

ויצא

GAD

The Ramban (*Bereishis* 30:9) asks why Leah rushed to give her maid Zilpah to Yaakov. Rachel could not conceive, so in her desperation for a child, she gave her maid Bilhah to Yaakov. Leah already had four children; what was her motivation in forcing Zilpah upon Yaakov? We understand from the Torah (*ibid.*) that she had stopped conceiving, but what was her rush for more sons? Why could she not have been a bit more patient?

The first offspring of the Zilpah-Yaakov union was Gad. Rashi (*Bereishis* 30:11) states that the reading of the description of Gad's name is actually two words: “*Ba Gad*” (בא גַד), though it is written as a contraction “*Bagad*” (בגַד) omitting the *alef*. Rashi (*ibid.*) explains the meaning of the contraction:

- 1) Gad was born with a “*Mazel Tov*”
- 2) Gad was born circumcised
- 3) “*Begidah*” — a perfidious act was committed.

In order to properly interpret this Rashi, we must understand that these three reasons are interwoven.

In Moshe *Rabbeinu*'s blessing of Gad we find a very relevant comment:

ברוך מרחיב גַד

Blessed be He that enlarges [the portion of] Gad;

Rashi's first explanation, that Gad was born with a “*Mazel Tov*,” is consistent with the comments of *Targum Yonasan* and *Targum Yerushalmi* (*Bereishis* 30:11): Gad would lead *Klal Yisrael* in the conquest of the Seven Nations and be the first to inherit a portion of *Eretz Yisrael*.

Rashi's second explanation states that Gad was born circumcised (see *Rabbeinu Bechaya* *ibid.*). This is indicative of a mortal who is not bound by the restrictions of *Olom Hazech*, but one who is capable of conquering the higher worlds, while still in a mortal state. As the Maharal states (*Chidushei Aggados, Sotah* 12*), one who is born circumcised “approaches G-dliness without mortality.” The *orlah* — foreskin — is symbolic of *Olom Hazech*; in order to approach G-dliness it is imperative to remove that physical barrier. A human being who is born without that physical barrier, like Moshe *Rabbeinu*, is destined from birth not to have the inhibitions of this world. The *Midrash* says regarding Moshe, who was born circumcised,

מחציו ולמטה איש, ומחציו ומעלה האלקים

The lower half of his body was that of a man, the upper half, was that of an angel (*Devarim Rabbah* 11:4).

The Maharal elaborates:

אינו שייך לעליונים לגמרי, ואינו שייך ג"כ לתחתונים לגמרי

Moshe was not restricted to the inhabitants of the upper world, nor was he restricted to the inhabitants of the lower world (*Chidushei Aggados, Sotah 13:*).

Like Moshe, Gad was born with the potential to actively pursue objectives normally restricted to the upper world. The Torah states, regarding the creation of man:

וַיִּצַר ה' אֱלֹקִים אֶת הָאָדָם

and G-d formed the man (*Bereishis 2:7*).

Rashi comments:

שתי יצירות יצירה לעולם הזה ויצירה לתחיית המתים

There were two acts of creation (the letter *yud* is written twice, intimating two acts of creation); a creation for this world, and a creation for the resurrection of the dead (*ibid.*).

By being born circumcised, Gad was able to deal directly with an *Olom Habah* agenda while still on this earth.

In the *Bris Bein Habsarim* — Covenant of the Divided Parts — Avraham was informed that his descendants would conquer the:

קניזי, קניזי, קדמני, חתי, פרזי, רפאים, אמרי, כנעני, גרגשי, יבוסי

Kenite, Kenizzite, Kadmonite, Hittite, Perizzite, Rephaim, Amorite, Canaanite, Girgashite, Jebusite (*Bereishis 15:19-21*),

ten nations in all. In *Shemos (3:17)*, Hashem commanded Moshe to inform the Elders of Israel that they were about to be delivered to their inheritance in *Eretz Yisrael*, to the land of the:

כנעני, חתי, אמרי, פרזי, חוי, ובוסי

Canaanite, Hittite, Amorite, Perizzite, Hivite, Jebusite.

We know that the גרגשי voluntarily left *Eretz Canaan*, (*Vayikra Rabbah 17:6*) so how do we account for the Kenite, Kenizzite and Kadmonite, the additional three nations promised to Avraham?

