



RAV BRAZIL PARSHA VAYISHLACH תשפ"ו

THE MALACH – THE GID – TISHA B'AV - KAMTZA

Yaakov Avinu during his fight with the angel of *Aisav* was wounded in his *gid*. Therefore *Yisrael* are prohibited to eat this part of the animal. Why should *Yisrael* be forbidden to eat from it when they really had no involvement with this entire episode? The *Rishonim* however say that they were indeed the catalyst in their father's injury by not accompanying him during his return to the place where he lost his small vessels. Had they accompanied him the *malach* of *Aisav* would not have fought with *Yaakov* and then he wouldn't have received any physical or spiritual blemish. Therefore they bear the responsibility of his injury.

חזקוני בראשית לב לב
כלומר בדין הוא שיש לקנוס ולענוש בני ישראל מאכילת גיד הנשה שהניחו את אביהם הולך יחידי כדכתיב ויותר יעקב לבדו. והן היו גבורים והיה להם להמתין אביהם ולסייעו אם יצטרך והם לא עשו לו לוייה והוזק על ידם ומבאן ואילך יהיה להם לזכר ויהיו זריזים במצות לוייה ולכך לוייה יעקב את יוסף.
וכן בעלי תוספות
ד"א על כן על שלא עשו בני יעקב כהוגן שהניחוהו ללכת לבדו ולא עשו לו לוייה והוזק על ידם בגיד הנשה אסר הקב"ה עליהם גיד הנשה כדי שיהיו זריזים בלוייה ולא יענשו פעם אחרת ברישול לוייה. ולכך הוזהר ללות את יוסף בנו כאשר שלחו אל אחיו:

In this episode the lack of *achdus* between *Yaakov* and his children had ripple effects in that it was an underlying factor in the destruction of the *Beis Hamikdash*. The word *גיד הנשה* contains letters that allude to its destruction. The *gematriah* of *גיד* is seventeen hinting to *עשר בתמוז*. The *gimmel* of *גיד* refers to *Tzom Gedalya* which is on the third day of *Tishrei*. The *Yud* of *גיד* hints to *עשרה בטבת*. *Chazal* tell us that each *תעשה* in the Torah corresponds to one of the 365 days in the year. The *גיד הנשה* prohibition corresponds to the day of *Tisha B'av*. This is also hinted in the words *על כן תשעה אב* which is the acronym *אב* *לא יאכלו בני ישראל את גיד הנשה*.

The word *גיד* can be a derivative of the word *אגוד* *אגודת* a union which symbolizes *achdus*. *Klal Yisrael* make themselves vulnerable for a downfall when it loses the characteristic of *achdus*. This we find in *Haman's* incentive to *Achashveirosh* to motivate him to decree the annihilation of the Jewish People. *there is a nation amongst us that intrinsically possess unity but now they are in a vulnerable and precarious state because they are fragmented and dispersed amongst themselves. Without their achdus we can succeed in annihilating them. That is why we find that Am Yisrael's redemption came through Esther's plea to Mordechai* *אם יחדיו יאכלו את כל היהודים* unite together all *Yidden*.

The *Malach* of *Aisav* injured *Yaakov* in the *גיד* which symbolizes the lack of *achdus*. This is the reason why the Second *Beis Hamikdash* was destroyed because of *שנאת חנם*.

Let us examine closely how this factor plays out. The event which triggered the destruction of the *Beis Hamikdash* was the incident between *Kamtza* and *Bar Kamtza*. We all know the story of a person making a *simcha* and he sent a messenger to invite *Kamtza* his friend and by mistake he mixed up the

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similar names and instead invited his enemy Bar Kamtza. When his enemy appeared he demanded for him to leave the affair even after he offered to pay the cost of the entire party. Bar Kamtza was so humiliated that he went to the government and told them that the Jews are conspiring a revolt which eventually spiraled into the destruction of the *Beis Hamikdash*.

The Maharsha reveals a very impactful insight in this story. It is not a coincidence that they had similar names because Kamtza was the **father** of his son referred to as Bar (Aramaic word for son) Kamtza. Let us extend this thought of the Maharsha and get a deeper insight of the severity what really happened. Here is a situation where we find that the son of his friend Kamtza was mistakenly invited as a guest whom he humiliated terribly. How then could the host have the nerve to embarrass publicly the son of his very good friend? Would this not definitely damage his relationship with Kamtza? To answer this we must say that the relationship between father and son was already compromised and soured to the point that embarrassing his son wouldn't make any difference in the tight relationship between Kamtza and the host. Had there been *achdus* between father and son the **Churban** might not have happened.

A step deeper in understanding this interpretation is that *Chazal* say that formation of the earth was initiated with the creation of the *אבן שתיה* the place where the *Beis Hamikdash* stood and specifically the *Aron Kodesh* which was placed on it. "Build Me a *Mikdash* and I will dwell there". It is the *Mikdash* that manifested the relationship of *Am Yisrael* with Hashem which parallels is that of a father and son, *בני ישראל* and shows that we are an extension of our Father. This is hinted in the word *אבן* which contains two words of this relationship *אב* with the unifying letter *ב* which connects the two. *אבן שתיה* this father son relationship between us and Hashem is the foundation and purpose of creating the world.

When the cause of the *Mikdash's* destruction was the hatred between a father and son in the Kamtza and Bar Kamtza episode, it was a symptom conveying that in the bigger picture this relationship of *אבות* with Hashem has also been corroded and therefore this *Beis Hamikdash's* further existence on earth has expired and no longer serves its original purpose.

