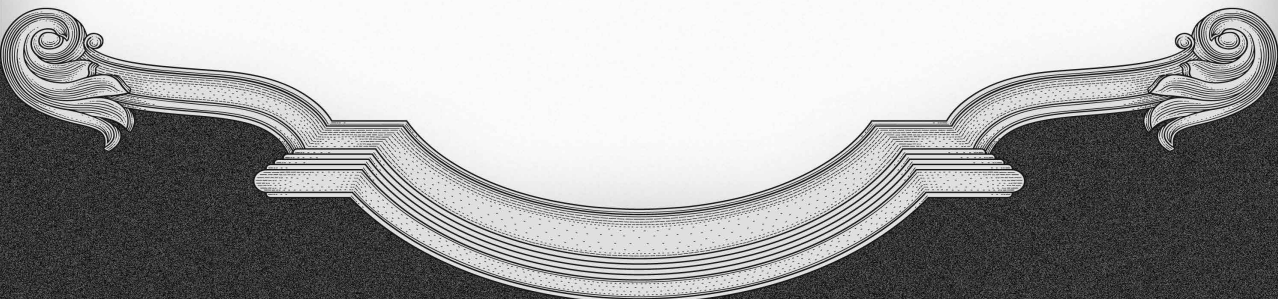




גליון  
**בת עיין**



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- פרשת וישב תשע"ט -  
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### ***Tamar's Defense of Klal Yisrael***

*After the Torah's account of Yosef being sold, the Torah relates the story of Yehuda and his daughter-in-law, Tamar. Tamar was married to Yehuda's son Er. Following the demise of Er, Tamar fulfilled yibum (levirate marriage) with Er's brother Onan. Yet, Onan died as well and Tamar was subsequently told by Yehuda that when Sheila, the youngest brother, would grow up, she would marry him. Yet, even after Sheilah reached maturity, Yehuda delayed the marriage and Tamar realized that Yehuda had no intention of bringing the marriage into fruition.*

*Knowing that she was destined to be the mother to the tribe of Yehuda, Tamar devised a plan to deceive Yehuda into marital relations, thus causing her to conceive Yehuda's offspring. However, since Yehuda was initially unaware that he was responsible for Tamar conceiving, when he was first told that she was pregnant, Yehuda declared that she was guilty of infidelity since she was designated to marry Sheilah upon his maturation. After accepting Tamar's proof that Yehuda was himself the father of her unborn children, Tamar's actions were deemed to be within the law that applied at the time and Tamar was ultimately exonerated. In this derasha, the Bat Ayin examines the story of Yehuda and Tamar and explains how it illustrates Hashem's acceptance of the defense of the Jewish people's misdeeds, as well as their subsequent pardon. This happens during the holiday of Chanukah, when the final judgement from Rosh Hashana is sealed, and which always occurs during the time of year when the story of Yehuda and Tamar is read.*

The Maggid of Trisk would customarily suggest hints in his *divrei Torah* that Mashiach would come that year. Once someone asked him for the reason why he would give these hints that Mashiach would come. After all, if he would come, then certainly everyone would see that he arrived!

The Maggid answered him that the Shulchan Aruch rules that when one sees his father violating a mitzvah, it is prohibited to tell his father that his actions are forbidden, for this would be a violation of the mitzvah to honor one's father and mother. So, what should he do? He should tell his father "this is what is stated in the Torah" and his father will intuitively understand that he is not acting in accordance with the halacha.

"So it is," concluded the maggid, "that I am unable to tell Hashem that He is obligated to bring Mashiach. I, therefore, only say, 'Father, this is what is says in the Torah' in order to draw out hints that Mashiach should come this year."

Our rebbe, Rav Avraham Dov of Avretch, of blessed memory, who grew up in the Chassidic court of the Chernobyl dynasty, was like a son to the Maggid of Chernobyl, who was the father of the Maggid of Trisk. They were so close that the Maggid of Chernobyl requested that our Rebbe, the Bat Ayin, name this sefer "Toldot Adam," which stands for Toldot Adam Dov Mordechai (אברהם דוב מרדכי). This would be in order to allude to the names of the author, Avraham Dov, and the Maggid of Chernobyl, which was Mordechai. It is only due to the fact that our Rebbe already entitled his sefer Bat Ayin that he did not want to call it this name (Toldot Adam).

