

## ויצא

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### NAFTALI

Naftali represents the expression of Rachel's prayer to Hashem for children; he also portends the future behavior of her children in confronting adversity with prayer (*Targum Yonasan, Bereishis* 30:8). Yaakov stated that Naftali was the most eloquent of all the *shevatim*:

הנתן אמרי שפר

“He gives goodly words” (*Bereishis* 49:21).

Rashi characterized *Sheivet* Naftali as being remarkable for their:

אמרים נאים ושבחה

Beautiful words and praises (ibid.).

Naftali exhibited his agreeability by bringing Yaakov the good tidings of the re-discovery of Yosef (*Targum Yonasan, Bereishis* 49:21), and by volunteering to run back to *Mitzraim* to obtain Yaakov's deed to the *Me'aras Hamachpeilah* (*Sotah* 13•).

This blessing of amiability carried over into Naftali's inheritance of *Eretz Yisrael*. His portion included the section of Gennesar, one of the most fertile areas of *Eretz Yisrael*:

זו בקעת גינוסר שהיא קלה לבשל פירותיה כאילה זו שהיא קלה לרוץ

Which quickly matures its fruit, just like a hind which is swift in running (Rashi, *Bereishis* 49:21).

Naftali also

Found happiness with the fish of the sea, which were in his portion (*Targum Yonasan, Devarim* 33:23).

Adam *Harishon*, and henceforth man, were not given dominion over the seas, but Naftali came closest to conquering them. This was because his power of prayer and his sacrifice for Torah were unique; Naftali was the one *sheivet* which:

לומד תורה בצער...לומד תורה שלא במקומו

Studied Torah under duress.. and had to travel to study (*Midrash Rabbah, Shir Hashirim* 8:10).

Clearly then, the formula for man's success against the greatest trials and tribulations is the combination of affability, prayer to Hashem, and sacrifice for Torah. Naftali excelled in all these arenas.

Perhaps the reason that Naftali did not achieve his fullest potential can be understood in the same context as Gad's failure to achieve his fullest potential (see page 109). It is understandable by utilizing the principle:

Learn about what is hidden from what is revealed (*Yoma 49*•).

The *Zohar* (*Bereishis* 30:11) points out that Gad's shortcoming was entirely due to the fact that he was the son of one of the maid-servants, and not of the "Imahos." Had he been born of Leah, he would have been guaranteed his potential. Similarly, Naftali was the son of Bilhah; had he been born of Rachel he might have achieved greater success.

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