לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

**Monsey Edition** 

מולד חודש טבח: (יום ו') מיט פ חלמים

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#### שבת קודש פרשת וישב - כ"ג כסלו תשפ"ג Shabbos Parshas Vaveshey - December 17, 2022

הדלקת נרות שבת - וו:4 וזמן קריאת שמע / מ"א - 8:58 וזמן קריאת שמע / הגר"א - 9:34 וסוף זמן תפילה/הגר"א - 10:20 זמו לתפילת מנחה גדולה – 12:22 שסיעת החמה שבת קודש – 4:29 מוצש"ק צאת הכוכבים – 5:19 צאה"כ / לרבינו תם – 5:41

ובספה"ק מפליגים בגודל שכרה בזה ובבא.] זכית לשבת בבור ולבזיונות עצומות בכל רחבי המדינה. וחכם שכמותך עוד יכול להבין שכאן תבלה מן הסתם הרבה מימי חייר. מאחר שידה של אותה ארורה מגעת עד החלונות הגבוהות של הממשלה. מצד אשת השר. אם כן לא נותר לך כי אם להיכנע לעצתה, ומן הסתם נאמנת היא אשת השר שתעמוד בדיבוריה לשחררר. אחר שכבר נוכחת לראות עד היכו מגעת זרועה... ואם בכל זאת הגר חושש מיום הדיז, הרי תשובתר בידר. כי לא ראית באופק שום

מבוא האיר להינצל ממצבר העגום. ומה יעשה האדם אחרי הסתרים כאלו...

ובכל זאת. יוסף עומד בשלו! וכפי שהכתוב מעיד עליו (לט. כא) 'זיהי ה' את יוסף' – הקב"ה היה עם יוסף, ויוסף החזיק בציוויי אלוקיו! יוסף קיבל מאבותיו את התורה. ומהליכותיהם גם הביז את פשר העניז של 'תמים תהיה עם ה' אלקיר' (דברים יח, יג) וכה אמר לעצמו: אינני יודע על מה ולמה הגיעני כל זאת. אינני יודע למה אני רואה. עולם הפוך, אולם אני יודע, שגם אם באופל יהלך האדם מוטל עליו לבטוח בבוראו. ולכז עלי להביז שכל מה דעביד רחמנא לטב עביד. ואיז כאז מקום לפשרות חלילה.

ואכן ראה מה רבו חסריו של הקב״ה. שהרי אילו היה יוסף שומע לקולה ומתרצה לה. מי יודע אם אמת היתה בפיה שרצתה לשחררו. וגם אם אכן כיוונה לכר באמת מי יודע אם אכז היתה היכולת בידה. שמא רק סבורה היתה שהדבר ביכולתה. ולא כז היה באמת. וגם אם נאמר שהיה הדבר ביכולתה. הרי היה מפסיד עי"ז כל מעלותיו ומדרגותיו הנשגבות. וגם לידי מלוכה לא היה זוכה. אבל בזכות זה שהלר בתום עם אלקיו ובטח בישועתו. זכה ויצא לבסוף בהיתר ובכבוד. ונשאר בכל מעלותיו הקרושות והנשגבות. וגם זכה ע"י אותה סיבה למלכות משר פ' שנה. מכאו נוכחים אנו לדעת שגם אם נסתרים דרכי ה' ונדמה לנו שמכים לו לאדם בשכר מצותיו. איז כאן שום רעה, ולהיפר מכאן יסבב הקב"ה טובה גדולה להמקיים מצוותיו.

אני רוצה, והיה פסינתטון. הוא אומר יין אני רוצה, והיה יין, הוא אומר יין מבושל אני רוצה והיה מבושל, וכן על המים, וכן על כל דבר ודבר שנא': וכל אשר הוא עושה ה' מצליח בידו. כיוו שראה רבו כז. מסר [לו] כל המפתחות ולא היה יודע אחריו כלום. שכן אמר הן אדוני לא ידע אתי מה בבית וכו"". ע"כ דברי התנחומא.

