



# *Diurei Torah*

## **Parshat Vayechi**

### **Shabbat Chazak**

**14 Teves 5780/ January 11, 2020**

*Daf Yomi: Brachos 8 ; Nach Yomi: Yehoshua 3*

## **Weekly Dvar Torah**

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## **Yosef's Hand**

**Rabbi Moshe Teitelbaum**

**Mara D'asra, Young Israel of Lawrence-Cedarhurst, NY**

For Yaakov Avinu "it was the best of times; it was the worst of times".

How conflicted must Yaakov have been? His beloved son, Yosef was still alive. Yaakov, Yosef and his brothers would soon be reunited. This reunion presaged the unending unity of the Jews as a nation, forever on. But they would reunite in Egypt. And Yaakov and his children were to remain in Egypt for generations, and he knew it.

Yaakov was gripped with fear. What would become of his Children of Israel in Egypt? Ancient Egyptian culture was infamously shameless. The typical Egyptian's lifestyle was licentious, beyond the parameters of what today's most radical liberal would contemplate. Canaanite culture was puritanical, when compared to that of ancient Egypt. Incest was not taboo in Egypt. Brothers and sisters married each other, particularly among the royals. They were merely imitating various gods who, they believed, did likewise. Folktales of the Egyptian gods are seamy beyond imagination.

Yaakov feared for our future. How could the Shevatim raise the Children of Israel in such a milieu?

God sought to assure Yaakov that his descendants would be moral, God-fearing people. He didn't promise Yaakov a miracle. Rather, God assured Yaakov that there

is sufficient power in the force of good vested in his children, that there is adequate strength in the decency and elegant modesty of Yisrael such that even in Mitzrayim we would maintain our moral bearing.

God promised this in the following words: "V'Yosef Yashis Yado Al Eynecha". "Yosef will place his hand upon your eyes." Rav Tzadok explains that God informed Yaakov that Yosef's righteousness, his strength and courage in face of every temptation, will be shared by all of Yaakov's children. Yosef would protect Yaakov's eyes.

Why the eyes? Because the heart desires, the eyes behold, and the heart then desires even more. Our Torah therefore says, "V'lo Sasuru Acharei Levavchem V'acharei Eyneichem..." Hashem promised Yaakov that Yosef will protect Yaakov's eyes. Meaning, all that Yosef's survival, alone, in Egypt stands for, will protect Jewish eyes from following what could draw us wayward. Yosef blazed a trail of morality and the family of Israel would follow. [Pri Tzadik, Vayigash]

The Taam ("Trupp"), the cantillation of "V'lo Sasuru" Acharei Levavchem is Kadma V'azla. Kadma V'azla means something that is perpetual, something that is ongoing and requires our constant attention. What was true of the need to protect our innocence in Egypt remains true to this day. Our efforts to avoid partaking in what our eyes see must be ongoing. What Jews have done to maintain standards of morality must continue and, at times, has to be expanded. It has to be Kadma V'azla.

With Yosef's help, we succeed. We succeed in raising holy Jewish children. The emergence of every upstanding, young Torah observant family in face of the cultural influences we are exposed to, is nothing short of miraculous. It is proof positive that God fulfills, to this day, His promise to place Yosef's protective hand on our eyes.

The forces militating against the traditional Jewish family have never been more threatening. Consider how we are thought of, in our time, in much of society around us. How do many progressives and their leaders regard a Jew who will not ride on Shabbat; who will not brew a fresh cup of coffee on Shabbat? How do progressives regard a Jew who prays daily, not just once a week? How do they regard Jews who pray exclusively in Hebrew; who insist on marrying other Jews, exclusively; who stubbornly define marriage as the union of a man and a woman?

The insistence of observant Jews to tenaciously, if politely, maintain our Chumash and Talmud-based faith is, at the very least, a source of consternation to many. And they say so. As a result, the continuation of such practice of faith on our part is upsetting to some Jews as well. Some of our beloved Jewish brothers and sisters are uncomfortable around us and because of us.

