



בס"ד

One Must Work To Reach A Level Of Accepting Everything Hashem Sends His Way!!!

» *Why Did The Shevatim Soak Yosef's Cloak In Blood?*

The verse in this week's Parshah states (37:32-33): "And they sent the fine woolen coat, and they brought it to their father, and they said, 'We have found this, identify if you please whether it is your son's coat or not. He recognized it, and he said, 'It is my son's coat. A wild beast has devoured him. Yosef has surely been torn up.'"

The Ohr Hachaim asks why the verse doubles the words "tarof tarof Yosef", Yosef has surely been torn up. He answers that Yaakov was referring to two "tearings". 1. That Yosef was torn up by a wild beast. 2. That Yosef's body and bones were torn to nothing, and could not even brought to burial. He uses this interpretation to explain why Yaakov never tried to find Yosef's bones to bury them. He explains that the brothers told him that they found Yosef's bloody coat, with no bones nearby. Yaakov thus surmised that a wild beast completely tore up his bones to the extent that nothing remained that could be buried.

We still may ask why the shevatim soaked the coat in blood. What were they afraid of? Even had Yaakov decided to go look for Yosef's bones, he would have found nothing. Why did they feel the need to put on a show to make it seem that a wild animal ate him completely?

» *Yosef Served Potiphar Faithfully*

The Medrash (Shir Hashirim 1:1) states: Rebbe Pinchos ben Yair says in the name of Rebbe Shmuel bar Abba: Anyone who serves his master properly will ultimately go free. How do we know this? From Yosef. Because he served his master properly he went free.

We may ask why the Medrash praises Yosef so much for serving Potiphar faithfully. Was this the only merit he had to deserve to be freed?

The Sifsei Tzadik writes that he asked this question to his brother-in-law, the Sfias Emes zt"l, who explained the meaning of the Medrash by stating: When Yosef Hatzadik

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became a slave, he could have refused to accept his fate and sought means to escape. He could have fretted every day and bemoaned the miserable state he was stuck in. Had he felt that way, he would have certainly fallen to despair and been unable to fulfill his duties properly. He would have only done his work halfheartedly and begrudgingly.

However, Yosef saw his fate as the will of Hashem and accepted his suffering with love. He realized it was Hashem's will that had placed him in this situation, and he was now meant to serve Hashem as a slave in Egypt. He therefore was full of vitality and did all his work with devotion and strength.

The Sifsei Tzadik adds that because Yosef accepted his situation with love, he had no complaints or bad feelings. In this way, he fulfilled the commandment of "tamim tihyeh im Hashem Elokecha" - to be simple before Hashem. Rashi explains this mitzvah to mean that one should: Walk with Him in simplicity and follow Him, and one should not try to determine what will be in the future. Rather, whatever occurs to a person he should accept with simplicity. If one does so, he will be "with Him, and will be His portion." Ultimately, Yosef was freed because he accepted the will of Hashem with simplicity.

He concludes that every person should always know that whatever place he finds himself in is "holy soil". Whatever occurs to him is the will of Hashem. And one must serve Hashem specifically in this situation with all of his strengths and abilities because this is where Hashem wants him to be.

This should serve as a great source of encouragement to us. We see that Hashem puts us in whatever situation we are in because he specifically wants us to serve Him from that situation. One must never think that he could serve Hashem better if he would only be in a different situation. The Chofetz Chaim zt"l alludes to this concept in his explanation of the verse (Shemos 3:5): "Remove your shoes from upon your feet."

He says that people often say, "If I would be in so-and-so's shoes I would be more successful in serving Hashem. But since in my

trying situation I simply cannot learn Torah and serve Him properly.”

In this way, one exempts himself from learning as much Torah as he could or fulfilling certain aspects of mitzvos in the best way possible. This is a terrible mistake because the truth is that Hashem places us in specific places and situations, and makes us exactly the way we are, because He specifically wants us to serve Him from that place.

This concept is seen in the verse “remove our shoes from upon your feet”. The Torah is teaching us to “take off our shoes” and walk barefoot, so to speak – meaning that He wants us to serve Him specifically in the situation He placed us in, and we have the ability to do so. By “removing our shoes”, we are removing the barriers that separate us from Him, and we will realize that even when we are in our current situation – no matter where and no matter what - we are “on holy soil”. We can succeed and accomplish and serve Him from this place, and we are expected to do so by removing any barriers.

