

בראתי יצר הרע ובראתי

תורה תבלין

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שבת קודש פרשת ויגש - Shabbos Parshas Vayigash

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לכל זמן ועת..... (Monsey, NY)

הדלקת נרות - 4:13 שקיעה/יום השבת - 4:31
זמן קריאת שמע/מ"א - 9:01 צאת הכוכבים/מעריב - 5:21
זמן קריאת שמע/גר"א - 9:37 לשיטת רבינו תם - 5:43

מדעת עליון

ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך דבר באזני אדני וכו' (מד-יח)
איתא במדרש וז"ל אמר רב סימון, בנימוסין שלנו כתוב יאם אין לו ונמכר
בגניבתו (משפטים כב-ב) - וזה יש לו עכ"ל. פירוש, יהודה היה מבקש מלפני
יוסף בכל כוחו להניא את השליט המצרי מלהחזיק בגנימין אחיו כעבד
במצרים. והביא לפניו חוק בהלכות גניבה, שגנב שנתפס בחטא ואין לו ממה
לשלם נמכר לעבד, ועי"ז פורע חובתו לבעלים. אבל בגנימין נתפס עם החפץ
שגנב ויש לו ממה לשלם, אי"כ למה לו להיות נמכר לעבד. ויש להקשות, איך
עלתה בדעתו של יהודה שהשליט המצרי יקשיב לדבריו, הלא אין זה מחוקי
המצריים אלא דין של העבריים, בני ישראל, ואי"כ למה לו לשמוע?
ביאר המגיד מדובנא, הגמור"ר יעקב קראנץ זצ"ל, לכאורה כל ענין החוק
הזה יש לתמוה, הרי איך ירצה אדם להחזיק בביתו עבד שהוא ידוע כגנב
שיכול לפגוע שוב ברכושו? אלא הנחת התורה היא, שאדם מטבעו ישר והגון
ואינו שולח יד בגניבה רק מחמת דלותו ועניותו, וכיון שעתה בבית אדוניו לא
יסבול שום חסרון, שוב לא ישלח ידו בגניבה. ולכך אמר יהודה לפני השליט,
בגנימין אחי שהוא "בן טובים", ולא חסר לו שום דבר בבית אביו, ובכל זאת
שלח ידו ברכוש המלכות, סימן שהוא גנב כבר מטבעו ואפשר שיחזור לסורו
הרעה בהזדמנות הראשונה. ממילא כיון ש"זה יש לו", בודאי שלא ירצה
המצרי להחזיק בביתו אדם כזה שעלול לגנוב ממנו בכל יום.

ויפל על צוארי בנימין אחיו ויבך ובנימין בכה על צוארי וכו' (מה-יד)
פרש"י וז"ל יוסף בכה על שני מקדשות שעתידים להיות בחלקו של בנימין

מהרו ועלו אל אבי ואמרתם אליו כה אמר בנך יוסף וכו' (מה-ט)

During all the years Yosef was flourishing in Egypt; why didn't he
dispatch a message to his father to inform him that he was still alive?
Moreover, when Yosef met his brothers for the first time in years, and they
bowed down to him, why did he not reveal himself then and there, letting
them know in no uncertain terms after all this time, that he was right and the
dreams did come true? Why did he insist on waiting until much later?

Says R' Levi Yitzchok of Berditchev ZT"L, Yosef chose to have pity
on his brothers and to hold himself back from the thrill of triumph. For that
reason, at the critical moment, when the dreams were being fulfilled and the
brothers were bowing down to Yosef, he concealed his identity from them
so as not to claim his victory and thereby greatly embarrass his brothers.
That was something which Yosef wished to avoid at all cost. In the minds of
his brothers, they were bowing down to some Egyptian minister. Thus,
Yosef didn't send a message to his father revealing that he was alive.
Certainly the news would have reached the ears of the brothers, and imagine
their embarrassment in front of their father when he learned the truth about
what had happened and how his sons had conspired to deceive him and
protect themselves. Yosef preferred to remain anonymous thus protecting the
feelings of his brothers. The benefit of such a policy is that it doesn't offer
any encouragement to the all-too-human Yetzer - ambition, that wants to
always conquer another, leaving it maimed and demoralized as a result.

הוא היה אומר.....

In Avos D'Rebbi Nosson it is written:

"Yaakov believed his sons when they showed him Yosef's coat with
blood on it, but later when they told him Yosef was alive, he did not believe.
This is the fate of a liar; he is disbelieved even when he is telling the truth!"

A prominent educator would say:

"If you haven't received much of an education, there is only one thing to
do - you must use your brain!"

R' Avrohom Yeshaya Karelitz ZT"L (Chazon Ish) would say:

"It is the nature of a true Talmid Chochom to appreciate questions on
their viewpoints more than unanimous agreement."

MAZEL TOY TO MR. AND MRS. YANKY TAUB ON THE BIRTH OF THEIR SON ELI.

We welcome all questions, inquiries and הערות. Please E-mail: TorahTavlin@aol.com

heard. He peeked inside and there were empty bottles on the table. He went in and saw a circle of men dancing around with one of them in the middle. He was tall and his face was red like fire and he was dancing with his eyes closed and they were all singing and dancing around him.

