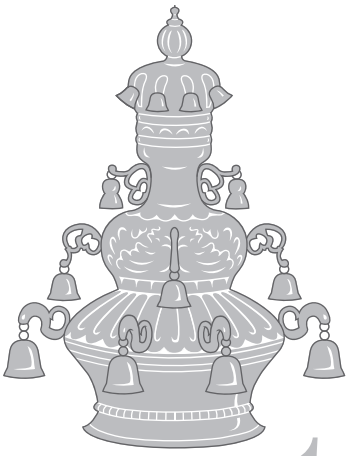

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Chumash Bereishit

The Book of Genesis

Parshat Vayigash

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With an Interpolated English Translation and Commentary Based on the Works of

The Lubavitcher Rebbe

The Torah - Chumash Bereishit

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and Commentary Based on the Works of
the Lubavitcher Rebbe

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חומש בראשית

The Torah

With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

Chumash Bereishit

The Book of Genesis

Parshat Vayigash

Kehot Publication Society
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GENESIS
Bereishit
Noach
Lech Lecha
Vayeira
Chayei Sarah
Toldot
Vayeitzei
Vayishlach
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Mikeitz

Vayigash 11 ויגש

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11 וַיִּגַּשׁ
Vayigash

Overview

In *parashat Vayigash*, we witness the reconciliation between Joseph and his brothers and the reunion between Joseph and his father Jacob. The dramatic tension that began in *parashat Vayeishev* is now resolved. The chosen family is once again whole, and Jacob can finally look forward to devoting the remainder of his life to preparing them for their destiny—becoming the nation worthy of receiving the Torah, their tool and guidebook for fulfilling the ultimate goal of creation: transforming the world into God's intended home.

In addition, there is a significant subplot that is also resolved in this *parashah*: the ideological conflict between Joseph, on the one hand, and his brothers (led by Judah), on the other.

The spiritual conflict between Joseph and Judah centered around whose approach would more effectively serve the cause of disseminating Divine consciousness. Joseph favored engaging the world proactively, utilizing its institutions, culture, technology, and emotional energy for holy purposes. His brothers, led by Judah, preferred to shun the world and its attendant enticements and pitfalls, instead opting to devote themselves to the ongoing task of augmenting their own holiness, thereby inspiring the rest of the world to eventually join them and emulate them. The distinct preferences of Joseph and his brothers were reflected in their professions: whereas Joseph became a skilled administrator and statesman, intensely involved with material matters, his brothers became shepherds, barely mingling with society and having ample time to meditate on the grandeur of nature and commune with God.

Although each of these approaches possesses its unique advantages, Jacob clearly preferred Joseph's, as we have seen. But while Jacob was correct in recognizing that Joseph's approach is more vital in winning the struggle against the world's anti-Divine bias, Judah's approach is just as essential, and is, in fact, complementary to Joseph's.

The shortcoming in Joseph's approach is that it leaves too much room for vainglory. No matter how great our dedication to God and to carrying out the mission with which He entrusted us, the fact that we must employ our own intelligence, creativity, cunning, initiative, and courage to accomplish our lofty goals can leave us with an inflated sense of self-satisfaction. Aside from its intrinsic detrimental effect on our spiritual growth and on our relationship with God, this self-satisfaction also thwarts our chances of success in

disseminating Divine consciousness, for even an ever-so-subtle presence of ego within our own psyche prevents us from recognizing it in our environment and eradicating it. This was the inner, spiritual reason, as we shall see, why Joseph was unable to appropriate the lands of the idolatrous priests when he acquired ownership of the whole kingdom of Egypt.[1]

Judah, in contrast, personified the selfless aspiration to become absorbed into the presence of God. When we adopt his attitude, our interactions with the world are then characterized by self-sacrifice—the devotion to God's will with no thought of personal aggrandizement nor concern over possible personal repercussions. The synthesis of Judah's selflessness and Joseph's prowess thus enables us to exercise all our God-given gifts without falling prey to pernicious self-satisfaction.