הרי מבואר בדברי המדרש, דגודל הצלחתו של יוסף היה משום שהיה בוטח בה'. דכיוז שזכה יוסף.שהיה לו מדת הבטחוז בהשי"ת. משום הכי. בכל דבר שעשה היה לו הצלחה גדולה. עד כדי כר. שהשי"ת שינה לו את הטבע לתועלת הצלחתו! שמזג כוס לרבו, ורבו רצה כוס אחר, ובזכות שיוסף היה בוטח בה'. נעשה הכוס לאותו דבר שרצה רבו. וזהו סיפא דקרא: "ברור הגבר אשר יבטח בה' – והיה ה' מבטחו". שכל הצלחתו היה משום שהיה בוטח בה'. וכמו שפי' המפרשים וז"ל המצודות דוד: "והיה ה' מבטחו - ר"ל כמו שיבטח בו כז יהיה

הרי זהו הכוח של מדת הבטחוז. שהאדם יכול לזכה להצלחה גדולה כל כר. שהשי"ת משנה את הטבע עבור הצלחתו של הבוטחים בו. ויזכה לכל טוב שבעולם. ויצליח באופן שהוא למעלה מדרך הטבע בכל הענינים שיתעסק בהם. בין בעניני רוחניות בין בעניני גשמיות, בין בעסק בפרנסה, וכן כל עסק שהיא. יצליח באופן שהוא למעלה מדרך הטבע.

## מאת הנח"צ רבי גמליאל חכון רבעובין שליט"א, ר'י שען חשמייו בייייב יימאן ... (למ-ח) - חיזוֹק לעמוד בנסיונות

שמתבוננים במצבו של יוסף באותה שעה אנו רואים שבנוסף להתגרותה של אשת ארוניו. התנסה יוסף גם מעצם מצבו שהיה כחטיבה אחת של הסתר נורא. באותה שעה יה יוסף מלא תמיהות. הוא ידע שמעולם לא נכשל בחטא. ואעפ״כ הגיעו כל הרעה התעללו בו חינם. מתחילה הותר בשרו כדומן על פני השדה ובעודו בחיים נתנוהו טרף נחשים ועקרבים, ולאחר מכן נהפך לכעין 'סחורה', כי מכרוהו מזה לזה ומזה לזה, וכעת נהפך לעבד שכל כולו תלוי בידי אחרים. והיה תמיה, על מה הגיעני כ״כ הרבה צער -מערלה? כפי הנראה לא איא שוב חפשי מאדוני עד יום מותי. ועל מה עשה ה' ככה?

תוצאותיה הראשוניים של עמידתו בנסיונו מפורשות בפרשתו. בה אנו קוראיז שאם לא היה די בגודל ההסתר ובסאת יגונו והשפלתו שהיתה מנת חלקו עד הנה. מצאו באו מקום להוסיף על פורעניותו ולהכניסו תחת מסגר ובריח. ולמה? כי עשה את היפר ממה שהעלילו עליו! ועדייז לא נגענו בגודל בזיונו שהיה אז מנת חלקו. כי לא הסתפקה מרשעת זו בכך שאנשי המשטר הממונים על אסירי הארץ יידעו משקריה עלילותיה. אלא בנוסף ראתה לנכון לפרסם בכל ערי מצרים דברי להג וגנות על יוסף שכאילו עשה מה שלא עשה. אחר הדברים האלה. מובא בחז"ל. קבעה אותה ארורה סדר צצמה להופיע מידי יום בבית האסורים כדי לשדלו שוב לעבירה. וכתמורה להסכמתו בטיחה לו להוציא ממסגר נפשו. נקל לשער שכאז מצא היצר פתחוז פה להוכיח שאיז מקום לסירוב! באמרו: הנה שלב א' ליגונר בא לר כתמורה למצות 'כיבוד אב', כי הוראת אביר הלכת לבקר את אחיר. ונתגלגלו הדברים עד שהשתבעדת לאיש מצרי. שלב ב', גם לזו זכית בשכר מצוה, כי יען אשר עמדת בנסיון מר וקשה, [שבזוהר הק'

# לעודים נואת חרב אברום זנטגל אבשלט אברום אברום אברום אברום

ויהי ה' את יוסף ויהי איש מצליח ויהי בבית אדוניו המצרי ... (למ-ב) - בענין הצלחתו של הבומח בה'

