

## Vayeshev 5786

### Rashi on Genesis 39:6

AND JOSEPH WAS OF BEAUTIFUL FORM — As soon as he saw that he was ruler (in the house) he began to eat and drink and curl his hair. The Holy One, blessed be He, said to him, “Your father is mourning and you curl your hair! I will let a bear loose against you” (Midrash Tanchuma, Vayeshev 8). Immediately.

### Bavli Talmud 36b

The verse states: “And she caught him by his garment, saying: Lie with me” (Genesis 39:12). At that moment his father’s image [*deyokeno*] came and appeared to him in the window. The image said to him: Joseph, the names of your brothers are destined to be written on the stones of the ephod, and you are to be included among them. Do you desire your name to be erased from among them, and to be called an associate [*ro’eh*] of promiscuous women? As it is written: “But he who keeps company with harlots wastes his riches” (Proverbs 29:3), as he loses his honor, which is more valuable than wealth. Immediately: “And his bow abode [*teishev*] firm” (Genesis 49:24). Rabbi Yohanan says in the name of Rabbi Meir: This means that his bow, i.e., returned [*shava*] to its strength, as he overcame his desire. The verse about Joseph continues: “And the arms of his hands were made supple” (Genesis 49:24), meaning that he dug his hands into the ground.

### Shulchan Aruch, Yoreh Deah 156:2

It is forbidden for a man to look at himself in a mirror, except for issues of health, or when it is to see something wrong, or when he shaves his own head or has this done for him at a pagan barber's shop that is not very busy, or when he is about to appear before a dignitary.

GLOSS : Some authors claim that this prohibition should only be observed in regions where only women are accustomed to using a mirror; but in places where this custom extends to men as well, an Israelite may use one. Furthermore, he is always permitted to look at himself in a mirror to see if he has any stains on his clothes.

### Mishnah Berurah Siman 8

כּוֹ (יֵרָאֵהוּ - כִּמְהָ דְכֹתִיב וְרֵאִיתֶם אוֹתוֹ וְזָכַרְתֶּם וְגו' וְאוֹתָן הָאֲנָשִׁים הַמְשִׁימִין הַצִּיצִית בְּהַמְכַנְסִים שְׁלֵהֶם

לא די שמעלימין עיניהם ממאי דכתיב "וראיתם אותו וזכרתם וגו'" עוד מבזין הן את מצות הש"י  
ועתידין הן ליתן את הדין ע"ז. ומה שאומרין שהולכים בין הנכרים לזה היה די ששימו הציצית בתוך  
הכנף.

#### **Shulchan Aruch, Orach Chaim 672:2**

And this is the ideal case. But if this time has passed and s/he has not lit, go ahead and light all night, and if the entire night has passed and s/he has not lit, there is no making up for it later.

#### **Mishnah Berurah, Orach Chaim 672:11**

All night - until the dawn and with a blessing, and we would say that if the members of the household are young, but if they are sleeping, one should not recite a blessing over them, but rather light a lamp without a blessing, as if he were sleeping. He would not recite a blessing except at the time of the announcement of the miracle of the day. If he comes to his house before the dawn and finds the children sleeping, it is proper to wake them up so that he can light a lamp with a blessing.