



## A Weekly Dvar Torah from Reb Sholom Mordechai Rubashkin

Rabbi Weissmandl, Reb Pinchas, all my brothers, askonim, and all my family *sheyichyu*,

Last night in the "Dining hall," I heard one inmate explaining to another inmate the various educational programs available in the prison and when they are given. The other inmate answers with cold indifference and says, "The sentence I received is about 2 decades, and I still have one and a half decades of time left so I won't be needing that." The pain of a person being imprisoned with all his liberties taken away, along with the pain of not seeing an end in sight when humanity and freedom will return, is very much exactly what the Yidden standing in front of Yaakov were about to feel. Which brings us the lesson that the Torah tells us when Yaakov wanted to reveal the *kaitz hayomim* (end of days).

With total *emunah* and *bitachon* we say "Ani maamin bechol yoim sheyovoi," every Yid waits with *emunah shlaimo* in *bias Moshiach* every day that he will come. Oh, how we think we would want to know the day when Moshiach will arrive, and yet it is hidden from us. And we were almost told when that would be, as Rashi teaches us the Gemara, "*Bikesh Yaakov legalois lebonov kaitz hayomin, venistalko mimenu shchina.*" Translated in English to mean, "Yaakov requested ("*bikesh*" is "*bakosho*") to reveal to his children the end of the days, and the *shchina* left him. And when Yaakov saw that the *shchina* left him he realized that Hashem does not want to reveal the time of the end and so Yaakov said the *brochos* to his children.

As we wait for our *geulah* to come every day, we should understand this *maamer Chaz"al*, what it really teaches us, in order take a lesson for our own *avoidas Hashem* daily. Now, we know that the "*kaitz*" that Yaakov was requesting from Hashem to be revealed, would come thousands of years later. Which brings to wonder, what was Yaakov Avinu thinking at that time? Certainly Yaakov Avinu's desire was not to show that he knew something no one else knows, rather Yaakov wanted to bring a help for his children, as they go thru a bitter and long *golus*, and this knowledge would be the help they needed.

So, what possible help could have been received from the information Yaakov knew when the "*kaitz*", the end of exile will be, being that it will take thousands of years later? This could be considered information overload or worse, it would very demoralizing.

Indeed, Hashem kept Yaakov from revealing the time of the *kaitz*, and the *shchina* left him. But that does not explain the reason and purpose that Yaakov Avinu had to reveal the *kaitz* to his children.

Also; the *Avos hakodishim* were totally *botul* to the will of Hashem, and their *rotzoin* was only the *rotzoin* of Hashem. Which means that if Yaakov had a desire to share the *kaitz*, that was also in line with the *rotzoin* of Hashem.

The answer is brought based on the posuk we say every day in *oz yoshir*: "*T'vee'ai'moi v'see'to'ai'moi bhar nacloscho machon leshivtecho poalto Hashem...*" If we would have had merit, the *geulah* from Mitzrayim would have been directly to the house of Hashem, the *Bais hamikdosh* which Hashem Himself made. Then it would have been "*Poalto Hashem*", which means that whatever Hashem makes there can not be destroyed, therefore the *geula* from Mitzrayim would have been the *geulah shlaimo* that has no *golus* after it.

So, now we know that the *kaitz* that was pertinent at that time, and the one Yaakov was referring to was the *kaitz* of *yetzias Mitzrayim*, which could have been the final *geulah* if we were meritorious. This was the reason for Yaakov's desire to reveal the *kaitz*. Even though everyone knew that Hashem told Avrohom Avinu that *golus Mitzrayim* was to be 400 years; Yaakov's revelation was to tell them that if they will stay strong in their *avoidas Hashem* and be in a way of *zochu* - refined, with no *tumoh*, they will merit that the redemption from Mitzrayim will also be the *geulah shlaimo*, with no *golus* after. When the Yidden would know the *kaitz* could be the *geulah*

*shalimo* if they were *zochu* then that was a great motivating factor to motivate *klal Yisroel*, to be *zochu* they should be pure and above any *tumo* of Mitzrayim, as they went thru the heavenly ordained *golus*.

However, this explanation is great for those Yidden born later and would live long enough and see the *geulah* which was still almost 200 years away. But what motivation of *geulah* would this information have been to the first generation that came with him to Mitzrayim, being that they could not live to see the *geulah*? What motivation did Yaakov give those children of his, when for them it seemed that they would have to live their life in the coldness and darkness of the *golus*, and not see their *geulah*?

Let's use the *moshol* and example of a prisoner, which is close to what *golus* is. When a prisoner is given a sentence in terms of decades of time, a time frame that he can't possibly meaningfully live through especially given the food and place that a prisoner is put to exist in. What correctional motivation could any prisoner have with a sentence of time that extends to and beyond his lifetime? None, as I heard the people talking last night. What the prisoner will really experience when his sentence is revealed to him, is one of loss and depression and not motivation. For me this is not a *moshol* based on intellect, it's based on "*ain chochom kebaal nisayoin*."

Which brings back to the question of what motivation Yaakov Avinu could have seen when *bikesh*, he asked and wanted to reveal to his children, a date of release that was beyond their reach ?

Now we will see the *koach* of the Torah.

Pesach night at the *seder*, we talk alot about the great difficulty we had in *golus* Mitzrayim. We explain that this extreme pain of *golus* also accelerated the time decreed for *geula*. It made the 210 years of Mitzrayim as if it was the 400 years as was heavenly ordained by the *bris bain habсорim*. It was the extreme hardship that completed and filled in the time missing from the 400 of *golus*.

This teaches us that there can be an acceleration of time, where the original 400 years heavenly decreed, was completed in *golus* Mitzrayim in 210 years.

