

YOSEF' BONES AND THE FINAL REDEMPTION

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Our parsha this week, Parshas B'Shalach is a rich parsha containing many segulos. One being, Parshas Haman said on the Tuesday before the Shabbos. This is about the Mann that symbolizes our parnasa that always comes directly from Hashem.

The custom of throwing candies at the choson and kallah is based on the Mann falling from heaven. Just as the Mann came down from Shomayim, so too the women who sit in the ezras noshim that was customarily higher up in the shul, throw down candy on the choson symbolizing that just as the Mann fell from heaven in the desert, so too Hashem should take care of the young couple, shower them with parnasa in their future life together.

Dr. Jeger started by speaking about Shiras Miriam: There is another segula in this parsha, of saying Shiras HaYam which brings 'mechilas avonos' forgiveness of one's sins. We say Shiras HaYam every day in davening. The Mishna Brura writes that if we say it with joy, and we visualize ourselves going through the Yam Suf, then it will bring us daily salvation. In the Nusach Sefard Art Scroll Siddur, these words are actually written in small on top of Shiras HaYam: 'if one says this b'simcha, visualizes passing through the Yam Suf, then his sins will be forgiven.'

What is the source for this? The source is from Parshas B'Shelach. From Shiras Miraim: Posuk Chof says, "V'Tokom Miriam Ha'Neviah" Then (after Moshe sang Az Yoshir) Miriam the prophetess got up, she gathered the women around her, and they also sang the whole 'Az Yoshir B'Tupim U'Vmicholos' with their instruments and M'cholos. What is 'M'cholos?" The Kla Yakar brings down that the root word of M'cholos is mechila which means forgiveness. The Yalkut Shimonie also writes, 'Inyan Mechilas Avonos.'

By the Torah describing Miriam as Miriam Ha'Neviah-the prophetess, it is telling us how important, how special she was. Ha'Neviah-connotes the fact that she was as great a prophetess as her brother Aharon. They received the same prophecies. She is very great, because we know she received prophecy at the age of 5. Her father, Amrom had divorced his wife Yocheved because he saw no need to procreate if Paroh was going to kill all the boys. But this young child saw that her mother was going to give birth to savior of the Yidden and so she told her father to remarry her mother. If not, she told him, he would be worse than Paroh. Paroh was only killing the boys, but Amrom was killing the boys and girls. Amrom remarried Yocheved and bore Moshe Rabbeinu. Once he remarried Yocheved, the other Jewish men who had divorced their wives, also remarried them and the Jewish nation was guaranteed continuity. Posuk Chof aleph says: "V'tayan Lo Hem Miriam" And Miriam spoke to them- Lo Hem is in the male tense. The women sang but specifically played their instruments to drown out their voices in front of the men.

And so, from Miriam we learn, that if we say this shira b'simcha, in happiness our sins are forgiven each and every day. Why is this? Because the Gemara Yerushalymi explains that if someone goes through a life-altering experience such as becoming a Ger; a choson and a kallah-they are transformed into a new person. Their sins are forgiven. This is why we stand up for a choson and a kallah, since they have just been recreated, they do not possess any sins. At the Yam Suf, the Yidden also became new people. They were transformed from this life-alternating moment and their sins were forgiven. The Medrash tells us:

Royoh Shifcha Al Ha'Yam Ma Sha Lo Royoh Yecheskiel HaNovie' The lowly maid servant saw greater prophecy by Kriyas Yam Suf than the prophecy that Yecheskiel saw. The lowly maid servant was able to see up to the Kisay HaKovod.

(we even see in the Torah, that when Esav took a wife: 'V'Yikach Machlas Bas Yishmael' the name given to his new wife, is Machlas-from the same root word, mechila-to forgive. So even a Rosho like Eisav had his sins forgiven on the day of his wedding.)

The root of our being forgiven for our sins when reading Az Yoshir is because of Miriam HaNiviah. She and all the women of Mitzraim knew that we would be redeemed. Their faith never faltered. Miriam was collecting instruments long before the redemption came. And we know, the greatest of the Jewish women, by the famous Medrash, 'B'zchus Noshim Tzidkonious Nigalu Avosanu M'Mitzrayim' In the merit of the Jewish women (who did not lose hope) were we redeemed.

And now Dr. Jeger explained, Az Yoshir: The word Az, connotes something that will happen in the future. And what it connotes here, is that as Moshe sang AszYoshir by Kriyas Yam Suf he will again sing it in the future by Techias HaMasim.

We also learn from here, that when a Tzaddik makes a misstep, he needs to correct it, in the same fashion that he made the mistake. After Moshe went into Paroh and asked him to let the Jewish nation go, not only did Paroh refused, but he increased the workload on the Jews. Moshe Rabbeinu was very frustrated and he said to Hashem: Ma'AZ boysi el Paroh' from the time I came to Paroh, things are only getting worst for the Yidden. Moshe Rabbeinu was punished on the spot for saying Ma'Az. Hashem told him' you will see what I will do to the Mitzrim for what they are doing to the Yidden, but you will not see what I will do for the Yidden. You will not merit entering Eretz Yisroel.'

But since he sinned with the word AZ, he was mesaken-he corrected his sin with the same word: Az Yoshir Moshe.

