



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

Melave Malka Parshas Vayeishev 5771

In this week's *parsha*, Yaakov Avinu sends Yosef to find his brothers.
וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אָחִיד רַעִים בְּשַׁכְּם לָכֵה וְאַשְׁלַחךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הֲנִי
(בראשית ל"ז: י"ג)

Many *acharonim* wonder how Yosef could have suffered so terribly as a result of this visit to his brothers. Didn't Chazal state (פסחים ט.) - שלוחי מצוה אינן ניזוקין - Those sent on a mission of *mitzva* aren't harmed? Yosef was certainly a *shliach mitzva* because he was sent by his father.

The *Alshich Hakadosh* writes:

We can also wonder why Yaakov decided to send his beloved son to those who sought to kill him. How was he not concerned about their hatred for him?

It is possible to answer that Yaakov didn't suspect that his sons, who were all *tzadikim*, were capable of such evil deeds. However, how can we understand Yosef's behavior? How did he lose his wisdom and understanding? He was certainly aware of their jealousy and burning anger. The Torah says that they weren't capable of speaking words of peace with him. They certainly wouldn't have mercy on him at the time of their vengeance. Why would Yosef place such a "stumbling block" in their path? His visit could lead them to bloodshed! Yosef also risked his own life.



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Even if his eyes were somehow blind to this, how did his ears not hear the words of the holy ones who told him (נִסְעוּ מִזֶּה (בראשית ל"ז:י"ז) (which Rashi explained as "They have distanced themselves from brotherhood") Why didn't Yosef avoid them and simply return home?

(For the answer of the *Alshich Hakadosh*, see his commentary.)

It is possible to explain that Yosef followed the path of David Hamelech. When Shimi ben Geira stoned and cursed David Hamelech, his men wanted to kill Shimi. David said to them, Hashem told – ה' אָמַר לוֹ קִלְל אֶת דָּוִד וּמִי יֹאמַר מִדּוּעַ עָשִׂיתָהּ כֵּן (שמואל ב' ט"ז:י) him to curse David. Who will say, 'Why did you do so?'

In other words, David Hamelech told his people that if Hashem hadn't told Shimi to curse, he wouldn't have cursed. Therefore, there is no reason to sentence Shimi to death for his actions.

It is quite possible that Yosef viewed his situation in a similar manner. When Yaakov Avinu sent him to visit his brothers, he understood that it was Hashem who sent him. Even though he knew that his brothers hated him, and that by going, he was putting his life in danger, he continued on. He did so because he went, not as a *shaliach* of Yaakov Avinu, but rather as a *shaliach* of Hakadosh Baruch Hu.

Therefore, the question of שלוחי מצוה אינן ניזוקין doesn't apply to Yosef's journey. He didn't travel simply to fulfill his father's request. It was clear to him that this was his mission in life, and he went because Hashem sent him to fulfill his destiny. This was an entirely different type of *shlichus*.

This is the lesson that each of us must remember. Every Jew is a *shliach* of Hakadosh Baruch Hu, who has a specific mission to fulfill in Hashem's world. When he learns, *davens*, or is involved in *gemilus chasadim*, he does so as a *shliach* of Hashem. Also, anything that happens to him, good or otherwise, comes to him from Hashem. No one can raise a hand or



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foot to harm him, or to help him, unless Hashem has sent that person to do so.

Someone who complains bitterly about a person who has angered him or caused him pain, forgets that this person was simply a *shliach* of Hashem. Each Jew must fulfill the teaching of Akavya ben Mehalalel, דע לפני מי אתה, עומד - Know before whom you stand. (אבות ג:א) by remembering at all times that he is a *shliach* of Hakadosh Baruch Hu. As a *shliach* of Hashem, he is imbued with Divine strength that will enable him to fulfill his mission in the best way possible, *l'shem shamayim*.

We will conclude with the well-known *tefilla* composed by Rav Meir Halevi of Apta zy"l, the author of *Sefer Ohr Lashamayim*. His *talmid*, the *Tiferes Shlomo* of Radomsk zy"l said this *tefilla* every day and explained that it is a *segula* for *parnassa* and all good things, as long as one says it with *kavana*.

“*Ribon Ha’olamim* - Master of all worlds I am in your hand alone as clay in the hands of the potter. And even if I strive with plans and strategies, and even if all who live in the world will stand by me to save me and support my soul, without Your strength and help, there is no help and salvation. And if G-d forbid, everyone wants to harm me, then you in your mercy will gaze at me for the good from your holy dwelling. Then behold, I will receive a pleasant portion. My salvation will come and that which can help me will be revealed. Therefore, please help me *Ribon Ha’olamim*, to keep my eyes constantly open to see this truth.” אבי”ר



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