

פרשת וישב

חלקה' – גליון 12

כ"ו כסלו תשפ"ד

מאת ר' ש. קאפלן שליט"א

מלאך המות *Appointment with the*

A few days ago, a terrible tragedy took place in ארץ ישראל, terrorists exited a car at a bus stop and murdered a few אידן and injured many others.

This tragedy had an extra bitterness, someone who saw what was happening, jumped out of his car with a gun and ran towards the

terrorists with

“רבות מחשבות בלב איש ועצת היא תקום”

and killed the terrorists, if not for him they say many more people would have been killed. The extra bitterness in the tragedy was that when the security forces arrived, they thought that this איד was also a terrorist firing his gun and they killed him.

We hear such a thing, we can't understand it, everything is hard to understand, but this has an extra twist which makes it even harder to understand.

I once saw a fictitious story which is based on a גמרא: A person was exiting

his office in Manhattan in America, and he brushed passed a cloaked figure, he looked at the cloaked figure in the eye and he saw it was the מלאך המות himself, the מלאך המות looked back at him with a surprised look on his face, meeting him must mean serious stuff.

The person jumped into his car, drove to the airport as quickly as he could, ran into the airport, booked a ticket to Tibet – the other side of the world, arrived there many hours later, took a small plane into the mountains, paid a guide to take him to a remote cave, he did all he could to run away from the מלאך המות.

He entered the cave, lit his candle and stranding there in front of him was the מלאך המות. The מלאך המות said to him, “I had an appointment with you in this very cave on this day at this moment, that is why I was so surprised when I saw you in Manhattan last night...”

ל tell us, רגליה דאינש – the feet bring a person to the place where he will have an appointment with the המות. We cannot say that this hero in ירושלים was in the wrong place at the wrong time, he had an appointment there, it was destined at that moment for him to die, of course in every tragedy we must be משתטף in the צער of the משפחות, but we mustn't look at it ה"ו, "such bad luck... so not fair..." his appointment was there on that spot.

I would like to bring out an important point, עצת ה' היא תקום – we cannot change רצון's הקב"ה, we cannot change what is destined for a person.

Destiny will not change.

In this weeks פרשה we find the שבטים said to יוסף, "המלך תמלך עלינו אם משול, *Would you reign over us? Would you then dominate us?* Later when they wanted to kill יוסף they exclaimed, "ונראה מה יהיו חלמתיו" (ל"ז, כ), *And we will see what will become of his dreams.*

Let's get rid of him, they said, let's sell him as a slave and we will see what happens with his dreams!

And what happened? From this מכירה itself to the ישמעאלים he became a מלך.

This is an הנהגה we find dozens of times in תורה and ג"ך, when a person tries to change their destiny, from what they do הקב"ה brings out that very destiny, they tried to sell him as a slave to stop the המלך תמלך עלינו, and from that very action he became a king.

The גמרא tells us the famous story of יוסף מוקיר שבת. His wealthy neighbour once dreamt that all his נכסים are going to go to his neighbour יוסף. He wanted to make sure he wouldn't get them, so he sold all his possessions and bought a diamond and tied the diamond into his hat to keep his wealth with him at all times.

One windy day, as he was walking over a bridge, his hat flew off into the river, the fish swallowed the diamond which was later bought in the market by יוסף מוקיר שבת.

The very way he tried to stop the destiny of his money from falling into the hands of יוסף מוקיר שבת, that very way was which brought the money to יוסף מוקיר שבת's hands, ועצת ה' היא תקום.

We can't try to be cleverer and think we can avoid the destiny which הקב"ה has prescribed.

יונה הנביא ran away from his duty to go to תשובה ל. ל tell us he had a

חשבון: if נינוה does תשובה it will make a
גטרונג on ישראל כלל, so he ran away on a
ship.

Later when he came to נינוה they all
listened to him. It's a פלא, why did they
all listen to him? They used to say, Paris
is a place מלא with שמים, because
anyone who goes there leaves their יראת
שמם there. Imagine the חפץ חיים would
go to Paris and start telling the people
there, "Start doing תשובה!" They would
probably have a laugh and carry on with
life like normal, they won't really give
much interest to what the חפץ חיים tells
them.

Says the רד"ק: In נינוה lived the sailors of
the ship which יונה was on, they went
around town and told the people, "Listen
here! This fellow knows what he is
talking about... we must listen to what
he tells us and do תשובה..."

Again, we see he tried to run away from
the instructions of הקב"ה and avoid
making נינוה do תשובה, he made his big
חשבונות, and what brought נינוה to do
תשובה exactly that מעשה of running
away, that is what caused the בני נינוה to
listen to him.

The פסוק tell us, "יושב בשמים ישחק" – the
ע sits in שמים and laughs when we

try to avoid our destiny, ועצת ה' תקום, the
whole תשובה of נינוה came because of
him running away from trying to make
them do תשובה.

We must work with תמימות and ישרות, not
to make חשבונות, "תמים תהיה עם ה' אלקיך",
חשבונות, (דברים י"ח י"ג), as רש"י there writes,
"התהלך עמו בתמימות, ותצפה לו, ולא תחקור
אחר העתידות אלא כל מה שיבא עליו קבל
"חשבונות, בתמימות, not to make חשבונות the whole
time. The Zionists made חשבונות,
"Antisemitism! We have an עצה! Make a
state and all problems will be over! A
flag with an army! We will have a חשיבות
now amongst the העולם!"

The whole world is up in arms against
the אידן, and today the answer to
antisemitism is the state of Israel! They
made their חשבונות, to do something
which the תורה does not tell us to do, the
רבש"ע shows them, "From what you did
will bring the antisemitism."

תמימות וישרות

שופרא דיעקב כשופרא דאדם, חז"ל tell us,
יעקב אבינו, the face of הראשון, the face of
אדם הראשון, the ספרים explain that
אדם הראשון of חטא the מתקן יעקב was
אדם הראשון לפי מדריגתו of חטא as the
ספרים tell us was: 'If I eat from the הדעת I
will have many more חסיונות, I will fight

the יצר הרע מבפנים and like this I will get much more reward.' He made his השבונות, and the חטא was: that we must do exactly what הקב"ה tells us to do.

יעקב was the איש תם יושב אהלים, he was a תם, and תם and the word ישר are often found together, יעקב had ישרות, he didn't make השבונות, like a מלאך who is ישר, a מלאך makes no השבונות, it does exactly what it is told to do, it's a robot, it does what it is told.

יעקב was שולט on the מלאכים, we find many times in the תורה where יעקב met with מלאכים, יעקב was מתקן the חטא of אדם הראשון, he became like one of the מלאכים, doing everything without השבונות.

Stranded without a pilot

I want to share a true story. There were once two בחורים who were going through hard times, until one day they said to each other, '*enough is enough*,' they decided to give it all up.

They left ישיבה, they stopped keeping any מצוות and תורה. Together after two years they decided to go on a wacky holiday. They took a flight from New York to Anchorage, the northern part of America next to Canada. From there they hired a bush plane, a small plane, a

pilot with two passengers, they flew out into the wild, landed in a small airstrip next to the open mountains and they spent a few weeks going from place to place, meeting people, doing different things.

All these types of holidays eventually come to an end, so they head back to the airstrip, standing there, waiting to find a way to get back to Anchorage. The airport is dead, a few little planes parked on the side. Suddenly a man comes over to them, he didn't look too sophisticated, but he asked them, "Are you trying to get back to Anchorage?"

"Yes..." they told him,

"I am a pilot," he said, he didn't look like much of a pilot, but that's what he told them, "here... this is my plane..."

He asked for a large sum of money, they managed to negotiate with him, they bargained him down until they agreed on a price.

They get into the little plane and they took off heading to their destination. During the flight they came into bad weather conditions, the plane was being tossed around and then suddenly the pilot slumped forward, they tried waking him, but the pilot wouldn't budge, he

was unconscious, maybe it was a heart attack, a stroke, maybe he died, no idea, but he wasn't waking up.

Two nineteen-year-old teenagers, stranded on a plane without a pilot. They didn't know what to do, the plane was flying in a storm, the pilot was more dead than alive. One of them took the earphones and screamed, "Sos! Sos! Help! Help!"

A voice crackled back, "Are you in trouble?" "Yes!" he screamed, "Serious trouble! We need help quickly!"

"Look here," was the response, "you have called the wrong channel... you have to call the emergency channel, press on the radio the following number which will put you in touch with someone who will be able to help you..."

He inputs the number, a voice comes through, "What is the problem? How can we help?"

He tells them the situation, "We are flying on a plane, the pilot looks half dead, we're not sure what has happened to him, we're two young teenagers with no idea how to fly a plane, is there any way you can help us? Or we should just give up?"

"Hold on a minute... I will call someone who can help you..." he says.

A moment later they hear this soothing, relaxed voiced come through onto the intercom, "Hi, my name is Jimmy, and I am going to help you land this plane safely....Have you got any flight experience?" he asks them.