In this derasha, the Bas Ayin champions the cause of the Jewish people and comes to their defense, as he seeks their vindication. He alludes to the suffering of the Jewish people, which inhibits their ability to fulfill Hashem's will, and alludes to the need for Hashem to send the mashiach and usher in the ultimate time of peace in which we will be able to learn the Torah and fulfill its precepts. It is likely that he received the inspiration to do so from the Trisker Maggid's practice of alluding to Mashiach in the weekly parasha as a way of hinting to our Father in heaven "what is written in the Torah."

## ספר בת עין

### דרושים לחנוכה

וַיְהִי כְּמִשְׁלַשׁ חֳדָשִׁים וַיִּגְדַּל לַיהוּדָה לֵאמֹר  
זָנְתָה תָמָר וְגו'". הִנֵּה אֵימָתָא בְּכַתְבֵי  
הָאֲר"י וְ"ל שְׁעִיקָר סוּף גְּמַר הַחֲתִימָה הִיא  
בְּחֲנוּכָה". אִם כֵּן נוּכַל לֹאמַר שְׁזָה מְרוּמָז

א. לשון הפסוק: 'ויהי כמשלש חדשים ויגדל ליהודה לאמר זנתה תמר כלתך וגם הנה הרה לזנונים ויאמר יהודה הוציאווה ותשרף, הוא מוצאת והיא שלחה אל חמיה לאמר לאיש אשר אלה לו אנכי הרה ותאמר הכר נא למי החותמת והפתילים והמטה האלה, ויכר יהודה ויאמר צדקה ממני כי על כן לא נתתיה לשלה בני'.

ב. עיין בספר טור ברקת (סי' תקפ"א סק"א) בשם המדרש עה"פ (ישעיה מז, טז) הנותן בים דרך

וַיְהִי כְּמִשְׁלַשׁ חֳדָשִׁים וַיִּגְדַּל לַיהוּדָה לֵאמֹר זָנְתָה תָמָר וְגו'". (בראשית ל"ח: כד)

**"And it was after three months, and it was told to Yehuda, your daughter in-law Tamar has committed adultery." (Beraishit 38:24)**

*Following Rosh Hashana and Yom Kippur, the finality of judgment comes on Chanukah.*

*Jews of being unfaithful. He claims that not only have they left Hashem and gone after others, but they have become extremely attached to them.*

הִנֵּה אֵימָתָא בְּכַתְבֵי הָאֲר"י וְ"ל שְׁעִיקָר סוּף גְּמַר  
הַחֲתִימָה הִיא בְּחֲנוּכָה.

**It is found in the writings of the Arizal that the final signing (the verdict and judgment for the coming year) is on Chanukah.**

The Bat Ayin proceeds to explain the various phrases of the pasuk that allude to this idea.

*The story of Yehuda and Tamar alludes to the accusations against the Jewish people that take place on Chanukah when the Satan accuses the*

אִם כֵּן נוּכַל לֹאמַר שְׁזָה מְרוּמָז בְּפִסְוּקִים אֵלּוּ  
עַל דְּרָךְ זֶה.

**If so, we are able to suggest that this idea is hinted to in these pesukim in the following manner:**

הוא שהוא מְרוֹמָז בְּתִיבַת 'יְהוּדָה', לומר 'זָנְתָה תָמָר כְּלֵתָד', הַיְיִנוּ כְּנִסְת יִשְׂרָאֵל שְׁדָמְתָה לְתָמָר (שיר השירים ז, ח) שְׁהִיא מְכוּנָה בְּשֵׁם כְּלָה, זָנְתָה וְסָרָה מִמָּדָ וְהִלְכָה

בְּפְסוּקִים אֵלּוּ עַל דְּרָף זָה, 'וַיְהִי כְּמִשְׁלֵשׁ חֳדָשִׁים', הַיְיִנוּ מֵרֹאשׁ הַשָּׁנָה עַד חֲנוּכָה, שְׂאֵז עֵיקָר גְּמַר חֲתִימָה, עַל כֵּן בָּא הַמְקַטְרֵג עַל בְּנֵי הָאָדָם לִפְנֵי בּוֹרָא עוֹלָמִים בְּרוּךְ