The chagrin has been (almost) openly expressed in political circles as well. When Hillary Clinton, as Democratic Party candidate for president of the U.S. spoke disparagingly of a "basket of deplorables" who support her opponent, she was speaking about observant Jews as well, whether she meant to or not. We are guilty of not embracing, with full throated allegiance, the progressive agenda of liberalism that stands in opposition to many traditional Jewish religious beliefs. We do not

believe in new definitions of marriage. Generally speaking, we do not believe in a woman's right to abortion on demand. Most observant Jews, even among those who support a two-state solution to the Arab-Israeli conflict, do not embrace the right of "Palestinian" Arabs to self-determination, so much as they see no other possible remedy (to endless blood-shedding) on the horizon. Much of the progressive agenda relating to income inequality (redistribution of wealth) is anathema to Jewish tradition. So we Orthodox Jews are somewhere in that basket, perhaps right alongside what high-ups in the Clinton campaign called "backwards" Catholics. After all, if a Catholic in America is "backwards", what, pray tell, are observant Jews?

In America 2017, being a Shomer Torah U'mitzvot is no longer logistically impractical nor is it openly criticized, but it is culturally challenged.

Not to fear. Yaakov was told: "Al Tira Mei'rda Mitzraymoh..." God was telling Yaakov, and telling us, that we have what it takes to succeed in raising generations of very fine, upstanding young men and woman. Different as we are from much of our fellow man, we recognize our moral imperative and bear with us a sense of historical responsibility to both God and man.

We follow in Yaakov's and Yosef's footsteps. We don't, literally, cover the eyes of our children; of course not. Unfortunately, our children see and hear everything that contemporary culture encompasses. They are fully aware of so much that runs contrary to our tradition, contrary to our moral and religious sensibilities. But as Jewish parents, as Jewish fathers and mothers, we set a living example of virtue. In their most formative years and through young adulthood, our children witness our moral judgments, daily. They see their parents eschew much of what the prevailing culture touts as the norm. They see our embrace of Torah, our emphasis on human kindness, inclusive of our commitment to the improvement of society, generally. They see that we don't live indulgent, self-absorbed lives. Responsible Jews are exemplary parents, readying their children for productive Jewish life. Internalizing what they have imbibed in the form of Torah values, our sons and daughters are equipped to lead lives of joy-in-Torah and Mitzvot, lives of Jewish fulfillment and meaning.

Thankfully, Yosef's hand remains with us, gently placed upon our eyes and upon the eyes of our children.

Shabbat Shalom

## **The Weekly Sidra**

### **"A Difficult Decision"**

Rabbi Moshe Greebel Z"L

In his last words to the brothers Shimon and Levy, Ya'akov Avinu states the following:

*"Shimon and Levy are brothers; instruments of cruelty are their swords. My soul, do not come into their council; to their assembly, let my honor not be united; for in*

*their anger they slew a man, and in their wanton will they lamed an ox. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Ya'akov, and scatter them in Yisroel." (B'raishis 49:5-7)*

Now, it is a known thing that after Sh'chem, the prince of the city of that same name, kidnapped and sodomized Dinah, the sister of Ya'akov's sons, the male inhabitants of Sh'chem were tricked into agreeing to circumcise themselves in order to intermarry with the females of Yisroel. And, the following took place:

*"And it came to pass on the third day, when they (males of Sh'chem) were sore (from circumcision), that two of the sons of Ya'akov, Shimon and Levy, Dinah's brothers, took each man his sword, and came upon the city boldly, and slew all the males." (B'raishis 34:25)*

And, later in the Torah in Sefer Bamidbar, Zimri, a chieftain of the tribe of Shimon, grievously sinned in public:

*"And, behold, one of the B'nai Yisroel (Zimri) came and brought to his brothers a Midianite woman (Kozbi a princess of Midian) in the sight of Moshe, and in the sight of all the congregation of B'nai Yisroel (to sin with her), who were weeping before the door of the Tent of Meeting." (Bamidbar 25:6)*

On our original Passuk (verse) of this week's Sidra, *Rashi* has the following to say:

*"My soul, do not come into their council..... refers to the act of Zimri. For in their anger they slew a man..... refers to Chamor (king of Sh'chem) and the men of Sh'chem (who were ruthlessly murdered by Shimon and Levy)."*

Regarding this *Rashi*, the *Dubno Maggid* (Rav Ya'akov Ben Volf Kranz 1740- 1804) of blessed memory, gives us the following observations to consider.

