

## בכיה מביא את הגאולה

הרב אליהו חקקיאן

There is a fundamental and practical message from a very interesting Midrash in this week's Parsha which can prove to be timely for us in our current state. After Yosef reveals himself to the brothers, and after their initial shock at the revelation, the *posuk* says, (בראשית מה, טו) "וינשק לכל אחיו ויבך עליהם..." Yosef kissed all his brothers and cried on them, and then "ואחרי כן דברו אחיו אתו" Naturally, one would understand that Yosef's crying upon them was a function of how much he loved them and cared about them. Comes along the Midrash and says, "כשם" "בכיה מתוך בכה" - Just as Yosef appeased his brothers through crying, so too Hakadosh Boruch Hu will only bring the *Geula* but through *bechiya*. The Midrash cites a *posuk* to this affect, (ירמיה לא, ח) "בבכי יבואו ובתחנונים אובילים" - Klal Yisroel will come back from *Galus* through crying.

The question is obvious: What kind of *mida k'neged mida* is this, that Yosef crying on his brothers means Hakadosh Boruch Hu should only bring us out of *Galus* through crying? Is this a punishment? Wasn't his crying a sign of his genuine relationship with his brothers, not merely lip service?

In truth, this is not the first time Yosef cried. In the preceding *posuk* Yosef cried on Binyomin's shoulders, and Binyomin cried on his. Rashi brings the Gemara in מגילה מסי that Yosef cried for the two Batei Mikdashos in Binyomin's *chelek* of Eretz Yisroel which would be destroyed. Similarly, Binyomin cried over the Mishkon Shiloh, which stood in Yosef's *chelek*, which would also be destroyed. The Zohar Hakadosh takes this a step further. After bringing this same Gemara, the Zohar says that Yosef cried on his brothers for the *shibud* their children would endure in the future. Targum Yonasan ben Uziel says this as well. Yosef's crying was not of simple emotions, rather it was a cry of pain.

The question then becomes, didn't they have enough to cry for? Didn't Binyomin have enough to cry for about the Batei Mikdashos in his own *chelek*, why did he cry over the Mishkon in Yosef's *chelek*? And the same for Yosef, did he have to cry for Binyomin when he would lose the Mishkon? And what about his own children enduring *Galus*, did he have to cry also for his brothers' children?

*Lichora*, Chazal are revealing a fundamental *yesod* to us. The *Galus Mitzrayim* not yet begun is really just the start to a long, dark road of *Shibud Malchiyos* which Klal Yisroel would, and still do, suffer. Hakadosh Boruch Hu told this to Avraham Avinu back at the *Bris bein Habesarim*. Yosef realized that *Galus Mitzrayim*, the start of them all, came about because of the *sinas chinam* between his brothers and himself. Therefore, he introduced the antidote, the key to *Geula*, for Klal Yisroel. Yosef showed them that the way for us to get out of the *Galus* is to cry for each other's pains. Despite our own pain, we still cry for *yenem*'s.

It is painful to see the words of Rabbeinu Ephraim, an early Rishon, on this *posuk*. He asks, why didn't the brothers cry for Yosef, for his children going into *shibud*? He says that afterwards, the brothers spoke to each other like enemies who were speaking nicely to each other while still harboring enmity in their hearts. The brothers were not yet emotionally at the place to cry for Yosef's pain, their hearts were not completely at peace with him.

We see this *yesod* of Yosef, that the key to *Geula* is to cry over another's pain, by Moshe Rabbeinu. He went out to the people to see their labors, and the Midrash explains that Moshe felt their pain so much that he was willing to die to relieve their pain. The Midrash goes on to say that because of this attitude that Moshe cried over the people's pains, Moshe was *zoche* to become the *Moshian shel Yisroel*- the leader who brought them to *Geula*.

The Midrash in Shemos says by the episode of Hakadosh Boruch Hu coming to Moshe Rabbeinu by the סנה, after the seven days of Moshe deflecting this *zechus* to be the *moshian*, finally Hakadosh Boruch Hu told him that if Moshe does not take them out they will not leave Mitzrayim. Why? Aren't there הרבה שלוחים למקום? Why must it be only Moshe? Because the one who cries on their pain is the one to take them out, that is the key for *Geula*.

It was not a punishment that Klal Yisroel must wait for cries in order to leave *Galus*, rather Hakadosh Boruch Hu is telling us that crying on another's pain is the key to merit *Geula*. This is a tremendous message for us. Before Corona hit, everyone had their own *pekelach* to worry about, weighing them down. It made it hard to even know from someone else's pain, let alone cry for it. Once Corona hit, this became even worse. Everyone became more introverted, more self-focused. We all got locked up in our homes, with a fear of what's going on outside. If we want to get out of it, maybe to know about someone else's pain and to cry for it will help. R. Paysach Krohn told me that R. Shteineman zt"l told him there are two things which kept him up at night and that he cried over: single girls awaiting their shidduch and couples awaiting their first child. That was what the Gadol Hador cried about, that is "בבכי יבוא." If we can employ this attitude of crying for someone else's pain, we should be *zoche* to the realization of the *posuk*, (תהלים קכו, ה) "הזורעים בדמעה ברנה יקצורו"— those who plant the seed of *Geula* through crying, will reap the *Geula* it with רנה, במהרה בימנו אמן.