אלו ימים מאלול עד חנוכה. ועיין עוד בספר תולדות אהרן פרשת מקץ ד"ה אלקים יחננו: 'אלהים יחננו ויברכנו יאר פניו אתנו סלה לדעת בארץ דרכך' כו' (תהלים סז, ב-ג). דהנה השפע והבהירות שמוריד הבורא לישראל מתחלת חנוכה, כי עד חנוכה הוא הושענא רבה שהוא גמר חתימה, הלכך ערב חנוכה הוא גמר חתימה, ובחנוכה מתחלת השפע והבהירות חדשה להוריד על נשמת ישראל.

ג. עיין סוטה לו, ב: אמר רב חנא בר ביזנא א"ר שמעון חסידא יוסף שקידש שם שמים בסתר הוסיפו עליו אות אחת משמו של הקדוש ברוך הוא, יהודה שקידש שם שמים בפרהסיא נקרא כולו על שמו של הקדוש ברוך הוא.

'וַיְהִי כְּמִשְׁלֵשׁ חֳדָשִׁים', הַיְיִנוּ מֵרֹאשׁ הַשָּׁנָה עַד חֲנוּכָה, שְׂאֵז עֵיקָר גְּמַר חֲתִימָה,

The expression, "**And it was after three months**" refers to the three months from Rosh Hashana until Chanukah, which is the final "sealing" of judgment.

עַל כֵּן בָּא הַמְקַטְרֵג עַל בְּנֵי הָאָדָם לִפְנֵי בּוֹרָא עוֹלָמִים בְּרוּךְ הוּא שְׁהוּא מְרוֹמָז בְּתִיבַת 'יְהוּדָה',

**Therefore, the prosecutor comes before Hashem with accusations on mankind. This is alluded to in the word יהודה** from the phase 'And it was told to Yehuda' ("And it was told to Yehuda"). The word Yehuda represents Hashem since the letters of the Divine name are in it. Just as Yehuda was informed about Tamar being pregnant three months after she conceived and, therefore, suspected of being disloyal to Shelah, whom she was supposed to marry, Hashem is informed about

the misdeeds of the Jewish people. This occurs three months after Rosh HaShana, prior to the final sealing of the judgement that was issued on Rosh Hashana.

לומר 'זָנְתָה תָמָר כְּלֵתָד',

These words introduce how it was told to Yehuda "**your daughter in-law Tamar was unfaithful.**"

הַיְיִנוּ כְּנִסְת יִשְׂרָאֵל שְׁדָמְתָה לְתָמָר (שיר השירים ז, ח) שְׁהִיא מְכוּנָה בְּשֵׁם כְּלָה, זָנְתָה וְסָרָה מִמָּדָ וְהִלְכָה אַחַר זְנוּנָה.

**This refers to the Jewish nation, which is compared to a Tamar, a palm tree. (Shir Hashirim 7:8) The nation is referred to as a bride. She has become unfaithful, turned away from you, and gone after others.** The name Tamar also means a palm tree. The Jewish people are symbolized by a Tamar, as is seen in Shiur HaShirim. Therefore, when the



רק מעצמה היא הרה ודבוקה לתאוות לבנה  
הרע.

'הוא מוצאת והיא שלחה אל חמיה לאמר'  
בהתנצלות של אמת, ששקר ענה  
השטן בזה שמקטרג על בני האדם שהמה  
דבוקים בגודל תשוקה לתאוות רעות, כי  
האמת הוא כף שרק 'לאיש אשר אלה

אחר זנונה. ולא די לה בזה שהלכה אחר  
תאוות לבנה הרע, ש'גם הנה הרה לזנונים',  
הרה היא בחינת דביקות, היינו שמעצמה  
היא דבוקה תמיד בתאוותה, בלי שום  
גורם לזה. 'ויאמר יהודה', הוא הבורא  
ברוך הוא, 'הוציאה ותשרף' עבור זה,  
שבלא שום גרמא ומניעה המה זנונים,

pasuk says that Yehuda was informed  
about Tamar's suspected infidelity  
three months after she conceived, it is  
alluding to Hashem being "informed"  
three months after Rosh Hashana by  
the Satan that the Jewish did not keep  
the mitzvot.