"Flight experience! No idea whatsoever! Nothing! Never flown a plane in my life, I can drive a scooter, but not a plane..." they respond.

"Listen here," he tells them, "Take the pilot out of his place very carefully, because if you hit the wrong control doing that, it can be fatal, take him out slowly."

They took him out of his seat and the boy sat in the pilot's seat with the headphones on his ears.

"Before I tell you what to do, listen very carefully, fifty percent of people in your situation die in an air crash, the other fifty percent survive, the ones who survive are the ones who are calm, they don't panic and they listen to everything exactly as I tell them, so you stay calm and listen exactly to what I tell you..."

He continues, "even in the most trying situations which you are going to go

through in a few minutes, just stay calm and listen to my instructions.”

He starts to give the instructions, “On the right-hand side of you there is a throttle, push it slightly to pick up just a little speed.”

He moves the throttle and gets himself into the right speed.

“Now I want you to get in the right direction, turn the joystick to the left, just turn it slightly, don’t panic.”

He listens to what he is told, turns the plane to the left.

“You’ve gone a little bit too far now... turn a drop back to the right...”

After he turns to the right, Jimmy tells him, “You’re now heading in the right direction towards a small airport, but now you’re still in the middle of a storm, in a few minutes you will come out of the storm. I’m warning you, when you come out of the storm you are going to see a mountain in front of you, if you panic, you will lose control and it will all be over, just stay calm and don’t move anything until I tell you to, just listen to what I am telling you.”

A few minutes later he comes out of the storm and he sees this mountain right in front of him, he’s heading straight for it

at 200mph, but he controls himself, he leaves the stick as it is.

“Now,” he says, “move the stick backwards ever so slightly...” and up he goes slowly over the mountain.

The flight carries on for another hour, there are many more details to the story, many more instructions and commands.

After an hour the plane goes into another thick cloud, and Jimmy tells him,

“You’re coming towards the airport now, you’re going to have to bring the plane down, lower the speed...” he tells

him exactly what to do and the plane starts to descend, “in a minute you’re

going to get a thump on the back of the plane, don’t panic, just hold the stick as

it is, and slightly move it forward, if you panic you can kill yourself on landing,

listen to my instructions now because now is the real dangerous part.

He feels the thump, pushes the stick slightly forward and lands smoothly, a

safe landing, “don’t slam on the breaks,” he warns him, “press on them slowly

until you stop...”

Eventually the plane came skidding to a halt. They open the doors, jumped out,

hugged each other, they couldn’t believe they had made it, they ran to a little

building on the side and summoned help for the pilot and they took the pilot to the emergency services, his heart was still pumping, and they managed to revive him.

They head to the little village, they find a hotel, book a room for the night until the morning when they will head back to New York.

Half past eleven at night they hear a knock on the door. "Who is it?"

The voice replies, "It's me..."

They both were shocked, they recognised the voice, it was Jimmy.

They opened the door, hugged each other, "You saved our lives!"

He tells them, "I have come all the way from my town, it took me over two hours to get here, I wanted to meet you and congratulate you on your safe landing.

I want to tell you the truth: only ten percent of people make it, I couldn't have told you that earlier, you would have given up hope. You are from the ten percent, and the reason why you made it was because you kept calm and listened to everything I said without deviating from my instructions." They spoke to each other, exchanged details

and addresses, and off he went on his way.

After he left, this boy said to the other, "You know, I have been thinking, you know life is a journey, we're on a plane, the journey is filled with difficulties, filled with challenges and all types of hurdles and obstacles. There is a voice which tells us exactly how to navigate through it all to reach our destination, it just hit me: that voice is the voice of the *ע* – the voice of the *תורה*."

He said to his friend, "I'm beginning to think, we are making a big mistake, we think we know better, *עצת ה' היא תקום*, we're heading for a crash, we're not following the voice calmly which is directing us to a safe destination."

As *משיח* tell us in *פרשת ויגש*, when *משיח* comes *ה' הקב"ה* will tell us, "אני ה'" – those who followed *ה' הקב"ה*'s instructions throughout life will recognise that voice, one day when *משיח* comes we will hear that voice "אני ה'", we will recognise the voice which has been guiding us throughout our life.

They both had a *gevaldiga* *הרהור תשובה*, and today they are both building two *משפחות*.

This is a very powerful message: we think we know better, and we can do things differently and we will bring ourselves to the right destination, הקב"ה has decided our destiny, He has decided the destination where we are going to end up.

Sometimes, we make חשבונות like the יוסף who made חשבונות to sell שבטים, and that very מכירה is what caused יוסף to reach his destiny, we cannot change our destination, we must remember the תמימות and ישרות, don't try to be an *oiber-chochom*, a person is created ישר, but he makes חשבונות רבים which makes him go wrong.

This true story is a *gevaldiga* משל: there is a voice telling us always what to do, not just generally, but throughout our day we have a תורה which guides us and tells us what to do, listen to every instruction, without making any חשבונות, every part of the day, what we do when we get up, how we get up, it's dictating to us how to behave throughout the day.

We must internalise this message: we have a voice telling us, directing us, we are on a flight, we go through turbulences, we don't know how to drive, but the voice of the תורה is telling us how to get there, and we must listen carefully without panicking and making our own חשבונות, if we follow the voice we will get there safely, if we try with חכמות, "I know better how to turn the stick... I know better which speed to take... I know better how to do things... I know better how to give into my תאוות, I think I can deviate and only partially listen..." if we say this, we are heading for a crash.

It's a *moiridicker* נקודה to always think about, רבות מחשבות בלב איש ועצת היא תקום, so many different מחשבות float through our brain the whole day, so many ideas, scenarios, and goals, but עצת ה' היא תקום, הקב"ה is going to bring us to that destination, and we want to make sure we arrive there safely in the best possible way.



[Written by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)

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פרשת וישב

חלק ד' – גליון 11

כ"ג כסלו תשפ"ג

מאת ר' ש. קאפלן שליט"א

She was going to say it

We Speak often about the השיבות and שמירת עינים of עבודה, I would like to bring out today a bit of a higher דרגה which is more than just the regular ענין of שמירת עינים.

The תורה describes to us the נסיון of יוסף "ותתפשהו בבגדו, אשת פוטיפר הצדיק

לומר שכבה עמי, ויעזב

בגדו בידה וינס ויצא

החוצה" (ל"ט, י"ב)

And she caught

hold of him by his garment, saying, "Lie with me," but he left his garment in her hand, and he fled, and went outside.

The פנים יפות asks: The לשון הפסוק is rather interesting, "ותתפשהו בבגדו לאמר"

"לאמר", the תורה uses the word "שכבה עמי",

in the פסוקים earlier, there it says, "ותשא"

אשת אדוניו את עיניה אל יוסף, ותאמר שכבה

שכבה – and she actually said "עמי" (פסוק ז')

עמי, here it says "לאמר", which means to

say, why doesn't it say "ותאמר שכבה עמי"?

The פנים יפות explains with a *moridicker*

אשר, a great מוסר which the פסוק is

telling us. The פסוק is telling us, "ותתפשהו בבגדו" – she grabbed him, "לאמר" – to say, "שכבה עמי". יוסף knew what was coming from the earlier time, he knew a big נסיון was coming his way and therefore he ran away before she even had a chance to say what she wanted. When it came to this *gevaldiga*

נסיון, the פסוק is telling us, "she was going to say it," but he ran away before

she managed to say it.

The זוהר הקדוש writes: The greatest way to be מתגבר on a נסיון is not to control yourself, but rather not to even allow yourself to enter a *matzev* of a נסיון.

"אם פגע, in גמרא (:ל) teaches, קידושין

בך, *if one* משכהו לבית המדרש"

meets the הרע, *pull him to the* בית

המדרש. What does "פגע בך מנוול זה" mean?

Explain the ספרים: "אם פגע בך" – even if

you just meet him, the הרע hasn't

even said anything yet to you, he hasn't

yet enticed you, משכהו לבית המדרש,

"A person must know that the true מדריגה is: I'm going to avoid it all together"

prevent yourself from entering the *matzev* of a נסיון in the first place.

This is what the תורה is telling us here, "לאמר" – she grabbed him, "ותתפשהו" – she wanted to tell him "שכבה עמי", and before she managed to say what she wanted he ran away, not to allow himself even to hear her request and let himself go into a *matzev* of a נסיון.

ל"ה teach us, "הים ראה וינס", when it came to סוף ים קריעת ים סוף the ים saw and fled. What did it see? "ארונו של יוסף שנאמר וינס" "ארונו של יוסף", it saw the *חוצה*.

