

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

תשפ"ו PARSHA VAYEISHEV RAV BRAZIL

MOSHIACH'S RELATIONSHIP WITH THE MAN FROM ADULAM

In the beginning of Perek 38, the Torah relates that Yehudah's respect from his brothers went down for they blamed him from averting the sale of Yosef. Yehudah turned away from his brothers and joined a partnership with a person called Chirah העדלמי. Yehudah's wife Shuah died and Yehudah went up to Timnah he and his Adulamite friend Chira to supervise his sheepshearers. The *meforshim* ask why was it so significant to mention the name of his partner חירה at all. Even more so why mention his city עדולם? What is more strange is the fact that further on in *passuk* 20 the Torah completely drops his name חירה and calls him only by the city he came from העדלמי.

The Medrash opens this *parsha* of Yehudah by saying Yaakov was busy with sackcloth and fasting over the loss of Yosef, the brothers were busy selling Yosef, Reuvein was busy with fasting and sackcloth for moving Yaakov's bed to the tent of Leah his mother from Bilhah's tent, Yosef was busy with fasting and *taanis* over being ripped away from his father, Yehuda was busy looking for a wife and Hashem was busy bringing the light of *Moshiach* through Yehudah and his encounter with Tamar's birth of Peretz.

Yehuda lost his prestige in the eyes of brothers for selling Yosef thereby causing their father terrible anguish and furthermore to lose his *ruach hakodesh* all the years until Yosef revealed himself as still being alive. He needed to strengthen himself in *ruchinyus*. He decided to start fresh again from the very beginning with the first mitzvah of the Torah to be fruitful and multiply. But he needed a good friend who could be *mechazaik* him. He met this person Chira העדלמי. In his name, Yehudah saw a *siyata dishmaya* from Hashem that would *mechazaik* him at all times to overcome his obstacles especially the guilt for selling Yosef, causing his father *aveilus* and losing his esteem in the eyes of his brothers.

As a king in *Am Yisrael* he too would have to carry a Torah with him **all the time** to remind him of his royal position and that Hashem is above him who is really the one in charge (Devarim 17,19). He also learned from his name Yehudah given to him by mother Leah which expresses gratitude for being blessed with an additional portion of *Shevatim*, in order to serve as a **constant reminder** that she was blessed with an extra child (Rashi 29,35). This way whenever she called his name she would be reminded of her extra portion that was gifted to her by Hashem.

Likewise Yehudah wanted a **constant** reminder of his father who went through many *tzaros* and yet he never complained to Hashem about his challenging situations. With *siyata dishmaya* he found whom he was seeking. His new friend עדלמי represented in his name the list of *tzaros* that Yaakov experienced in his lifetime upon which he did not lament. The letter ן represents עשו

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

who battled with him even in the womb of their mother. After Yaakov received his *berachos* from his father Aisav was out to kill him and his family and wipe out any trace of *Am Yisrael*. The letter **ד** represents the *tzaros* that **דינה** caused him when she went out to see the **בנות הארץ** and was kidnapped and raped by Shechem. The down side of Shimon and Levi wiping out the male inhabitants of the city which harbored Dina, put fear into Yaakov (Bereishis 34,30) "You have made my mind troubled creating hostility between me and the inhabitants of the land. I have only a few men. They can gather against me and attack me and then I and my household will be destroyed".

The letter **ל** corresponds to **לבן** on which the Torah writes **אובד אבי** that Lavan was out to destroy Yaakov and his family. Would it not have been for Hashem's intervention appearing in Lavan's dream and threatening him, Lavan would have done so. This is besides the *tzaros* and the treacherous deceit that caused Yaakov anguish by switching his *shidduch* to Leah on the wedding night and the deal that he made with the flocks changing it many times over.

The letter **מ** refers to the battle of Yaakov with the **מלאך** of Aisav at the Yabok crossing. Aside from the battle itself, Yaakov was injured in the **גיד הנשה**. Even though he was cured from his wound, it still left an impact in the *galus* of Yavan as our *Chazal* explain.

The last letter **י** refers to two *tzaros*. One concerned Yosef being suddenly ripped away from his father and assumed killed by an animal. Yosef was the apple of Yaakov's eye and his hopes and dreams were dashed. The letter **yud** also symbolizes the pain that Yaakov received from **יהודה** and Tamar when Yehuda admitted publically that it was him who thought she was a harlot and got her pregnant.

One *tzara* that was not hinted explicitly is the *tzarah* of Binyamin when Yehudah coerced his father to send Binyamin to *Mitzrayim* to placate the Viceroy (Yosef) who demanded to see him. The simple reason why it is not openly hinted is because the reality of this event did not yet occur to Yaakov. Nevertheless it is still alluded to in the name of **העדלמי**. We find that Yaakov and Yosef during this episode calls Binyamin **הקטן**. The gematria of **קטן** equals **העדלמי**.

Yet all through Yaakov's *tzaros* we don't find him complaining to Hashem how can He bring upon him *tzara* after *tzara*. It is because he understood that Hashem has a plan even though he might not be privy to it. Possessing the *midah* of *emes* all the seemingly overt negative experiences were *emes* and therefore he trusted in Hashem that they were only for his benefit. Any slight **pain** that we experience is a **gain** for us and never in **vain**.

