

Parshat VaYeshev
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True Emunafestation: The Chanukah Miracle and Joy Amidst Sorrow

Thought experiment: Has anyone ever heard a person who suffered through enormous pain, of loss or illness or tragedy, make a speech, expressing their overflowing love and appreciation for the love and concern they felt from others, and how that support gave them strength and joy amidst the sorrow?

Let's get to the core of "joy amidst sorrow"

A. The inevitability of Rogez

VaYeshev: 37:2 Rashi

וישב, בקש יעקב לישב בשלוה, קפץ עליו רגזו של יוסף – צדיקים מבקשים לישב בשלוה, אמר הקב"ה לא דין לצדיקים מה שמתקן להם לעולם הבא, אלא שמבקשים לישב בשלוה בעולם הזה

"VaYeshev— Jacob wished to live "**B'shalva**", but the "**rogez**

Of Joseph suddenly came upon him. **the righteous wish to live B'shalva** Holy one, blessed be He says to them: "Are not the righteous satisfied with what is stored up for them in the world to come that they wish to live **B'shalva** in this world too! (Genesis Rabbah 84:3

Shalva

Peace and Quiet « What's in a Word? «

...Rabbi Pappenheimconcludes that *shalom* denotes a more all-encompassing state of peace that can be manifest in all sorts of harmonious relationships, while

***shalvah* denotes a specific peaceful relationship within a greater context of discord.** Similarly, **Malbim explains that *shalvah* refers to "inner peace,"** while *shalom* denotes coming to terms with something external to oneself

Rashbam 45:24

אל תרגזו - אל תיראו כלום בדרך מפני ליסטים כי שלום מכל צד. וכן: רגזו ואל תחטאו. היו יראים מן הקב"ה ולא תחטאו. וכן: ונתן ה' לך לב רגז. דחיל בתרגום. וכן: ירגזון יריעות. לשון נענוע כאדם המתירא. וכן: רגזה בוטחות. המרגיז ארץ ממקומה. אבל רגזה [רגזה] של תרגום של דניאל ושל עזרא לשון כעס. טרנב"ל לע"ז (של רוגז של כ"ד ספרים)

DO NOT TIR'G'ZU. Do not fear anything on the way on account of brigands, for there will be peace on all sides. And similarly (Ps. 4:5), "So tremble/**Be alert for danger** , and sin no more" -- fear the Holy One, blessed be He, and do not sin. And similarly (Deut. 28:65), "Hashem will give you there an anguished heart" -- "d'hil" [fearing] in the Targum. And similarly (Hab. 3:7), "Shaken are the pavilions" -- an expression of shaking, as when a person is afraid. And similarly (Isa. 32:11), "Quake, O confident ones!" [and] (Job 9:6), "Who shakes the earth from its place." But ragzah in the Targum [i.e., the Aramaic] of Daniel (3:13) and of Ezra (5:12) is an expression of anger. Trembler is the vernacular for rogez in the 24 books

B. Understanding the pattern and purpose of existence

Shleimus- Pirud- Shleimus

We originate physically and spiritually from a place of Shleimus. We are always seeking to feel that wholeness again.

We are thrust into a physical realm, where we experience a state of disconnection and lacking.

The Torah begins with a ב, connoting the shift from wholeness to division

Shleimus- Pirud - Shleimus is the built in pattern of existence:

Hashem divided, light and dark, the waters, male and female, all destined to reunite.

Everything in creation and all that happens within this realm is meant to be an opportunity to restore that Shleimus.

When we experience reconnection we feel whole, this is the highest form of joy possible and it is the joy of Olam Habba.

Physical One of the major conflicts, fundamental to the human condition, is wanting to grow versus wanting to go back to the womb. By the womb, we mean that feeling of safety and security that all of us experienced in our own lives before we were born and that humanity experienced before consciousness arose. What we are seeking and what gives us the deepest joy is the feeling of being in the warm embrace (not necessarily physically) of others who care about our needs like their own. This is the pure pleasure of connection.

