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and the neck? The Chasam Sofer explains that the Beis HaMikdash is compared to a neck, because it functions as a vital conduit connecting the brain with the heart. The brain imparts its wisdom and understanding to the heart ensuring that the body's systems function properly. In return, the heart supplies blood and life support to the brain and coordinates with the brain to supply food and nutrition that enters the body through the mouth in one's head to the rest of the body via the neck.

Similarly, the Beis HaMikdash, the gateway to the heavens, is a two-way conduit like the neck. It connects us with our Father in Heaven. HKB"H is the head, so to speak. The people of Yisrael, the body, as it were, receive all their sustenance and life-support—both material and spiritual—from Him through the Beis HaMikdash. In return, all of Yisrael's avodah ascends from the Beis HaMikdash to please Hashem. The Shem MiShmuel (Vayigash 5673) writes in the name of his esteemed father, the author of the Avnei Neizer, zy"a: **The reason the Beis HaMikdash is referred to as a "neck" . . . because just as the neck is the connection between the head and the body, so, too, the Beis HaMikdash is the connection between the upper and lower worlds.**

The Chasam Sofer goes on to add an intriguing insight. This situation is not the ideal. We want the Blessed One to dwell among us without an intermediary—i.e., for the head to be connected to the body without an intervening neck whatsoever. So, when Yosef realized that the Mikdash would function as a neck and not as a head (attached directly to the body), he understood that it would not be an enduring, permanent structure until le'asid la'vo. Hence, he began to cry.

This is an incredible chiddush! He is teaching us that at the time of the future geulah, Yisrael will have a direct relationship with HKB"H, our Father in Heaven. The Beis HaMikdash will no longer function like a neck. In fact, the source for this unbelievable idea is found in the commentary of the Shela hakadosh (introduction to sefer Vayikra). He asserts that if Adam HaRishon had

not sinned, it would not have been necessary to have a special place for the Shechinah to dwell, such as the Beis HaMikdash. Instead, the Shechinah of HKB"H would have dwelled everywhere. Every place would have been sacred like Gan Eden. Also, people would not have been divided up into categories regarding the service of Hashem and the kehunah; the entire nation would have been priestly and holy. The same would have held true for times and occasions; all times would have been equally holy. This is what we can expect in the future; it will be a world and time that is entirely Shabbas.

The Sforno writes something similar in his commentary on the passuk (Vayikra 26, 11): **"I will place My Tabernacle among you." My Shechinah will rest among you wherever you are.** He points out that this was the situation prior to the "cheit ha'eigel," as HKB"H said (Shemos 20, 21): **"In every place where I will mention My name, I will come to you."**

Thus, we have an incontrovertible three-ply cord—the sacred teachings of the Chasam Sofer, the Shela hakadosh, and the Sforno—going hand-in-hand beautifully. Le'asid la'vo we will not need to relate to HKB"H by means of an intermediary, a neck so to speak, like the Beis HaMikdash. On the contrary, HKB"H will rest His Shechinah on each and every Jew, as He promised: **"ונתתי משכני בתוכם"**.

The Klipah of Eisav Is the Neckless Pig

In contrast, the Chasam Sofer (ibid.) explains the relationship between the other nations of the world and their ministering angels in the domain of tumah. He points out an important difference between all the other idolatrous nations and the fourth nation. He is referring to the fourth galus, the galus of Edom, the descendants of Eisav. Regarding them, Chazal expounded in the Midrash (B.R. 65, 1) on the following passuk (Tehillim 80, 14): **"יכרסמנה חזיר מיער"—the pig of the forest ravages it. Why does he analogize it to a pig? Just as this pig, when it lies down, it extends its hooves, as if to say (dupliciously), "I am pure (kosher)"; so, too, this**

evil empire robs and takes forcibly; yet, it appears as though it spreads a sheet over the table (trying to display its virtue).

The Chasam Sofer teaches us that all the other nations are connected to their heavenly guardians through conduits analogous to a neck connecting a head with its body. Since the connection is not direct, it can be disrupted and detached. This is not true of the descendants of Eisav—the “klipah of the pig.” Their ministering, heavenly representative is the “samech-mem,” the root and head of all the forces of tumah. They are intimately and strongly bound to it without an intervening neck—like a neckless pig. As such, the force of their tumah is extremely powerful and it is difficult to separate them.