This is why this *parashah* is entitled *Vayigash* ("he approached"), referring to how Judah approached Joseph. In order to ensure success in our mission, we, as Josephs, must allow ourselves to be approached and complemented by Judah.

As we have seen, the reason Jacob favored Joseph and his qualities over Judah and his was because he understood that Joseph's qualities would provide the Jewish people with the abilities they would need to survive, flourish, and accomplish their goals during their long journey toward the messianic future. Once that ultimate goal is reached, however, it will no longer be necessary to give preeminence to Joseph and his approach, for Judah's selflessness will then be our dominant consciousness. This is why Judah is the direct ancestor of the Messiah—it is specifically his quality that will lead us out of the mindset of exile into that of Redemption.

In fact, as we near the Redemption, the balance between Joseph and Judah tips steadily in favor of Judah. On the one hand, we see that the world, with the passage of time, is becoming increasingly receptive to the message of Judaism; in parallel, the obstacles that made Jewish life so difficult in so many parts of the world for so long are disappearing. On the other hand, the more evil senses that its end is near, the more its opposition to holiness becomes increasingly fierce; therefore, anti-Semitism and vituperative anti-religiosity are also on the rise, not to mention the increasing seductiveness of all forms of material indulgence. In such times, our only defense is a healthy dose of Judah's sense of self-sacrifice.

To be sure, self-sacrifice has been essential to us throughout our long exile; without it, we would have scarcely survived exile's horrors. Moreover, the earnest dedication to fulfilling God's will through the performance of His commandments is what has gradually but steadily refined material reality to the point where the world is now ripe for the new order that will be ushered in by the Redemption. In this sense, Judah's approaching Joseph presaged the Redemption: when he approached Joseph, he did not know he was his brother, but by demanding ethical behavior from the person he presumed to be an immoral despot, Judah caused the truth to be revealed. Similarly, when we stubbornly insist on following the Torah's standards of ethical and moral behavior, even when doing so is ridiculed by our cultural milieu, society eventually accedes and, as Pharaoh did with Jacob's family, even aids us in fulfilling our Divine mission.

The lesson to be learned from *parashat Vayigash* is thus that we must maintain the proper balance between creativity and selflessness, always remembering that the key to overcoming both our general and personal exile is to cultivate the mindset of Redemp-

1. 47:22, below.

tion. Not shying away from our destiny but rather assuming our roles as the Torah's representatives to the world will both enable us to survive the exile and hasten the Redemption, thereby bringing true unity and peace to the entire world.[2]

2. *Sefer HaSichot 5750*, vol. 1, pp. 218-220; *Sefer HaSichot 5751*, vol. 1, pp. 210-214; *Sefer HaMa'amarim 5746*, pp 74-75.

44:18 וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמַר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ
דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ
כְּפַרְעֹה: 19 אֲדֹנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר הֲיֵשׁ־לָכֶם אָב
אוֹ־אָח: 20 וַנֹּאמֶר אֶל־אֲדֹנִי יֵשׁ־לָנוּ אָב זָקֵן וְיֶלֶד זְקֻנִים
קָטֹן וְאָחִיו מֵת וַיִּוָּתֵר הוּא לְבַדּוֹ לְאִמּוֹ וְאָבִיו אֲהֵבוֹ:
21 וַתֹּאמֶר אֶל־עֲבָדֶיךָ הוֹרִדֵהוּ אֵלָי וְאָשִׂימָה עֵינִי עָלָיו:
22 וַנֹּאמֶר אֶל־אֲדֹנִי לֹא־יוּכַל הַנַּעַר לַעֲזֹב אֶת־אָבִיו
וְעָזַב אֶת־אָבִיו וָמֵת: 23 וַתֹּאמֶר אֶל־עֲבָדֶיךָ אִם־לֹא יֵרֵד
אֲחִיכֶם הַקָּטֹן אִתְּכֶם לֹא תֹסִפוּן לִרְאוֹת פָּנָי: 24 וַיְהִי כִּי
עָלִינוּ אֶל־עַבְדְּךָ אָבִי וַנַּגֶּד־לוֹ אֵת דִּבְרֵי אֲדֹנִי:

ONKELOS

18 וּקְרֵיב לְוָתֵהּ יְהוּדָה וַאֲמַר בְּבָעוּ רִבּוֹנִי יְמַלֵּל כְּעַן עַבְדָּךְ פִּתְגָּמָא קֳדָם רִבּוֹנִי וְלָא יִתְקַף רַגְזָךְ בְּעַבְדָּךְ אֲרֵי כְּפַרְעֹה כֵּן אָתְּ: 19 רִבּוֹנִי שְׁאֵיל יָת עַבְדּוֹהִי לְמֵימָר הַאִית לְכוֹן אַבָּא אוֹ אָחָא: 20 וַאֲמַרְנָא לְרִבּוֹנִי אִית לָנָא אַבָּא סָבָא וּבַר סִיבְתִּין זְעִיר וַאֲחוּהִי מִית וְאִשְׁתְּאַר הוּא בִּלְחוֹדוֹהִי לְאִמֵּהּ וַאֲבוּהִי רָחֵים לֵהּ: 21 וַאֲמַרְתְּ לְעַבְדָּךְ אַחְתּוֹהִי לְוָתִי וַאֲשַׁוֵּי עֵינִי עֲלוֹהִי: 22 וַאֲמַרְנָא לְרִבּוֹנִי לָא יִכּוּל עוּלִימָא לְמִשְׁבַּק יָת אֲבוּהִי וְאִם יִשְׁבּוֹק יָת אֲבוּהִי וִימוּת: 23 וַאֲמַרְתְּ לְעַבְדָּךְ אִם לָא יַחוֹת אֲחוּכוֹן זְעֵירָא עִמְּכוֹן לָא תּוֹסְפוּן לְמֶחֱזֵי אַפָּי: 24 וַהֲוָה כַּד סְלִיקְנָא לְוָת עַבְדָּךְ אַבָּא וְחַוֵּינָא לֵהּ יָת פִּתְגָּמֵי רִבּוֹנִי:

RASHI

18 **וַיִּגַּשׁ אֵלָיו. דָּבָר בְּאָזְנֵי אֲדֹנִי.** יִכָּנְסוּ דְּבָרַי בְּאָזְנֶיךָ: **וְאַל יִחַר אַפְּךָ.** מִכָּאן אַתָּה לָמֵד שֶׁדִּבֵּר אֵלָיו קָשׁוֹת: **כִּי כָמוֹךָ כְּפַרְעֹה.** חָשׁוּב אַתָּה בְּעֵינַי כְּמֶלֶךְ, וְהוּ פְּשׁוּטוֹ. וּמִדְּרָשׁוֹ[1]: סוֹפְךָ לִלְקוֹת עָלָיו בְּצָרַעַת כְּמוֹ שֶׁלָּקָה פַּרְעֹה עַל יְדֵי זְקֻנְתִּי שָׂרָה, עַל לַיְלָה אַחַת שֶׁעִכְּבָהּ. דָּבָר אַחֵר: מַה פַּרְעֹה גּוֹזֵר וְאֵינוֹ מְקַיֵּם, מַבְטִיחַ וְאֵינוֹ עוֹשֶׂה, אַף אַתָּה כֵּן, וְכִי זוֹ הִיא שִׂימַת עַיִן שֶׁאָמַרְתָּ לָשׂוּם עֵינְךָ עָלָיו? דָּבָר אַחֵר: "כִּי כָמוֹךָ כְּפַרְעֹה", אִם תַּקְנִיטֵנִי, אֶהֱרֹג אוֹתְךָ וְאֶת אֲדוֹנֶךָ: 19 **אֲדֹנִי שָׁאַל אֶת עֲבָדָיו.** מִתְּחִלָּה בַּעֲלִילָה בָּאתָ עָלֵינוּ, לָמָּה הָיָה לְךָ לִשְׁאוֹל כָּל אֵלֶּה, בִּתְךָ הָיֵינוּ מְבַקְּשִׁים? אוֹ אֲחוֹתֵנוּ אַתָּה מְבַקֵּשׁ? וְאַף עַל פִּי כֵן "וַנֹּאמֶר אֶל אֲדֹנִי", לֹא כִּחַדְּרוּ מִמְּךָ דָּבָר: 20 **וְאָחִיו מֵת.** מִפְּנֵי הַיִּרְאָה הָיָה מוֹצִיא דָּבָר שֶׁקֶר מִפִּיו, אָמַר: אִם אֹמַר לוֹ שֶׁהוּא קַיָּם, יֹאמַר: הֲבִיאוּהוּ אֶצְלִי: **לְבַדּוֹ לְאִמּוֹ.** מֵאוֹתוֹ הָאֵם אֵין לוֹ עוֹד אָח: 22 **וְעָזַב אֶת אָבִיו וָמֵת.** אִם יַעֲזוֹב אֶת אָבִיו, דּוֹאֲגִים אָנוּ שֶׁמָּא יָמוּת בַּדֶּרֶךְ, שֶׁהֲרֵי אִמּוֹ בַּדֶּרֶךְ מֵתָה:

1. בראשית רבה צג, ו.

CHASIDIC INSIGHTS

Yet, because Judah had taken responsibility for Benjamin, he was willing to risk his life, despite any rational considerations.

This demonstrates the sort of self-sacrifice we must be willing to evince to protect the spiritual lives of our children, for whom God has made us responsible.[8]

Judah did not only not shy away from speaking harshly with Joseph, he began his appeal with harsh words. He knew that when it comes to mundane matters, it is appropriate to bend to rational considerations and conventional diplomacy, by beginning with words of appeasement and resorting to a harsher tone only if appeasement fails. But when someone's life is at stake, we must speak boldly—as in the adage, "When it hurts, one screams."

In fact, when we disregard diplomatic protocol and speak boldly, our listeners can sense that our involvement is not tainted by ulterior motivations, such as political or financial interests. It is clear that the cause for which we are fighting is one that cuts to the core of our being, and this evokes an honorable and kind response.

Today's "Benjamins," today's Jewish children, are threatened by a different sort of Egypt—that of Jewish ignorance and assimilation. To save these Benjamins, we cannot wait for someone to appoint committees that will deliberately research the matter and then vote on what should be done and how much it will cost, etc. When spiritual lives are at stake, we must immediately and with the greatest alacrity do whatever we can to save our children and bring them back safely to full Jewish consciousness and observance.

Judah's efforts proved unexpectedly fruitful: his presumed adversary proved to be his brother and greatest ally, and even Pharaoh himself provided the greatest possible means for securing the uncompromised continuity of Jewish tradition. So it will be when we follow Judah's example, selflessly and vigorously exerting ourselves on behalf of our children.[9]

8. *Likutei Sichot*, vol. 1, pp. 94-95. 9. *Likutei Sichot*, vol. 20, pp. 216-217.

Judah Confronts Joseph

44:18 **Judah then approached** Joseph **and said, "Please, my lord, let** me, **your servant speak a word** that will enter **my lord's ear**, i.e., that will move you,[1] **for** since you hold our lives in your hands, **you are the equal of Pharaoh** in this regard. Even though my words may sound harsh, **do not become angry at your servant.**

Do you really expect to avoid the consequences of this injustice? Do you not know that a previous Pharaoh was stricken with severe plagues for having detained my great-grandmother Sarah for just one night?[2] We already know that your Pharaoh does not keep his word; you apparently mean to behave likewise. Is this, indeed, what you meant when you told us to bring Benjamin to you in order to substantiate our words?[3] If you persist in provoking me thus, I will kill both you and your Pharaoh! Let us review your behavior up until now:

19 From the outset, **my lord asked his servants** all kinds of irrelevant questions**,** such as **'Do you have a father or a brother?'** What provoked you to make such inquiries about our family? Were we seeking to marry your daughter? Were you seeking to marry our sister?