At this point, R' Hirsh stopped the old man exclaiming that now he understood everything. The tall one in the middle was none other than the *Rebbe, R' Elimelech of Lizhensk ZT"L*. He explained that it is well known that whoever even just glimpsed the face of R' Elimelech would not be able to leave the world until he had done *Teshuva*. R' Hirsh turned towards the old man and started to explain to him how *Hashem* created the world, and how everything in it was put there for our benefit. He began to describe how we welcome the *Shabbos*, and *Hashem* comes and, so to speak, sits at our table, sharing our food and company. At this point the old Jew turned his head and let out a deep sigh. R' Hirsh ordered all of the *kohanim* to immediately leave the room. The old Jew, heaved one more sigh of remorseful repentance, and left this world for the world to come.

TORAH GEMS

ולא יכל יוסף להתאפק לכל הנצבים עליו ויקרא הוציאו כל איש מעלי (מה-א)

The *parsha* begins by telling us about the dialogue which Yosef, the ruler of Egypt, was having with his brother, Yehuda, about whether to release Binyomin or not. The *Medrash* tells us that the debate was very heated and Yehuda threatened to destroy Egypt and all of its inhabitants. He let out a roar that was heard throughout the land and instilled a fear in all who heard it. When Yosef saw that Yehuda had reached the limit of his patience, he revealed his identity thereby diffusing the entire drama. The *Medrash* calls Yosef a wise man who can appease people. It seems that it would be obvious to anyone that this is what Yosef should have done in this situation. What great wisdom is seen from Yosef's actions?

R' Shmuel Choueka Shlit"a answers that the lesson that can be learned from here is that there is usually a point during an argument when it is wise to back down and retreat. When one is involved in a dispute, it often escalates to levels far beyond the original issues. One needs to look at it with a clear head, and know when to cut it short. Otherwise it reaches another level which can bring pain and destruction. Although it takes wisdom and foresight to be able to concede to someone else, especially during the heat of "battle," one who musters inner strength like Yosef, will diffuse the tension bringing peace and harmony to all the parties involved.

וסופן להחרב. ובנימין בכה על משכן שילה שעתיד להיות בחלקו של יוסף וסופו ליחרב עכ"ל. ולכאורה הדברים תמוהים, האם עתה בשעת שמחת התגלות של יוסף לאחיו, עת לבכות היא על חורבנות שעתידים להיות אחרי דורות רבים? ומדוע בכה כל אחד על חורבנו של חברו דוקא?

השיב הגמ"ר יחזקאל מקוזמיר זצ"ל, שכשנפגשו השבטים אחרי פירוד אנוס וממושך של שנים רבות, חשו וחזו מבשרם שהפירוד ביניהם עד כה היה תוצאה של שנאת חינם בין האחים. ברוח קדשם ראו כמה גדול וחמור עון שנאת חינם, שעלול הוא בכוחו להחריב את ביהמ"ק. על כן בכו באותה שעה על החורבנות העתידיים מחמת העון שהם בעצמם נכשלו בו.

אמנם בכו יוסף ובנימין כל אחד על חורבנו וצרתו של השני, להראות וללמד לדורות העתידיים ששנאת חינם היא הגורמת לבכיה, אבל התקנה לזה היא באהבת חינם, שכל אחד יבכה על צרתו של חברו. ועיי"ז הוא יזכה לשמוח בשמחתו של עצמו ובשמחתו של חברו. כי כשם ששנאת חינם גורמת לחורבן ובכיה, כך אהבת חינם תגרום לגאולה ולשמחת עולם ולבנין ביהמ"ק בב"א.

מעשה אבות....סימן לבנים

ויאמר יעקב ימי שני מגורי שלשים ומאת שנה מעט ורעים היו וכו' (מז-ט)

Once a *Chassid* from a neighboring town came to Reb Hirsh *Riminover ZT"L* and begged him to somehow intercede so that his father-in-law would die. "What!" exclaimed Reb Hirsh, "What are you talking about." "Well, my father-in-law is very old, already more than 100 years," explained the *chassid*, "He can't really do much for himself, and he is miserable most of the time. He doesn't learn and doesn't *daven* any more. He has had enough of life already, but he just keeps hanging on day after day, week after week, year after year." R' Hirsh didn't really know what to say, but he reasoned that a *Yid* who lived to such an age must have some kind of merit. He told the *chassid* to bring in the old man to him.

So they picked up the old man and brought him to Riminov. They carried him in on a bed and placed him in front of R' Hirsh. R' Hirsh began to ask him questions. He soon found out that the old man had been a simple, *Ba'al Hagaloh* - wagon driver, all of his life. He *davened* in the morning, but his real interest was to get to breakfast. He went to *Shul* on *Shabbos*, but the *cholent* was his goal. R' Hirsh peppered him with more questions to find out if the old Jew could remember any reason that might account for his many years. Maybe there was some special *mitzvah* that he did once or he had been to a *Tzaddik* on some special occasion. Then the old Jew recalled once, he had been in the town of Lizhensk, he had come to the *shul* and heard the loudest singing and wildest dancing he had ever