



Adapted from the sefer חמין במוצאי שבת and חזקוני דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Mikeitz 5760

We can learn an important lesson from a *pasuk* in our *parsha*.

וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיץֵהוּ מִן הַבּוֹר וַיַּגְלַח וַיַּחֲלֵף שְׂמֹלֵתוֹ וַיָּבֵא אֶל פַּרְעֹה.

“And Pharaoh sent and summoned Yosef, and they rushed him from the pit, and he cut his hair and changed his clothes, and he came to Pharaoh”

With just a few words the Torah describes an incredible transition. In a few hours Yosef went from being a slave who had been sold by his brothers, and was imprisoned in a pit, to becoming Pharaoh’s viceroy. Suddenly, everyone in the world was subject to his rule. No one but Hakadosh Baruch Hu, who is מתיר אסורים ומגביה שפלים (frees prisoners and elevates the lowly) could bring about such an unimaginable change in an instant.

There is a deeper lesson in these *pesukim*. Usually, someone who was enslaved and imprisoned, will still suffer the effects of his subjugation years after he was released. Some never recover for the rest of their lives. The Ibn Ezra wrote about the generation that left Mitzrayim.

“It is surprising that a great camp of six hundred thousand men would fear six hundred Egyptians who pursued them. Why didn’t they fight for their lives and the lives of their families? The answer is that the Egyptians were the masters of Yisrael, and the generation who left Mitzrayim were accustomed from their earliest years to bear the yoke of Mitzrayim, and נפשם שפלה - their *nefashos* were downtrodden. How could they now fight against their masters, especially when they were weak and had no military experience.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

Do we not see that Amalek came with a few men and had it not been for the *tefillah* of Moshe, they would have weakened Am Yisrael? Hashem ... arranged for all the men who left Mitzrayim to die because they wouldn't have had the strength needed to fight the Kenaanim. Only when a new generation who never saw *galus* and had a lofty spirit arose in the *midbar* (were they able to conquer Eretz Yisrael).”

In our generation, we saw this phenomenon in the survivors of concentration camps. Even the Hungarian Jews who spent less than a year in the camps, continued to suffer the pain of their experiences seventy years later. The memory of what they saw and experienced continued to torture them for decades. Even one day of suffering and witnessing the torture and murder that took place in the camps left an indelible mark on those who survived. It was virtually impossible to truly heal their wounded souls.

Who can even speak about the Jews of Poland and Galicia who, if they survived, spent four to five years in the camps? They were never able to escape the memories of those horrifying years for the rest of their lives.

This was not the case with Yosef Hatzadik. He began his life as Yaakov Avinu's *ben zekunim*, but was sold by his brothers to Midianim, who then sold him to Mitzrim. Once in Mitzrayim, he ended up spending twenty-two horrible years in Egyptian prison. There, he found himself in the most degrading situation a Jew could experience. Suddenly, in a matter of minutes, he rose up and, *כי מִבֵּית הַסּוּרִים יָצָא לְמִלְכָּה* (קהלת ד"י"ד) - He rose up from prison and went out to rule. Instantly, he attained the most coveted royal position attainable in the Egyptian empire.

Astoundingly, without fear or hesitation, Yosef presented his solutions to Pharaoh's dreams so successfully that Pharaoh said to his servants, *הֲנִמְצָא כָּזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹקִים בּוֹ* – Can we find any man like him, who has the *Ruach Elokim* in him? And *אֵין נָבוֹן וְחָכָם כָּמוֹךָ* - There is no one as wise and understanding as you.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

This episode contains a major lesson for each and every one of us. A Jew must draw strength from Yosef Hatzadik, and maintain his stature in all crises and difficulties that he undergoes in life. He has to know that Hakadosh Baruch Hu doesn't test any Jew without giving him the strength needed to withstand the test. He must be aware that he can rise up from the lowest depths to the loftiest heights, and that each Jew is given great powers that he isn't even aware of because they are hidden inside of him. In times of *nisayon* and difficulty, he can access those powers that will enable him to overcome and emerge victorious.

Another important lesson we must learn from these *pesukim* is that even someone who has fallen spiritually and finds himself imprisoned by the *yetzer hara* and his minions, should know that he has the power to overcome his challenges. He can rise up from the depths of his sins, cleanse himself of their filth, and return to a state of elevated closeness to Hakadosh Baruch Hu.

והבא ליטהר מסייעין בידו להתקרב אליו ית"ש – אבי"ר



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com