The יוסף writes that מדרש רבה (צ"ג) received tremendous שכר for every חלק of his body, "ידיו שלא עשה עבירה", because his hands did not do any עבירה, he was rewarded with, "ויסר פרעה את", "טבעתו ויתן אותו על יד יוסף". Continues the מדרש, "צואריו שלא עשה עבירה", he was rewarded with, "וישב רביד זהב על צוארו", then, "רגליו שלא עשה עבירה, יבואו וירכיבהו", "על המרכבה". The מדרש describes in length how every part of יוסף's body was rewarded because he was נסיון, when a person prevents himself from being עובר an עבירה he receives שכר, it's not only when we do מצוות do we get

שכר, it's very clear that for the מניעה of an עבירה alone a person receives שכר.¹

However, continues the מדרש, the עיקר קריעת ים סוף which יוסף הצדיק received was קריעת ים סוף were זוכה to a ים סוף through the merits of יוסף הצדיק, the "וינס ויצא החוצה" had a tremendous חשיבות by the רבש"ע, it wasn't just the matter of controlling oneself, it was much more than that: it was completely avoiding a *matzev* of a נסיון.

The גמרא in נ"ז: brings a פסוק about the praise for one who is "עוצם עיניו מראות ברע", a person who controls what he sees is a *gevaldiga*. "א"ר חייא בר אבא, זה שאין מסתכל בנשים", בשעה שעומדת על הכביסה", this refers to one who is שומר עיניו when an אשה is doing something in a way which can ignite his פסוק, about such a person the פסוק praises, עוצם עיניו מראות ברע.

Explains the גמרא, "היכי דמי" – what is the case we are discussing? A person needs to get to a certain place! What should he do? Should he pass this אשה? "אי דאיכא דרכא אחריתא רשע", if he has another way to go, he is a רשע and doesn't have to go past her! He's a רשע!²

¹ See 14 פרשת שמות תשפ"א גליון where we spoke about this ענין.

² The גמרא continues there, "אי דליכא דרכא אחריתא אנוס הוא, לעולם דליכא דרכא אחריתא ואפ"ה מיבעי ליה למינס נפשיה"

What's the פשט in the גמרא? We're speaking about a person who is "עוצם" "עניו" – he's not looking and yet the גמרא calls him a רשע? Explains the רשב"ם "ואף על פי שעוצם עניו, שלא היה לו לקרב אלא רשב"ם – a *moridicker* – להרחיק מן העבירה", even though the person can be עוצם עניו, however he put himself into a מקום נסיון, even though he is controlling himself, however for this alone there is a תביעה on the person.

This is a higher level than the general שמירת עינים that we speak about. A person thinks to himself, "I can go to certain places, I can do certain things and I will be very careful... I know myself I can be very careful..."

However, the גמרא is teaching us very clearly, if I'm going into a מקום נסיון and even if I am convinced with myself that I can control myself, – he's a רשע!

עברי אנכי

לחז"ל speak about why a איד is called in many places an "עברי", already from אברהם, he received the title of אברהם, they called יוסף an "עברי" in this weeks פרשה, what's the לשון of "עברי" supposed to mean?

There are many פשטים in the מדרש what ר' משה means, I saw from מלשון עובר "עברי" comes "עברי", שטערנבוך שליט"א – a איד moves – he's an עובר. A איד is not dependent on a מקום, unlike the גוים it's not the מקום which makes a person into a איד, in גלות a איד is ממקום למקום, we go from place to place, what makes us into אידן is not the מקום but our מצות קיום and way of life.³

But perhaps we can add in a similar way: מלשון עובר is עברי, going from place to place, that is the way הקב"ה wants us to be "עובר" עומד בנסיון he wants us to be "עובר" when confronted with a נסיון, to move, not to go into a נסיון מקום.

I know a *yungerman* Rav Freund who was נפטר just over a year ago, he was a איד *gehoibena*, a special איד, when he travelled he was very מקפיד with שמירת עינים, he wasn't just עיון, he would actually cover his glasses with ink to diminish his sight, he wanted to avoid any possibility of a נסיון.

ר' אהרן קטלר זצ"ל sixty years ago would walk every day to Lakewood ישיבה. When he would walk, he would go off the main road and walk behind through

³ See פרשת שלח לך תש"פ גליון 36 about how it's not the מקום which defines a איד.

the back streets and alleyways, he would walk behind the inhabited area where often it was a מקום סכנה with wild dogs. תלמידים say over how when they walked with him they were terrified from these wild dogs, however, ר' אהרן did all he could not to put himself into a מקום נסיון. Even if a person is convinced in his mind, "I'm not going to look! I know how to be שומר my עינים!" However, a person must know that the true מדריגה is: *I'm going to avoid it all together*, אף על פי שעוצם עניו.

This was the "לאמר", she didn't even say it, she wanted to say it yet יוסף had already ran away, to run away from a matzev of a נסיון.

צדיק in seconds

The זוהר הקדוש שם משמואל quotes the who writes how a person can become a צדיק very quickly "בשעה אחת". What is פשט? How does one become a צדיק very quickly? It's a lifetime work?!

He explains, there are two ways how to become a צדיק, either through a lifetime of work with constant עבודה which takes a long time, however there is yet another way in becoming a צדיק. In a time when there is a great amount of טומאה in the world, if a person is מתבגר, in רגעים and

in a short period of time one can elevate himself to tremendous levels, meaning: a person can fast track himself.

With this the ספרים explain פשט in what "יש דורשים אותו לגנאי, נחזקנו ל"ל לפי דורו היה צדיק ואלו היה בדורו של אברהם." *had נח been in the generation of אברהם he would not have been considered anything.* אברהם אבינו became a צדיק with a סדר העבודה, to reach where אברהם אבינו got to, it took many years, many difficult נסיונות, there was a סדר and process of many decades to reach his מדריגה.

However, נח lived in such a terrible and bad דור that his שמירה from the טומאה of his דור fast tracked him and he therefore reached great מדריגות like אברהם אבינו, whereas had he been in the דור of אברהם אבינו where there wasn't so much טומאה in the world, he wouldn't have reached his greatness, it would have taken an עבודה of אברהם אבינו to get there.

The זוהר הקדוש writes that before משיח comes the נשמות of the גוים will be from the אנשי דור המבול they will come down again, the נשמות which are immoral, the נשמות which are contaminated with the greatest טומאה and שמוץ which are coming back down.

Our דור is the דור which is like from the times of the המבול, דור, to become a צדיק like נח is our opportunity today on the fast track, our opportunity in becoming a צדיק is particularly in these areas which נח was מתגבר by the המבול, he didn't let himself get affected from the טומאה around him. And it's not just a matter of guarding our eyes, it's a matter of not allowing ourselves into a נסיון מקום. Today there are so many times when we can prevent ourselves from entering a נסיון מקום, whether it's going to different places or bringing different items into our hands etc.

Even if we're *shtark*, we're *eirlich*, we daven and learn properly, however, the יצר הרע is never ever finished. A בחור went to ask permission from ר' אליהו to go to his aunties זצ"ל in Tel Aviv.

ר' אליהו זצ"ל asked, "And what about your שמירת העינים?"

The בחור replied, "Nu nu... הכל בסדר... everything will be fine..."

ר' אליהו זצ"ל raised his voice and said to the בחור, "I'm a איד of ninety years old! I can't see with one eye and the other eye isn't doing much better. I can just about walk, and I am shaking from fear of the

בית המדרש when I leave the יצר הרע – a young vibrant בחור whose eyes are fire, and you say that everything will be fine and there is nothing to worry about?!?" The יצר הרע is בוער כאש, we cannot allow ourselves for a moment to think that we are safe to allow ourselves into a נסיון מקום, of course if we're ever in a נסיון מקום we must be מתגבר, however, we must know the עבודה is not to even allow ourselves to enter the מקום הנסיון.

קדושה of השפעות

I will just finish off with a vort from the פרשת ויחי משה. At the end of פרשת ויחי, the יעקב אבינו was thought that after נפטר it would now be יוסף's opportunity to take revenge. יוסף told them, "No... don't worry I have no טענות, אתם השבתם, טענות, עלי רעה, *although you intended for me harm, Hashem intended it for the good; למען עשה כיום, in order to accomplish – it is as clear as this day – that a vast people be kept alive.*" (ב', כ')

The מפרשים question regarding this expression of יוסף, "למען עשה כיום הזה" – it is as clear as this day? What is יוסף trying to imply and emphasize? What did he mean?

The מפרשים also ask, יוסף already told his brothers in פרשת ויגש, "ועתה אל תעצבו, ואל יחר בעיניכם כי מכרתי אתי הנה, כי למחיה שלחני (מ"ה, ה) *And now, be not distressed, do not reproach yourselves for having sold me, for it was a supporter of life that God sent me ahead of you.* What is he repeating now למען? What is he repeating now למען? עשה, he already told them, כי למחיה ה' שלחני?

The באר משה explains with a *moridicker* פשט which is something we must tell ourselves again and again: As we mentioned earlier, we often think when we do bad we get a punishment and when we do a מצוה we get שכר, yet we don't realise that every time we are עומד in a נסיון we receive a tremendous שפע of שכר together with bringing down tremendous השפעות. יוסף gave הקב"ה the reward to every part of his body, the hands, feet, eyes, etc. Not for doing a מצוה, but for being עומד בנסיון!

Not doing an עבירה brings down a קדושה *gevaldiga*.