The *Sifri (Devarim 33:20)* explains that Moshe's blessing,

ברוך מרחיב גד

Blessed be He that enlarges Gad,

applies to the eastward territorial expansion by *Sheivet Gad*. This territory was occupied by the Kenite, Kenizzite, and Kadmonite which are other names for Ammon, Moav and Edom (Rashi, *Bereishis 15:19*; Rashi, *Devarim 2:5, 18:2*), all descendants of Avraham. We know that *Klal Yisrael* were warned not to attempt to inherit Edom's portion in *Olom Hazeah*:

אל תתגרו בם, כי לא אתן לכם מארצם

Contend not with them, for I will not give you of their land (*Devarim 2:5*).

Concerning Moav, *Klal Yisrael* was warned:

אל תצר את מואב, ואל תתגר בם מלחמה, כי לא אתן לך מארצו ירשה

Be not at enmity with Moav, neither contend with them in battle; for I will not give you his land for a possession (*Devarim 2:9*).

Regarding Ammon *Klal Yisrael* were again warned:

אל תצרם, ואל תתגר בם, כי לא אתן מארץ בני עמון

Harass them not, nor contend with them, for I will not give of the land of the children of Ammon to you for a possession (*Devarim 2:19*).

Gad was a man of destiny, and his *Sheivet* could deal with *Olom Habah* issues in this world. *Sheivet* Gad had the potential to fulfill Hashem's promise to Avraham, the promise that *Klal Yisrael* would inherit the portion of the ten nations in *Olom Hazeih*. Hashem described special reasons for rewarding Edom, Ammon, and Moav with the maintenance of their territories in *Olom Hazeih*. Nevertheless, Gad should have been able to overcome the *Olom Hazeih* obstacles and to conquer those three additional nations which were reserved for the Messianic era.

Gad led *Klal Yisrael* in the conquest of the seven Canaanite nations. The territories that specifically fell to the portion of Gad were part of Ammon and Moav's inheritance; however they were first conquered by Sichon King of *Amori* and Og King of Habashan (*Bamidbar 21:24-29*). In actuality, Gad was able to fulfill part of the promise to Avraham; but only in an indirect fashion. The failure of Gad to live up to his full potential is contained in Rashi's third explanation, "Begidah" a perfidious act was committed. Leah realized that she committed a perfidy to herself and to *Klal Yisrael* in her haste to give Yaakov one more son. Had she not rushed to give her maid Zilpah to Yaakov, as the aforementioned Ramban hinted, Gad would ultimately have been Leah's natural child. Gad, the offspring of a maidservant, could not achieve his full destiny — destiny required that he actually be born from Leah. Leah, in her desperation, rushed the birth of Gad. She denied Gad her own spiritual seed (see *Shabbos 67:*); his potential to accomplish the promise to Avraham was doomed in *Olom Hazeih*.

The *Zohar* points out:

Had Gad not been born of a maidservant, he could have accomplished more than the rest. This is indicated by the reading (in the Torah) of "*Ba Gad*," but the writing of "*Bagad*". The time was ripe for him to accomplish — but it escaped him . . . and therefore, he was not privileged to conquer the entire Holy Land (*Bereishis 30:11*).

Ba Gad (בא גא) numerically equals ten. Gad was only capable of conquering the numerical value of "Gad" (גא) — which equals seven nations out of the ten. He indirectly inherited part of the portion of the two nations of Ammon and Moav, which is signified by the *beis* of "Ba." Due to his unfortunate shortcoming, however, he was incapable of conquering the archetypical enemy of *Klal Yisrael*, Edom (Kadmoni), which is signified by the missing *alef* in the word "ba".

Hence, the Torah intentionally omits the *alef* from "*Bagad*" to indicate that Edom will not be conquered in *Olom Hazeih*. Had Gad been born from Leah, who possessed the spiritual power to frustrate the fate of Eisav through her power of prayer, he would have successfully achieved *Olom Haba* in *Olom Hazeih*. Rashi's three explanations can now be understood from the same perspective. The fact that Gad was born circumcised guaranteed his '*Mazel Tov*' (spiritual good fortune) and potential for future promise in military and spiritual conquest — all this to be destroyed by the "perfidy" of Leah in rushing to add to the Twelve Tribes.

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