



To Blithely Go...

Yaakov settled in the land where his father had settled, in the land of Canaan (37:1)

Yaakov sought to dwell in tranquility, [but] the troubles of Yoseph sprang upon him. Righteous people wish to dwell in tranquility. Says [Hashem], "Isn't what's prepared for them in the World to Come sufficient for them? Yet they seek to dwell in tranquility in this world, as well!" (Rashi, commentary to 37:2)

WHAT, PRAY TELL, IS SO BAD ABOUT YAAKOV seeking to dwell in tranquility in this world, as well? It's not as if Yaakov had retired early, moved down to Florida, and was whiling away his golden years playing shuffleboard at the retirement

community, making sure that he caught the before-5 dinner special every evening. He wanted tranquility so that he could serve Hashem wholeheartedly, with no distractions! Why did Hashem respond to this by sending him a personal tragedy so devastating that Yaakov was unable to prophesy for the next twenty-two years?

Rav Moshe Feinstein reads this Rashi with a bit of a twist: Hashem certainly does wish to reward righteous people in this world, as well. The Talmud says, many times, that the righteous inherit "two worlds." However, in this instance, Hashem was being critical of Yaakov's assumption that his days of child-rearing were over. Yaakov figured, mistakenly, that he had successfully set his sons upon a path from which they would never

stray—after all, they were the Tribes of Hashem, the foundation of the Jewish people! But as soon as he sat back and relaxed, the troubles of Yoseph sprang upon him.

Didn't Yaakov realize what had been going on between his sons? Surely he sensed the brothers' envy! If they were jealous to the point that they conspired to kill Yoseph, Yaakov should never have sent him on this suicide mission! Indeed, what right did he have as their father, entrusted with this next link in the chain of the Jewish people, to let this simmering pot go unwatched the entire time?

Furthermore, when Yoseph arrived in Shechem,

A man found him, and, behold, [Yoseph] was wandering in the

— CONTINUES ON NEXT PAGE —>

In a Bad Place

[Yaakov] said to him, "Please go and check out your brothers' welfare and the welfare of the cattle, and bring me back word." He sent [Yoseph] from the Valley of Chevron, and he came to Shechem. (37:14)

IT IS A CURIOUS THING THAT THE BROTHERS went to graze their cattle in Shechem, fifty miles from Chevron, as the crow flies—especially in light of the fact that Yaakov had warned the brothers that they were sitting ducks there, after they had wiped out Shechem (B'reishis 34) and angered all of its neighbors!

While there may be no obvious answer, Rashi does have an insight:

This was a place destined for misfortune. There the Tribes sinned [by selling Yoseph], there Dinah was violated, and there the kingdom of David was divided...

Regarding that last misfortune, perhaps Rashi is alluding to the following:

The Royal House of King David began in Chevron—for it was in Chevron that David was coronated, and he ruled from there until he had united all of the Jews behind him. The beginning of the end of the Davidic Dynasty was also in Shechem, for it was in Shechem that his grandson Rechavam—who presided

over the splitting of the Kingdom and saw the establishment of the Kingdom of Israel—was coronated. The Kingdom of Israel was often referred to as Ephraim (or Yoseph), for Yeravam ben Nevat hailed from that tribe, and it was in Shechem that he started the rebellion against the House of David.

Now, perhaps, Yoseph's journey takes on an added significance, in that he came from the last place where the brothers had been together under Yaakov, the place where the united Kingdom of David would eventually begin, Chevron, and came to Shechem, the very place where his descendant would one day rip the House of David in two!

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Every Day

👤👤 “Dirshu” Gemara Shiur

(Maseches Sota)

Rabbi Yitzchok Preis.....

Sunday 7:15–8:15 AM

Monday–Friday 5:50–6:45 AM

👤👤 Kollel Yisgaber K’ari

(amud-a-day of Mishnah B’rurah)

Rabbi Chaim Heinemann.....

Monday–Friday 6:55–7:20 AM

👤👤 Kitzur Shuchan Aruch

Live video conference!