And as פרשת ילקוט שמעוני at the end of ערות – מצרים (סימן תרנ"ז) writes: אמור, זימה, and yet nevertheless כלל ישראל were not affected – they remained separate and didn't

marry out? What's *taka* the פשט how כלל ישראל were not נכשול in מצרים?

Answers the מדרש: When יוסף went to מצרים he was careful – he guarded himself from being עובר on זנות, and with this he brought down to מצרים השפעות טובות, enabling his descendants in מצרים to have the power and strength to stay away from זנות.

The מדרש adds, "שרה ירד למצרים וגדרה, עצמה מן הערוה, ונגדרו כל הנשים בזכותה." *Sarah went down to מצרים and guarded herself from זנות (when she was taken before פרעה), so too, her descendants who went down to מצרים, in her merit were able to guard themselves from זנות.*

In the זכות of יוסף הצדיק and שרה אמנו, they were safe, they remained with קדושה – they remained separate. Because יוסף was כובש his יצר even in the most trying of times, he brought down a tremendous everlasting קדושה – an everlasting השפעה which helped כלל ישראל during difficult times, letting כלל ישראל connect to this קדושה, enabling them to fight against the השפעות which enabled כלל ישראל not be נכשול in any assimilation.

In פרשת ויגש there יוסף told his brothers that he had come down to מצרים in order

to provide during the famine years. However, after יעקב died, יוסף was speaking about something else. This "כיום הזה" refers to another "כיום הזה" mentioned here by the נסיון of יוסף with "ויהי (ל"ט, י"א), אשת פוטיפר "And it was on that day that he entered the house to do his work.

יוסף was being מרמז to מרמז "I came before you to מצרים for a purpose – for a purpose of "כיום הזה"! I had to come to מצרים – to a מקום of טומאה and זימה so that I will choose to withstand the ניסיון of "כהיום הזה" in order that כלל ישראל will survive and live in a place of זימה without being affected! I brought down השפעות which can save כלל ישראל from assimilation."

יוסף understood that the reason he came down to מצרים and had the ניסיון of כיום הזה was in order to bring השפעות of קדושה into מצרים which will later help כלל ישראל be מרמז גודר מן העריות, he was therefore מרמז to them, "למען עשה כיום הזה" – there is a special reason why I came down to מצרים.

A moridicker פשט! What it means to us is: Every time we go in the street, even on our streets, a bus can pass by, there

can be an advert, if we're ממש מקפיד not to look, we cannot fathom what an השפעה טובה we can bring down, this השפעה טובה connects with our נשמה and gives us *gevaldiga* חשק in our לימוד סייעתא, with receiving *gevaldiga* התורה, דשמיא, we must never downgrade these areas which we often do not feel that we deserve a pride for, not doing an עבריה brings down tremendous השפעות, especially in the area of קדושת עינים, "עוצם עיניו מראות ברע", with this כח the פסוק wrtes a person will be able to see the שכינה.

The מקום of חסידיש'ער ספרים bring down: A מקום of טומאה or פריצות has "ניצוצי של קדושה". What does this mean in our language?

If a person is נכשל he sheds his קדושה in that place.

When a person goes to a מקום of טומאה, there is a lot of ניצוצי של קדושה in such a place, people lose their קדושה there *nebech*, however, if he goes and he is עומד on his ניסיון he takes all those חלקים of קדושה which are in that place, which can give a person a *gevaldiga* עליה in רוחניות.

The עיקר נקודה we discussed today was the פנים יפות which in fact as we saw it's a clear גמרא in: בבא בתרא נז: *a moridicker*

it's not just about שמירת עינים, it's more than that, the מדריגה הקב"ה requires from us is not letting ourselves into a מקום נסיון, "ולא לידי נסיון", we *daven* to מקום every day not to bring us to a מקום נסיון. We must be עומד on this constantly, the יצר הרע is everywhere and this is the biggest threat in today's day and age in our תורה especially עליה and עבודת השם

באהרית הימים, however *shtark* we are in our learning and *davening* the יצר הרע is not going to give up, and the עבודה is not to allow ourselves into a מקום where we will need to be שומר our עינים, but rather to stay in the places where we don't have these נסיונות at all.

[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)



פרשת וישב

חלק ג' – גליון 13

כ"ג כסלו תשפ"ב

מאת ר' ש. קאפלן שליט"א

יעקב אבינו of צער

At the time when the שבטים were discussing what to do with יוסף, ראובן says to his brothers, "אל תשפכו דם השליכו, אתו אל הבור... למען הציל אתו מידם להשיבו אל (ל"ז, כ"ב) *Don't shed blood! Throw him into this pit...* the תורה tells us that he did this, *in order to rescue him from their hand, to return him to his father.*

Later when he returned, "והנה אין יוסף, יוסף בבור" *was*

not in the pit, it was then when he exclaimed, "הילד איננו ואני אנה אני בא", *The boy is gone! And I – where can I go?* "אנה אברה מצערו של רש"י there explains, "אבינו, *Where can I flee from my father's grief?* How am I going to escape from the pain of יעקב אבינו!?

It seems from the פסוקים that only ראובן was concerned and worried about the pain and grief they were causing to יעקב אבינו. How do we understand such a

thing? The other שבטים weren't worried about the צער of יעקב אבינו? What does that mean?

There is a מדרש which is brought by the ישמח משה in the name of the אפריון : "ואני אנה אני בא", ראובן gave a sigh – he was upset at that moment about what he did in פרשת וישלח with the בלהה. Why suddenly now? Why when ראובן finds that יוסף is no longer in the בור is he

"עבירה שעושה פירות יש לה פירות"

suddenly reminded about the בלהה?

now?! תשובה

ראובן explain to us where exactly had gone at the time of מכירת יוסף. Where did he run off to? The מדרש רבה teaches, "עסוק היה בשקו ובתעניתו על שבלבל יצועי אביו", *He had been busy with his sackcloth and with his fasting for having rearranged his father's couches.* What was he doing? He was doing תשובה for the בלהה! He wasn't there at the מכירה.

The אדם teaches, (ברכות י"ט) "אם אדם רואה תלמיד חכם שעבר עבירה בלילה אל תהרהר

"אחריו ביום שמא עשה תשובה!" *If one sees a transgress a sin at night, don't be after him the next day for perhaps he has already done תשובה*. The שמא continues and says not only "שמא", in fact, "וודאי עשה תשובה", *he most certainly did תשובה*, a צדיק and a תלמיד חכם do תשובה immediately.

in his ספר שערי תשובה רבינו יונה writes that איחור התשובה is only found amongst the עמי הארץ.

In last weeks סדרה, straight after the מעשה בלהה, the תורה describes, "ויהיו בני יעקב שנים עשר", and רש"י there explains, "ללמדנו שכלם שוים וכלם צדיקים שלא חטא", it comes to teach us that all of them are equal and all of them are righteous – ראוּבן did תשובה straight away, צדיקים don't wait around with doing תשובה.

So, what's happening now at מכירת יוסף? Why is ראוּבן worried about his תשובה now? He's already done תשובה for the מעשה בלהה?

תלמידי חכמים tell us that ראוּבן was מקפיד with his כיבוד אם, as the (ל', י"ד) ספרונו writes that he went out to bring his mother the דודאים to help her have more children after she had been מלדת (the מדרש), עמדה מלדת, (the מדרש רבה teaches that he brought the דודאים to

straight away without even benefiting and smelling them himself first.)

was doing it all לכוּבד אמו – to be כיבוד אם of מצוה his מקיים. Nevertheless, יעקב אבינו told him off for the hurry in which he did it (פחזו כמים), which was מצער him, and for this he did תשובה straight away.

The first one to start

ר' שלום שפירא זצ"ל explains: According to his מדריגה, he was the first of the שבטים to be מזלזל in the כבוד of יעקב אבינו, he wasn't מקפיד about the צער of his father יעקב.

ראוּבן understood that because he was מזלזל, that was משפיע on his brothers to also be מזלזל and forget about the צער they are causing to their father.

ראוּבן felt that because he was the first one to be מזלזל in the צער יעקב, that was how it was then possible for a מכירת יוסף to take place, "אנה אני בא" – he suddenly reminded himself about the מעשה בלהה – he realised now that it was because of what he did which ultimately brought about the מכירת יוסף, his פגם in צערו של שבטים spilled over to the rest of the שבטים, who too were בצערו של אביהם. At the time when they were discussing what to

do with יוסף without taking into account the יעקב of צער, he realized it was him who caused this and therefore he had to do תשובה again for this alone.

Responsibility

Let us explain: The גמרא in מ' קידושין quotes a פסוק in משלי, "ויאכלו מפרי דרכם", and they will eat from the fruit of their ways. The גמרא teaches, "עבירה שעושה פירות יש לה פירות", a sin that produces fruit has fruit. רש"י there explains, "אדם עושה עבירה ולמידם ממנה יש לה פירות הוא אחראי על זה", when one does something wrong and other people copy what he has done he creates a weakness amongst other people because of what he has done, הוא אחראי על זה – he is responsible for this, and he gets punished for that as well.