20 Nonetheless, **we answered my lord** patiently and honestly, replying**, 'We have an aged father, and there is a young son** who was born **in his old age.** We now[4] know that **his brother**—our brother—whom we originally came to Egypt to look for, **is dead, so he is his mother's only surviving child, and his father loves him dearly.' "** Judah told the viceroy (i.e., Joseph) that their brother Joseph was dead because he was afraid that if he told him otherwise, Joseph would demand that they bring him before him, as he had demanded regarding Benjamin.

21 Judah continued: **"You said to your servants, 'Bring him down to me, so that I can see him.'**

22 **We said to my lord, 'The lad cannot leave his father**'s side**,** for this would prove too painful for his father**.** Furthermore, **if he leaves his father**'s side, **he might die**, for we are afraid that just as his mother died on a journey, so, too, will he**.' "** Judah could not tell the viceroy that their brother Joseph had also died on a journey (even though he had already lied when he told him that he was dead) because they had previously told him[5] that they had come to Egypt to look for him.[6]

23 Judah continued: **"**But you did not care that he was his father's only surviving child from his mother. **You said to your servants, 'If your youngest brother does not come down** to Egypt **with you, you shall never again see my face.'**

24 **We went** back **up** to Canaan**, to your servant, my father, and told him what my lord had said.**

CHASIDIC INSIGHTS

18 **I will kill both you and your Pharaoh:** Judah and his brothers, despite their extraordinary strength, were no match for all of Egypt. In fact, the *Midrash* relates that at one point during this face-off Joseph demonstrated his own might to Judah, prompting Judah to remark to his brothers, "This one is stronger than me."[7]

1. *Likutei Sichot*, vol. 20, pp. 212-216. **2.** Above, 12:17. **3.** Above, 42:16, 20. **4.** *Likutei Sichot*, vol. 5, p. 219, note 37. **5.** Above, 42:13. **6.** *Likutei Sichot*, vol. 5, pp. 216-220. **7.** *Bereishit Rabbah* 93:7.

25 וַיֹּאמֶר אָבִינוּ שֻׁבוּ שִׁבְרוּ־לָנוּ מְעַט־אֹכֶל׃ 26 וַנֹּאמֶר
לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקָּטֹן אִתָּנוּ וְיָרַדְנוּ כִּי־
לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן אֵינֶנּוּ אִתָּנוּ׃
27 וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם
יָלְדָה־לִּי אִשְׁתִּי׃ 28 וַיֵּצֵא הָאֶחָד מֵאִתִּי וָאֹמַר אַךְ טָרֹף
טֹרָף וְלֹא רְאִיתִיו עַד־הֵנָּה׃ 29 וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעִם
פָּנַי וְקָרָהוּ אָסוֹן וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בְּרָעָה שְׁאֹלָה׃
30 וְעַתָּה כְּבֹאִי אֶל־עַבְדְּךָ אָבִי וְהַנַּעַר אֵינֶנּוּ אִתָּנוּ וְנַפְשׁוֹ
קְשׁוּרָה בְּנַפְשׁוֹ׃
◆ שני 31 וְהָיָה כִּרְאוֹתוֹ כִּי־אֵין הַנַּעַר וָמֵת וְהוֹרִידוּ עֲבָדֶיךָ
אֶת־שֵׂיבַת עַבְדְּךָ אָבִינוּ בְּיָגוֹן שְׁאֹלָה׃ 32 כִּי עַבְדְּךָ
עָרַב אֶת־הַנַּעַר מֵעִם אָבִי לֵאמֹר אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ
וְחָטָאתִי לְאָבִי כָּל־הַיָּמִים׃ 33 וְעַתָּה יֵשֶׁב־נָא עַבְדְּךָ
תַּחַת הַנַּעַר עֶבֶד לַאדֹנִי וְהַנַּעַר יַעַל עִם־אֶחָיו׃ 34 כִּי־
אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנַּעַר אֵינֶנּוּ אִתִּי פֶּן אֶרְאֶה בָרָע
אֲשֶׁר יִמְצָא אֶת־אָבִי׃ 45:1 וְלֹא־יָכֹל יוֹסֵף לְהִתְאַפֵּק
לְכֹל הַנִּצָּבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־
עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל־אֶחָיו׃ 2 וַיִּתֵּן אֶת־קֹלוֹ
בִּבְכִי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה׃