איתא בפי׳ אונקלוס: ״והוה מימרא דה׳ בסעדיה דיוסף והוה גבר מצלח והוה בבית רבוניה מצראה". ע"כ, וכז איתא בפרש"י על הקרא (פסוק ג') "וירא אדניו כי שגור בפיו". ע"כ. ומקור לדבריהם איתא בדברי התנחומא (אות מלחש ואומר: "רבון העולם אתה הוא בטחוני, אתה הוא פטרוני [עץ יוסף: אדוני]. תנני לחז ולחסד ולרחמים בעיניך ובעיני כל רואי ובעיני פוטיפר אדוני". ופוטיפר אומר לו מה אתה מלחש? שמא כשפים אתה עושה לי? והוא משיבו לא. אלא אני מתפלל שאמצא חז בעיניר. לפיכר כתיב: וירא אדוניו כי ה' אתו.ומה וכל אשר הוא ווא אומר לו מצליח בידו? היה מוזג לרבו קונדיטין [יין מרוקם ומבשם], והוא אומר לו מה מזגת לי? הוא אומר קונדיטין, אומר לו פסינתטון [יין מרוקח בלענה, מעשב מר]

#### A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (58), Separation of Meat and Fish. Setting the Shabbos Table. In the previous two issues, we have discussed the laws of separation between meat and fish. which according to *Chazal* is hazardous to one's health. That is the reason why at the traditional table setting of *Shabbos* meals, we place two forks by a setting, aside from the knife and spoon. Since there are a number of reasons (sources) to eat fish at Shabbos meals, if one will take the greasy fork that he used for the fish and go ahead and reuse it for meat, that is considered mixing meat and fish, which should not happen.

**Baking Fish in a Meat Oven.** It is permitted to bake fish in a clean meat [fleishig] oven. Even those who are strict [more on the tables on separate plates. Since this is a health issue. than the *halacha*] and don't cook fish in a clean meat pot, are

Since most fish can be eaten with a fork (without a knife), only

the forks are doubled and not the knives. If one serves fish that

requires a knife, the table should be set with two knives.

ראש כולל עטרת חיים ברוך, קליבלנד חייטס generally lenient in this situation, because there is much less of a reason to be scared of a mixed taste.

Vegetables Cooked With Fish or Meat. Vegetables cooked together in the same pot as meat should not be eaten with fish, and the same is true in the reverse case [Taz. Y.D. 116:3]. Even those two sorts of vegetables should not be mixed to eat together, see **P'sakim U'tshuvos** [116(67)].

Fish and Meat on a Table Together. There are laws in **Shulchan Aruch** [Y.D. 88] about not having dairy and meat on the table together when eating alone, or with another who is eating the opposite type, unless there are proper reminders not to eat them together. The Noda B'Yehuda [vol.1 Even Haezer 131 writes that by meat and fish all these restrictions do not apply, as many Simcha halls put such portions together we assume one will remember and not eat them together.

#### בלן הרלחילם - תבלין מדף הלומי - נדרים ג.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, 🖆

nd ר' עקיבא איתקדשת ליה ברתיה דכלבא שבוע The *Gemara* felates that the daughter of כלבא שבוע, saw great potential in ר' עקיבא proposed to marry him if he would go to learn in Yeshiva full time. After Kiddushin, כלבא שבוע heard about it and declared that as long as she remains married to ר"ע his possessions will be אסיר בהנאה to her. Even so, they went through with the נישראין and R' Akiva went off to learn After learning for 12 years, he finally came home and overheard his wife saving if it was up to her, she would tell him to learn for another 12 vears. Upon hearing this. R' Akiva did not even enter the house but turned around and went back to Yeshiva for another 12 years.

שיחות מוסר, מאמר צב', סו'] **ר' חיים שמואלביץ** when discussing the dangers of "בין הזמנים", brings this *Gemara* and asks, how was it that after R' Akiva's wife gave up all her riches for him to learn, he did not even stop into the house as הכרת הטוב for all of her sacrifices? Especially since later he tells his talmidim "שלי ושלכם שלה הוא"? R' Chaim explains that R' Akiva knew that that there was a סכנה at stake if he would make a הבסק, and go into the house, for even a small diversion from learning can create a big. ירידה. He elaborates with a טישט. Just like if one places a pot of water on the fire for a minute and then takes it off and then puts it back on for another minute it would never boil because it is constantly cooling down, and needs to boil continuously, so too with learning, every הפסקה cools down the learning and doesn't compare to learning without negotian. It must be, says R' Chaim that for the first 12 years והפסק learned without hefsek and that's why he paskened not to make a hefsek now either. He also knew his wife understood this because he overheard her say he should learn for another 12 years.