And obviously, as חז"ל teach us, מדה טובה מרובה, when somebody does a good thing which has an influence and effect on other people, he will receive reward for the results he caused.

A hot cup of tea

There were a group of Russian teenagers who managed to leave Russia after the iron curtain fell, they arrived in New York – the goldena-נה, but they didn't find the gold on the streets, and nebech,

they thought they would become great millionaires overnight, but all they were left with was a few jobs where they were paid a few dollars each week.

One of them received a job of delivering meat which often meant climbing up and down the many flights of stairs, schlepping his meat all around New York, if he was lucky, every so often he would get a tip from a nice fellow of fifty cents, and if he was really lucky perhaps he would get a dollar.

One day he arrived at a new address, he had schlepped all the way up the stairs, it was freezing cold outside, a real winter weather in New York. He knocks on the door and an old gentleman opens up welcoming him in offering him a hot tea, he gladly takes the offer, sits down, makes himself comfortable and warms himself up with the hot cup of tea.

When he left, the old man gave him a five-dollar tip – expressing his true appreciation for bringing the meat in the extreme weather conditions.

This teenager at the time was a secular אייד who didn't keep anything.

One year later, after some of his friends had already become closer to Yiddishkeit, there was an אסיפה being

held in New York which his friends invited him to come and join. He went with them to the אסיפה, when suddenly during the אסיפה the entire hall went silent, somebody had come in – he was told that it was the גדול הדור who was about to speak to all the thousands of people who had gathered together. He strained his eyes to see who this person was and suddenly he recognised the man! It was the same person who welcomed him into his home so kindly a year ago! He pushed his way through the crowd until he reached the – גדול הדור – ל"ל משה פיינשטיין זצ"ל where they both shared a few words together.

He was so impressed that this is the type of person who כלל ישראל are מכבד – these are the people they look up to and respect, it touched his heart, and he decided there and then to become *frum* and he set up a beautiful family.

This is a story of מדה טובה מרובה, often we do only a small act, but for the פירות that result from that small act we also receive שכר for it.

Answer my questions!!

I want to share with you a נקודה which I believe is נוגע למעשה for us to implement and take note of. The גמרא in (כ"ה) קידושין

tells us about סבי דנזוניה who never came to the מגיד שיעור – רב חסדא of שיעור, רב חסדא said to רב המנונא, "זיל צנעינהו" – go and put him into חרם. When they went to put him into חרם they quickly asked him, "מאי טעמא לא אתו רבנן לפירקא" – *why taka did you never come to שיעור?* אמרו "ליה אמאי ניתי דבעינן מיניה מילתא ולא פשיט" – *he answered them: because I ask him questions on his שיעור and he never answers them!* Why should I listen to his שיעור? What's פשט in such a גמרא? What's the טענה on him?

Let me tell you a *moridicker* פשט in this גמרא. The גמרא in ק"ז סנהדרין tells us about דמשק אלישע who went to דמשק. Why did he go to דמשק? "להחזיר גיחזי בתשובה", *He wanted גיחזי to do תשובה*, תשובה אני מקובלני ממך החוטא, תשובה ומחטיא את הרבים אין מספיקים בידו לעשות "תשובה", *I have been taught by you that one who sins and causes others to sin cannot do תשובה.*"

The גמרא asks, "מאי עבד" – what did גיחזי do? What עבירה did he do? The גמרא answers, "דחי מקיימיה התלמידים", *he stopped שיעור of תלמידים going to the שיעור* of אלישע. In fact, the גמרא tells us that once גיחזי left town suddenly the שיעור was jammed packed with people, however,

as long as גיחזי was there, the benches were empty, אלישע would give שיעור with only a small crowd listening.

What's פשט in this? גיחזי went and stopped people going to ישיבה?

The ירושלמי (סנהדרין פ"י הלכה ב') explains: "גיחזי אדם, גיחזי wasn't a simple person, גיבור בתורה היה – he wasn't a lowlife, חז"ל, תורה, he was a master in תורה, גדולי ישראל of the time. The ירושלמי continues: גיחזי would sit outside בית המדרש when אלישע was giving his שיעור, תלמידים would see גיחזי the big גיבור בתורה sitting outside, and they would say, "גיחזי לא עאל ואנן עלון, גיחזי is not going inside and we should go?! Because of this, the תלמידים would turn around and not go into שיעור, and therefore the שיעור of אלישע was empty, only once גיחזי was thrown out of the town did בית המדרש fill up.

Indeed, גיחזי was אדם גיבור בתורה, but the fact he never came to the שיעור was משפיע on the others not to go to שיעור as well, and therefore he later understood that he was a חוטא מחטיא את הרבים which is אין מספיקים בידו לעשות תשובה. Even though, perhaps he already knew the תורה of אלישע, but it made no difference.

This is the understanding in the גמרא in שיעור, קידושין, סבי דנזוניה, didn't go to שיעור, he taka didn't enjoy the שיעור, he asked questions but didn't get any answers, he walked out of שיעור confused and mixed up, however that alone, was a reason to be put into חרם, because what he did was משפיע onto other people, at the end of the day he created a bad השפעה.

This is a *moridicker* נקודה which we must be aware of: When we are מתרשל, people see us and notice התרשלות, especially when we are somebody who is looked up to by others around us, and it is then when they say, "...if yena doesn't have to do this neither do I have to do it..." "עבירה שעושה פירות יש לה פירות" – there is an אחריות when we have an השפעה on other people, יש לה פירות, we will be held responsible.

As ר' יחזקאל זצ"ל would say, "A person comes late to סדר, one day he comes five minutes late, the next day ten minutes late, the next day eight minutes late, and the next day perhaps he comes five minutes early, the next day ten minutes late..."

ר' יחזקאל would explain: Like this he is being קובע, פורק עול תורה, he's not being קובע the way one is supposed to,

he's coming sometimes early, sometimes on time, sometimes late, he's wishy washy. Coming to סדר like this in an inconsistent manner is פריקת עול תורה. And today I am adding, not only is this a פריקת עול תורה to oneself, but this also affects the atmosphere around him, every person is אחראי of the atmosphere around him, there's an אחריות on every single person to come to סדר on time.

This is what we learn in this weeks פרשה, it suddenly hit ראובן at the מכירת יוסף, he was the first person to be מזלזל in the כבוד of יעקב אבינו, he realised that it was because of his act of זלזול that was משפיע onto the other שבטים to also be מזלזל in the כבוד of יעקב אבינו, immediately, again he had to go to do תשובה.

He had done תשובה already, but if that later caused a זלזול, if it later caused צער to יעקב אבינו he had to do תשובה again, "אנה אני בא ממעשה בלהה", he wasn't finished, there was still more to do תשובה on.

What a person does is משפיע on others around him, and about that the גמרא teaches, "עבירה שעושה פירות יש לה פירות"

– it's a *gevaldiga* אחריות, not just for ourselves, it affects also the people surrounding us, even if we have valid reasons for what we are doing, but we must understand that we still have a tremendous גיבור אחריות, גיחזי was a גיבור בתורה, the other אמורא wouldn't get answers to his questions, they all had valid reasons, but if it's coming at the expense of affecting other people, for that we are going to be held responsible, "עבירה שעושה פירות יש לה פירות".

And of course, מדה טובה מרובה, if we do what we are supposed to do, if we go where we are supposed to, if we inspire other people by what we do, when a person goes up to שמים he will be receiving phenomenal שכר, even with doing one small act, but if it has a ripple affect on others, the שכר just builds up.

If we are מחזק ourselves in these ענינים and we are משפיע on others for the good we will have *gevaldiga* זכותים, מצוה – we receive tremendous פירות יש לה פירות זכותים.



פרשת וישב

גליין 10

שבת חנוכה

כ"ו כסלו תשפ"א

מאת ר' ש. קאפלן שליט"א

Should we make the ברכה?!?

About eighty years ago there was a famous professor known as Professor Einstein. He was known all over the world as being a genius and having a tremendous amount of knowledge in science and mathematics. It is well known that Einstein was a איד.

The תלמידים of ר' ישער בער זצ"ל asked their Rebbe, "If we see Einstein should we say the ברכה of שחלק ... אתה ה'?" "מחכמתו ליראיו?"

answered them with a גמרא in which שבת (כ"ב.) comes as an הקדמה to the חנוכה. The גמרא of סוגיא

פרשה from this weeks פסוק which describes the בור the שבטים put in, as stated, "ויקחהו וישלכו אתו, Then הברה, והבור רק אין בו מים." (ל"ז, כ"ד) *they took him, and cast him into the pit; and the pit was empty, no water was in it.*

The גמרא continues and asks, "ממשמע שנאמר 'והבור רק'"

of that which it says, 'and the pit was empty,' 'איני יודע ש'אין בו מים?'" do I not know that 'no water was in it?' מה" תלמוד לומר 'אין בן מים?'" – Why, then, does the פסוק say, "no water was in it?" מים" It says this to imply: There was no water in it, "אבל נחשים ועקרבים יש בו.", but there were snakes and scorpions in it.

