

בראתי יצר הרע ובראתי לו
תורה תבלין
A Torah Tavlin Publication
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12:20 - úáú / àìãää äçðî	(Monsey, NY)	4:16 - úáú úáøð ú÷ìãä
4:30 - úáúä íáé ìù äðé÷ù	~~~~~	4:34 - úáú áðò ìù äðé÷ù
5:20 - áéøðî / íéáéèëä úàö	~~~~~	9:03 - à"î/òîù úáéø÷ îîæ
5:42 - í ú äðéáø úéèùì / ë"äö	~~~~~	9:29 - à"øää/òîù úáéø÷ îîæ

מדעת עליון

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הוא היה אומר....

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when he performs a *mitzvah*. By Yaakov sending his son Binyomin down to Egypt, he got back his two "lost" sons. So too, the father thought that he was losing a piece of chicken, but in reality he got back a live and healthy child as a gift!

TORAH GEMS

(çé-äë) 'äëá ííàç äòøôâ íéîé íéúðù ò÷î éäëá

Pharaoh dreamt two dreams in succession. In the first dream, seven skinny cows devoured seven large cows on the banks of the Nile River. In the second, seven scraggly stalks of grain swallowed up seven healthy-looking stalks. What is astonishing to note is that when Pharaoh asked for an interpretation to his dreams, all his "expert" soothsayers were stumped by these relatively simple dreams. Isn't it more logical that cows and grain should represent seven years of harvest, not seven daughters like they had wanted to say?

R' Yehoshua Leib Diskin ZT"L suggests a rather novel approach to this dilemma. It must be, he says, that these men's expertise lay in the field of astrology, by which they were able to foresee the future. Consequently, they did not envision seven years of starvation because, thanks to Yosef's preparations, Egypt in fact did not starve. Nor could they predict the seven years of abundance since, due to careful rationing, this, too, was not actually enjoyed by the people.

As a result, during Yosef's interpretation, the other experts were unconvinced, since stars only show what will happen, not what might happen! Thus, sensing their skepticism, Yosef added his own words, *"And now, let Pharaoh appoint a wise and understanding man, to oversee Egypt."* In essence, Yosef was telling Pharaoh, "These events have eluded your stargazers because they are, at this point, merely a threat, and they cannot perceive this. However, if you prepare properly, it will never come to be." Now, Yosef's words were accepted for now it was understood why the stars had not provided the information.

Ṛàòîù úà íúàî ç÷éà íäéìà ðáäéà íäéìà áùéà
(äë-áî) 'ääá íäéòéòì áúàà ðñäéà

Rashi tells us that when Yosef had Shimon taken away and locked up as collateral, so as to force Binyomin to come down to Egypt as well, he treated him very well. Although Shimon was bound in the manner of a prisoner before the eyes of his brothers, as soon as they were gone, Yosef had his restraints removed, he was let out of prison and given food and drink, and was treated as a welcome guest. Obviously, Yosef had not yet revealed himself to his family and would not for a little bit longer. Why did he feel it was necessary to treat Shimon as he did - making him comfortable, relaxed, satisfied with food and drink, pretty much giving himself away to Shimon?

In response to a person who had insulted him deeply and later came to ask for forgiveness, **R' Yisroel Salanter ZT"L** told him, "I forgive you fully from the bottom of my heart and I would do anything I possibly could to help you. Why? *Chazal* tell us (עֲדָה יְהוּדָה) that if a person wants to eradicate a bad thought, it can only be done when compounded with a good deed. Because only good deeds have the ability to cancel out bad thoughts."

We see this from Yosef, who followed this format. Shimon was the brother who had instigated all the others against Yosef and he was the one who actually threw Yosef into the pit. Therefore, in order to eliminate any inner feelings of anger and animosity against Shimon, Yosef not only took him out of prison, he also gave him food and drink and made him comfortable. Because it is not sufficient to forgive solely with the mind; true forgiveness must be corroborated with deeds.



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מעשה אבות... סימן לבנים

(èè-äë) 'ååå éúìèù éúìèù øùàë éðàå ïëîéóá úàå øçà íëëçà úà íèì çìùå

Chazal tell us that *Yaakov Avinu* was wary of allowing his youngest son, Binyomin, to travel down to Egypt. Believing he had already lost Yosef and Shimon, he was sure that Binyomin would be next.

An amazing story is told that happened not long ago. A poor woman knocked on the door of a large family of fourteen in *Yerushalayim*. She was hungry and asked for some chicken to eat. Not money or bread - but a piece of chicken! The family itself was barely making it. Small meals and little food to eat was commonplace in their poverty-stricken home. They mostly ate bread and water.

The father tried to explain to the lady that he couldn't possibly give her chicken. Although there actually were two chickens in the refrigerator, that was only due to the fact that the holidays were close at hand, and they were saving the chickens for *Yom Tov*. If he were to give the poor woman the chicken, he would not have enough for his own family. He tried to rationalize with her but she wouldn't listen. After all of this explanation, the woman remained in her place begging for some chicken.

The father didn't know what to say. But then he gave the situation some more thought. He realized that if she came to the door asking like she did, it must be that she was truly desperate. And all she wanted was a piece of chicken, not the whole chicken. So what will happen if they have a bit less meat for the holiday? *Hashem* will surely help.

Good-natured as he was, the father apologized for the delay and quickly went into the kitchen to get her some chicken, and he rushed with happiness to perform the *mitzvah*. They still had the old-fashioned refrigerators, the kind that are not able to be opened from the inside. He pulled open the door - and his mouth dropped open! Inside the refrigerator, curled up in a fetal position was his three year old son, who had playfully crawled into the fridge and found himself unable to get out! No amount of banging would open the ancient-style door and his screams went unheard by the rest of the family. The little boy had already turned blue and was not breathing. The father scooped his son out from the shelf and immediately called *Hatzolah*. *Boruch Hashem*, miraculously, they were able to restore his breathing. Later, the doctors said that another half a minute in the refrigerator and the little boy would not have survived.

Upon further reflection, the father realized that there would have been no specific reason to go to the refrigerator in the next few minutes, and it was only because he decided to do a *chesed* and fulfill the strange wishes of a poor woman who absolutely needed to have a piece of chicken, that his son was saved. Thus, the words of *chazal*, "*Charity saves from death*," are evidently clear and have no need to be proven to be true. However, we can learn an additional lesson from this story: One never suffers a loss