The Gemara further tells us that כלבא שבוע went to R' Akiva and asked him to be מדר. R' Akiva asked him, "Had you known that he would have become so great, would you have made the neder?" To which he replied, "Had I even known he would know one Halacha or one Perek I never would have made the neder." and so R' Akiva was matir the neder. 'בתרבות סגו מרא asks: how is this considered a מרא and so R' Akiva was matir the neder. 'פרת בתרבות סגו We learned [נברים סד] that ניתר - a new development that doesn't frequently occur - may not be used as a ניתר. For example, if someone says קונם that I will not benefit from Shimon and then Shimon becomes a סופר, and the אינדר wants to use his services, he can't say had known he was going to eventually become a סופר I never would've made my neder, because this is considered נולד. So how can R' Akiva use this as a בתח? **Tosfos** answers that since he went to Yeshivah to learn Torah, it is the ברד for one who goes to (seriously) learn, to turn out to be a "אדם גדול". and this is therefore not considered ווגם עייו הר"ג כאון! נולד.

Acharonim point out that פתרי wasn't מתני the מתני the מתני but he did find the פתני and his talmidim were matir the neder

#### הוא היה אומר

R' Gedalva Eiseman zt"l (Mashgiach Kol Torah) would say:

"מה בצע כי נהרג את אחיעו" - **Rashi** (Sotah 13b) notes that although Yehuda began the process of saving Yosef's life, he did not finish it. Hashem punished him and he lost both his wife and two of his sons. Why was the punishment in the tragic loss of his wife and children? The answer is that 'Shleimus' (completeness) in a person exists when he is married with children. Since, in a certain sense, Yehuda did not do a complete Hatzalah - it appears that he did not see completing the task as crucial. Thus, Hashem responded in kind by not finding his life's completeness as crucial either."

A Wise Man would say:

"A real friend is one who walks in when the rest of the world walks out."

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### מעשה אבות .... סימו

יישאל את סריםי פרעה אשר אתו במשמר בית אדניו לאמר מדוע פניכם רעים היום ... (מ-ז)

The home of R' Yaakov Kamenetsky zt" in Monsey, NY, was situated across the street from a convent at the intersection of Saddle River Road and Grove Street. One day, Mother Superior of the convent stopped a Jewish passerby.

"Why is it," she asked, "that all of our Jewish neighbors cross the street or avert their eyes when we pass by? It makes us feel uncomfortable. All, except for one old rabbi - he always has a greeting and a warm smile."

That rabbi was the great Rosh Yeshivah, R' Yaakov Kamenetsky. Making another human being feel comfortable is part of being human. The wisdom of R' Yaakov was not just in his mind - but it was clearly manifested in his actions, as well.

How far can a friendly, greeting travel? A renowned builder in Monsey, Reb Mechel Tauber, relates how he discovered the power of a good morning, many years ago. The story began when his cell phone rang one day.

"Mechel? This is Rabbi Oppenheim from Yeshiva Ohr Yechezkel. We need your help."

Mechel was a sought-after developer in Monsey. He was a busy man, but if someone needed his help, Mechel would find the time. "What can I do for you?" he offered.

"Well, we're building a new building, but the township inspectors are giving us a hard time with the plans. We heard that you are friends with Mr. O'Reilly. Do you think you can speak to him for us?"

Mechel sighed. Phil O'Reilly was a chairperson on the Ramapo planning board. Mechel often had business dealings with him when he worked on a project in Ramapo, a neighborhood next to Monsey, "I would really like to help you, but that's a tall order. I do speak to Phil often, and we get along - on a personal level. But Phil is an Irish Catholic, and he is not fond of the Jewish population around here. Your *yeshivah* is not the only one that has had a hard time with him."

"Can you at least try?" Rabbi Oppenheim pleaded. "I'll do my best," Mechel promised.

That day, Mechel Tauber called Phil's office, and made an appointment to see him.