It's not empty

The גמרא has explained all וועלט ask: The גמרא has explained "אין בו מים" as an indication to the snakes and scorpions which were there, how do we now understand the beginning of the

which tells us, "והבור רק" – the pit was empty, implying it was

empty from everything – even snakes and scorpions? It's no longer empty?!

Furthermore, we can ask how exactly has this גמרא got any connection to the חנוכה of יום טוב?

A safe has a purpose

explained: If a person has a safe made out of thick steel

together with a complicated combination lock, and in it he stores rubbish, he stores toilet paper in it (could be some people were doing that a few months ago). Is this safe called full or empty?

The answer is: It's empty! The purpose of a safe is to store money and to store valuables, if this fellow comes and fills up his safe with rubbish, that's not called full! It's full when it's fulfilling its purpose. A safe of rubbish is empty, it's meant for the gold and silver, not the rubbish.

The פסוק tells us, "והבור רק" – the pit is empty! The snakes and scorpions don't fill up a בור, that's not what a בור is there to be filled up with, a בור is meant to be filled with water. Even though there is snakes and scorpions, it's still רק, it's still empty.

Fill up properly

Said ר' ישעיהו בער זצ"ל to his תלמידים, "The לימוד – the brain of a אייד is made for התורה. If it's filled with atomic science and the theory of relativity and all the other theories out there, that's not called "שחלק מחכמתו" – that's not called that he's filled with wisdom and knowledge."

If the brain is full with the חכמות of the גוים – he's "רק" – it's empty. That's not what a *yiddisha kop* is there for.

Einstein-חידושי

ר' אברהם גורביץ שליט"א once told over the story about a person who came into ר' ברוך בער זצ"ל who began speaking together with ר' ברוך בער for a few minutes. It looked like ר' ברוך בער זצ"ל knew the fellow, so once he left, they asked ר' ברוך בער how he knew the fellow.

He told them that he learnt with this person by ר' חיים בריסק זצ"ל.

The בחורים ran after the fellow and asked him, "You learnt by ר' חיים זצ"ל?! What do you do today?!"

"Today I work together with Einstein," the fellow replied.

They then asked him, "And who was cleverer?!"

"In one-way ר' חיים זצ"ל was cleverer and in another way Einstein was cleverer," the man replied.

Can we imagine what would have been if Einstein would have used his brain properly! The shelves would be full of "Einstein – חידושי"! We would be learning his ספרים until today!

What's all the noise!!

It once happened when tourists from America came to visit England, during their visit they went to see Hadrian's wall which is next to Gateshead.

They were in contact with someone from Gateshead ישיבה who gave them an invitation to come and visit the ישיבה's בית המדרש.

When they came in, shocked to see so many people learning, the איד exclaimed, "Do you know what תורה they are all learning here?! They are learning the תורה of עקיבא! That's the loud noise you hear, they are discussing what ר' עקיבא holds! Hadrian! What's left of him!? No one's discussing his תורות! All that's left of him is a few stones!"

This is what ר' ישעיה בער זצ"ל told his תלמידים. Einstein is "רק" – he's empty, how can you make a ברכה on him!? That's not what his brain was made for.

חנוכה is a time to fill up

To answer what connection this has to חנוכה is now very simple. On חנוכה, until the lighting of the מנורה, there isn't much doing. After the מנורה has been lit, then also then is nothing really going on.

The גמרא is telling us, "והבור רק אין בו מים" – חנוכה is meant to be filled up! חנוכה should not be filled with all the *narrish-kitta* which is out there. A חנוכה filled with only doughnuts and parties is not a חנוכה, it's not full, on the contrary, it's רק – it's an empty חנוכה.

If we want חנוכה to be full and not "רק", we must understand and appreciate how to really and genuinely connect to the יום טוב of חנוכה.

The ספרים הקדושים in length speak about the holiness and tremendous power of the חנוכה נרות together with the חנוכה השפעות of חנוכה.

Think about the miracles

However, even on a simple level we can all be מתבונן a bit about the miracle of חנוכה. The "רבים ביד מעטים" – many went into the hands of the few, we recognise that הקב"ה is in control of the world; big armies can be defeated by small and weak armies.

We remind ourselves about the tremendous כח of תורה we have, hence, "זדים ביד עוסקי תורתך" – *the wantons into the hands of the ones who are עוסק in תורה*, we understand that this is the true *weapon* we use to fight a מלחמה.

We appreciate the wonderful נס of the שמן – the oil which lasted for eight days. We also appreciate – מי שיאמר ששמן "מדליק, הוא יאמר שחומץ מדליק" *The one who said oil shall burn, He could say that vinegar should burn.* The fact oil burns is a miracle! Everything's a miracle, if oil burns, הקב"ה could make vinegar burn! (With this we can answer the יוסף's question, why we have הנוכה for eight days, if there was enough oil to burn for at least one day, leaving only seven days as a miracle. The answer is: We celebrate an additional day on הנוכה for the fact alone that oil burns! The oil which burnt on the first day is a miracle! Everything in the טבע is a miracle.)

First up there, then down here

On הנוכה we also come to the realization, that a נצחון – a victory down here can only happen, if there has been a נצחון up there, in שמים. Since כלל ישראל were strong with their תורה ומצוות, in שמים they had won the יונים, and if in כלל שמים had won the יונים, then down here as well, כלל ישראל will be able to win the יונים.

In last weeks פרשה, one of the ways יעקב prepared himself before meeting with

עשו was by splitting his family into two, as the תורה describes, "ויהי את העם אשר אתו... והיה המחנה הנשאר לפליטה." (ל"ב, ח') *Yackov divided the people with him... if עשו comes to one camp and strikes it, then the remaining camp shall be a refuge.*

Later on, when יעקב actually meets עשו we find that all of יעקב's family are together again! What happened to the plan? Why weren't they split?

I once heard from ר' שמואל באראן שליט"א: The מדרש teaches: No nation can win another nation until in שמים the שר of that nation has won the battle. ברכות in רש"י (י"ז.) teaches the same יסוד, once the שרים have taken victory, only then can the שרים של מטה take victory.

The night before עשו met יעקב אבינו, he fought with the שרו של עשו עד עלות השחר. יעקב is no longer scared of עשו, if he's won the מלמעלה של עשו, he knows he will win עשו. Therefore, he no longer had to split the camp into two, there was nothing to be afraid of.

נח התורה

חז"ל tell us that the aim and goal of the יונים was to stop the אידן from learning תורה. תורה is a time to be מחזק in עמלה, whether it's our התמדת בתורה or our עמלה

ביטול. If בתורה becomes of time of תורה, we are giving into the יונים. תורה is a time to be מחזק ourselves in תורה, לימוד התורה, and with this חיזוק, this can continue to help us with our לימוד התורה throughout the year.

The dream

Most of הנוכה is during פרשת מקץ, the פרשה which speaks about פרעה's dream with the interpretation of יוסף הצדיק.

After יוסף gave his interpretation about the seven years of abundance followed with the seven years of famine, פרעה exclaimed, "הנמצא כזה איש אשר רוח אלקים בו!?" *Could we find like this – a man in whom is the spirit of God.* The תרגום there writes, "הנשכח כדן גבר די רוח נבואה" – a man who is a נביא – a prophet?!

יוסף may be a clever fellow, but why's פרעה calling him a נביא? What נבואות did he speak about?

In the beginning of the dream, "ותעמדנה" – the fat cows stood before the thin cows, before the thin cows ate the fat cows. What did this symbolise? Why was it necessary?

We find that יוסף then actually gave עצות, he gave advice to פרעה how to go about things, how to prepare for the coming years, as stated, "יעשה פרעה ויפקד ויפקד פקדים"

על הארץ, וחמש את ארץ מצרים בשבע שני (מ"א, ל"ד) *Let פרעה proceed and let him appoint overseers on the land, and he should prepare the land of מצרים during the seven years of abundance.* Who asked him to give advice?? All he was asked for was to interpret the dream!?

I once heard a beautiful *vort*: פרעה actually never told over this detail that the fat cows stood next to the thin cows. פרעה saw in the way which יוסף gave advice that he knew this part of the dream, obviously בנבואה. יוסף emphasized in his interpretation that the good years should sustain the bad years. He understood this, from the fact the fat cows stood next to the thin cows, indicating that the bad years will be sustained by the good years.

פרעה understood from this interpretation of the dream that יוסף must be a נביא, since פרעה never told יוסף about it.

Fat years sustain the thin years

This is one of the messages of הנוכה: The fat years sustain the thin years. On הנוכה a person can be כוחות *gevaldiga* קונה and *gevaldiga* השפעות! The מנורה in the בית המקדש symbolised תורה. The מנורה brought the תורה of השפעות into the

world. תורה הנוכה is a זמן where we can accept many powerful השפעות of תורה הקדושה. We can use the טוב of הנוכה to be inspired and uplifted for the entire year.

