

We are now standing at the end of תשפ"ג, a regular year with double פרשיות. We're standing right before תשפ"ד, which is going to be an עיבור יאר, where all the double פרשיות will be read individually. This week's פרשיות are וילך, and include וילך, the shortest פרשה in the Torah. Nevertheless, it has a powerhouse full of wonderful things to learn.

One of which is what we will do now from the וילנא גאון. In the פרשה, in פרק ל"א פסוק י"ד, the pasuk says, וַיֹּאמֶר ה' אֶל מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לְמוֹת קְרָא אֶת יְהוֹשֻׁעַ. There's an incredibly famous ילקוט brought down in נפטר, Hashem's שכינה moved over to Yehoshua and was speaking to Yehoshua. Moshe asked Yehoshua; - שאל לו משה - What did Hashem tell you? - מה אמר לך ה' - Yehoshua's answer to Moshe was, "And in all the 40 years did I ever ask you what Hashem said?" Immediately משה רבינו said, - טוב אלף מיתות מקנאה אחת, - Better to die a thousand times than to have a moment of קנאה. A פלא'דיגע מדרש from beginning to the end.

The first question is, is this the way that Yehoshua could possibly speak to משה רבינו under any circumstances? That's the obvious question. We are amazed to hear such a statement. And the second question is, and what in fact did הקדוש ברוך הוא tell Yehoshua that was so vital, so important? So the וילנא גאון says, in a way that only the וילנא גאון could, משה רבינו to pass away very calmly, with נפש חפצה, as he says, he uses the words, willingly.

We know that Moshe Rabbeinu davened 515 תפילות. One of his requests was that if indeed the time had come for Yehoshua to take over leadership - since מלכות אחת נוגעת בחברתה, אין מלכות אחת, two kings cannot rule at the same time - then let Yehoshua be the Rebbe and Moshe be the talmid. At least, Moshe asked, allow me to go into ארץ ישראל so I can perform the מצות there. I don't want to die before I have this opportunity.

So the הקדוש ברוך הוא wanted to reveal to Moshe that he's not going to like it, לנחת, זה לא יהיה לו לנחת. This will not be easy for him. In fact, he will not be able to tolerate it at all. So therefore, as usual, the two קשיות answer each other. What did Hashem tell Yehoshua? Hashem told him: when Moshe asks you "What did Hashem say to you?" you should respond, "And in all the forty years, did I ever ask you what Hashem said?" He was quoting Hashem's words exactly, word for word.

So for one split second, a millisecond, משה רבינו would think, Yehoshua is saying such a thing, and he'll say to himself, I'd rather die than have קנאה. When in the end, he will realize, משה רבינו himself of course realized that that's exactly what Hashem said to Yehoshua. But for that one moment, for that one moment, that was enough to give him the קנאה, he no longer wants to go along with his אמינא to be the talmid.

Then he has at the end of this וילנא גאון דפח"ח. I did not know what those four letters were, so I asked a few people and ended up calling R' Herschel Schachter, who told me, and I wrote it in my sefer here, דברי פי חכם הן דפח"ח - The words of a wise man are very pleasant, are very beautiful.

So this is a tremendous וילנא גאון on the פרשה to teach us that everything is for our own good. הקדוש ברוך הוא, and no matter what happens to us, we have to be מקבל it. As it says in פרקי אבות, we have to be מקבל it with שמחה. And אם ירצה ה', we should have a יאר געבענטשט געזונט, daven that Hashem should not send us נסיונות, and in fact give us אריכות ימים, from the קינדער, opportunities to do more and more מצות, and that we should be זוכה to see גואל צדק this year.