"There's nothing quite like it – the euphoria, joy, and happiness of feeling connected! We feel connected when we fall in love, when we have a long heart-to-heart with a good friend, ... Recent studies have linked feelings of connectedness with longevity, improved immune function, lower blood pressure, healthy aging, emotional growth, and mental health. Babies need touch and connection in order to develop, grow, and thrive! Connection truly is the key to well-being and happiness..."

Spiritual:The ultimate TOV is HKBH, Everything emerges from Hashem's own "thoughts" or Hashem's "self expression". Therefore everything at its core is "part of" or "one with" Hashem. Adam is the only creature with the capacity to consciously know this . Our initial or pre-embedded **subconscious** awareness is that we are part of something bigger and that "something" is all good. . This drives us to seek to reconnect to it. When we do reconnect, we experience a moment of Shleimus.

This is experienced in different ways

Through the joy of an Aha moment or an epiphany in Torah- our mind is reconnected

Through the deep sense of peace from emulating Hashem via chessed and Emes.-Through the tears that well up when we hear or see an act of true altruism done only to make someone feel included, safe and cared about.- our emotions are reconnected

C. The Ramchal (Daas Tevunos; Klach Pitchei Chochma)

God's purpose in creation was to bestow of His good to another... Since God desired to bestow good, a partial good would not be sufficient. The good that He bestows would have to be the ultimate good that His handiwork could accept.

God alone, however, is the only true good, and therefore His beneficent desire would not be satisfied unless it could bestow that very good, namely the true perfect good that exists in His intrinsic nature...

His wisdom therefore decreed that the nature of His true benefaction be His giving created things the opportunity to attach themselves to Him to the greatest degree possible. For the intended purpose to be successfully achieved, means must exist through which this creature can earn perfection.

. (Derech Hashem 1:2:1-1:3:2)

Goodness = reconnection, nothing feels as good in this world and this is a taste of the "schar" in the next world.

[Torah Anytime](#) : (our discussion of Olam Habba)

This explains the Rogez for tzaddikim

Situations that cause us to experience the pain of disconnection- are meant to drive us to find the inner joy of reconnection wherever we can.

Tzaddikim have as their task, the privilege of guiding the way for others to this reconnection.

This parsha shows us that EVERYTHING that happens is meant to be seen as leading us to that reconnection. Yakov exemplifies the role of Am Yisrael that endures long and dark and confusing episodes. We are being taught that eventually we will see how all was designed to serve as an opportunity for us to break through that which divides us and reconnect. This is true in the human to human realm and all the more true in the Human to Hashem realm.

D. Vayeshev: Notice the Vavs!!

Every pasuk starts with a Vav except 8!

The Rokeach observes that every pasuk in Parashas Vayeshev, with the exception of eight pesukim, begins with the letter "vav.

Vav is connector!

37:4

וַיִּרְאוּ אָחָיו כִּי-אָהָב אָבִיהֶם מְכַל-אָחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלֵם:

And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him

לְשָׁלֵם: The word is missing its vav

Rashi:

AND THEY COULD NOT SPEAK PEACEABLY TO HIM — from what is stated to their discredit we may infer something to their credit: they did not speak one thing with their mouth having another thing quite different in their hearts (Genesis Rabbah 84:9).

E. Hodaah

1. The experience of reconnection, fills us with deep joy, even in the midst of a very bitter episode, we can still experience the warmth and love and wholeness that comes from true connection to others.

This generates **naturally** a feeling of Hodaah

Hodaah is not something we "must" do in order to get something else!

It is a terrible distortion to teach that one must show gratitude IN ORDER to get something

It is proper to teach gratitude so that we become aware of how others and Hashem care for us. Realizing this will make us happier, more secure and trusting people who will have the best chance at building loving safe relationships.