"So, Mr. Tauber," Phil O'Reilly greeted him jovially the next morning, "what are you building today?"

Mechel braced himself for Phil's red-hot temper, "Well actually. I am not coming for myself today. I wanted to speak to you on behalf of a Yeshivah. They are busting out and need to build a building so they asked me ...."

"A Yeshivah? Sure! What do you need?"

Mechel was shocked by Phil's obliging response. He was not so easygoing usually and certainly not this eager to help a yeshivah. "I ... I appreciate your readiness to help, but ... Phil, what has gotten into you?"

Phil smiled at Mechel's confusion. "Let me tell you what happened. My mother lives in a convalescent home for the elderly on a convent campus in the center of Monsey, not far from here. Usually when I go and visit her, she's in a very foul mood. She never smiles; she's always depressed and angry. I learned to live with it.

"Not too long ago, it was on the weekend - I get there, and she's all smiles. My mom was laughing and happy! I asked her, 'Hey Ma, what happened today that you are in such a good mood?'

"My mom's face lit up even more. 'The Rabbi wished me a good morning!' she tells me. 'I go out now every morning at the same time so I can see him. He makes my day!""

Phil O'Reilly was practically laughing into the phone. "Tauber, I am telling you - this Rabbi changed my mother's life! She is a different person now. So when you say 'Yeshiva' I am with you. What can I do for you?" From that day forward, Phil O'Reilly was ready to assist the Jewish schools and organizations whenever there was an issue.

And for his part, Mechel found out that the friendly Rabbi was none other than the great tzaddik, R' Yaakov Kamenetsky, who knew the power of a warm smile and a good morning to every person - and how far the ramifications can go.

על מכרם בכסף צדיק ואביון בעבור נעלים ... (עמומב-ו)

#### A PENETRATING ANALYSIS OF THE WEEKLY TO TO THAT HAFTORAH BY R' TZVI HIRSCH HOFFMAN

shevatim, erred and sold "an innocent man for money."

Interestingly, *Chazal* note that despite Yosef being a good looking, strapping young lad, he was still sold for the paltry sum of twenty silver coins. Did the brothers truly have such more substantial sum based on his worth and true value?

R' Mordechai HaKohen zt"l of Tzefas (Sifsei Kohen) quotes the Medrash Tanchuma that when Yosef was thrown into the pit with the snakes and scorpions, his face contorted into a horrific shape and lost all color from the sheer terror and fright of the ordeal. His beautiful countenance, which

Amos HaNavi reminds Klal Yisroel of the infamous sale of resembled his father, was lost and with it, his market value Yosef HaTzadik and how even the greatest of men - the dropped as well. The brothers were forced to accept a smaller amount than they knew Yosef to be truly worth. However, all this seems hard to believe. Is it true that just because his appearance changed, his value dropped so drastically?

The truth, says the Sifsei Kohen, is that when Chazal said little respect for Yosef that they wouldn't even try to get a that the brothers received twenty coins for Yosef - the amount of money needed to buy shoes, in reality, each brother received twenty coins of their own bringing the total to two hundred coins, a princely sum. This is alluded to from the description of the sale - "על מכרם בכסף ... בעבור נעלים" the word 'נעלים' - 'shoes' has the numerical value of two hundred, the total amount of money received for the sale

ויהי ער בכור יהודה רע בעיני ה' וימתהו ה' ... (לח-ז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

Yehuda named his first born son ער. The **Tzror Hamor** explains that the root of the word ער means awakening Yehuda was saying that his mind was constantly awake, pondering the plight of his father who was mourning his beloved son, Yosef, and also feeling pangs of remorse for the part he played in the *mechira*.

The **Ramban** though, explains the root of this word to be a *lashon* of *hisorerus*. Seemingly, Yehuda had high and great aspirations for his son ער and named him accordingly. The *posuk* later, however, says: יהי ער רע בעיני ה' וימתיהו ה'. This son was "bad" in the eyes of *Hashem*, and *Hashem* killed him. The name ער reversed, spells עד. Instead of becoming an inspired tzadik, he ignored the available opportunities. Such a person is called γ and is destined to a sad demise.

