



## ∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

וישב יעקב בארץ מגורי אביו בארץ כנען (לז:א)

And Yaakov settled in the land of his father's travels, in the land of Canaan. (37:1)

The *Chida* explains that all of Yaakov's troubles are hinted at in the word וישב. If you take the second letter of the names of לבן, עשו, דינה, יוסף, they spell out וישב.

The *Chida* asks, why specifically the second letter? He answers, because of the hatred of Eisav who was always afraid that Yaakov would rule over him and he would be secondary. Yaakov therefore told him, "You have nothing to worry about. Look how many troubles came upon me." (*Siyach Aharon*)

## ∞ Parshah Thoughts - Ideas and Reflections - Rabbi Aron Moshe Jacobsohn

At the end of this week's *Parshah*, Yosef interprets the dreams of Pharaoh's butler and baker while in jail (40:1-19). What did Yosef see in these dreams that made him interpret that the baker would die and the butler would live? Rav Elchanan Wasserman explains that in the baker's dream, he was only an observer—he was inactive. One who is inactive, it is as if he is dead, without any growth opportunity. However, the butler, on the other hand, was busy in his dream. This is what implied that he would live.

## ∞ Working on our Middos

Rav Meilich Biderman related that Rav Tzadok HaKohen, זי"ל, writes in *Tzidkas HaTzadik* (154): "Just as one must believe in *Hashem*, one must also believe in himself. This means to believe that *Hashem* is interested in him. He must believe that his *Neshamah* comes from Above, and *Hashem* has pleasure from him and has enjoyment when he does *Hashem's* will. This is the meaning of the *Pasuk* in *Shemos* (14:31), when *Bnei Yisroel* sang *Shirah* after going through the *Yam Suf*, "And they believed in *Hashem* and in Moshe." Moshe represents the six-hundred-thousand *Yidden* of that generation. They believed that *Hashem* desires them and derives pleasure from them, and from the good that is in them." Rav Meilich said that the *Ba'alei Mussar* write that just as a person must know his weak points, where the *Yetzer Hara* is likely to catch him, it is even more important for a person to recognize his strengths. If he doesn't know his strengths, he can be compared to a craftsman who doesn't know the tools he has at his disposal. Rav Meilich said: I heard from a member of our *Chaburah*, a *Tzadik* and a *Yirei Shamayim*, who was recently in Argentina, where a wealthy member of the community took him for a visit at the local zoo. Over there, he saw something shocking. He saw visitors walk up to lions that were not chained up and hand-feed them! The lions were tame, and they treated the people with respect. The visitor was shocked and asked his host, "How is this possible? These lions act like young, peaceful children. But lions are ferocious and dangerous animals! How do people get so close, and why don't the lions attack?" His host answered, "When these lions are born, they are raised together with dogs, and they are fed everything that they need. They never discovered that they are lions and that they possess mighty strength. They simply think they are dogs!" It is said that elephants and camels also make this mistake. They have immense strength, but they aren't aware of it. Rav Meilich added, "Most people also make the same error. They don't recognize their potential and strengths, and they are convinced that nothing much will come from them. Especially when surrounded by people who don't accomplish much, they think they won't be any different from their friends. But the truth is that everyone has amazing strengths, and when one devotes himself to *Hashem's* service, he can accomplish great things!

## ∞ B'Kitzur— *Hilchos Bikur Cholim, The Halachos of Visiting the Sick*

When one *Davens* for someone who is sick, if you are *Davening* in his presence, you may *Daven* in any language you wish, for you are, as it were, requesting before the *Shechinah*, the Divine Presence, Who is at the bedside of the sick. If, however, you are not *Davening* in his presence, then the *Malachei HaShareis*, the attending *Malachim*, are needed to uplift your *Tefilah*, and since they do not regard all languages, you should *Daven* in Hebrew, and include this sick individual among all the sick of *Klal Yisroel*. By including him with the others who are ill, your *Tefilah* will be more readily heard because of the merit of the many. (*Kitzur Shulchan Aruch* 193:4)

## פרשת וישב תשפ"ה

Parashas Vayeishev 5785

Compiled by: Rabbi Yehuda Winzelberg  
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 3:35

Candle Lighting: 4:14

Sh'kiah: 4:32 לכל זמן ועז Tzeis: 5:18

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 9:00 Gra: 9:36

Sof Z'man Tefillah (Shacharis): 10:22

Chatzos: 11:55 Sh'kiah: 4:33

Havdalah: Tzeis HaKochavim: 5:19

Rabbeinu Tam (72 minutes): 5:46  
(some say 6:02)