The Chasam Sofer concludes by stating that this direct connection enjoyed by Eisav with the “samech-mem” in Olam HaZeh, will be enjoyed by Yisrael le’asid la’vo in the realm of kedushah. They will be able to relate directly to HKB”H without the Beis HaMikdash as a conduit. Instead: **“ונתתי משכני בתוכם”**—He will dwell within every single Jew; every Jew will be a Sanctuary.

Fish Allude to the Direct Connection with HKB”H

Let us continue to explore the implications of this unbelievable concept—having a relationship with HKB”H without an intermediary. It will illuminate many Torah-related issues for us. Here is what the Chasam Sofer writes in Toras Moshe (Toldos): **I have already written elsewhere that the Beis HaMikdash is called a neck . . . like the neck that is the conduit between the body and the head. The same is true of the Beis HaMikdash, from whence the tefilos and korbanos ascend. Le’asid la’vo, however, we will be like fish, who do not have a neck; rather, the body is connected to the head . . .** Clearly, this is a more enviable, desirable situation. In fact, it represents the future geulah, when Yisrael will be connected with their Father in Heaven without the need of an intervening neck.

We can suggest that this is the gist of the berachah Yaakov Avinu bestowed upon Ephraim and Menashe (Bereishis 48, 16): **“וידגו לרוב בקרב הארץ”—and may they flourish like fish within the land.** In keeping with this discussion, we can say that Yaakov was blessing them that they merit the complete geulah characterized by a strong, intimate, direct relationship with HKB”H alluded to by fish that do not have necks. At that time, there will be no “ayin hara” exerting its influence to disrupt that intimate connection. In the words of the passuk (Yeshayah 11, 9): **“לא ירעו ולא ישחיתו בכל הר קדשי, כי מלאה הארץ דעה את ה' כמים לים מכסים”—they will neither injure nor destroy in all of My sacred mountain; for the earth will be as filled with knowledge of Hashem as water covering the seabed.**

This explains magnificently the time-honored Jewish custom of eating fish at each of the three Shabbas meals. This minhag is based on a teaching in the Gemara (Shabbas 118b) that the mitzvah of “oneg Shabbas” is fulfilled by eating large fish. In fact, it is well-known that many tzaddikim went to extreme measures to acquire fish for their Shabbas tables.

Now, we have learned in the Gemara (Berachos 57b) that Shabbas is a semblance of Olam HaBa. As we have learned from the Chasam Sofer, in Olam HaBa, we will be privileged to have a direct, intimate relationship with HKB”H without any sort of neck. Of this relationship, HKB”H affirms (Shemos 31, 17): **“ביני ובין בני ישראל אות—between Me and Bnei Yisrael, it is an everlasting sign.** In other words, the relationship will not involve an intermediary. Hence, Jews have a minhag to eat fish on Shabbas alluding to this relationship where the head is connected directly to the body. For this very same reason, many tzaddikim are accustomed to eating from the head of the fish.

The Third Beis HaMikdash Will Enable Yisrael to Offer the Korbanos that Were Not Offered during Galus

This, however, raises an important question. At the conclusion of every Shemoneh Esrei, we pray that the

third Beis HaMikdash will be built: 'יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שיבנה בית המקדש במהרה בימינו ותן חלקנו בתורתך.' Yet, according to the Chasam Sofer and the Shela hakadosh, le'asid la'vo, we will not need to communicate and relate to HKB"H via the Beis HaMikdash, since He will rest His Shechinah on every single Jew everywhere and at all times. So, what purpose will the third Beis HaMikdash serve?

I would like to propose an appealing answer based on what the Bnei Yissaschar (Rosh Chodesh 2, 3) brings down in the name of the Asarah Ma'amaros, authored by the divine kabbalist, the Rama of Pano, ztz"l: **Le'asid la'vo, swiftly in our times, we will be required to offer all the korbanos that we were unable (neglected) to bring throughout our times of galus**—such as all the korban-mussafs of Rosh Chodesh and Shabbas.