The walls, the rose and the oil

We say in מעוז צור, "ופרצו חומות מגדלי, וטמאו כל השמנים, ומנותר קנקנים נעשה נס". *They breached the walls of my towers and they defiled all the oils, and from the remnant of the flasks a miracle was wrought for the rose.*

Firstly, which walls are these referring to? The יונים never breached the walls of ירושלים?

Secondly, why were the יונים so frantic and eager to dive for the שמן? There were many other things in the המקדש בית which they could be מטמא?

Thirdly, why do we refer to כלל ישראל over here as a "שושנה" – a rose? כלל ישראל have many names? What's unique about this one?

I once heard from ר' מתתיהו שליט"א a beautiful explanation: The משנה in מסכת (ג', ג') when it describes what the המקדש looks like it mentions, "לפנים ממנו סרוג גבוה עשרה טפחים, ושלוש עשרה" – *there was a wall which was ten טפחים high which had thirteen breeches from the יונים.* This

is the wall we refer to, when we sing, "ופרצו חומות מגדלי".

What was this wall all about? Why did the יונים have to breach it? They were the greatest athletes and Olympic champions; they could jump over a small wall??

The separation

The תוספות יו"ט and ווילנא גאון there explain: This wall symbolised until where a גוי could go in the המקדש בית. This is what the יונים tried to take away from הבדלה בין ישראל ועמים, כלל ישראל! They didn't breach the walls of ירושלים, they didn't breach the walls of the בית המקדש, they breached the wall of separation! They didn't want כלל ישראל to be separate!

This is too one of the major נקודות which we learn from הנוכה, the separation from the גוים and the realization that we are different from the גוים and we have nothing to learn from them (see גליון 12 (-) פרשת וישלח תש"פ).

There is nothing out there which we must do because the גוים are doing it. We mustn't let the behaviour of the גוים seep into the המקדש בית in any way.

This is what the יונים tried to achieve, they made the פרצות in a place which was מבדיל בין ישראל לעמים.

The red rose

Followingly, נעשה נס לשובנים – a miracle was made to the roses. The פסוק in שיר "שושנה בין כלל ישראל as describes השירים רש"י where "החוחים כן רעיתי בן הבנות", *This פסוק is referring to אשר האומות, כלל ישראל, to whom the nations of the world constantly prick us with thorns to try and get us to be like them, והיא עומדת באמונתה, וכשושנה עומדת, כלל ישראל, nevertheless, remains strong in their belief and refrain from the גוים, just like a beautiful red rose which rises above all it's thorns.*

ישראל remain like a שושנה independent without allowing themselves to be enticed by the גוים.

Therefore, נעשה נס לשובנים – the יונים tried to make us be like them, they tried to stop the separation and make us follow in their ways, nevertheless, נעשה – we stood strong with our כשושנה בין like a beautiful rose, הבדלה החוחים.

A miracle happened because כלל ישראל retained their identity, not allowing themselves to become מושפע by the גוים. כלל, "הן עם לבדד ישכון", remarked, *are a nation which reside alone*, The תרגום יונתן writes: Through this זכות that we remain separate, is the זכות which כלל ישראל have to win over the גוים.

This was the mistake of the reform and the Zionists who thought by mingling and mixing with the גוים will be the way out of anti-Semitism. In בראנשוויג, Germany, the reform made an אסיפה and announced that from now on all Jews were permitted to marry גוים. When ר' heard about this, he exclaimed, "If the reform in Germany said a איד is allowed to marry a גוי, then there will come a time when the גוים in Germany will have to make the law that a גוי mustn't marry a איד." Indeed, in 1931 such a law was established by the Germans in Nuremberg, *it was forbidden to marry a Jew*. That's Germany, where all the anti-Semitism began from.

כשושנה בין החוחים – if we don't retain our beauty amongst the גוים with our separation, then "הפך לבם לשנוא עמו" the

in פסוק teaches, "הקב"ה will change their hearts and make them hate us.

The oil

This is why the שמנים were מטמא – they defiled the oils. כלל ישראל are compared to שמן which remains separate. כלל ישראל must remain separate to have a זכות קיום. The oil which symbolises our separation from the גוים the יונים hated! They wanted to breach this separation, they wanted to impurify every single drop of this separation!

This is one of the חנוכה on עבודות we must work on. This is what the יונים tried to take away from us, they wanted us to assimilate amongst them, and be like the גוים.

This is the חנוכה of יום טוב: Not to be מושפע or influenced by the גוים. The ways the גוים entertain themselves is not the way a איז entertains himself and celebrates a יום טוב.

What the גוים do have no שייכות to us, we must put in כוחות to this יום טוב to receive it's השפעות, and as it's known, every יום טוב has its השפעות which came down to the world the first time the יום טוב actually happened. There are השפעות here which we must grab onto – hold

onto them so that they can take us על דרך הישר throughout the year.

החנוכה is a very special יום טוב – it's a time we lift ourselves up. It's a יום טוב of הלל – והודאה – a יום טוב which can give us all a רוחניות עליה in gevaldiga.

According to one מדרש even before the days began becoming shorter from the day אדם הראשון was created. אדם הראשון thought that because of his חטא eventually everything will be completely dark. Suddenly, the days began becoming longer again!

If you look at the calendar, that this usually happens during חנוכה! We're going out of darkness! Light is coming our way! *Taka*, we've been in some darkness the past few months, but light is coming our way! The days are beginning to get longer – the days are becoming lighter, and as mentioned in the past, everything in the physical world mirrors what's going on in the spiritual world!

החנוכה is the time when the days start becoming longer. And as the מהר"ל writes, when the days become longer, there is a spurt of אור – of light and השפעות which we can connect to!

Let us grow and be inspired from the יום טוב of חנוכה which can help us throughout the year.

May the אורות be משפיע on us, may they fill us up with תורה, "והבור רק אין בו מים",

– we must remember that a safe with rubbish is not full, ואור חדש על ציון תאיר, ונזכה כלנו במהרה לאורו, *May You shine a new light on ציון – and may we merit this light speedily in our days.*



Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן

All mistakes, omissions and errors are mine.

פרשת וישב

גליון 13

כ"ג כסלו תש"פ

מאת ר' ש. קאפלין שליט"א

Many years ago, printing was a big *עבודה*. People didn't waste paper like we do today. When the *אפיקי ים* reached the end of the first *חלק* of his *ספר*, there remained a bit of blank space on the last page. In that blank space he writes, "In order not to waste this blank space, I am going to write the following *vort*..."

He begins with asking three questions on *פרשת וישב*: The *תורה* teaches, *והוא נער יוסף... והוא נער*, *And יוסף was a youth with the sons of the שפחות – his fathers wives; and יוסף would bring evil reports of them to their father.*

Firstly, what's *"והוא נער יוסף"*, *יוסף brought the words*; a person doesn't "bring" words? Wouldn't it be more appropriate to state, *"ויוסף יוסף את דבתם"*, *יוסף told over*?

Secondly, why was it *"לדבתי"*, *to their father*, wasn't "their" father the same person as *יוסף's* father? They might have had different mothers, yet they all shared the same father.

Wouldn't it be more suitable to state, *"אל אביו"*, *he brought the words to his father*?

Thirdly, why is it that in this same *פסוק* the *תורה* tells us as well that *יוסף* was friendly with the *בני שפחות*?

The *חפץ היים* in his *תנאים*, gives three *לשון* person can speak somebody does

"היה פקח אחד משיב לו, ניצוץ אחד יוצא ממפוח שלך ששורף את כולו"
"There was a clever fellow who answered him, 'One spark can go forth from your bellows which will burn it all up.'"

ספר שמירת הלשון conditions, when a 1) When something wrong,

the right thing is to tell the person off yourself. If you know the person will not listen to you, you may go to somebody else who the person will listen to. 2) This is only on condition you are doing this completely for *yena's* sake and that this does not include any personal gain. 3) One mustn't add any "spice." One shouldn't exaggerate at all when telling it over. Say exactly what you saw and nothing more.

Explains the *אפיקי ים* with a *moridiker* explanation: The *תורה* in this *פסוק* tells us *יוסף* was friendly with the *בני שפחות*. Since *יוסף* was friendly with the *בני בלהה* and *בני זלפה*, he

knew the שבטים will not listen to him. Says the פסוק, "לאביהם" – he said this to *their* father, he wasn't telling it to יעקב because it was his father – in order to gain favour in יעקב's eyes, rather it was as if he wasn't in the משפחה and therefore he had to tell someone who was in the משפחה i.e. יעקב their father, who they would listen to.

Then, "ויבא" – he brought it as a picture, it wasn't a "ויספר" – *a story time*. Not an ounce of exaggeration was added in.

It's all מרומז within the פסוקים that יוסף kept the three conditions of הלכות שמירת הלשון. As we've mentioned in the past, we mustn't get carried away with the way we learnt these פרשיות as children. It's far deeper than the simple story. They say a story about a lady who would read about the פרשה every week. Every year when it came to פרשת וישב she began to cry, feeling really sorry for יוסף הצדיק. One year, she didn't cry. They asked her, "Buba, why aren't you crying this year?!"