It can be well realized that a Mitzvah which imparts a physical benefit to the body is harder to fulfill purely L'Shaim Shamayim (for the sake of heaven) than a Mitzvah which entails a physical discomfort. It is psychologically easier to fulfill the Mitzvah of a fast day purely L'Shaim Shamayim than it is to fulfill the Mitzvah of *Oneg Shabbos* (enjoying oneself physically on the day of Shabbos by eating, drinking, resting, etc.) L'Shaim Shamayim.

The slaughter of the males of Sh'chem for that matter, contains within it the very same concepts. If Shimon and Levy were vengeful in their actions purely for the dishonor personally done to their sister, this act would be one of the *Yetzer Hara* (evil inclination), and purely a transgression. Nevertheless, if this act were done without any personal involvement against anyone to avenge the honor of HaKadosh Baruch Hu in that no man may dishonor a daughter of Yisroel, this would be an act of the *Yetzer Tov* (good inclination), and an honorable thing to have done.

Basically though, taught the *Maggid*, such inclinations (whether for personal reasons or not) are firmly hidden from the rest of us in the hearts of individual men, whereby others never truly know what spurred any actions on. Only HaKadosh Baruch Hu, Who reads the hearts of man, can know the true tendencies of such actions.

Nonetheless, continued the *Maggid*, while such motives good or bad, are unknown to other men, Ya'akov Avinu did all possible to determine if the actions of Shimon and Levy to the city of Sh'chem were done purely L'Shaim Shamayim or not, a most difficult task for any human to accomplish. How would he have undertaken this?

The *Maggid* tells us that when Ya'akov saw in the future that Zimri of the tribe of Shimon would sin so shamefully, he immediately had his answer. For, the act of slaughtering the males of Sh'chem was an act whereby Shimon and Levy risked their very lives attacking an entire city. And, had they risked their lives purely L'Shaim Shamayim, the impression upon them would have been so great that no heinous sinning would have ever plagued their families afterwards. It is as we learn in the Gemarah of *Shabbos* 130a:

*"It was taught that Rabbi Shimon Ben Gamliel said, 'Every Mitzvah which they (Yisroel) accepted with joy..... they still observe with joy. While every Mitzvah which they accepted with displeasure..... they still perform with strife.....'"*

Therefore, concluded the *Maggid*, since the family of Shimon through Zimri sinned so appallingly in public, it proves that the risking of the lives of Shimon and Levy against the city of Sh'chem was not done purely L'Shaim Shamayim, but rather, out of sinful personal vengeance and revenge for their sister. And so, prior to his death in Egypt, Ya'akov's words to these brothers were hard indeed.

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

## **Sensitivity Training**

Rabbi Binyamin Hammer

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As Parshat Vayechi, the concluding Sedrah of Bereisheet, comes to a close, we read of the intrigue and challenges in previous *parshiot* – dreams and destiny come to fruition. With the brothers now united, the baton of Torah leadership has been passed from Yaakov to Yoseph. The Bnei Yaakov will be faced with their greatest challenge – an enslaved *galut* (exile) that will last 400 years, a trial by fire to forge Am Echad – the Bnei Yisrael. Yet, it appears that more intrigue is found at the beginning of this parsha. As Yaakov nears death, he makes Yoseph swear that he will bury him in Canaan – specifically the Ma'arat Hamachpela, the cave in Chevron next to his wife Leah (not with Yoseph's mother at Kever Rachel near Beit Lechem). Rashi [chapter 48, verse 7] explains that Yaakov was questioning how he could request this of Yoseph, being that Yaakov did not bury Yoseph's mother in the Ma'arat Hamachpela. Quoting the Navi and Talmud, Rashi tells of the famous prophecy in which HaShem instructed Yaakov to bury Rachel in the specific spot that will become a source of comfort for Klal Yisrael in future exiles – as it is today. What a special *chizuk* (comfort) it was for Yoseph to know that his saintly mother Rachel would have an everlasting memorial in her own right, and as the mother of all the Jewish people, she will plead to HaShem for mercy throughout history.