Yaakov said to Aisav **יש לי כל** (33,11) I have everything and I lack nothing. *Chazal* say (Chullin 89) on the *passuk* (Tehillim 58,2) **אדם צדק תדברון מישרים תשפטו בני אדם** that the craft (אומנות) that one should achieve and practice during his lifetime is to **יעשה עצמו כאלם** a mute, and never complain about what he lacks or needs. The *beracha* that we recite every morning is **שעשה לי כל צרכי** that He supplies me with all my needs which includes *tzaros* as well. That is to say that if I

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

am faced with a *tzarah* it means that it is "needed" to make me have a *tikkun* or for another positive reason in attaining *shelaimus* that one is unaware of. That is why we find the *gematriah* כ"ב עה"ל that Yaakov Avinu said, equals **נאלם**. There is nothing to complain about. This concept is hinted in the same letters as **בי אין מחסור ליראיו** (Tehillim 34,10) which its acronym also spells **נאלם**. This idea is also alluded to in the *gematriah* of two names of Hashem, **אדני הויה**, which add up to **נאלם**. One symbolizes the *midda* of דין and the other the *midda* of compassion and love. The *gematriah* teaches us that even though on the outside the *tzara* appears like דין one must realize that inside the force behind it is הויה and mercy.

In Likutei Moharan, he explains why is it that when one feels pain he instinctively closes his eyes tightly. When we recite the *Shema Yisrael* we accept the yoke of Hashem upon ourselves. A part of this acceptance is the belief הויה אלקינו הויה אחד, that there are two active *middos* of Hashem, one הויה which portrays mercy and the other אלקים which portrays judgment. In the arrival of *Moshiach* we will come to the clear understanding that what we experienced was truly הויה אחד completely *chesed* for our benefit - הטוב והמטיב.

When something we want to see that is in the distance we squint our eyes to see it clearer. If the object what we want to see is even further away we squint our eyes even more. The *geula* and its revelation that all pain and anguish is truly a *chesed* is so far away from our understanding that we have to close our eyes completely in order to see it. So when we say the *Shema Yisrael* with the declaration that we accept the yoke of Heaven upon ourselves which includes הויה אחד that all the challenges that come our way are opportunities to be mesakain ourselves from imperfection, we also close our eyes as if we are squinting to see it from the distance.

Notice that in the *passuk* of *Shema Yisrael* we mention three names of Hashem at the very beginning. שמע ישראל יהוה אלהינו. If one adds the three names of Hashem he will arrive at the *gematriah* of העדלמי. We can read this *passuk* of the Torah which does not have any punctuation as שמע ישראל (with the vowel of *kamatz* under the *shin*) that Yaakov who is called Yisrael heard (past tense). Hearing means to understand as found in the *passuk* (Melachim 1,3) ונתת לעבדך לב לשמוע that all through his trying experiences which are hinted to in עדלמי which are alluded in the הויה אלקינו, אל הויה אלקינו, Yaakov understood that the source of Hashem's challenges given to him stemmed from הויה אחד compassion and *chesed*. Hashem does not make any mistakes.

The Medrash above said that Hashem was busy weaving a tapestry in bringing Moshiach from Yehudah. We can see this from the name עדלמי which is also associated with Dovid Hamelech and Moshiach. The Igra D'Kallah writes

ודאי כל מעשיהם בכוונת רוח קדשם, והנה כאשר הורידוהו אחיו מגדלותו נטה עד איש עדלמי, כי צפה ברוח קדשו שגם דוד אשר יצא ממנו כאשר ברח מפני שאול וימלט אל מערת עדלם (שמואל א' כב א), ושם הצמיח ראשית ממשלתו כי שם נקבצו אליו כארבע מאות איש ויהי עליהם לשר (שמואל א' כב ב). וזה שמשמיענו גם כן ושמו חירה לשון חירות, אשרך ארץ שמלכך בן חורין (קהלת יז), איזהו נשיא כל שאין על

PARSHA WITH

Rabbi Shmuel Brazil



WWW.ZEEVHATORAH.ORG

FOR SPONSORSHIP AND TO SUBSCRIBE PLEASE EMAIL ZEEVMAINOFFICE@GMAIL.COM

גביו אלא י"י אלקיו (הוריות י' ע"א),

"חירה (בראשית לח א), לשון חירות שיהיה עיקר החירות לעולמי עד על ידי מלך המשיח, ועל כן היה איש עדלמי מעיר עדל"ם, תיבה מורכבת "עד עולם"

Dovid's prestige and title as King were in jeopardy of being lost because Shaul was looking to kill him. He like Yehuda his ancestor was faced with similar hurdles. He had to flee to a cave and ensure that he would not be killed by Shaul Hamelech. The cave where he hid to which 400 **supporters** of his joined him, was same city of **עדלם**. This conveys that Dovid like Yehudah was *mechazik* himself with the *tzaros* of Yaakov Avinu and at the end he was successful with his kinship just like Yehudah whose esteem was once again returned when he admitted that he had relations with Tamar (Medrash Tehillim 86).

Everyone had different tests that they must strive to pass. Don't tell Hashem how big your problems are and it is not fair. Tell your problems how big Hashem is and He wants you to fix them. Daven and make your *hishtadlus*. But if the problems still linger without being given the proper attention, or new ones come around the corner, just remember that you are in a state of repair B"H.

Gut Shabbos,

Rabbi Brazil