She replied, "I stopped crying. I stopped feeling sorry for יוסף. He saw it happened to him last year, why didn't he learn his lesson?!"

In Vilna the *freier* once made a play about מכירת יוסף. As they were taking יוסף away, an old lady stood up shaking her broom stick, "LEAVE HIM ALONE HE'S DONE NOTHING WRONG!"

People often get so carried away with their old frame of mind. We must move on from those days and learn the מפרשים who tell us it's all very much beyond our comprehension. Our minds are too small to understand true comprehension in these פרשיות.

I want to share with you a *moridiker* בקודה, a beautiful פשט in the first רש"י of the פרשה. רש"י quotes from the מדרש the following משל. For approximately 35 years I never had פשט in this משל, I was always baffled by such a משל.

There was a certain flax merchant whose camels entered a town laden with flax. "הפחמי תמה" – The blacksmith wondered, "אנה יכנס כל הפשתן הזה" – 'where can all this flax be stored?'

The first question is: This flax merchant is taking the flax through the town square. What exactly is the blacksmith worrying about? What's it his business? Why is he

mixing in? He's *stam a nudnick*, what's it his business? He has no שייכות to it? He's a *nudnick*!

[Someone once gave a משל to describe what a *schlimazel*, *schlemiel* and *nudnick* is. At a חתונה the waiter walks across the hall with his tureen of soup. In those days there were wires (for the mike) going across the floor, and the waiter trips over the wire, dropping the tureen of soup upside down on someone's head! Pandemonium breaks loose! סכנת נפשות! They call הצלה...!!

The *schlimazel* is the waiter. The *schlemiel* is the guy on who's the head the soup fell. Who's the *nudnick*? The *nudnick* is somebody sitting on the other side of the table with his napkin tucked very nicely into his shirt, and he asks the waiter who is white faced - shell shocked on the top of his lounges, "Just tell me sir... was that pea soup or mushroom soup?!" He's the *nudnick*! The place is upside down and he's worried what soup it was!]

What's פשט in this פחמי? What's it his business - "אנה יכנס כל הפשתן הזה"?! Go back to work!?

The biggest פלא of this משל is the continuation: A person now came to give some advice. The מדרש calls this person a "פקה". He was a big פקה who came with tremendous פקחות לוי. "היה פקה אחד משיב לוי" - There was a clever fellow who answered him, "ששורף, 'one spark can go forth from your bellows, מניצוץ אחד יוצא ממפוח שלך", "את כלו" - which will burn it all up.'

This guy who is called a פקה seems to be the biggest fool in the world! משל למה הדבר דומה: A person is trying to get a grand piano (four – five feet long) into his house. It's huge. He tries the front door. It doesn't fit in the door. He tries around the back for the back door, but to no avail. It's too big. He tries the סוכה-roof, but to no avail. He tries this and he tries the other, but to no avail.

Comes along the great פקה of the town and says, "I have a *moridiker* עצה for you. There is a fellow across the road in the nus stop smoking. Most probably he has a box of matches with him. Ask him to borrow his matches and simply light the grand piano and then you will be able to take it into your house."

ממש the greatest פקחות ever! This is what the פקה is saying in our רש"י! A פלא, "one spark from your flint will burn all of it. What you worried about just send out a spark!" What's פשט in this מדרש that רש"י is quoting?

I was in a בר מצוה a few years ago in בני ברק פרשת וישב and I heard a פשט from ר' אברהם יצחק ברזל זצ"ל which can answer our questions.

This is a בבא קמא subject. We have a blacksmith working in his shop. He sees a whole carriage of פשתן about to go through the town square. "One second," he thinks to himself, "there is a משנה at the end of ו' פרק in בבא קמא which gives two scenarios when a camel laden with flax goes through a town square and either gets caught on fire by a blacksmith or a חנוכה. The משנה teaches, *The blacksmith is חייב for any damage.*" This blacksmith is busy working with metal and there are sparks flying around all over the place. He thinks to himself, "Oh no! How are you going to pass my shop? You're a liability to me!" He was scared of the בעל הפשתן! This will cause him a big loss of money. He's a liability. He's not a nudnick, on the contrary, he is a big מאן דאמר – he's got a lot to say for the matter.

Says the clever פקה, "You're scared of the flax merchant?! Are you crazy! He's scared of you! One spark from your flint will wreck his entire business. He's not coming anywhere near your shop. Don't worry. He'll squeeze around a different street. He will keep far away from your shop.¹ He's not coming anywhere near you. You can wreck his whole business, he will keep far, far away."

Said the פקה, "Why are you scared of him? He is scared of you."

Similarly, concludes רש"י (ל"ז, א') saw all the אלופים – chiefs of עשו which were mentioned in the previous פרשה. He got a shock! Help! There are so many! תמה "Who could conquer all of them?" – "מי יכול לכבוש את כלן" – He wondered and said – ואמר "How are my going to manage! Therefore, we're told "אלה תולדות יעקב, יוסף..." – and it is

¹ Don't ask me a silly question, "Why? If he causes damage the blacksmith will have to pay?!" If you are driving your car and you see another car flying straight for you and it's possible to move out the way, are you going to stay where you are and say, "I'll get paid by the insurance company!" Today, people *taka* sometimes do crazy things like that. However, in the days of מדרש there were only normal people, למה לי צרה הזאת.

written "והיה בית יעקב אש, ובית יוסף להבה, ובית עשו לקש" – 'The house of יעקב shall be fire, and the house of יוסף is a flame, and the house of עשו is straw' (עבדיה א' י"ה). Thus, "ניצוץ" – A spark shall go forth from יוסף and burn all of them. "You're scared of the גוים?! Don't be stupid! One spark – one word of תורה, one spark of רוחני can destroy all the גוים. It's all קש. It's *gornished*. All it needs is one spark." The words of תורה are אש, "הלא כה דברי כאש", Fire! When we look at the גוים around us we feel outnumbered and weaker, but the fact we have survived through all the generations and we have raised from the ashes so many times, is because of that spark, that spark of תורה הקדושה.

This is what the תורה is teaching us here. תורה can fight עשו with the sparks of תורה. And it's more than that: Just like the flax merchant who will keep far away, עשו won't even come near to us! He will keep far away from us. No need for extra power. בית יעקב is fire, בית יוסף is a flame and בית עשו is a straw. All you need to do is to continue your עבודת ה' in a regular format and automatically עשו – the straw, will keep far away. Before you know it the כח of תורה הקדושה overrides the בית עשו.

תורה is like fire. We must be מחזק ourselves with this especially at this time of year on חנוכה. The יונים were חושך and כלל ישראל with its תורה is אור. The more תורה, the brighter it will be.

We can't see it. We can't see a text message, and nor can we see an email flying through the sky. We can't see all the radio waves flying through the air. The world is full of information in the air. But we can see nothing! We know there are things flying in the air, but we can't see them. Said the חפץ חיים: Technology today is a משל for us to give us חזק in חזק. When we learn תורה we are fighting עשו. If you put on spiritual glasses you will see those sparks distinguishing the גוים, keeping them far away from us!

רבינו הקדוש did not write any חנוכה. The one place he writes clearly חנוכה is in that חנוכה it is that! It's no coincidence. רבי is being מרמז to us this vital concept. We fight the יונים and עשו with those sparks of the מנורה which represent the תורה. When the יונים entered the מנורה they made a dive straight for the מנורה and it's oil. They didn't want these sparks of תורה to consume them!

We come with the כח התורה, “Don’t worry יעקב, they are scared of you. You’re much more powerful? Why? Because one word of תורה can dispel all the כוחות of גוים. All they are is straw. It’s *gornished*.”

We have the *gevaldiga* כח התורה which has atomic power more than the atom bomb. With this power we conquer and survive throughout the nations. The כח of יעקב is his תורה, תורה, תורה. The words of תורה of אש. We are much more powerful. In Vilna every year there would be a show to make חוזק of the תורה. People used to come to the show, and they would watch the *freier* making חוזק of the תורה. One year they made the following show. On stage they put 300 Jewish soldiers about to go out to battle. The כהן גדול then comes on the stage and says, “Whoever married during the last year should go home.” Thirty soldiers go home.

“Whoever built a new house during the last year should go home.” 50 soldiers go home. “Whoever planted a vineyard during the past year should go home.” Another 100 go home.

“Whoever is scared should go home,” everyone started tripping off the stage and at the end there were two people left on the stage. Two old people with long white beards, dressed up as two of the גדולים of that generation.

Everyone laughed, because על פי תורה was the way they would go to battle.

They told ר' חיים עוזר זצ"ל, “We must make a מחאה! Such a בזיון! They made חוזק of תורה!” He told them, “They didn’t make חוזק of תורה. That’s how it looked like. Everyone went home. A few תלמידי חכמים and יראה שמים were left. The story is true! They forgot one detail! They just forgot one detail, they didn’t finish off the story: And it was these two old people who went to battle and won!”

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.

All mistakes, omissions and errors are mine.