Dr Jeger shared a deeper meaning to this explanation. If someone went through any type of challenge, not having a job, a sickness etc. When that challenge disappears-meaning he got better, he got a job, it is not enough just to thank Hashem for helping him out but one should thank Hashem for even giving him the challenge in the first place. Hopefully he grew from the challenge, he became a better Yid, he got closer to Hashem from that challenge. If he can tap into that spiritual growth than he should thank Hashem for bringing him not only his salvation but the challenge as well. Az Yoshir Moshe-it was a song that Moshe sang for the Tzoro as well. Moshe was thanking Hashem for taking us down to Mitzrayim, for having us go through the servitude and then purifying us and bringing our ultimate salvation. This of course is a very lofty level. This level, we will only be able to achieve in the future, when Moshe Rabbeinu will once again sing Az Yoshir by Techias HaMasim.

The Bais Yosef explains that the Yidden performed a great Kiddish Hashem at the Yam Suf. The whole world knew that the Yidden had been slaves in Mitzrayim and now look what their G-d was doing for them. They all heard about Kriyas Yam Suf. Not only that but at the moment the Yam Suf split, everyone's water, wherever they lived split as well.

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Dr. Jeger spoke at length as to why the Yam Suf split when it saw Moshe carrying the bones of Yosef HaZaddik. To get the full picture, please listen to the shiur.

One of the points mentioned is that we say in Hallel, "Ha'yam royo **v'onos**". The sea saw and split. Why does Dovid HaMelech use the word **v'onos**? Because this is the word the Chumash uses when telling us the superhuman kochos Yosef HaZaddik had to use to leave Ashes Potifar: '**V'ONOS** v'azah h'achuzah'. first the posuk says; he ran out of there, superhuman speech; he split out of there and then it says he left to go outside.

Yosef was given the title of Zaddik for this incident of Ashes Potifar. To leave her house took superhuman effort-he did it-he deserved the title zaddik.

So when the sea saw Yosef's bones and the sea knew that he had '**v'onos**' the sea did the same 'split' for him. The sea split when they saw Yosef's bones because this was his essence. His splitting from Ashes Potifar propelled him to ever greater heights in ruchniyus.

Dr. Jeger continued his discussion as to why the Yam Suf did not want to split for the Yidden. The Sar-the angel of the Sea told Hashem 'Ha'lolu v'halolu Ovdai Avoda Zora' both the Yidden and Mitzrim serve idols. This was a prosecutorial argument in heaven. The angel of the Sea did not want to split.

It is also brought down in the Medrash, that when the Mitzrim were experiencing Makkos Bechoros and their first born were being killed, the Sar-the angel of Mitzraim in heaven was saying the same thing to Hashem 'Ha'lolu v'halolu Ovdai Avoda Zora' both the Yidden and Mitzrim serve idols. He was asking why do the first born of the Egyptians deserve to die and not the first born Yidden-they both serve idols?

The difficulty lies with 2 different sets of mitzvos in the Torah: Bein Adom L'Mokom-between us and Hashem and Bein Adom L'Chaveor-between us and our fellow Yidden.

If we transgress mitzvos between us and Hashem i.e. ovdai avoda zora, adultery etc. but we are united as a people then we will not be annihilated as a nation. The Meshech Chochma explains that we see this clearly : Dovid HaMelech was a great zaddik, the nation was spiritually on a high level, collectively they were pious but there was factualization among the people-they were not united as one and therefore when they went to war, many Jewish soldiers were killed. On the other hand in the time of King Achav-a rosho m'rusha-one of the biggest reshoyim in Jewish history-when the nation went to war-not one soldier was lost. Why? Because there was unity among the people.

We see that first Bais HaMikdtach was destroyed because the Yidden were not good between Man and Hashem-they served Avoda Zora but 70 years later the Bais HaMikdtach was rebuilt. But the 2nd Bais HaMikdtach was destroyed because of Sinas Hachinam and has not been rebuilt. May we be zocho to have it rebuilt soon. The Mabul-flood came not because of idol worshipping and adultery which the people did commit but came because of 'gezel' stealing from one to the other-they deserved the flood

because they were not keeping mitzvos bein adam l'chavero. The generation of the desert, made the Golden Calf but since they were united, they were forgiven.

In Mitzrayim, during Makkos Bechoros the angel of Mitzrayim had no argument because the Yidden had unity. During Kriyas Yam Suf, the Yidden lost achdus, fractured into 4 sections:

- One group wanted to return to Mitzrayim; -
- one group wanted to fight the approaching Egyptian army
- one proposed a scream strategy
- one group wanted to jump into the water and die on Kiddush Hashem

So here the Sar of the Sea had an argument. The Yidden did not deserve to be saved because they were not united. And that is why the posuk says, "Ha'yam royo **v'onos'**". The Sar of the Yam Suf saw 'atzmos' the bones of Yosef HaZaddik who 'vonos' from Ashes Potifar and that is why the Sea split. Yosef's bones connote achdus and that is what we needed to counter the argument.

Yosef prophetically saw that the nation would not have unity at the time of kriyas Yam Suf therefore he left instructions to bring 'atzmosy' my bones up to Eretz Yisroel for burial.

By our being united as a nation, may we soon be zocha for the coming of Moshiach b'Moshiach Tzidkanu.