Elsewhere (ibid. 2, 8), the Bnei Yissaschar proves this from an incident related in the Gemara (Shabbas 12b) involving Rabbi Yishmael ben Elisha: **וכתב על פנקסו אני ישמעאל בן אלישע קריתי והטיתי נר בשבת, לכשיבנה בית המקדש אביא חטאת שמנה**—**he wrote in his notebook: I am Yishmael ben Elisha; I read and tipped a lamp on Shabbas. When the Beis HaMikdash will be built, I will bring a fat "chatas."** This is seemingly difficult. For, we must surely assume that Rabbi Yishmael immediately read over the passage in the Torah dealing with the "korban chatas," so that it would be considered as if he had offered a "chatas," in keeping with the notion of (Hoshea 14, 3): **ונשלמה פרים**—**let our lips substitute for bulls**. Yet, he wrote in his notebook that he would correct his omission le'asid la'vo by bringing an actual korban "chatas."

This explains very nicely a nuance in the formula we recite in our Mussaf prayers on Shabbasos and Rosh Chodesh: **"ואת מוסף יום השבת הזה נעשה ונקריב לפניך באהבה"** and **"ואת מוסף יום ראש החודש הזה"**. Seemingly, the term **"הז"**—referring to the Mussaf of **"this"** Shabbas or **"this"** Rosh Chodesh—is extraneous. But, based on what we have just discussed, we can interpret this formula as indicating that although we are not actually offering these korbanos

at this time, we will fulfill our obligation to do so in the future when we are able to.

In this vein, we can suggest a nice explanation for uttering three times a day the tefilah for the Beis HaMikdash to be built swiftly in our times—**"שיבנה"** **בית המקדש במהרה בימינו**. We are taught in the Gemara (Berachos 27b): **"תפלות כנגד תמידין תיקנום"**—**the tefilos were instituted to correspond to the korban-tamids**. The tefilah of Shacharis corresponds to the morning tamid-offering; the tefilah of Minchah corresponds to the afternoon tamid-offering, which was offered before nightfall; the tefilah of Arvis corresponds to the limbs and fats that were not consumed by the fire during the day and were sacrificed throughout the night. Yet, we have just learned that le'asid la'vo, we will be required to actually bring all the korbanos that we neglected to bring during the times of galus.

Therefore, immediately upon concluding Shemoneh Esrei, we pray: **"שיבנה בית המקדש במהרה בימינו"**—so that we can fulfill our obligation to bring all the korbanos that we failed to bring during galus—**ביראה**—**ושם נעבדך ביראה**—**כימי עולם וכשנים קדמוניות**—and we will complete our avodah not merely by uttering tefilos but in actuality, as we were able to do in earlier times when the Beis HaMikdash was extant.

To summarize, we have learned from our esteemed luminaries that our relationship with our Heavenly Father le'asid la'vo will not require a Beis HaMikdash. Nevertheless, we will need one to settle our outstanding debts vis-à-vis the korbanos we were not able to actually bring. For, without settling these outstanding debts from our days in galus, it will be impossible to achieve the proper, desired relationship with HKB"H.

Krias Shema Declares Our Emunah in the Future Geulah

Based on what we have learned, we will proceed to explain why Yosef fell on his father's neck, but Yaakov did

not fall on his son's neck at their long awaited, emotional reunion. Instead, Yaakov Avinu saw fit to recite Krias Shema. Let us refer to the commentary of the Ramban (Bereishis 43, 14; beginning of parshas Vayechi). He asserts that Yaakov Avinu's descent to Mitzrayim alluded to the churban of the two Batei Mikdash and galus Edom—the final galus. He supports this claim with a teaching in the Midrash (ibid. 92, 3) related to Yaakov's tefilah in this passuk:

Rabbi Yoshiyah ben Levi interpreted the passuk as referring to the galuyos: "And may El Shakkai grant you rachamim"—this foretells (Tehillim 106, 46): "He caused them to be pitied by all their captors." "Before the man" this is HKB"H, as it is stated (Shemos 15, 3): "The Lord is a Man of war, the Lord is His name." "That he will release to you your...brother"—these are the ten lost shevatim. "Other...as well as Binyamin"—this is the shevet of Yehudah and Binyamin. "And as for me, as I am bereaved"—by the churban of the first, "so am I bereaved"—by the churban of the second. However, "As I have been bereaved" by the churban of the first and the second, I will not be bereaved any more.