ONKELOS

25 וְאָמַר אֲבוּנָא תּוּבוּ זְבוּנוּ לָנָא
זְעִיר עִבּוּרָא׃ 26 וַאֲמַרְנָא לָא נְכוּל
לְמֵיזַל אִם אִית אֲחוּנָא זְעִירָא
עִמָּנָא וְנֵיזוּל אֲרֵי לָא נְכוּל לְמֶחֱזֵי
אַפֵּי גֻּבְרָא וַאֲחוּנָא זְעִירָא לֵיתוֹהִי
עִמָּנָא׃ 27 וַאֲמַר עַבְדָּךְ אַבָּא לָנָא
אַתּוּן יְדַעְתּוּן אֲרֵי תְּרֵין יְלִידַת לִי
אִתְּתִי׃ 28 וּנְפַק חַד מִלְּוָתִי וַאֲמָרִית
בְּרַם מִקְטַל קְטִיל וְלָא חֲזִיתֵהּ עַד
כְּעָן׃ 29 וְתִדְּבְרוּן אַף יָת דֵּין מִן
קֳדָמַי וִיעַרְעֵנֵהּ מוֹתָא וְתַחֲתוּן יָת
שֵׂיבְתִּי בְּבִשְׁתָּא לִשְׁאוֹל׃ 30 וּכְעַן
כְּמֵיתִי לְוָת עַבְדָּךְ אַבָּא וְעוּלֵימָא
לֵיתוֹהִי עִמָּנָא וְנַפְשֵׁהּ חֲבִיבָא
לֵהּ כְּנַפְשֵׁהּ׃ 31 וִיהֵי כַּד יֶחֱזֵי
אֲרֵי לֵית עוּלֵימָא וִימוּת וְיַחֲתוּן
עַבְדָּךְ יָת שֵׂיבַת עַבְדָּךְ אֲבוּנָא
בְּדָוּנָא לִשְׁאוֹל׃ 32 אֲרֵי עַבְדָּךְ
מְעָרֵב בְּעוּלֵימָא מִן אַבָּא לְמֵימַר
אִם לָא אֵיתִינֵהּ לְוָתָךְ וְאֵהֵי חָטֵי
לְאַבָּא כָּל יוֹמַיָּא׃ 33 וּכְעַן יִתֵּב כְּעַן
עַבְדָּךְ חֵלַף עוּלֵימָא עַבְדָּא לְרִבּוֹנִי
וְעוּלֵימָא יִסַּק עִם אֲחוֹהִי׃ 34 אֲרֵי
אֵיכְדֵין אֶסַּק לְוָת אַבָּא וְעוּלֵימָא
לֵיתוֹהִי עִמִּי דִּלְמָא אֶחֱזֵי בְּבִשְׁתָּא
דִּי תִשְׁכַּח יָת אַבָּא׃ 45:1 וְלָא
יְכִיל יוֹסֵף לְאִתְחַסָּנָא לְכֹל דְּקָיְמִין
עִלָּווֹהִי וּקְרָא אַפִּיקוּ כָּל אֱנָשׁ
מֵעִלָּוָי וְלָא קָם אֱנָשׁ עִמֵּהּ כַּד
אִתְיְדַע יוֹסֵף לְוָת אֲחוֹהִי׃ 2 וִיהַב
יָת קָלֵהּ בִּבְכִיתָא וּשְׁמָעוּ מִצְרָאֵי
וּשְׁמַע אֱנָשׁ בֵּית פַּרְעֹה׃