But in verse seven, it seems the text is giving a different version of what Yaakov

shared with Yoseph. Yaakov appears to be apologetic and hesitant as he explains that his beloved wife, Rachel, died while traveling on the road outside Beit Lechem near the Ma'arat Hamachpela, and that he buried her "there" on the side of that road. What possible *chizuk* could Yoseph have felt from getting such an answer? How would knowing that his father buried his mother on the road (not even in the city of Beit Lechem, and within a short distance of Chevron and the Ma'arat Hamachpela) make it clear to Yoseph why he should fulfill his father's request?

Perhaps, one explanation could be that Yaakov was teaching us a lesson on how far a human being must go to show sensitivity to another. Yes, Yaakov Avinu was speaking to Yoseph HaTzadik, a man who reached great heights of perfection while facing painful challenges of brotherly animosity – exile from his family, incarceration, and more. But while Yaakov was speaking to his most beloved son, who was also his *chavruta* (study partner), and the son that would lead the Jewish people after his death, he was also speaking to a child whose mother tragically died during childbirth, leaving a painful and unimaginable loss. The apologetic and hesitant *lashon* (wording) of the verse reveals a Yaakov Avinu, who senses how this tragic loss must feel to a child, and who transmits to Yoseph, his orphaned son, the pain and grief that he, himself, went through, while wondering if he did everything possible for his most beloved wife. Yaakov was explaining to his child, the true emotions he felt for his son's mother, and that he buried her on the road, not even in a city, because HaShem told him that was the thing to do.

Being sensitive to the feelings of others, by seeing through their eyes and constantly examining our true intentions, are the legacies that Yaakov Avinu has bequeathed to us. They are the attributes he pushes us to strive for as an *Am HaNivchar*, a Holy and sensitive Chosen People.

*Chazak, Chazak v'Nischazek!*

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## **When Ignorance is Essential (not blissful)**

Rabbi Dovid Sochet

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In this week's parsha prior to Yaakov's departure from this world, Yaakov tells his children: "He'asfu v'agidah lachem es asher yikru eschem b'achris hayomim - *Gather around, and I will tell you what will happen at the End of Days*" (Bereishis 49:1). However, this information is never revealed. Instead, Yaakov commences to either admonish or bless each one of his sons as the case may be, but no further mention is made of the prophetic vision he promised to divulge.

Rashi quotes the words of chazal (Pesachim 56A), that as he was about to tell his sons what would happen at the End of Days the Divine Presence left Yaakov. Since Yaakov was unable to prophesize without Divine assistance, he decided to bless his children instead. Yaakov, however, was alarmed at being abandoned by the Shechina at such an auspicious moment and considered whether the Divine gift deserted him because, G-d forbid, one of his children wasn't worthy of continuing

the tradition of Yisroel. His sons saw his hesitation and said: "Listen Yisroel, Hashem is our Lord, Hashem is One (Devarim 6:4). Just as your heart is dedicated to One, our hearts are also dedicated to One."

But if so, that Yakov's sons were indeed meritorious and deserving of having the Divine plan being revealed to them, why then would the Divine Presence depart from Yaakov precisely at this time?

Reb Yonasan Eibshutz (1690 - 1764), [He was one of the leading Talmudist, Halachist, Kabbalist, of his generation, holding positions as Dayan of Prague, and later as Rabbi of the "Three Communities": Altona, Hamburg and Wandsbek] in his sefer Yeoras Dvash (Volume 1, Drush 13), contends with why Hashem did not reveal to us the time of our ultimate redemption as he did regarding our previous exiles. In regard to the exile of the Children of Israel in the land of Egypt it is written that Hashem told Avrohom, "Your offspring will be exiled in a land not their own... for four hundred years. (Bereishis/Genesis [15:13](#)).