As this is true with how the extreme hardship of *golus* will shorten the time needed in *golus*, this is also true for good that we do in *golus*, that it will speed up the *geulah* to shorten the *golus*. When Yidden are in a state of *zochu* and merit, there will also be the shortening of the time and the *kaitz* and *geulah* can be brought earlier. As the Gemara explains, that when "*zochu*" there will be "*achi'sheno*".

And this was the *kaitz* Yaakov Avinu wanted to use in order to motivate them in *golus*, encouraging them to be strong in their connection with Hashem, in a state of *zochu*, they should maintain and be pure and untouched by the *tumo* of Mitzrayim, because that sped up the heavenly decreed time, that went from 400 to 210 years, still too much time; but they could be *zochu* and have even less time served.

By the Yidden knowing of the *kaitz*, and that their trip through Mitzrayim can further be shortened by their *avodas Hashem*, through being *zochu* with merit, refined and pure, and that the *kaitz* they could achieve was one with no *golus* afterwards, this was the real motivating information that Yaakov requested from Hashem to give his children.

However the *Shechina* left because, at this point, Hashem didn't agree to this revelation, because Hashem wanted them to achieve even a greater and complete good.

It is explained that in the *avodas Hashem* thru which a Yid becomes *zochu*, the *shlaimus* of the *avodah* is when it's done by the person himself and not given as a gift from above. As Chaza"l teach, a person wants one measure earned on his own rather than nine given for free.

Even though we must have Hashem's help in our *avodah*, and without Hashem's help we would never be able to win over our *yetzer horo*, this help from Hashem can come in two ways.

Alef) When the *koach* is felt by the person during his *avodas Hashem*. For example during the *aseres yemai teshuva*, when Hashem is found and close to us, or during Shabbos and Yom Tov, when we feel the *kedusha* as we are doing our *avodah*.

Bais) When the *koach* we receive comes before our *avoda*. For example the *koach* we receive from the various

"*bas kol*" to awaken us to do *teshuva*. The "*bas kol*" comes before, for the *avodah* later. But, during the our *avodas Hashem* when are learning and *davening* we are doing it with our own *koach*.

This is the reason for not revealing the *kaitz*. Since, by revealing the *kaitz* there will be a constant motivation and constant *koach* to be *zochu* as gift from above, and not from the *avodah* of what the Yidden would achieve on their own. This means that it's not the completeness of the *avodah*. There is even the fear that if the motivation ceases then the person will slip from *zochu* to the other side.

Yaakov knew this, but Yaakov wanted the Yidden to leave and get out of *golus* as quickly as possible, even if it meant that they would not reach *shlaimus* in their *avodah*. Yaakov wanted his children out of the *tumo* of *Mitzrayim* as quickly as possible. That is why "*Bikesh Yaakov*," Yaakov was *davening* to Hashem to speed up the time needed in *golus*, even by motivating them from above.

Hashem wanted the *geulah* to be in a complete way, which must come through *avodas Hashem* from the Yidden themselves. Therefore Hashem hid the *shechina*, meaning the lack revelation from above and no knowledge of the *kaitz* and the motivation that comes with it.

Which is explained in a deeper way; that when the *shlaimus* of the *geulah* comes from the *avodah* of Yidden in a time when G-dliness is hidden, it means that that the Yidden had go ever deeper into the *kochos* of their *neshamos* to serve Hashem. They did not have any support or motivating strength from above to reveal their *neshama* and connection to Hashem. This type of connection is fully theirs and never could it be minimized by the removal of the support that helped them before. As if what would happen if their *avoda* came from above, then there is the possibility that when the help is removed, they would they could fall back and not be *zochu*. Therefore the *avoda* needed to be done when there was a hiding of the *shechina* and it's this *avodah* that is forever and this *avoda* is what brings the *geulah shlaimo* that has no *golus* after.

We have 2 lessons in our *nisayoin* and *avodas Hashem*:

Alef) We see from this, that when there is a *he'elem* for us, and the *shchina* suddenly departed, we must know the the *he'elem* is not for the *he'elem* itself, *chas vesholom*. The hiding of Hashem is not because Hashem wants be hidden, or for a punishment *chas vesholom*. When there is a *he'elem*, and nothing makes sense logically or emotionally, then our mind will not guide us and neither will our heart. It's the greater *kochos* of our *neshama* that we have and reveal to serve Hashem. We bring out our *emunah* and our *bitachoin* in Hashem that is more real and more pure than our minds, logic and feeling ever were. When we take the strength from the *yechida* of our *neshama* and bring it into our mind and hearts then we are serving Hashem in a way of *shlaimus*, completeness, which will bring the *geulah* that is everlasting because it's total and real and nothing can be pulled away to change it.

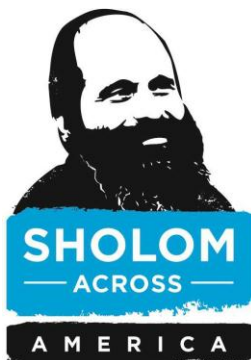
Bais) The second lesson is that we are able to shorten the time of a heavenly decreed *golus*. This is what we had in *Mitzrayim* and this is true by the *he'elem* of a *golus protti*, that Hashem gives us to do. Thru our *avodas Hashem* and increasing in Torah and *mitzvos* and *hachlotos tovos* we are shortening the time that was originally decreed needed to go travel through. Which makes it very real to be freed even today.

Gimmel is for the *geulah* that we will speed up through our *achdus*, *emunah* and *bitachoin* in Hashem, and we know the message from Yaakov that we can and we will speed up the time to where we will all have our *geulah protti* and *geulah kloli* all together for the *kaitz* with *Moshiach tzidkainu*.

A GUTEN SHABBOS

A GUTEN TOMID

Sholom Mordechai *halevi ben Rivka sheyichye*



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