In this vein, the Kedushas Levi explains the verse (39:20): “And they put him in the prison, the place where the prisoners of the king were imprisoned. And he was there in the prison.” The end of the verse that states that “He was there in the prison” seems superfluous.

The explanation is that when Yosef saw that he was being sent to prison, he really should have thought that if he was sent here it must be Hashem’s will that he be here and it must be for his own benefit. Therefore, there’s no reason to make any attempts to procure his release. Therefore, the verse states, “He was there in the prison.” This tells us that even if it may have been possible to find a way out, he did nothing because he trusted in Hashem and was sure that this was all for his own benefit.

» *Why The Homes Of Lavan And Potiphar Were Blessed, But The Home Of Achav Was Not*

The Gemara (Sanhedrin 39B): “It is written (1 Melachim 18): ‘And Achav called Ovadya, who was over the household, and Ovadya feared Hashem greatly.’ What is the verse saying? (What is the connection between Ovadya’s fear of Hashem and the call of Achav?) Rebbe Yitzchok says that Achav said to Ovadya: It is written with regard to Yaakov (Bereishis 30:27): “And Lavan said to him: I have observed the signs, and Hashem has blessed me for your sake.” It is written with regard to Yosef (Bereishis 39:5): “Hashem blessed the Egyptian’s house for

Yosef’s sake.” The house of that man (Achav) was not blessed. Perhaps you do not fear Hashem? A Divine Voice emerged and said: “And Ovadya feared Hashem greatly,” but the house of Achav is not fit for blessing.

The Maharsha asks what merits Lavan and Potiphar possessed that Achav did not that made their homes fit for blessing more than his. He answers that their homes were fit for blessing in the merit of their righteous daughters – Lavan’s daughters married Yaakov and Potiphar’s daughter married Yosef – and Achav did not possess this merit.

The Sefer Zera Shimshon answers this question differently. He states that there was fundamental difference between the homes of Lavan and Potiphar and the home of Achav. Lavan gave all his flocks of animals into Yaakov’s care and trusted him with all his household affairs. Potiphar also gave over complete control of his household to Yosef (39:6). Achav, however, did not place full trust in Ovadya. He made him a manager in his home, but he retained the ultimate authority.

We can learn from this that if someone wants to experience success, he should relinquish full control of his life into the hands of Hashem Yisborach. He should accept that he is not the “balhabos”, and is fully reliant on the will of Hashem. Once one accepts that Hashem is the One who is truly in charge, he can be assured of success in all his endeavors.

» *Emunah Is A Powerful Force!*

The Sifrei Chasidus delve deeply into concepts of emunah, and explain that emunah has the power to “pull” a situation and change it in one’s mind until it is an actual fact.

The Ohev Yisroel of Apta zy”a writes in the name of the Admor of Zlotchov, on the verse, “And Noach entered the arc”: Rashi says that Noach also was small in emunah. It is very difficult to understand how we can suspect Noach the righteous of lacking emunah, Heaven forbid. I believe we can explain that the word “emunah” can be translated in two ways. One is the simple translation – the belief that something will certainly occur. The second possible translation is “pull” or “raise” – as we find in the verse in Esther: “And he was the ‘uman’, raiser, of Hadassah. This means that emunah has the power to “pull” or raise something from its foundation, and make it into a living fact for the individual. If one truly believes that Hashem can do something, this thing will be considered in his mind like an actual fact.

“...Yosef saw his fate as the will of Hashem and accepted his suffering with love. He realized it was Hashem’s will that had placed him in this situation, and he was now meant to serve Hashem as a slave in Egypt. He therefore was full of vitality and did all his work with devotion...”

Thus, it is certain that Noach believed everything Hashem told him. But he was afraid to believe that the deluge was actually coming because he was scared that perhaps he was the cause of it. He therefore couldn't bring himself to fully see the flood as an actual fact until the water came.

It is related that a childless man once visited the holy Baal Shem Tov zy" a. The Besht blessed him with his holy mouth, and a year later the blessing was fulfilled and the man had a son. The students of the Besht asked him why they were worse than this man. They were constantly in the holy man's vicinity, and often asked him to bless them for their various endeavors and needs – but they were never answered as quickly as this stranger.

