

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

הכר נא – Please identify

Is it possible that a person would sin for the sake of Heaven? Is it possible that a person intends to do a good thing and it turns out bad? Are there possibilities like this where the person will be so confused between good and evil, how can we know when it is good and when it is bad?

There is an expression, 'the road to Gehinnom is paved with good intentions', and we wonder, how is this possible? If the person has a good intention, how can the result of this be that he falls into the depths of Gehinnom? The answer is: Definitely yes! A person can err in his intention, make a mistake in his way and confuse good and bad, to think he is doing something proper when in actuality he is doing something bad.

In our parsha we learn about the incident of Tamar, who through devotion established offspring through Yehuda, even if we do not agree with her method of doing this. Chazal tell us and testify that her intent was *lesheim shamayim*, and so she merited having kingship descend from her. Another woman is mentioned in the parsha, the wife of Potiphar. Surely you ask, what is the connection between the two women? Rashi HaKodesh tells us the connection (to 39:1), 'Why is the descent of Yehuda juxtaposed to the sale of Yosef? In order to juxtapose the actions of the wife of Potiphar with the actions of Tamar. To tell you, just as Tamar acted for the sake of Heaven, so too, did the wife of Potiphar act for the sake of Heaven., for she saw through her astrology that she was destined to establish sons through Yosef, but she did not know if they would be born from her or from her daughter.' After we learn these words of Rashi, we wonder, how is this possible? A few *posukim* later (40:1) Rashi calls her '*arurah*' – 'that cursed one', and here he tells us that her intent was for Heaven?!

It is as we have said, it is possible to commit the severest sins and still think that we are doing them for the sake of Heaven. If so, then the question remains, how do we know when this is correct and when it is mistaken? A person is close to himself and sometimes we cannot decide for ourselves what is proper and what is not. The answer is: We only have the words of the Torah and halacha, therefore, when a Jew has a doubt, he must ask advice from *Gedolim*. This is why the Tanna said (Avos 1:6) 'accept a Rav upon yourself and remove yourself from sin'.

- Tiv HaTorah - Vayeishev

טיב ההשגחה

'מה אשיב לה' – 'How can I repay Hashem'

I try to buy used furniture for the house. I look and wait for good quality items, of course at a low price, and this is how we save a lot of money. I patiently waited for a six-door sandwich wood cabinet until I found one in good condition in a neighborhood a little far away, but the price was only 600 shekel to start...

I asked my sister who did not live far from there to check it out and see if the cabinet was in good condition as described by the seller or perhaps, he was just trying to get rid of it...

After examining it, my sister called me and assured me that the cabinet appeared to be in new condition. I asked my sister to give him 200 shekel on account and I arranged with the owner that I would pay the balance when I picked up the cabinet.

After Shabbos I went with a friend to my father's house and I took his large car so I could transport the cabinet and we went on our way. We arrived and I saw that the cabinet was indeed very nice. But then I realized that it was not made of sandwich wood as described, but rather of chipboard which I would not have bothered even a minute.

The owner began to yell at me that I promised to take it and that the apartment had to be empty by the next day, but I claimed that we had discussed sandwich wood and not chipboard, and not only that But I troubled my sister, and I borrowed my father's car, and it got worse when I asked for my money back.

Then an amazing thing happened, my friend who came to help me said that his sister just called him asking if he had a cabinet for her, "I will add 200 shekel!" and we took the cabinet to his sister. The seller was pleased as was I since at least I did a *chesed* for someone and I did not go to the trouble for nothing, and my friend was happy for his sister. We loaded the cabinet in the car, and we left.

As we left, my friend told me to find a garbage dump. I asked him why, and he explained that he did not have a sister looking for a cabinet, but he wanted to avoid a *chilul Hashem*, so he agreed to buy the cabinet so there would be no argument. Now, after all the trouble, he wanted to toss it out?! I called a friend, a Rosh Kollel, to see if he knew anyone needing a cabinet. He thought and recalled someone saying, "If I only had a six-door cabinet!!!" He gave me the number and we delivered the cabinet. He was in tears and he praised Hashem when he heard all the details. We are all pleased as our effort was not for nothing. About a week later, I got a call from a relative who was leaving the country and asked if I wanted to take anything from the apartment that he was leaving. I got there and among other things was a wooden six-door cabinet that could not have been better. I thanked Hashem for all the kindness He bestowed on me.

ולא זכר שר המשקים את יוסף ושכחהו: (מ:כג)

The officer of the cupbearers did not remember Yosef, and he forgot him. (40:23)

Rashi explains: And he forgot him – since Yosef depended on him to remember him, he had to remain imprisoned two more years, as it says (Tehillim 40:5) 'אשרי הגבר אשר שם ה' מבטחו ולא פנה – אל רהבים' – 'Fortunate is the man who has placed his reliance upon Hashem, and has not turned to the arrogant ones'. This means and he did not rely upon Egypt, which is called the arrogant one.