The fifth commandment in the *Aseres Hadibros* is *כבד את אביך ואת אמך* to honor one's parents. For this observance, one is promised *למען יאריך ימיו על האדמה אשר ה' אלקיך נתן לך* that the reward is to have a long life in *Eretz Yisrael*. One might ask what does honoring parents have to do with *Eretz Yisrael* in particular. The answer is that if one honors his parents it is a predicable indicator that he values and honors his father son relationship with Hashem and will observe the Torah and mitzvos. For if one listens to the authority of his parents then for sure he will listen to a higher authority one who constantly nurtures him with life and his daily sustenance. The *אבן שתיה* is testimony to this truth for it says *אבן* that the *av* and *bein* relationship must be *שתיה* vibrant and in place with Hashem *יה*.

Now we can return to the incident at Yabok whereupon Yaakov was injured in the *גיד הנשה*. When Yaakov back tracked alone to retrieve his *כוסים קטנים* small vessels, there was a slight separation between the bond of Yaakov and children which allowed the angel of Eisav to wrestle with Yaakov and blemish him in the *גיד*, an injury which represents the *Churban Beis Hamikdash* and *גלות*. It was

Just as we found above that a damaged relationship between a father and his sons when they left him alone, caused the destruction of the *Beis Hamikdash* manifested with his injury of the **גיד הנשה**, so too when the brothers sold Yosef, they once again made two separations from their father. One being their own relationship with him and secondly their father's relationship with Yosef. Here too remarkably we find the letters of **גיד** which hint to the *Churban*. Yosef is known in the Haggadah as

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the **חד גדיא** as the Vilna Gaon and others explain this *payit's* parable describing the *Mechiras Yosef*. **יوسف** in *gematriah* of מספר קטן $156 = 3$ is equal to **חד גדיא** which is 30 *mispar katan* = 3. Yosef is symbolically represented as the **גדי** the same letters as **גיד** because through him being sold by his brothers' hatred and jealousy, the *Beis Hamikdash* was destroyed. His father bought for two *zuzim*. This refers to the כתנת פסים which made his brothers jealous which cost Yaakov שני סלעים (Shabbos 10b). "The cat came and ate the *gedi*" symbolizes the brothers who possessed the nature of a cat which is jealousy "ate" the *gedi* selling him as a slave etc.

We suggest another allusion of the cause and effect relationship of *Mechiras Yosef* to the *Churban Bayis* from the incident where Yosef met the stranger when he lost his way trying to find the whereabouts of his brothers. He asked הגידה נא לי איפוא הם רעים Please tell me where they are shepherding. The word רועים should be spelled with a letter *vov* but here it was omitted so the *passuk* can be read as *Rawim* planning evil. Yosef in his carefully chosen words was revealing the purpose of finding his brothers. His father sent him to make peace with them ראה את שלום אחיך. Yosef understood that if the hatred of his brothers will get too far, then it will unfortunately cause **גיד** the destruction of the *Beis Hamikdash*. This is hinted in the word הגידה נא לי it is incumbent upon me to placate my brothers and make complete shalom so it will not lead to a *Churban Habayis* hinted in the word **גיד**. The two letter ה's in הגידה *gematriah* ten symbolize the ten brothers who sold him.

This הגידה of Yosef echoes the same הגידה נא that Yaakov asked from the angel of Eisav when he was injured in the **גיד** "tell me what is your name"? His interest was to find out if the damage to his **גיד** was permanent or passing. The *malach* answered that my name cannot give you this information that you ask for.

Another point of interest in the connection of Yosef with the *Beis Hamikdash* is the Gaon who writes that the four times that Yosef was sold on the way to *Mitzrayim* and then to Potifar represents the Four *Galiyos*. If so they represent the *Churban* of the Two *Mikdashos* which also caused a *galus* afterwards.

One final thought on the matter which we leave up to our readers to decide. The *Shevatim* sold Yosef because of their jealousy that **he** was gifted with the merit of *Bechor* the double inheritance (two shevatim Menashe and Efrayim). This is hinted in their jealousy of the *Kesones Pasim* which only Yosef received from his father. The cost of the *kesones* was שני סלעים symbolizing Yosef's double portio. Another hint that the *kesones passim* represented Yosef's acquiring the bechora which made them jealous is in the acronym פסים ונעשה לו כתנת פסים which spells כפול double. This jealousy originated by Yaakov receiving the ברכה of the ברכה on the Seder night. This *beracha* was dependent upon Yitzchak's eating his prepared and desired *Matamim* made from the two עדים **גדי**. (see Rashi). Usually the *Matamim* was made from the flesh of the deer but it was not available in such a short notice, so it sufficed to have **גדי** flesh since their taste was similar. Once again, it appears uncanny that not one **גדי** but two of them come into the picture and play an essential role on the night that Yaakov took the *berachos*. Is it not strange that Pesach night always falls out on the same night of *Tisha B'av*. This is one of the reasons that we eat eggs at the Seder symbolic of *aveilos*. Could the two גדיים that Yitzchak ate thinking that they were deer meat and which Yaakov called מציד from my hunting be a

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lack of *kovid* to his father causing a slight separation between אב ובן? Could it be that the two גדיים that replaced the deer upon which Yaakov's receiving the *beracha* of the *bechor* which he handed down to Yosef, be a *kitrug* for the brothers to contest Yosef's right to *bechorah* causing them to sell him as a slave through *sinas chinam* and eventually led to the destruction of two *Mikdashos*?

What's your thoughts on this?

Gut Shabbos