The Besht responded sharply that this man approached him with extreme simplicity. It was clear to him that if he would receive a blessing, he would definitely have a son. The potency of the blessing was so clear to him that he had already gone out and bought a cradle for the baby. This strong emunah is what caused the blessing to be fulfilled so quickly and easily. You, on the other hand, apparently do not have the full measure of emunah that is demanded of you from Above. That is what stalls the blessings you receive from being immediately fulfilled. For you, the matter is not considered to be an actual fact, while for him it was.

» *Why The Mishkan Of Moshe Rabenu Lasted Forever*

This this concept was the greatness of the Mishkan that was built by Moshe. The verse states (Shemos 26:15): ““And they made the kerashim, beams, of standing shitim wood.” Chazal say (Yoma 72A): What is meant by the words, (Shemos 26:15) “Standing shitim (cedar) wood”? The word “standing” teaches us that they will stand and survive forever.

The meaning of this is that although the first and second Batei Mikdash were destroyed, the Mishkan of Moshe was hidden away. We see that this Mishkan had some eternal aspect that allowed to last forever.

The reason for this is all the Medrash Tanchuma says that Yaakov Avinu had planted cedar trees in Egypt and told his sons that they were destined to leave Egypt and Hashem Yisborach will command them to erect a Mishkan. It is preferable to plant trees now so that when the time comes to leave the wood will be ready.

We can discern a great lesson from these cedar trees. Klal Yisroel suffered for 210 years of backbreaking labor in Egypt. They were forced to labor day after day, and were whipped and beaten mercilessly. When they finally arrived home after an exhausting day, their wives told them, “Come and eat something.” But they replied, “I cannot eat yet. I first must go and water the tree that our forefather Yaakov planted. We will not be enslaved here forever and Hashem will redeem us one day. He will command us to

build a Mishkan, and we need to be prepared.” He then went out to water and care for the cedar tree while his wounds were still raw and blood was still pouring from them.

These trees were thereby imbued with emunah! The shitim wood lasts forever because generations of emunah reside within it. Wood such as this, which is soaked with emunah, has the power to last eternally. No one can destroy it. And we, the nation that cried out to Hashem with emunah while we were suffering tortures in Egypt, built this eternal Mishkan out of our cries, prayers and tears. Therefore, it can never be taken from us by any man.

As we explained in the name of the Apta Rov zy" a, such emunah turns an idea into an actual fact. Thus, the eminent redemption and building of the Mishkan was already a fact for the Jews in Egypt. And this brought the wood to a level of holiness that is eternal.

The verse (Vayikroh 25:20) states that when someone will ask what he will eat in the year of shemittah, Hashem answers that He will send His blessings. The Noam Elimelech (Parshas Behar) famously says in the name of his brother, Rav Zushe zt" l, that this assurance of a new blessing from Hashem is only necessary when one is concerned about what will be and asks what he will eat. This is because the doubts this person has stop the original blessings that were in place, and a new blessing is needed. If one has emunah and does not ask, then he needs no new blessing because he will naturally receive the originally intended blessing.

» *The Shevatim Soaked The Coat In Blood So Yaakov Would Despair Of Ever Finding Yosef!*

Using this concept, Rav Yaakov Aryeh of Radzimin zy" a explains that the reason the brothers soaked Yosef's coat in blood was to cause Yaakov to fall to despair and lose hope in ever finding him. They wanted him to entertain no thought of searching for Yosef or praying for his return. This is because they knew that if Yaakov maintained any hope of Yosef ever returning, he would place his faith completely in Hashem and rely on Him to bring Yosef back to him.

They knew that one who places his full trust in Hashem will always receive His assistance, and He will change the course of events to provide him with what he needs and desires. This is certainly true of the great Yaakov Avinu – his emunah would certainly have caused events to unfold to lead Yosef out of Egypt and back home to him.

The brothers, of course, did not want Yosef to return home because they feared he would tell Yaakov about how they sold him. They, therefore, told Yaakov that Yosef had been devoured by a wild beast so that Yaakov would come to terms with the fact that Yosef was never returning and he would not daven to Hashem or place his faith in Him to bring Yosef back.