Next Week: Mikeitz

Candle Lighting: 4:18

## ∞ The Siddur Speaks

A *Rosh Yeshivah* walked out puzzled from the doctor's office. The doctor had just told him that the burden of running the finances of the *Yeshivah* was endangering his life. He said, "Take your pick. Either continue what you're doing and endanger your life, or resign as *Rosh Yeshivah* and get back your health." This *Rosh Yeshivah* immediately went to see Rav Shlomo Zalman Auerbach, זי"ל, to get his guidance. Hearing the situation, Rav Shlomo Zalman questioned him, "Have you ever had more challenging times than now when dealing with the finances of the *Yeshivah*?" He responded, "Yes." Rav Shlomo Zalman asked, "And did you pull out of it?" The *Rosh Yeshivah* answered, "Most definitely. Every month, I go through the same challenge in some form or another, and each time, miraculously, we pull through." Rav Shlomo Zalman said, "You see how *Hashem* is running your life? You see that all the months you're challenged with the same challenge, and yet, *Hashem* pulls it through. This is something that all *Roshei Mosdos* face. You're not the only one challenged with it. What is the ultimate solution? The answer is to be thankful. But how do you get to this? Go buy yourself a notebook, and every time you encounter *Hashgachah* in how *Hashem* helped you, write it down. By doing this, you will be conscious of the *Brachah Hashem* gives you. Also, when you get to *Modim* in *Shemoneh Esrei*, take one thing that you would like to be thankful for and focus on it. If you do this, I guarantee that the worries will disappear, and you will live a peaceful life!"

Avoid greediness, hastily rushing after wealth. (*Kitzur Shulchan Aruch* 29:6)

**Chasing Money**

Rabbeinu Bachya writes in *Chovos HaLevavos* (*Sha'ar 8, Sha'ar Cheshbon HaNefesh, Perek 3, aspect #12*): The wisest person, Shlomo *Ha'melech*, has warned us against amassing wealth, as the *Pasuk* in *Mishlei* says (23:4), "Do not work to be rich, have the sense to abstain." And Shlomo also spoke about the devastation that is found with it, as the next *Pasuk* in *Mishlei* says, "You see it, and it is gone." (The *Pasuk* continues and says that money grows wings and flies away to the sky, like an eagle.) Dovid *Ha'melech* has also taught us and allowed us to work towards earning a living to afford to buy food and basic needs, as the *Pasuk* in *Tehilim* says (128:2), "If the work of your hands will be so that you can eat, you are praiseworthy and it will be good for you." Similarly, Shlomo *Ha'melech* asked *Hashem* to give him food enough to sustain him, and to distance him from wealth that will bring one to excess as the *Pasuk* in *Mishlei* says (30:7).

After the *Bnei Yisroel* went through the *Yam Suf* and were miraculously saved by *Hashem* from *Mitzrayim*, they sang *Shirah* to *Hashem*, praising Him and thanking Him for saving them. As they were on the shore, the *Pasuk* says (*Shemos* 15:22) that Moshe caused them to travel away from the *Yam Suf*. *Rashi* comments on the wording of the *Pasuk*. What does it mean that Moshe 'caused' them to go? *Rashi* quotes the *Mechilta* and says that Moshe made them journey against their will, because the *Mitzriyim* had adorned their horses with ornaments of gold, silver, and precious stones, and they had washed up on the shore after the *Mitzrim* drowned in the sea. *Klal Yisroel* was going around and collecting these treasures. Even though they had left *Mitzrayim* with wealth from the *Mitzrim*, the *Pasuk* in *Shir HaShirim* (1:11) states that the treasure they collected at the sea was greater than the treasure they left *Mitzrayim* with. This was why Moshe had to cause them to journey ahead against their will.

Rav A. L. Scheinbaum writes about this, that Moshe had to force the people to leave the *Yam Suf*. Had it been up to *Klal Yisroel*, they would have remained there to gather up the immense spoils of the Egyptian army. *Chazal* tell us that the *Mitzriyim* were so sure that they would be victorious over the Jews, they decorated their horses with every type of jewelry, but after it was all over, the Jews had a difficult time coping with the enormous wealth that was now theirs for the taking. As a result, they refused to leave. This behavior is mind-boggling! It is understandable that people seek wealth for a number of reasons, but what provoked them to seek so much wealth, and what drove them to resist leaving the area, to begin their journey to *Eretz Yisroel*?