Similarly, referring to the Jewish exile in Babylonia, it is recorded in the book of Yirmiyahu:(Yirmiyahu 29:10) So says Hashem: After seventy years of Bavel are completed, I will remember you and fulfill My good word concerning you, to return you to this place. We see clearly that the periods of exile are explicated regarding Egypt and Babylonia and the length of each period unequivocally defined. However, we find no such revelation in regard to our current and final exile. Scripture gives us no indication as to which location we are to be confined and neither is the length of our estrangement from our ancient abode disclosed. Why is this so?

Rabbi Eibshutz answers that Hashem wished to spare us from the anguish we would experience had we known beforehand the length and difficulty of the suffering that we would endure. Had we known that we were to undergo two thousand years of unceasing torment, we would have heaven forbid fallen into despair. Since we had no advance knowledge of the duration of our exile, each time we were faced with a calamitous event we were able to console ourselves with the idea that the end of our suffering is surely at hand. We would declare that the ordeals we were facing are non other than *"chevlei Mashiach" – the labor pains of the arrival of the Messiah*. ("Labor pains being an apt metaphor because they are very, very painful, and they magnify as the birth becomes more imminent. But when the pain reaches the point where the mother feels that she can no longer bear it, the baby is born, the agony ceases, and joy abounds.")

Rabbi Eibshutz is teaching us that had we known in advance the time of our final redemption we would have most definitely fallen into despair being aware of the misery that lies ahead. We would not have had the stamina and courage to face the terrible challenges that we had yet to endure. The Jewish nation would collapse before the hopelessness of their position.

In Hebrew giving up is called Yiush. Yiush is the ultimate form of depression where any attempt to extricate one's self from dire consequences is felt as futile. On the other hand the optimistic person tries to get up and press on. The pasuk in Mishlei (24:16) says *"Sheva yipol tzadik v'kam"*, "the righteous one falls seven times, yet gets up." This is because depression is the antithesis of a tzadik. A tzadik remains hopeful and confident that better times are just around the corner.

The Gemarah (Shabbos 30B) teaches us that "The Divine Presence rests upon man neither through gloom or dread. Rather The Divine Presence only dwells in the joy associated with mitzvah performance.

This can be the reason why the Divine Presence left Yaakov at that time. Had Yaakov Avinu succeeded in revealing the time of the ultimate redemption this would have ultimately brought his descendants to atzvus - depression and yiush – despair, because they would have had to acknowledge the long and nearly endless suffering that lie ahead.

The Divine Presence does not reside in a place of gloom. Had Yakov conveyed to his sons the message he had regarding the End of Days it would have cast a pall upon all who heard it; in the midst of the dreary assembly the Shechina would not have rested on Yaakov and therefore it departed from him. Yaakov, however was not sure of the reason that the Divine Presence left him. He was concerned lest one of his offspring was not worthy of receiving his message or that perhaps there was an idolater among them. They reassured him that this wasn't the case by reciting the words of Shema - Listen Yisrael, Hashem is our Lord, Hahsem is One. Just as your heart is dedicated to One, our hearts are also dedicated to One".

Some commentators suggest that Yaakov's alternative name Yisroel connotes splendor, while Yaakov reflects austerity. (This is clear at the start of our parsha "And it came to pass after these things that someone said to Yosef: 'Behold, your father is ailing' so he took with him his two sons, Menasheh and Ephraim. Someone informed Yaakov, and said: 'Behold, your son Yosef is coming to you.' Yisrael strengthened himself, and sat upon the bed." The ailing one is referred to as Yakov, but when he "strengthens himself", he becomes Yisroel).

Accordingly, we can understand the exchange between Yakav and his sons thusly: Yakov's sons are supplying him with the information as to why the Divine Presence had departed from him. It is in order that he not reveal to them what will be in the End of Days. This is conveyed to Yakov through the declaration "Shema Yisroel", Hear O, Israel. The Jewish nation cannot face a nearly limitless future fraught with hostility and terror. Yakov was deprived temporarily of his prophetic gift in order that 'Yisroel should listen' to allow the Jewish people to face the future as "Yisroel" (as opposed to the more somber 'Yakov') in glory and with confidence rather than with pessimism or despair. After hearing his children exclaim "Shema Yisroel", Yakov understood why the Divine presence departed from him, and that he ought to bless his sons instead of revealing to them what awaits them.

