

# טיב 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

### אדון לכל מצרים – Master to all Egypt

Moreinu HaRav shlit"א relate that he once asked Rav Yaakov Meir Shechter that when he publishes a *sefer*, doesn't this cause him to feel a little arrogant? Rav Yaakov Meir amazingly replied, "Arrogant? What do I have to feel arrogant about? I know that all that I have, I received from the Creator, including publishing the *sefer* which seems like I published it – even this was a gift from the Creator Who made it possible for me to publish the *sefer*. If this is so, then what do I have to feel arrogant about? The Chida writes that nowadays a person does not have to work on arrogance, rather, one has to work on 'truth' [emes], since a person knows quite well his low stature, how his *davening* appears, and the other mitzvos that he does, and if so, then what does he have to feel haughty about? And one who does feel haughty is a liar and is only fooling himself, or he is a fool who does not understand that everything he has is from the Creator..."

In or parsha we encounter a great wonder by the words of Yosef HaTzaddik to his brothers (45:9) 'מהרו ועלו אל אבי' – 'Hurry, and go up to my father and say to him, "So said your son Yosef, 'G-d has set me as a master to all Egypt'", but this is amazing, Yosef HaTzaddik describes himself as 'master of all Egypt', the same Yosef who told Pharaoh in the previous parsha (41:16) 'בלעדי אלוקים יענה את שלום פרעה' – 'That is beyond me, G-d will respond to Pharaoh's welfare', and now he calls himself a 'master'?! But, based on the story we told perhaps we can understand this. When Yosef says he is 'master of all Egypt', but first prefaces it by saying 'G-d set me', he knows Who did this, Who gave him the greatness. And so, when the words are put together, they align perfectly: 'G-d set me as master of all Egypt'.

Aside from what we said that one has to believe that everything we have is from the Creator, we must point out another thing, that is, when a person strengthens this faith he is thereby saved from arrogance. Even if he is promoted to greatness, his faith guards him that he does not fall into arrogance. Therefore, we must repeat after everything, "This is not mine, and I did not do it. Rather, everything is from the Creator Yisbarach. 'He made, makes, and will make everything.'"

- Tiv HaTorah Vayigash

## טיב ההשגחה

### 'And your faith in the nights' – 'ואמונתך בלילות'

Moreinu HaRav shlit"א relates that on the third night of Chanukah he was invited to a yeshiva in a certain settlement to speak to the boys on the occasion that they finished five Mesichtas that they learned.

At midnight the car came to pick me up. When we got there, we noticed that there was a puncture in a tire. He tried to change the tire, but he could not. In the meantime, we arranged for another ride but we would have to wait a while for a car to take us. While waiting, I used the time to talk to the boys who accompanied us to the car, and in a way that was not anticipated, we began to have a deep discussion about various topics of love and fear of Hashem as well as *emunah*.

About an hour later the ride showed up and I went on my way.

I told the boys that they should consider and see how HaKadosh Baruch Hu arranged our talk which was personal and more meaningful than the public talk. When you teach a class, only the speaker talks, but in a conversation like this, there is no problem asking personal questions. Everything happened by way of a tire puncture. When there is *emunah*, then the time can be spent with much accomplishment.

מוריני הרב שליט"א

### והשיב... לב בנים על אבותם

#### And he will turn back... the hearts of the sons with their fathers

Every day I walk to Kollel by way of a cemetery. This gives quiet time and alone time going to and coming from my house. This is also healthy for body and soul. One day I noticed two boys looking for something in the cemetery. I asked them what they were looking for and one of the boys replied, "In a short while I will be Bar Mitzvah and I wanted to *daven* by my grandmother's grave." The other boy said that his grandmother was near the other grandmother, so they came together. I asked him when his Bar Mitzvah was, and he said 12/12. I explained to him that Bar Mitzvah was linked to the Hebrew date, but he told me that his father told him this so he would not forget. I wanted to explain to him about the Hebrew date, when I remembered that my oldest son was going to be Bar Mitzvah that week, then this boy was born the same year and on this day.

I called my wife and asked her what our son's English birthday was and based on this I guessed that today was his Hebrew birthday and there were only a few hours before sunset. Excitedly, I told the boy to hear me well.

"At sunset you are going to be an adult according to the Torah! You are obligated in all the mitzvos! Do you have Tefillin?" He said that he did.

I explained to him that he had to go to a rabbi to learn how to put them on, since he would have to in the morning.

I stood amazed how Hashem Yisbarach brought us all together to that place. In general I do not mix in and ask what they were looking for...

Most probably, their prayers by the grandmother worked for them.

**הסיפורים שבתורה הם גופי תורה**

**The stories in the Torah are the essence of the Torah**

**ואת העם העביר אתו לערים מקצה גבול מצרים ועד קצהו: (מז:כא)  
As for the nation, he transferred it by cities, from one end of  
Egypt's borders to its other end. (47:21)**

Rashi explains: Yosef transferred the nation from city to city as a reminder that they no longer have any portion in the land. So he settled the residents of one city in its fellow city. The Torah did not have to write this but to inform you of Yosef's praise, that he intended to remove disgrace from upon his brothers, so that they should not call his brothers exiles.