At a cursory glance, it is not possible to understand the meaning of Rashi's words as it seems that the beginning and the end contradict each other. At first, he brings down that Yosef was punished and had to be imprisoned for an additional two years because he placed his trust in the officer of the cupbearers. Then he proves his words with the posuk 'Fortunate is the man who has placed his reliance upon Hashem, and has not turned to the arrogant one', and it praises Yosef for not trusting in Egypt who are called arrogant. We have a contradiction instead of a proof?! Perhaps we can resolve the issue based on the explanation of Rebbe Moshe Dovid of Tchartikov zy" a who asked on the passage before us, since the Torah relates that the officer of the cupbearers did not 'remember' Yosef, then we automatically know 'he forgot him', so what is the Torah teaching by repeating 'and he forgot him'? He answers that the word 'vayishkacheihu' is referring to Yosef, that he caused the matter to be forgotten from the heart of the officer of the cupbearers, since Yosef chose incorrectly by asking a favor of a flesh and blood person. To someone on a high level like Yosef HaTzaddik, this is considered a flaw in his *bitachon*, therefore, he prayed to HaKadosh Baruch Hu that the officer of the cupbearers should forget his request, and his salvation should not come about through his effort, rather, only through HaKadosh Baruch Hu Himself.

The words of the Tchartikov Rebbe resolve the meaning of the posuk and can now be seen directly from the posuk. After the 'sar hamashkin' recognized Yosef's great wisdom, it would have been fitting for him to go to Pharaoh on his own as soon as he was freed to inform him of the 'amazing man' he met in prison, tell him that the man did not miss a thing in his interpretation of his dream and the dream of the chief baker, he was completely accurate. Then he would have had to advocate for him to remove him from the pit and bring him to the palace, even without Yosef requesting this, since at the end of the day, he was bestowed with amazing wisdom. Without a doubt, he would be a great asset to the kingdom of Egypt.

In actuality we see that even after Yosef requested this, the *sar hamashkin* did not remember anything of this. It was only two years later that he remembered 'the interpreter of dreams'. This is truly amazing as to how the *sar hamashkin* could forget all this and not do anything for Yosef, unless we explain it like the holy Rebbe, that Yosef HaTzaddik regretted his action and prayed to HaKadosh Baruch Hu that his words should not have an impression on the *sar hamashkin* and he should do anything on his behalf. It was quite possible that had Yosef not requested this, then the *sar hamashkin* would have tried to free him and Yosef wanted no part of his efforts. He did not want him to exert any effort on his behalf because then people would say it was his effort and Yosef only wanted salvation to come entirely from Heaven.

His holy words also shed light on the difficult words of Rashi. Based on them we can now say that Rashi's intent was that Yosef had to remain imprisoned for another two years not as a punishment for relying on the *sar hamashkin*, rather, this is his intent: Because he relied on the *sar hamashkin* to remember him, this caused him to decide that he had not acted properly, so he prayed to HaKadosh Baruch Hu that he forget these words from his heart. And so, his prayer made an impression and caused the *sar hamashkin* to forget. Therefore, he had to remain imprisoned for another two years, then the *sar hamashkin* was aroused to save Yosef, without any effort on the part of Yosef. Now we can understand quite well the rest of Rashi's words when he says, 'Fortunate is the man who has placed his reliance upon Hashem and has not turned to the arrogant one'. These words are directly at Yosef who asked that his salvation come about only through his complete reliance on HaKadosh Baruch Hu and he did not rely on Egypt which is called the arrogant one.

The same way that the holy Tchartikov explained about Yosef was also described about Rebbe Aharon of Zitamir zy" a [a descendant of the Baal Shem Tov].

Rebbe Aharon was bitterly poor, he did not even have money to hire teachers for his children. However, as long as they needed nothing more than to learn the letters and the vowels, his wife took it upon herself to teach them. But when they got older and they had to learn Chumash and other *limudei Kodesh*, the wife pleaded with her husband to do something for his children since this was his obligation to be concerned about their education.

Rebbe Aharon was very bothered by this knowing that he did not have a penny in his pocket. He decided that on Shabbos Kodesh he would interrupt the reading of the Torah and he would present his situation publicly so that the people of the city would know his distress and they would be concerned for the education of his children. From thought to deed, and on Shabbos Kodesh he stopped the reading of the Torah, and the townspeople heard his voice describing his difficult situation, and he requested that they come to help him.

The congregation was moved by his words, and they placed his burden upon themselves, for then they knew that a holy man dwells among them and they had not thought about the welfare of him and his family at all. Therefore, they decided that after Shabbos they would call a meeting and they would decide how they would support the holy Rebbe and supply all his needs.

After davening, Rebbe Aharon reconsidered and decided that he had not acted properly by asking flesh and blood people to help him and he did not rely on Hashem for salvations. In order to correct this flaw, he placed his hand on the mezuzah on the doorpost and asked of Hashem Yisbarach that the townspeople forget about the meeting. His request was accepted and that is what happened, after Shabbos the matter was forgotten from all the people.

This is the way of the Tzaddikim and holy people, that according to their worth they did not need any effort. However, even people like us who do need to put in effort, there is something to learn from this, that it is incumbent on everyone to check his nature before exerting effort, and to know how much effort he must exert. For if he does not do a correct assessment so as not to accumulate more than he needs. The amount of effort appropriate for the person is to satisfy the will of Yisbarach, but not to try harder than he has to.