ולא די לה בזה שהלכה אחר תאוות לבנה  
הרע, ש'גם הנה הרה לזנונים',

**Not only has she gone after the  
immoral desires of her heart,  
but "she is even pregnant from  
adultery."**

הרה היא בחינת דביקות,

The term "**pregnant**" alludes to the  
concept of **connection**.

הינו שמעצמה היא דבוקה תמיד בתאוותה,  
בלי שום גורם לזה.

**This means that she is  
independently attached to her  
desires and there is no external  
cause for it** (her attachment).

'ויאמר יהודה', הוא הבורא ברוך הוא,  
'הוציאה ותשרף' עבור זה, שבלא שום גרמא  
ומניעה המה זנונים, רק מעצמה היא הרה  
ודבוקה לתאוות לבנה הרע

The pasuk continues and tells us,

**"And Yehuda (who in this pasuk  
represents Hashem) said 'take  
her out to be burned,'" for this  
transgression. This is because she  
was unfaithful without any external  
cause and has independently sought  
immoral behavior that caused her to  
"become pregnant" and connected  
to the evil desires of her heart.**  
Therefore, this pasuk alludes to the  
Satan, the prosecuting angel, accusing  
the Jews of being unfaithful to Hashem  
and attaching themselves to false gods.  
Initially, Hashem seems to accept this  
accusation.

'הוא מוצאת והיא שלחה אל חמיה לאמר'  
בהתנצלות של אמת, ששקר ענה השטן בזה  
שמקטרג על בני האדם שהמה דבוקים בגודל  
תשוקה לתאוות רעות,

Yet, the pasuk then says, **"As she  
was being led out to be punished she  
sent a message to her father in-law  
saying..."** This represents how **she**,  
the Jewish people, **defends herself**  
and exclaims that **the Satan was lying  
when he accused the people of  
being attached to their evil desires.**

כי האמת הוא כף שרק 'לאיש אשר אלה לו  
אנכי הרה',

הָאָדָם, אֲבָל בְּאֵמֶת בְּפָנִימִיּוֹת הַלֵּב דְּבוּקִים  
אֲנַחְנוּ בְּגוֹדֵל חֵיבָה וּתְשׁוּקָה רַק לְבוּרָא  
עוֹלָמִים בְּרוּךְ הוּא.

וְתֹאמַר עוֹד לְבוּרָא עוֹלָמִים בְּרוּךְ הוּא  
רְאִיָּה אֲמִיתִית לָזֶה, 'הִכָּר נָא לְמִי  
הַחֹתֶמֶת', מְרַמֵּז עַל הַשְּׂמֹן שֶׁל גְּרוֹת חֲנוּכָּה

לוֹ אֲנֹכִי הִרָה', פִּירוּשׁ שְׂאֲנַחְנוּ עִמּוֹ דְּבוּקִים  
רַק בְּבוּרָא עוֹלָמִים בְּרוּךְ הוּא שֶׁהוּא מְקוּר  
הַחֶסֶד וְגִימְטְרִיא אֱלֹה לּוֹ, וּמָה שְׂאֲנַחְנוּ  
עוֹשִׂים לְפַעֲמִים נִגְד רְצוֹן הַבוּרָא בְּרוּךְ  
הוּא, הוּא רַק מְחַמֵּת רוֹב טִירְדַּת הַזְּמַן  
וְטִירְדַּת הַפְּרָנְסָה וּשְׂאָר מְאוּרְעוֹת שֶׁל בְּנֵי

Tamar, who represents the Jewish people, exclaims that **the truth is that only "to the man whom this belongs did I became pregnant."** (לאיש אשר אלה לוֹ אנוכי הרה)

פִּירוּשׁ שְׂאֲנַחְנוּ עִמּוֹ דְּבוּקִים רַק בְּבוּרָא עוֹלָמִים  
בְּרוּךְ הוּא שֶׁהוּא מְקוּר הַחֶסֶד וְגִימְטְרִיא אֱלֹה לּוֹ,