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### **Is Favoring One Grandchild, Favoritism or Proper Encouragement?**

**Мошиаха Vayechi: благоволит один внук, фаворитизм или Правильное поощрение?**

**Rabbi Yisroel Yitzchok Silberberg**

**Associate Member, Young Israel Council of Rabbis**

Если бы я спросить вас, что это самая большая радость в жизни, большинство из вас ответит проводить время со своими драгоценными внуков. Я слышал,



кто-то по радио говорят, на этой неделе, что если бы он знал, как приятно его внуки были, он бы пропустил, имеющих детей, а просто есть внуки !!

Яков Авину ничем не отличается. Когда он болеет Джозеф приходит в гости Яков со своими двумя сыновьями. Тора говорит нам, что Яков обнял и поцеловал его двух внуков, прежде чем он благословил их. Однако, когда Яков ставит на них руки, чтобы благословить их, он нарушает одно из самых основных правил: Он показывает фаворитизм в младшей Ephraim, как он кладет правую руку которая предназначена для старейших на Ephraim за счет старейшего Менаше, Почему бы Яков риск отчуждения его старший внук? Не Яков узнать образуют эпизод Иосифа, что фаворитизм породы ревность?

Даже большее недоумение, являются несколько стихов, предшествующих благословения. Яков говорит Иосифу, что его племя станет два, один для Ephraim и один для Менаше. Здесь он также упоминает Ephraim первый и пока Иосиф не возражает. Тогда в следующем стихе Иаков приносит свои извинения Иосифу для захоронения своей матери Рахили на обочине дороги. Тогда сразу после Яков видит два своих внуков, он неожиданно спрашивает Иосиф, кто они. Раши объясняет, что Яков на самом деле знал, кто его внуки были, но он не решался благословить их, когда он увидел злые цари, приходящие от двух сыновей Иосифа.

Первый вопрос, что же захоронения Рахили нужно сделать с возражениями Якова, чтобы благословить его внуков? Во-вторых, можно было бы думать, что, поскольку он увидел злой потомство идет от них, было бы еще более важно, чтобы благословить их праведные потомство!

Яков учил Иосиф важный урок, как он готовился отойти из этого мира. Фаворитизм не так, когда это делается случайно и без повода. Но если один человек больше заслуживает, он должен быть вознагражден за свои добрые дела. Яков считал, что поскольку Ефрем узнал с Яков более 17 лет, он заслуживает того, чтобы получить дополнительную благословение первенца. Как Яков предоставления Иосифа первородство вместо Reuven много лет назад, с тех Джозеф узнал с Яков.

В семье или классе учитель или родитель должен похвалить один студент или ребенка над другими, если это делается с целью поднять остальных детей. Я помню, когда я был ребенком, моя дед всегда хвалил мой старший брат, потому что он был более религиозен, чем я, и изучал Талмуд серьезно, когда я был занят занятия спортом. Это действительно беспокоит меня немного в то время, пока она перемешивают во мне волю, чтобы улучшить себя. Позже, когда я стал более серьезно относиться религии мой дед относился ко мне в равной степени к моему брату.

Когда Яков видит через божественного духа, что недобросовестные потомство будет поступать из его внуков он опешил. Человек с искренним мотивов и намерений обычно существо иметь праведные детей. Таким образом, Яков боялся, что, возможно, есть больше, чем кажется на первый взгляд здесь и, возможно, его внуки не праведными, как он думал. Иосиф тогда уверяет его, что они святы только, что он произвел их с египетской жены, которая, возможно, было элементов в ее душе, что по-прежнему нуждаются очищение,

и она была причиной для его будущих поколений, имеющих злой потомство. Вот почему Рейчел было упомянуто до божественных чувств Яакова. Рэйчел была такая благочестивый человек, так как она имела большое внутреннюю красоту и, следовательно, производится такой благочестивый человек, как Иосиф. Тем не менее, Лию и служанки не были праведными, как Рахиль и поэтому потомство Яакова из них не был духовным. Так же, как было в случае с потомством Иосифа от Asnat.

