



Parshas Ki Seitzei

Shmuz by Rabbi Shimon Max

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The Da'as Zekeinim learns from the words “all of the mitzvot” that if you start a mitzvah, you should make sure to complete it. He quotes a Medrash Tanchuma that Rabbi Yanai says that all who start a mitzvah and doesn't finish it, the punishment can be severe. He learns it from Yehudah, who convinced his brothers not to kill Yosef, but didn't finish the Mitzva completely, as Yehuda should have tried to save Yosef from being enslaved as well. The way he convinced his brothers not to kill Yosef was by saying, “They were sitting and eating bread and making a beracha on the bread, and Yehuda said, “How can we kill our brother and make a beracha at the same time?! Doesn't the pasuk say that one who sins and blesses at the same time, is scorning G-d?!”

This is very difficult to understand - how does Yehuda's point have anything to do with them understanding that they should not kill Yosef? The brothers had judged Yosef as guilty and decided that legally he was obligated to be put to death for the actions they perceived Yosef did! They absolutely thought they were doing the right thing, How does telling them not to make a beracha at the same time as killing, let them realize their mistake. To answer this question, it seems that Yehuda was trying to convince them by saying to them "How can you make a beracha while you are killing your brother simultaneous as this behavior is so fraudulent and inconsistent. On the one hand you're making a Bracha expressing your appreciation and love of Hashem Yisborach and the very same exact time you are performing murder, one of the three cardinal sins and a beracha made at this time is so repulsive to Hashem as it is considered scorning Hashem." **This rebuke by Yehuda towards the brothers was intended to shake them to their very core to cause them to reexamine their actions as to whether or not Yosef truly deserved murder and hopefully they would come to the proper conclusion,** and in fact Yehuda's method of rebuke worked perfectly and the brothers realized their mistake. No one likes to be inconsistent in their actions, as it shows that one is not being honest with themselves, and it is a source of great pain when one discovers that he is not being truthful and consistent. When Yehuda accused his brothers of being inconsistent, this shook them to reexamine what they did towards Yosef, because on the remote possibility that Yosef was right they would need to fix it immediately and save him in order to create a well balanced equilibrium in their Nishmos, otherwise it would be too painful for them. **We see from here our tremendous inherent greatness; we are all wired to be sincere and honest in our behavior to the the extent that when we are lacking in that purity of Emes and consistency in our actions it is a great source of pain to us.** May this Divar Torah be an impetus for all of us to grow in Torah and Yiras shomayim by making sure our Avodas Hashem is truly sincere and all our actions are in beautiful harmony.