"Emunafestation"

The idea, that if one wants something, the way to get what they want is to "use" their "emunah" (trust that they can get what they want, because Hashem really wants to give it to them and Hashem can do anything), open themselves as a keli, and show "gratitude" for everything is false

it is instrumentalizing "emunah" and hodaah

It comes from a sad void of awareness that true Emunah, which is knowing that all is "good" because everything is an opportunity for reconnection, yields Hodaah naturally.

When we are pushed to understand through life's "rogez" that our only joy comes from experiencing true wholeness, (which sometimes can only be experienced when what we think gives us a feeling of shleimus is taken away) we naturally express Hodaah.

In the meantime to disavow people of the notion of "emunifetations" it would be a good idea for them to visit camp simcha and meet people with real Emunah.

Also, all chesed organizations that help people through their tzarot should be disbanded and instead we should just teach all who seek help how to manifest.

2. Ramchal: Mesillat Yesharim intro: Shleimus HaLev- Real Emunah

שלמות הלב הוא: שתהיה העבודה לפניו יתברך בטוהר הכוונה, דהיינו לתכלית עבודתו בלבד ולא לשום פנייה אחרת.

Shleimut Halev that service before the blessed G-d be with purity of motive, namely, for the sake of His service alone and not for any other motive.

F. Chanukah

1. Al HaNissim:

בִּימֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כָּהֵן גָּדוֹל חֲשֻמוֹנָי וּבְנָיו. כְּשֶׁעָמְדָה מְלָכוֹת יוֹן הָרָשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתֶךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ:

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דָּגַת אֶת דִּינָם. נִקְמַת אֶת נַקְמָתָם. מִסְרַת גְּבוּרִים בְּיַד חַלְשִׁים. וְרַבִּים בְּיַד מְעֻטִּים. וְטִמְאִים בְּיַד טְהוּרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתֶךָ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמָךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקוּן כְּהַיּוֹם הַזֶּה:

וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בְּיַתְךָ

. וּפְנֹו אֶת הַיְכָלְךָ .

. וְטָהְרוּ אֶת מִקְדָּשְׁךָ .

וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ

. וְקָבְעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו .

:לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל

2.The Ponovezher Rov, Rav Yosef Shlomo Kahaneman explains that it is very clear that... the war against Yovon is a religious one which will not be won until Moshiach comes. But the very fact that we are still "fighting the good fight" and have not given up, **the fact that we know right from wrong, belief from heresy, defilement from purity also requires hoda'ah.** This, too, is what distinguishes Chanukah from all other days, since on this Yom Tov we are even grateful for the fact that we have not and will never concede to our enemies of every kind.

3. Tefilla: Shevach- Bakasha- Hodaah

Shevach: The Avos;- Avraham-Chessed Yitzchak Gevurah/Pachad- Yakov -Tiferes/Emes - Shleimut- Pirud- Shleimut

Bakasha- prescription requests, personal and national

Hoddah- *Modim D'Rabanan*

Modim anachnu lach- *AL sheanchnu modim lach*

וכל החיים יודוך סלה ויהללו את־שמך באמת האל ישועתנו ועזרתנו סלה: ברוך אתה יהוה הטוב שמך ולך נגא להודות

And all the living shall thank You forever and praise Your Name with sincerity — the Almighty, Who is our deliverance and our help forever. Blessed are You, Adonoy; Your Name is The Beneficent and You it is fitting to praise.

Q. Why is "sim shalom " which is bakasha placed after "modim?"

It is in the section of Hoda'ah because it shows our ultimate longing to reach Shleimus (from the word "Shalom")

The Shemoneh Esreh was designed to end with "Hamevorch Es Amo Yisroel Basholom", just like Birkas Kohanim ends with "Veyosem Lecho Sholom" and Kadish ends with Shalom, because the ultimate goal is Shalom (or "Shleimus", to use my father's comment) and unity in the heavens and on earth.

G. The greatest Nes of all

Shirat Hayam today

"Bad" thoughts- intention to sin "survival mode"

"Atzvut"- the damage of "survival mode" thoughts