Может мы все заслуга иметь здоровые и духовные дети и внуки, и помочь им поднять их и максимизировать их потенциал. Хорошие Шаббат, Good Shabbos!

## Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

ה נגלה אל משה רבינו בסנה ואמר לו לגאול את בני ישראל ממצרים. "בפרשת שמות, הקב צמח ל" (הובא בספר "שמות ד, יג). איתא בחז"ל "שלח נא ביד תשלח" משה רבינו סירב, ואמר סקוליע, ועי' בילקוט שמות רמז קעג), שכוונתו הייתה שה' ישלח את רבי עקיבא לגאול "דוד את בני ישראל ממצרים. מדוע משה רבינו רצה שדווקא רבי עקיבא יגאל את בני ישראל ממצרים?

כתב המגלה עמוקות (הובא בבית מאיר - אוסטראווצא, פרשת ויחי אות ב): בברית בין הבתרים ה יגאל את בני "נגזרה גלות על בני ישראל ל 400 שנה. בכל זאת, משה רבינו ידע שהקב ישראל ממצרים קודם הזמן, כי אם לא, יפלו לנ' שערי טומאה ולא יצאו ממצרים לעולם.

כמה זמן נצטרך להשתעבד במצרים? חשב משה רבינו: בני ישראל צריכים לסבול במצרים עבור חטא מכירת יוסף (עיינו שבת י:). ולמעשה, רק תשעה מהשבטים חטאו במכירה, שהרי בנימין לא היה שם, וכן ראובן הלך לשמש את אביו (רשי, בראשית לז, כט). אך השבטים עשו חרם לא לגלות את המכירה ליעקב, וצירפו עמהם את השכינה לעשירי לחרם (בראשית לז, לג). נמצא שצריכים לכפר בעבור עשרה, תשעה שבטים והשכינה. משה רבינו חשב, שבמכירה ה, שמספרו 26, ו 10 כפול 26 הוא 260. ממילא משה חשב שבני "השבטים פגמו בשם הוי "וירא ה' כי סר לראות": ישראל יצטרכו להשתעבד במצרים 260 שנה. וזה שכתוב בסנה שנים (260). לכן, כשה' "סר" שמות ג, ד), דהיינו ה' ראה שמשה חשב שהגלות צריכה להיות) מי אנכי כי אלך אל פרעה וכי אוציא את בני "אמר למשה לגאול את ישראל, הוא סירב ואמר שם, יא). כי חשב שעדיין לא הגיע זמן הגאולה, שהוא לאחר 260 שנים) "ישראל ממצרים הנה אנכי בא אל בני ישראל ואמרת להם אלקי אבותיכם שלחני " : במצרים. ולכן אמר משה שם, יג). דהיינו, בני ישראל ידעו שצריכים לסבול) "אליכם ואמרו לי מה שמו מה אומר אלהים דהיינו, "מה שמו" בעבור מכירת יוסף. ממילא כשאומר להם שהגיע זמן הגאולה, יאמרו לי ה הוא 260, ועדיין לא הגיע זמן הגאולה. על זה "ה, ו 10 כפול הוי" הלא שמו יתברך הוא הוי ויאמר אלקים אל משה אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה " , 'השיב לו ה ה, "ה, אלא שם אהי" שם, יד). דהיינו, ה' גילה למשה שלא פגמו בשם הוי) "שלחני אליכם שמספרו 21, ו 10 כפול 21 עולה 210, ושפיר הגיעה זמן הגאולה, שאז הייתה שנת ה 210 לירידתם למצרים.