**This means that we, Hashem's nation, are only attached to Hashem, who is the Source of Kindness.** This is alluded to by the word חסד, **which has the same numerical value as** the words of the pasuk לוֹ אלה ("to the man **whom this belongs**"). Tamar's declaration that she became pregnant from the man to whom the signet ring, cloak, and staff belong was intended to tell Yehuda that it was, in fact, he who was responsible for her pregnancy. This symbolizes how the Jewish people declare their exclusive loyalty and adherence to Hashem.

*We are attached only to Hashem. The reason for our sins is our constant challenges, such as the difficulty of earning a livelihood and other challenges. This is alluded to in the mitzvah of kindling the lights of Chanukah.*

וּמָה שְׂאֲנַחְנוּ עוֹשִׂים לְפַעֲמִים נִגְד רְצוֹן הַבוּרָא  
בְּרוּךְ הוּא, הוּא רַק מְחַמֵּת רוֹב טִירְדַּת הַזְּמַן  
וְטִירְדַּת הַפְּרָנְסָה וּשְׂאָר מְאוּרְעוֹת שֶׁל בְּנֵי  
הָאָדָם, אֲבָל בְּאֵמֶת בְּפָנִימִיּוֹת הַלֵּב דְּבוּקִים  
אֲנַחְנוּ בְּגוֹדֵל חֵיבָה וּתְשׁוּקָה רַק לְבוּרָא עוֹלָמִים  
בְּרוּךְ הוּא

The fact **that we occasionally act against the will of Hashem is only due to the abundance of time consuming demands, the demands of earning a living, and other time and energy consuming matters that occur to people. However, in truth, in the depth of our heart we are attached with great love and desire only to Hashem.**

וְתֹאמַר עוֹד לְבוּרָא עוֹלָמִים בְּרוּךְ הוּא רְאִיָּה  
אֲמִיתִית לָזֶה, 'הִכָּר נָא לְמִי הַחֹתֶמֶת',

**Furthermore, she, the Jewish nation, brings a proof to the truth** of her innocence. This is hinted to in Tamar's words, **"Please identify the owner of this signet** this cloak, and this staff." (ל...הכר נא למי החותמת)

מְרַמֵּז עַל הַשְּׂמֹן שֶׁל גְּרוֹת חֲנוּכָּה שֶׁהִיא חֶתֶם  
בְּחֹתְמוֹ שֶׁל כֹּהֵן גָּדוֹל,

The signet ring **alludes to the oil of the menorah's lights** that were kindled that **Chanukah, which was sealed with the stamp of the Kohen Gadol.**

רָאָה מְפוֹרֶשֶׁת שְׁאֲנַחְנוּ הוֹלְכִים רַק אַחַר  
 רְצוּנָה, נְחָשׁוּקִים וְדְבוּקִים רַק בְּךָ וְלֹא  
 חֵס וְשְׁלוֹם וְכוּ', רַק מֵה שְׁאֲנַחְנוּ עוֹשִׂים  
 לְפַעֲמִים נִגְדַּר רְצוּנָה הוּא רַק מִחֲמַת הַנִּ"ל.  
 'וַיִּבֶר יְהוָה', הוּא הַבּוֹרָא בְּרוּךְ הוּא,  
 'צְדָקָה מִמְּנִי', כְּבִיכּוֹל אֲנִי חַיִּב

שְׁהִיָּה חֲתָם בְּחֻמְמוֹ שֶׁל כֹּהֵן גָּדוֹל,  
 'וְהַפְתִּילִים' מְרַמְזוּ עַל הַפְתִּילוֹת שֶׁל גֵּר  
 חֲנוּכָה, 'וְהַמָּטָה' מְרַמְזוּ עַל הַכְּלִי שֶׁל גֵּר  
 חֲנוּכָה, כְּפִדּוּעַ כִּי תִיבַת הַמָּטָה עִם הַכּוֹלָל  
 גִּימְטְרִיָּא כְּלִי. פִּירוּשׁ מֵהַמְצָנוֹת גֵּר חֲנוּכָה  
 שְׁאֲנוּ מְקִיָּמִים כְּמַצָּנוֹת רְצוּנָה הַקְדוּשָׁה, הִיא

'וְהַפְתִּילִים' מְרַמְזוּ עַל הַפְתִּילוֹת שֶׁל גֵּר חֲנוּכָה,

**The** פתילים (which refers to the cloak of Yehuda) **alludes to the wicks of the Chanukah lights**, which are also called פתילים.

