

בס"ד
י"ג טבת תש"פ
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פרשת ויחי

After Yaakov is buried, the brothers become scared that Yosef will kill them; to mollify their anxiety, he says, "וַיֹּאמֶר חֲשַׁבְתֶּם עָלַי רָעָה אֲלֵקִים חֲשַׁבָה לְטוֹבָה לְמַעַן עֲשֶׂה כִּיּוֹם הַזֶּה לְהַחִית עִם רַב."¹ However, the *mefarshim* have a major question on this *pasuk*: "What exactly is the רעה and טובה that is talked about here?"

The Or HaChaim² explains that this situation of Yosef and his brothers is comparable to someone who intends to kill their fellow with a poisonous drink and ends up handing them a normal cup of wine; it is as if nothing happened, and they are exempt with full innocence before the Heavenly Court. Yosef was telling the brothers that even though they intended to harm him, Hashem created a result that was ultimately favorable.

The Seforno³ says that Yosef was trying to explain to the brothers that he knew they thought of him as being a *rodef*, and if he was actually a *rodef*, then he would have dealt with them in court. This answer is quoted by the Netziv,⁴ who says that even though the brothers intended to do bad things to Yosef, HaKadosh Baruch Hu saw to it that there would ultimately be a positive and favorable outcome. The Netziv adds that the *aveirah* of the brothers would be remembered forever as a "תקוה לעולם," and they never would have been worthy for such an event with great merits had it not been for the *hashgacha* (divine providence) of Hashem. Additionally, Seforno says, this incident ultimately achieved a positive purpose, and the brothers' blunder was turned out to be for good in the end.

Throughout his entire life, Yosef was given hardship after hardship without any viable reasons, and nonetheless maintained his *emunah*, at ease with believing that it was all part of Hashem's plan. When given a chance to verbally ruin his brothers for what they had caused to him, he instead chose to view all that had happened in a positive manner, and gave all the glory to Hashem.

This story is a tremendous example of divine providence, and how prevalent it can be in our lives. Rav Chaim Kanievsky says that *hashgacha pratis* can be found in every single generation,⁵ and tells over the famous story of Nachum Ish Gamzu⁶ (among others) as an example, remarking that in the last generation, it seems that the *hashgacha* of Hashem has been withdrawn a bit. Nevertheless, one who desires to see such *hashgacha* will see it even today, and the key to bring it back to full pervasiveness is by having increased faith in Hashem, as well as confidence in the imminent arrival of Mashiach. We should all strive to have such a level of dedication with devoutness, and continue to see Hashem's hand in every single day of our lives.

¹ בראשית נ:כ

² אור החיים בראשית נ:כ ד"ה ואתם חשבתם וגו'

³ ספורנו בראשית נ:כ ד"ה ואתם חשבתם עלי רעה

⁴ העמק דבר בראשית נ:כ ד"ה ואתם חשבתם עלי רעה

⁵ אורחות יושר פרק ז - ה: השגחה

⁶ תענית כא.