



דרכים בפרשה

וירא



ויאמר ישראל למה הרעתם לי להגיד לאיש העוד לכם אח

And Yisroel said, "Why did you do bad to me as to tell the man that you had another brother?" (43:6)

Things were spiralling downwards at a rapid pace for Yaakov Avinu. Yosef was gone and Shimon was being held as a prisoner. Back at home, Yaakov's family was facing a famine and now he was being asked to send Binyomin down to face the viceroy of Mitzrayim.

At this low point, Yaakov complained, **למה לי הרעתם** - why did you treat me with evil, telling the ruler that you have another brother?

Chazal record a criticism of Yaakov Avinu.

רבי לוי בשם רבי חמא בר חנינא מעולם לא אמר יעקב אבינו דבר של בטלה, אלא כך אמר הקדוש ברוך הוא, אני עוסק להמליך את בנו במצרים והוא - אומר למה הרעתם לי - HaShem said, "I am involved in crowning his son as the ruler over Mitzrayim, and he says *why did you treat me with evil?*" (**note: only Chazal may criticize the Avos!**)

From this Midrash we learn that on Yaakov Avinu's high *madreiga*/level, he should have seen the hidden *yad HaShem*. Not only was it not "evil", but in actuality, whatever was happening was being used to orchestrate the *yeshua*/salvation. Furthermore, looking at the words of the midrash, "**רבי לוי בשם רבי חמא בר חנינא מעולם לא אמר יעקב אבינו דבר של בטלה**"-Yaakov Avinu never said something of *batala*- this means that even in this case,

where Yaakov Avinu was right, and yet, it was still a complaint on him for not seeing the *yad HaShem*.

Rabbeinu Yonah (Sha'ar Teshuvah) tells us that this lofty level is not only expected of Yaakov Avinu, but a true expectation for every believing *Yid*. In the darkest moment, a *Yid* must feel that the darkness itself will be the source of light. **כי נפלתי קמתי כי אשב** *As I have fallen, I have risen; as I sit in the darkness, Hashem is a Light to me.*(Micha 7:8)

The Orchos Tzaddikim (26:132) quotes "Chazal," as saying the following on this possuk: **אלמלא שנפלתי לא קמתי אלמלא שישבתי לי** *-Had I not fallen, I could not have risen; had I not sat in the darkness, He could not have been a Light for me.*

There is a poignant *vort* of the Sfas Emes explaining the song, "*Yevanim nikbitzu alai*" that we sing each night of Chanukah. We first mention that they were *metamei* all of the oil, and then, in the very same breath we say that *uminosar kankanim*, there was one jug that remained, which from there came the miracle of Chanukah.

He explains that the downfall of Yavan was that they tried going after the Torah in its entirety. They would not be satisfied with causing parts of the Torah to be forgotten;

they wanted it all. בימי מתתיהו וכו' להשכיחם -תורתך their goal was to have Klal Yisroel forget everything. However, they made a huge mistake. HaShem promised that no matter how bad things get, כי לא תשכך מפי זרעו - the Torah will never be forgotten; parts possibly, but never in its entirety. HaShem pushed Yavan to reach for it all, thus guaranteeing that they would not be successful.

If we can picture living during those times, we would have said exactly the opposite. We would have considered it the worst *gezeira*/decree ever.” A little bit, we could take, but so much? Oy Riboino Shel Oilam, save us!”

Chanukah demonstrated exactly the opposite. They went ahead and וטמאו כל השמנים – they attempted to defile *all* of the oil. (*Oil is*

symbolic of the Torah) As a result of this dark *gezeira*, the *yeshua* was propelled. They could not possibly destroy it all. There needed to be something remaining. This was the promise of HaShem. Therefore, ומנותר וקנקנים נעשה נס לשישנים - there was one jug that remained, which from there came the miracle of Chanukah.

אלמלא שנפלתי לא קמתי אלמלא שישבתי בחושך אלמלא שנפלתי לא היה אור לי - *Had I not fallen, I could not have risen; had I not sat in the darkness, He could not have been a Light for me.*

Good Shabbos and a Freilichen Chanukah

מרדכי אפפעל



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