In this light, we can begin to comprehend the profound intent of Yosef HaTzaddik. Upon seeing that HKB"H orchestrated events so that Yaakov Avinu would be compelled to leave Eretz Yisrael and go down to Mitzrayim; he realized that this was an allusion to the churban of the two Batei Mikdash. In the words of Yaakov Avinu himself (ibid. 14): **"ואני כאשר שכולתי שכלתי"—as I have been bereaved, so I am bereaved.** So, just as this prompted him to fall onto Binyamin's neck to cry and bemoan the churban of the two Batei Mikdash; he expressed his grief even more strongly on the neck of his father, Yaakov. He believed that he could obviate and prevent the future churbans with his high-level of kedushah.

In fact, we find that the future geulah and building of the third Beis HaMikdash will indeed happen in the

merit of Yaakov Avinu. As we have learned in the Gemara (Pesachim 88a), the three Batim correspond to the three Avos. The first was in the merit of Avraham Avinu; the second was in the merit of Yitzchak Avinu; and the third Beis HaMikdash will be built in the merit of Yaakov Avinu. As we know, Yaakov Avinu referred it as Beis **El—the House of G-d**. Here is the pertinent passage:

"מאי דכתיב והלכו עמים רבים ואמרו, לכו ונעלה אל הר ה' אל בית אלקי יעקב וגו', אלקי יעקב ולא אלקי אברהם ויצחק? אלא לא כאברהם שכתוב בו הר, שנאמר אשר יאמר היום בהר ה' יראה, ולא כיצחק שכתוב בו שדה, שנאמר ויצא יצחק לשוח בשדה, אלא כיעקב שקראו בית, שנאמר ויקרא את שם המקום ההוא בית אל." What is the meaning of the passuk (Yeshayah 2, 3): "Many nations will go and say, 'Come, let us go up to the Mountain of Hashem, to the House of the G-d of Yaakov, etc.'?" Why specifically the G-d of Yaakov and not the G-d of Avraham and Yitzchak? Rather, not like Avraham, who called it a "mountain" (Bereishis 22, 14) ... And not like Yitzchak, who called it a "field" (ibid. 24, 63) ... Rather, it is like Yaakov, who called it a "house" (ibid. 28, 19).

We can now propose a novel interpretation. We are taught in a Midrash (ibid. 98, 3) that Yaakov Avinu instituted the mitzvah of Krias Shema for all future generations of Jews prior to his passing away. Rashi comments (Devarim 6, 4): **"שמע ישראל ה' אלקינו ה' אחד"—Hashem, Who is our G-d now but not the G-d of the other nations (the idolators), He is destined to be the one G-d, as it says (Tzeephaniah 3, 9), "For then I shall change the nations to speak a clear language, so that they may all call out in the name of Hashem." And it says (Zechariah 14, 9), "On that day, Hashem will be One and His name One."** Rashi is teaching us a fundamental lesson regarding Krias Shema. With the passuk of **"שמע ישראל"**—the declaration of Hashem's unity—we are expressing our sincere emunah in the future geulah, of which it says: **"ביום ההוא יהיה ה' אחד ושמו אחד"—on that day, Hashem will be One and His name One.**

For this reason, when Yaakov Avinu realized that he could not reveal the end of days to his children, because the Shechinah had left him, he feared that they would fall, chas v'shalom, into the depths of despair due the length of the galus. This prompted him to institute Krias Shema—which we recite morning and night—to give us the strength to endure the lengthy galus. This explains beautifully why

Yaakov Avinu chose to recite Krias Shema at that precise moment. Upon seeing the distress of Yosef HaTzaddik concerning the churbans of the two Batei Mikdash, he saw fit to console him by uttering "שמע ישראל ה' אלקינו ה' אחד". He revealed to his son that there would be a future, final geulah at which time the third Beis HaMikdash would be built in the merit of Yaakov Avinu.



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