Perhaps we can connect the two above definitions of ער one fluid interpretation. In order for a person to have the proper hisorerus, he must be awake, he cannot exist in a spiritual slumber. As the oft-quoted **Rambam** states regarding the Yom Hadin: "עורו ישנים משנתכם". The job of the shofar is to rouse us, awakening the slumbering masses.

There's an inspirational anecdote here to add. A tzaddik was once standing, looking out of the window with a talmid. He pointed to some people walking by, and commented that the world is a "leibidige bais hakvaros". See that fellow there? He could have been a massive maggid shiur. That one there, has a huge caring heart, overflowing with warmth, and could be spearheading a huge *chessed* organization. Yet a third has the ability to relate to *bochurim* in a special manner, helping turn them towards *Torah* and *avodas Hashem*. Sadly, none of these individuals utilized their unique potential.

As we go through life, let us all try to pay attention to Hashem's "signals" which can guide us to reach our full potential roommates! Chaim smelled trouble.

משל למה הדבר דומה

וירא אדניו כי ה' אתו וכל אשר הוא עשה ה' מצליח בידו ... (לא-ג) משל: Chaim was a wealthy and successful diamond dealer. From time to time, he would make trips to the diamond capitals of the world, some of which are located in Africa.

One on particular trip, Chaim did very well. He managed to procure some large and expensive diamonds for quite a good price. At night he checked into the local hotel, planning to continue his return trip on the following day.

Unfortunately, the hotel he found was more like a dormitory, than a hotel. Each room was shared with a roommate, sometimes even more than one. To make matters worse, while checking in, Chaim sensed someone was spying on him. A certain man was keeping a close eye on him and it making him very uneasy.

right after him? That very same pair of eyes. They were to be clear: he always placed his unwavering trust in *Hashem*.

Being utterly exhausted, he weighed the situation carefully,

then meticulously arranged his possessions. He said *Krias* Shema with much concentration, and soon was fast asleep. He was now in the hands of *Hashem*.

His roommate quickly got to "work" but try as he may, he could not find the loot. When Chaim finally awoke from his slumber, his roommate was staring him in the face, red-eyed and apparently angry. "I'm doing this for twenty years," he snapped at Chaim, "how did you evade me?!"

Chaim got up and went to his roommate's closet. He dug his hand into his roommate's pajama pants pocket and pulled out all of his diamonds. "You spent the entire night looking for this?" he exclaimed, amused.

נמטל: Yosef Hatzadik was stuck in some of the worst places When he finally came to his room, guess who came in in the world, but was always a success story. The reason is

ויראו אחיו כי אתו אהב אביהם מכל אחיו וישנאו אתו ולא יכלו דברו לשלם ... (לו-ג)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUITMAN - RAMAT SHLOMO

Yaakov Avinu spent much time learning with his beloved son Yosef. The reason he did so was because he knew that in the future Yosef would be challenged in many ways. His life in Egypt would be filled with tests that the other brothers would not be privy to. Therefore, Yaakov tried to instill as much *Torah* and *Yiras Shamavim* into Yosef as he could in order to give him the necessary strength he would need in the future.

Certainly this caused jealousy in the hearts of his brothers, says Rabbi Pinchos Hoffman shlita, but at least we understand why it was necessary. The question is: if Yaakov knew that the brothers were jealous and even hated Yosef, why did he send him to Shechem to see them? Wasn't this looking for trouble?

R' Simcha Bunim of Pshischa zt''l says that Yaakov was actually attempting to create a positive feeling between the brothers. "דעה את שלום אחרץ" - can be understood as, "Go, see the welfare of your brothers." But it can also be read as, "Go, see their שלימות." Yaakov was actually sending Yosef on a peacemaking mission! He knew how they felt about him and how he felt about them and he thought it would be best if Yosef got to see his brothers up close and how wonderful - how complete and "שלם" - they actually were. If he could appreciate their goodness, they would come to love him as well. Yaakov made Yosef a "shaliach mitzvah" so that no harm should befall him, and followed this with another directive: "והשבני דבר" - bring me back word. This will allow the protection to continue until he got back home. Yaakov hoped that this would be a way to bring all his sons together in peace and the eventual outcome did achieve this, although it took many years and many tears until the brothers were reunited in peace.

And as Rabbi Hoffman always says, "We cannot ask questions on the Avinu family!"