקב wanted to make up for not having been able to do כיבוד אב for more than twenty years.

ספורנו gives a wonderful opinion as he says that the reason for the תורה's usage of specifically יצחק is to remind us that יצחק had not been allowed to leave ארץ ישראל nor go down to מצרים during the previous famine. Therefore, יעקב was asking 'ה for permission to go down to מצרים, contradicting the commandment given to his father יצחק. This explains why 'ה responds to יעקב reassures him that He will be with him and will protect him in מצרים.

We can learn from יעקב the importance of כיבוד אב ואם. Until his final days יעקב was haunted by his more than twenty year absence from his father. With this dedication and connection to his father, even after יצחק had died, shows how important כיבוד אב ואם was to יעקב. Every time we have the opportunity to honor our parents we should take action and not lose out on the opportunity to fulfill this מצוה. May we all be זוכה to שנים רבים and many years of giving כיבודים to our parents.

Editors: Binyamin Orkaby and Ephraim Fischer
Faculty Advisor: Rabbi Jaffe



Write a Dvar Torah for אביסל תורה



Sign Up to Get אביסל תורה by Email