Rabbi Dani Schon.....

Monday–Friday 12:05–12:20 PM

👤 Daf Yomi

Rabbi Meir Minster.....

Sunday–Thursday 8–8:45 PM

Shabbos (at CZE) 1:00 pre-mincha

👤👤 Nightly Halacha Chabura

Rabbi Dani Schon

& Binyamin Teitelbaum.....

Monday–Thursday 9–9:45 PM

Chavrusa Learning

(private & small groups).....times vary

Sunday *Free brunch!*

👤👤 America Runs on Torah

(Jewish Law & Parasha)

Rabbi Dani Schon

and Yisroel Kaufman.....10 AM

Grand Deluxe breakfast served

Tuesday

👤 Mishnah

Rabbi Yitzchok Preis.....8:10–9 PM

👤👤 Partners in Torah

at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

👤👤 Around the Table

(Parasha & Pirkei Avos)

Rabbi Chaim Heinemann.....9 PM

Wednesday

👤👤 Torah Treasures for

Seniors at the Mayerson JCC

Rabbi Yitzchok Preis.....10:30–11:15 AM

👤👤 Downtown Lunch-n-Learn

at Strauss & Troy

Rabbi Yitzchok Preis.....12–1 PM

Thursday

👤👤 Halacha (based on the parasha)

Rabbi Chaim Heinemann.....9:10–10 PM

Homemade refreshments served.

Minyanim for Standard Time

Shacharis

Sunday.....8:15 AM

On Sundays when the Kollel is not

in session, Shacharis is at 8 AM

Monday–Friday.....7:20 AM

Mincha

Sunday.....1:15 PM

Mon.–Thurs. thru January.....2:30 PM

Sun.–Thurs., Feb.–Mar.....5:45 PM

Shabbos.....2:40 PM

Ma’ariv

In the Beis Midrash:

Sunday–Wednesday.....9:45 PM

Thursday.....10 PM

KEY: 👤👤 Beginners

👤 Intermediate

👤👤 Advanced

👤👤 for men and women

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To Blithely Go CONT'D

field. The man asked him, saying, “What do you seek? ...They have traveled from here, for I heard them saying, ‘Let us go to Dosan...’” (37:15-17)

Rashi explains: This “man” was none other than the angel Gavriel! He saw that Yoseph was “blundering in the field,”—that is, he was mistaken about just how deep his brothers’ jealousy ran.

K’li Yakar says that Yoseph’s yardstick was an earlier fight among brothers, that of Kayin and Hevel. Yoseph reasoned that the only thing that could bring brothers to duel to the death would be property, such as a field—

...They were in a field, and Kayin rose up against Hevel his

brother, and he killed him. (4:8)

Yoseph assumed that jealousy over a mere coat would not lead to such an outcome.

So Gavriel alluded to him, “You are mistaken! You have blundered in assuming that only big things like land can sever brotherly bonds. Your brothers have moved on from any notion of brotherliness. They have traveled ‘to Dosan,’—they have gone to seek a legal pretext (*nichlei dasos* in Hebrew) for putting you to death.”

Ohr haChaim asks, how could Yoseph ignore Gavriel’s warning and not return home to his father? Yoseph would never have knowingly endangered his life, G-d forbid, just to carry out his father’s instructions. *Ohr haChaim* concludes that Yoseph didn’t realize that this “man”

had been sent by Hashem to warn him. Along the same lines, Ramban says that Yoseph took Gavriel and his response at face value and didn’t take the hint.

It is possible that both Yaakov and Yoseph made the same error (as interpreted by *K’li Yakar*), in that they simply did not realize how deeply-rooted the brothers’ jealousy was, and to what extent the brothers had removed themselves from feelings of brotherhood vis-à-vis Yoseph. This may be yet another indication that the Divine hand of Providence was at work, blinding two generally wise people to the realities of a very complex relationship, in order to fulfill Hashem’s promise to Avraham in such a manner that Yaakov would be able to descend to Egypt with dignity. 🕊