ה הוא השורש "ה, משום ששם אהי" ומפרש המגלה עמוקות, הסיבה שהחשבון כנגד שם אהי

אחרונה כפולה), שעולים למספר "ה"ו" (כי "ה"ה"ה"ה, שהרי עיקר אותיות שם הוי"ל לשם הוי"כ דברי המגלה עמוקות"ה שהוא השורש, ע"ה. ולכן יש לחשוב כנגד שם אהי"21, כמנין אהי

ר מאוסטראווצא (בית מאיר שם. וכן כתב רבי שמשון מאוסטרופולי, "על פי זה פירש האדמו"י בראשית מט, א), ביקש יעקב "ל בפרשתנו (רש"י ניצוצי שמשון פרשת ויחי) את דברי החז"ה יוציא את בני ישראל ממצרים "לגלות את הקץ ונסתלקה ממנו שכינה. יעקב אבינו ידע שהקבל. לכן ביקש לגלות לבניו מספר השנים שיצטרכו להשתעבד במצרים. יעקב "קודם זמנם, וכן ה. וחשב, תשעה בנים חטאו במכירת יוסף, ולכן 9 "אבינו ידע שהחשבון הוא כנגד שם אהי כפול 21 עולה 189, וממילא יצטרכו להיות במצרים ל189 שנה, ובתחילת שנת ה190 יגאלו. אלא שנסתלקה ממנו 190 – "קץ"דהיינו שיגאלו בשנת ה, "קץ"וזהו, ביקש יעקב לגלות את השכינה, דהיינו נעלם מיעקב שבניו צירפו עמהם את השכינה, וממילא יש לחשב 10 פעמים כ"21, ויהיו במצרים ל210 שנה, ע

כתב רבי שמשון מאוסטרופולי (ניצוצי שמשון, פרשת בחוקותי), ידוע שעשרת הרוגי מלכות היו תמורת עשרת השבטים עבור שחטאו בגניבת ובמכירת יוסף, ציערו את יעקב אביהם, ל, ואם כן מדוע היו "ונתחייבו מיתה. אמנם קשה, הלא במכירה היו רק תשעה שבטים וכן עשרה הרוגי מלכות?

מפרש רבי שמשון: אחד מהרוגי מלכות היה כביכול תמורה לשכינה שהשבטים צרפו לחרם לא לגלות את המכירה ליעקב. ומחמת החרם, נסתלקה השכינה מיעקב (ולא הודיעה לו אודות המכירה) עד שחזר אליו יוסף. נמצא, כביכול, שלהשכינה היה גם חלק עמהם בזה. וכתב רבי שמשון, שרבי עקיבא היה תמורת השכינה. מדוע דווקא רבי עקיבא? איתא בגמרא (פסחים כב:) פירש. עד, "את ה' אלהיך תירא"שמעון העמסוני היה דורש כל אתים שבתורה. כיון שהגיע ל ש. בדרשה זו, רבי "שבא רבי עקיבא ודרש: את ה' אלהיך תירא - לרבות תלמידי חכמים, ע עקיבא השווה את כבוד עצמו לכבוד השכינה, שהרי הוא היה תלמיד חכם. ומחמת כן, הצטרך כ "ליהרג תמורת השכינה, שמכיון שהשווה את עצמו לשכינה שפיר יכול להיות תמורתה, ע דברי רבי שמשון מאוסטרופולי

ביד רבי עקיבא. רבי עקיבא – "שלח נא ביד תשלח"ענתה ניתן לפרש מדוע משה רבינו אמר הוא תמורת השכינה שהצטרפה לחרם. לכן, טען משה רבינו: נכון שכעת עברו 210 שנה והגיע זמן הגאולה, אך באמת היינו יכולים כבר להיגאל ממצרים, אלא שהגלות התארכה ב21 שנה מחמת השכינה. והלא רבי עקיבא הוא תמורת השכינה, וממילא מחמתו כביכול התארכה הגלות ב21 שנה, ולכן ראוי שהוא יבוא, במלואו ה21 שנה שהגלות התארכה מחמתו, לגאול את בני ישראל

סופי תיבות בגימטריא 21, לרמוז שמש"ה "שלח נא ביד תשלח": ורמז נפלא ביותר לדברינו ביקש שרבי עקיבא יגאל את בני ישראל בגלל ה21 שנה שהתארכה הגלות מחמתו, כביכול. ולכן הדבר רמז דווקא בסופי תיבות, לרמוז על התארכות סוף הגאולה ב21 שנה

### מאמר החכם

גלות – אפשר לערוך גם בבית, כשיודע אתה שאינך בבית

רבי אריה ליב מגור

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