RASHI

29 **וְקָרָהוּ אָסוֹן.** שֶׁהַשָּׂטָן מְקַטְרֵג בִּשְׁעַת הַסַּכָּנָה: **וְהוֹרַדְתֶּם אֶת שֵׂיבָתִי וְגוֹ׳.** עַכְשָׁו כְּשֶׁהוּא אֶצְלִי, אֲנִי מִתְנַחֵם בּוֹ עַל אִמּוֹ וְעַל אָחִיו, וְאִם יָמוּת זֶה, דּוֹמֶה עָלַי שֶׁשְּׁלָשְׁתָּן מֵתוּ בְּיוֹם אֶחָד׃ 31 **וְהָיָה כִּרְאוֹתוֹ כִּי אֵין הַנַּעַר וָמֵת.** אָבִיו מִצָּרְתוֹ׃ 32 **כִּי עַבְדְּךָ עָרַב אֶת הַנַּעַר.** וְאִם תֹּאמַר: לָמָּה אֲנִי נִכְנָס לַתִּגָּר יוֹתֵר מִשְּׁאָר אֶחָיו? הֵם כֻּלָּם מִבַּחוּץ, וַאֲנִי נִתְקַשַּׁרְתִּי בְּקֶשֶׁר חָזָק לִהְיוֹת מְנֻדָּה בִּשְׁנֵי עוֹלָמוֹת׃ 33 **יֵשֶׁב נָא עַבְדְּךָ וְגוֹ׳.** לְכָל דָּבָר אֲנִי מְעֻלֶּה מִמֶּנּוּ, לִגְבוּרָה וּלְמִלְחָמָה וּלְשַׁמֵּשׁ׃ 1 **וְלֹא יָכֹל יוֹסֵף לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים.** לֹא הָיָה יָכוֹל לְסִבֹּל שֶׁיִּהְיוּ מִצְרִים נִצָּבִים עָלָיו, וְשׁוֹמְעִין שֶׁאֶחָיו מִתְבַּיְּשִׁין בְּהַוָּדְעוֹ לָהֶם׃ 2 **וַיִּשְׁמַע בֵּית פַּרְעֹה.** בֵּיתוֹ שֶׁל פַּרְעֹה. כְּלוֹמַר, עֲבָדָיו וּבְנֵי בֵּיתוֹ. וְאֵין זֶה לְשׁוֹן "בַּיִת" מַמָּשׁ, אֶלָּא כְּמוֹ: "בֵּית יִשְׂרָאֵל"[2], "בֵּית יְהוּדָה"[3]. מיישניד"א בְּלַעַז[4]:

2. תהלים קטו, יב. 3. מלכים־א יב, כא. 4. בְּנֵי הַבַּיִת.

made himself known to his brothers.

2 **He broke out into loud weeping; the Egyptians heard it, and** the members of **Pharaoh's household heard it.**

25 **Then, when our father said, 'Go back and buy us a little food,'**

26 **we replied, 'We cannot go down** this time on our own terms**. If our youngest brother is with us, then we can go down, for we cannot go and appear before the man without our youngest brother.'**

27 **Your servant, my father, then said to us, 'You well know that my wife** Rachel **bore me two sons.**

28 **One of them left me** and never returned**, and I said** that **he must have been devoured by a beast. I have not seen him since.**

29 **And if you take this one from me as well, and he meets with disaster** just as his brother met with disaster on a journey**, you will cruelly bring my white**-haired **head down to the grave.** As long as he is with me, I am consoled over the loss of his mother and brother; if he dies, it will be as if I had lost all three of them at once!' **"** Judah could not, of course, tell Joseph that the real reason Jacob did not want to send Benjamin along with them was because he suspected them of malice or negligence regarding Joseph's disappearance, so he couched his father's reluctance in these terms.[10]

30 Judah continued: **"So now, when I come** back **to your servant, my father, and the lad is not with us—and** being that **his soul is bound up with his soul—**

◆ *Second Reading* 31 **then when he sees that the lad is not there, he will die: your servants will have brought your servant our father's white**-haired **head down to the grave in grief.**