'וְהַמָּטָה' מְרַמְזוּ עַל הַכְּלִי שֶׁל גֵּר חֲנוּכָה, כְּפִדּוּעַ  
 כִּי תִיבַת הַמָּטָה עִם הַכּוֹלָל גִּימְטְרִיָּא כְּלִי.

**The staff alludes to the כלי, the utensil, of the Chanukah lights, as it is known that the word המטה, the staff, is the same gematriya as the word כלי (utensil).** When uses the system of *gematriya* referred to as הכולל (the inclusive system), an extra value is added to represent the word itself. In this instance, the numerical value the word המטה (representing both the staff and the utensil/menorah) is 59. As explained, in the inclusive system of *gematriya hakollel*, an extra value is added to represent the word itself. This brings the *gematriya* of המטה to 60, which is also the *gematriya* of the word כלי. Therefore, the word המטה, which refers to Yehuda's staff, also represents the menorah that was lit.

פִּירוּשׁ מֵהַמְצָנוֹת גֵּר חֲנוּכָה שְׁאֲנוּ מְקִיָּמִים  
 כְּמַצָּנוֹת רְצוּנָה הַקְדוּשָׁה, הִיא רָאָה מְפוֹרֶשֶׁת  
 שְׁאֲנַחְנוּ הוֹלְכִים רַק אַחַר רְצוּנָה, וְחָשׁוּקִים  
 וְדְבוּקִים רַק בְּךָ וְלֹא חֵס וְשְׁלוֹם וְכוּ',

**The symbolic meaning** of the terms signet ring, cloak, and staff is that **the mitzva of the light of Chanuka that we perform is proof that we want to do Hashem's will. We desire to be attached only to Hashem and nothing else, chas v'shalom.** The Bat Ayin explained earlier that the signet ring, cloak, an staff of Yehuda, which Tamar used to prove her innocence and commitment to Yehuda, symbolize the mitzvah of the Chanukah candles. Just as these objects proved Tamar's innocence and commitment to Yehuda, the Chanukah candles represent our innocence and absolute commitment to Hashem.

רַק מֵה שְׁאֲנַחְנוּ עוֹשִׂים לְפַעֲמִים נִגְדַּר רְצוּנָה  
 הוּא רַק מִחֲמַת הַנִּ"ל

**It is only that we occasionally go against Hashem's will due to that which was mentioned earlier** (the sometimes overwhelming stress of our lives).

*Hashem admits, so to speak, that the defense of the Jewish people is justified.*

'וַיִּבֶר יְהוָה', הוּא הַבּוֹרָא בְּרוּךְ הוּא, 'צְדָקָה  
 מִמְּנִי',



תִּיבַת שְׁלָה מְרַמֵּז עַל מְשִׁיחַ צְדָקָנוּ,  
כְּמֵאֲמַר הַכְּתוּב (בראשית מט, י) 'עַד כִּי  
יָבוֹא שִׁילָה', הֵינּוּ מְחַמֵּת שְׁזָה זְמַן רַב  
שֶׁלֹּא נִתְּתִי וּמְסַרְתִּי אוֹתָם לְרוּעָה נְאֻמָּן,  
הוּא מְשִׁיחַ צְדָקָנוּ, שְׁיָבֵא בְּמַהֲרָה בְּיָמֵינוּ  
אָמֵן בְּן יְהִי רְצוֹן.