Rav Scheinbaum quotes Rav Eliyahu Schlessinger, who says that there is no way to explain the behavior of *Klal Yisroel*. A willingness to degrade oneself for the sake of money did not apply at *Krias Yam Suf*, especially when that money could not help them, as they were in the *Midbar* and *Hashem* was taking care of their every need. Therefore, we must suggest that there really is no rationalization that validates their behavior. A desire for money without a purpose is a form of a 'disease of the *Neshamah*', and it represents a deficiency in *Ruchniyus*. This is something that plagues people, and it is irrational. *Klal Yisroel's* desire to gather riches was irrational. They had nothing to gain but money, which under their present conditions was totally unnecessary, needless, and in excess. The fact that Moshe had to force *Klal Yisroel* to leave the area of the *Yam Suf* indicates this level of sickness.

Rav Gamliel Rabbinowitz related a story. One time, the *Ba'al HaTanya, zt"l*, went to raise funds to redeem a captive, as the students of the *Ba'al Shem Tov* would do. In those days, many people in need of *Parnasah* would rent a tavern from the village owners who were very brutal, and if the tavern owner did not have enough money to pay the rent, the wicked landlord would throw him into a narrow pit. It would become a matter of *Pikuach Nefesh*, as the landlord would not release the prisoner until the debt was paid. The *Ba'al HaTanya* came to a certain town and wanted to see the wealthiest people, and he received a list of the honorable people *Hashem* had *Bentched* with wealth. Amongst those on the list was a very wealthy man, but as great as his wealth was, his stinginess was equally as great. It did not matter the cause, he would never give more than a penny to anyone who asked him for money. The *Ba'al HaTanya* was told not to even bother to knock on his door, because aside from the embarrassment, nothing would come of it. However, the *Ba'al HaTanya* specifically chose to go to this Jewish man anyway, and explain the situation to him, that presently there was a Jew in a pit whose life was hanging in the balance, and it was up to them to save him. The wealthy man listened, and took out a small coin and gave it to *Rav*. The *Ba'al HaTanya* did not flinch, and he took the coin from him with great pleasure, and *Bentched* him for the donation, and turned to leave. As he was going down the stairs from the house, he heard the wealthy man call him back. The *Ba'al HaTanya* returned, and the wealthy man took out another small coin, worth a little more than the first coin, and gave it to the *Rav*, and again the *Ba'al HaTanya* *Bentched* him profusely, and started to leave. The man once again asked the *Rav* to return and gave him slightly more than previously. This went on over and over until the wealthy man was giving sizable amounts. Finally, the man opened his drawer that was full of money and said, "*Rebbe*, please take whatever you need." The *Rav* took the amount he required, and warmly *Bentched* him for the *Mitzvah* that he merited to perform, and from then on, the closed heart of the wealthy man was opened, and he began to give much *Tzedakah*. The *Ba'al HaTanya* later explained, "The wealthy man was so stingy because when a poor man once came for a donation, the man gave a small amount, and the poor man became angry and rebuked him, and he did not want to take the donation. This caused his heart to close to the *Mitzvah* of *Tzedakah*. When I thanked him for whatever he gave me, no matter how small, it caused his heart to be moved until it opened completely as is befitting a Jewish heart!"

Rav David Ashear shared a story. (The names have been changed.) Shifra's 23-year-old daughter Aliza was traveling to *Eretz Yisroel* for a couple of weeks, and she convinced her mother to come along. As the day of the trip approached, her anticipation increased. The day before the flight, Shifra had a routine doctor's appointment scheduled. During the exam, her usually low blood pressure was unexpectedly high. The doctor told her to monitor it at home for the rest of the day and call him back at night. When she called to inform him that it was still high, he said he was sorry to tell her, but she would not be able to fly in that condition. Her initial reaction was complete disappointment, but within a few minutes, she was able to give herself *Chizuk*, and even thank *Hashem* for doing the best possible thing for her. She did not know why *Hashem* did not want her to go to *Eretz Yisroel*, but she was sure it was for the best reasons, and she no longer felt bad about it. Aliza traveled alone, and shortly after returning from her trip, Aliza became engaged! Looking back, it was obvious that Aliza finding her *Shidduch* came about as a direct result of Shifra needing to cancel her travel plans. On the flight home, Aliza requested that her friend that was on that flight sit next to her in the seat that was originally booked for her mother, but the stewardess told her that the seat had already been assigned to a woman and her young child. During that flight, Aliza sat next to this woman and her toddler, and displayed the most beautiful *Middos*. She even entertained the young child on the flight. This woman was so impressed with her that she took her contact information, and then suggested her as a *Shidduch* for her best friend's son, who lives in *Eretz Yisroel*. The *Shidduch* came to fruition! This couple lived over three thousand miles apart, in different countries. How would they ever meet? *Hashem* put the woman and her child in the same row of three seats with Aliza to make it happen!

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