I would like to expand the discussion in order to explain the words of Rashi for a great principle in Torah emerges from his words.

At the beginning of Rashi's words, he explains why Yosef moved the people from city to city. The Egyptians had sold their property to Yosef in exchange for food, yet they continued to strengthen their hold on their property by remaining there, thus they minimize the sale, for although they are now renters they still acted like owners. But since there were many people who would testify to the length of time they owned their property, their bill of sale becomes worthless. Therefore, Yosef saw fit to move them from one property to another so that they could not claim to be long-term owners, and they could never deny the sale.

This is an accepted rationale as any businessman will tell you. Had the Egyptian government explained it to the population this way, they would have been believed as a sound rationale without Yosef having to reveal that this was not his true rationale.

The Egyptians truly saw no flaw in this rationale. However, there was someone who realized that this was not the true rationale, this was Rashi himself. As per his claim, if this were the true reason the Torah would not have had to write it, since the Torah is not a storybook. All its words are to teach us the ways of life, and how to bring satisfaction to our Maker. But since we do not find a trace of a teaching or arousal to *avodas Hashem*, it is a sign that this was not the intent of the Torah. We must look for the true rationale through which Yosef caused satisfaction for his Creator, and the Torah wanted to use it as a teaching point, and so it did.

Once Rashi makes us look for the true rationale, he then reveals to us the true rationale: 'But to inform you of Yosef's praise, that he intended to remove disgrace from his brothers, so that they should not call his brothers exiles.'

This is the lesson that the Torah wanted to reveal to us. The Torah wanted to teach us that a person has to lower himself to the mindset of his fellow and understand the difficulties he might be facing. What are the things that cause him to be filled with shame and embarrassment? Then he can look for ways to alleviate his shame and difficulties.

This is the main reason why Yosef saw fit to uproot an entire country and transfer the nation from one end of Egypt to the other. He did this to lower his mindset to that of his brothers and understand that their shame and embarrassment was because they were exiles. As if they came to benefit from a land that was not theirs. So, in order to alleviate their distress, he made the entire nation exiles, and made them equal to his brothers.

Rashi teaches us a great teaching with these words. You look at the *posukim* in the Torah and you only see the Torah telling a story of the events during the famine. If you do not go deeper to find the intent, it seems to you that the Torah wanted to tell you the details of the matter. But if you are wise, it is possible you will wonder a little why the Torah saw to relate this. But you will not dwell on the matter, and you will dismiss it saying, 'This is what the Merciful One wanted to write', that is, if HaKadosh Baruch Hu wanted that this story should be part of His holy Torah, what is there to think about? It is only incumbent on me to understand according to my ability and receive reward!

Not only are we not allowed to say something like this, as we see in the Zohar HaKadosh (Cheilek 3 Page 149b), where he expresses sharp words against someone who thinks like this: 'One who says that a story in the Torah only comes to tell us that story, is arrogant *Rachmana litzlan*.'

Rebbe Shimon did not want this view to exist. The truth is that even the word 'Torah' testifies to this, as it stems from the root of '*hora'ah*' meaning teach. All its words come to teach. Therefore, it is incumbent on us to investigate every story told in the Torah and investigate the lesson we are supposed to learn from it. The topics in the Torah were only enacted for the purpose of teaching, and the more one looks into its words, he will find honey.

We see similar things in the words of Rashi to the previous parsha on the *posuk* (43:34) 'וישתו וישכרו עמו' – 'They drank and they imbibed with him'. There too Rashi HaKadosh wants to arouse our heart to the fact that the Torah is not just telling us stories to know the events as they happened. This has no purpose unless the Torah wanted to reveal to us that the holy *shevatim* were sorry for selling Yosef. From the day they sold him they abstained from wine. We can determine from this that the entire episode of the sale is beyond the understanding of our limited mental ability. The *shevatim* only did what they did because they understood that this was the will of Above, however, since this caused distress to Yosef they abstained from wine. Similarly, Yosef also abstained from wine since he understood that his brothers were troubled by his pain, and he was also sorry for their distress.

You find something similar at the end of Parashas Vayishlach. There, the holy Torah devotes an entire chapter describing the generations of Eisav and the kings that reigned in the land of Edom. There is no shadow of a doubt that these words were written to just tell a story. Why would the Nation of Israel be at all interested in the lineage of Eisav? Why would they care about the generations of kings of Edom? Obviously, these words were written to teach sublime things and to hint through them. Just as we see that all the writings of the Arizal HaKadosh come to clarify the hints in this segment of the kings that reigned in the land of Edom (36:31-43). From here we can draw an analogy to the whole Torah, like the words of the Zohar so it is. Just as we see here, this is the way of the Torah.