בְּזָה<sup>7</sup>, הֵינּוּ הַבוֹרָא בְּרוּךְ הוּא מוֹדֶה  
לָהֶם שֶׁהֵמָּה צוֹדְקִים, כִּי אָנִי רוֹאֶה  
שֶׁהָאָמֶת הוּא שֶׁהֵמָּה דְּבָקִים רַק בִּי,  
וּמָה שֶׁהֵמָּה עוֹשִׂים לְפָרְקִים נֶגֶד רְצוֹנִי  
חַס וְשְׁלוֹם, הוּא רַק מְחַמֵּת 'כִּי עַל  
בֶּן לֹא נִתְּתִיהָ לְשִׁלָּה בְּנִי', רְצָה לוֹמַר

ד. עי' ברכות לא, ב: ואמר רבי אלעזר אליהו הטיח דברים כלפי מעלה שנאמר (מלכים א יח, לז) 'ואתה הסבות את לבם אחורנית', אמר רבי שמואל בר רבי יצחק מנין שחזר הקדוש ברוך הוא והודה לו לאלהיה דכתיב (מיכה ד, ו) 'ואשר הרעותי' [רישא דקרא 'אוספה הצולעה והנחדה אקבצה ואשר הרעותי' אני גרמתי להם שבראתי יצר הרע, רש"י].

The pasuk continues to say **"and Yehuda recognized"** (יכר). This represents Hashem's acknowledgement of the defense of the Jewish people, which is predicated on their occasional transgressions due to the difficulties in their lives. **This** symbolizes **Hashem**, who declares **"she is right"** (צדקה ממני).

כְּכִיכּוֹל אָנִי חַיִּיב בְּזָה,

**Hashem says, so to speak, "I am accountable in this matter and my nation is right."**

הֵינּוּ הַבוֹרָא בְּרוּךְ הוּא מוֹדֶה לָהֶם שֶׁהֵמָּה  
צוֹדְקִים, כִּי אָנִי רוֹאֶה שֶׁהָאָמֶת הוּא שֶׁהֵמָּה  
דְּבָקִים רַק בִּי, וּמָה שֶׁהֵמָּה עוֹשִׂים לְפָרְקִים נֶגֶד  
רְצוֹנִי חַס וְשְׁלוֹם, הוּא רַק מְחַמֵּת 'כִּי עַל כֵּן לֹא  
נִתְּתִיהָ לְשִׁלָּה בְּנִי',

**This means that Hashem admits to them that they are correct, for Hashem declares, "I see that they are truthfully connected only to me and that which they occasionally do that is against my will, chas**

**v'shalom, is only because "I did not give her to my son Sheilah."** When Yehuda exonerates Tamar, he declares that he was at fault since he did not fulfill his word to arrange her marriage to his youngest son Sheilah. Therefore, he vindicates Tamar's actions and takes the blame upon himself.

רְצָה לוֹמַר תִּיבַת שְׁלָה מְרַמֵּז עַל מְשִׁיחַ צְדָקָנוּ,  
כְּמֵאֲמַר הַכְּתוּב (בראשית מט, י) 'עַד כִּי יָבוֹא  
שִׁילָה',

**The deeper meaning of this is that the word Sheilah (שלה) alludes to the righteous Mashiach, as it says in Beraishit 49:10) "until the arrival of Shilo."** The word שלה is spelled very similarly to and, therefore, the reference that Yehuda makes when defending Tamar can represent Mashiach. Therefore, this pasuk demonstrates that Hashem concurs with the Jewish people by accepting their plea that their sins are due to the pressures of their difficult lives. Furthermore, Hashem even accepts the blame, as it were, since

these pressures continue to exist so long as Hashem has not sent us the mashiach to bring an end to the long and grueling exile.

הַיְיִנוּ מִחֲמַת שָׁזָה זְמַן רַב שְׁלֹא נִתְּנִי וּמִסְרָתִי  
 אוֹתָם לְרוּעֵה נְאֻמָּו, הוּא מְשִׁיחַ צְדָקָנוּ, שְׂיָבֵא  
 בְּמַהֲרָה בְּיָמֵינוּ אֱמֵן כֵּן יְהִי רְצוֹן.

**This means that** Hashem declares

that the Jewish people are exonerated from the claims made against them by the Satan **"due to the long time that I have not given them over to the leadership of the Mashiach, the faithful shepherd, may he come speedily in our days, Amen. So may it be His will.**