32 If you ask why I, the fourth-oldest son, am the spokesman rather than one of my older brothers, the reason is **because** I, **your servant**—in order to convince my father to let Benjamin accompany us—**guaranteed** to return **the lad to my father, saying, 'If I do not bring him** back **to you, I will have sinned against my father** and will forfeit the privilege of associating with him **for all** the rest of my life**time**, both in this world as well as in the afterlife**.'**[11]

33 **So now, please let** me, **your servant**, **remain as a slave to my lord in place of the lad**—since, in any case, I will make a better soldier or servant than he—**and let the lad go up with his brothers.**

34 **For how can I go up to my father if the lad is not with me? Let me not** be forced to **witness the calamity that would befall my father!"**

Joseph Discloses His Identity

45:1 Joseph, now convinced that his brothers had truly repented of their former animosity toward him, understood that that the time had come to disclose his identity to them. But **Joseph could not bear** to have his brothers shamed **in the presence of all the people standing around him. So he exclaimed, "Have everyone leave my presence!" Thus, no man was left standing near Joseph when he**

10. *Likutei Sichot*, vol. 5, p. 220. **11.** Above, 43:9.

3 וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי חָי וְלֹא־
יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהֲלוּ מִפָּנָיו: 4 וַיֹּאמֶר יוֹסֵף
אֶל־אֶחָיו גְּשׁוּ־נָא אֵלַי וַיִּגְּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם
אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרָיְמָה: 5 וְעַתָּה | אַל־תֵּעָצְבוּ וְאַל־
יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם אֹתִי הֵנָּה כִּי לְמִחְיָה שְׁלָחַנִי
אֱלֹהִים לִפְנֵיכֶם: 6 כִּי־זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ
וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין־חָרִישׁ וְקָצִיר: 7 וַיְשַׁלְּחֵנִי
אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת
לָכֶם לִפְלֵיטָה גְּדֹלָה:
שלישי 8 וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים
וַיְשִׂימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל בְּכָל־
אֶרֶץ מִצְרָיִם: 9 מַהֲרוּ וַעֲלוּ אֶל־אָבִי וַאֲמַרְתֶּם אֵלָיו כֹּה
אָמַר בִּנְךָ יוֹסֵף שָׂמַנִי אֱלֹהִים לְאָדוֹן לְכָל־מִצְרָיִם רְדָה
אֵלַי אַל־תַּעֲמֹד:

ONKELOS

3 וַאֲמַר יוֹסֵף לַאֲחוֹהִי אֲנָא יוֹסֵף
הַעַד כְּעַן אַבָּא קַיָּם וְלָא יְכִילוּ
אֲחוֹהִי לְאַתְבָּא יָתֵהּ פִּתְגָּם אֲרֵי
אִתְבְּהִילוּ מִן קֳדָמוֹהִי: 4 וַאֲמַר יוֹסֵף
לַאֲחוֹהִי קְרִיבוּ כְעַן לְוָתִי וּקְרִיבוּ
וַאֲמַר אֲנָא יוֹסֵף אֲחוּכוֹן דִּי זַבְּנְתּוּן
יָתִי לְמִצְרָיִם: 5 וּכְעַן לָא תִתְנַסְּסוּן
וְלָא יִתְקַף בְּעֵינֵיכוֹן אֲרֵי זַבְּנְתּוּן
יָתִי הָכָא אֲרֵי לְקַיָּמָא שַׁלְחַנִי יְיָ
קֳדָמֵיכוֹן: 6 אֲרֵי דְּנַן תַּרְתֵּין שְׁנִין
כַּפְנָא בְּגוֹ אַרְעָא וְעוֹד חֲמֵשׁ שְׁנִין
דִּי לֵית זְרוֹעָא וַחֲצָדָא: 7 וְשַׁלְחַנִי
יְיָ קֳדָמֵיכוֹן לְשַׁוָּאָה לְכוֹן שְׁאָרָא
בְּאַרְעָא וּלְקַיָּמָא לְכוֹן לְשֵׁיזְבָא
רַבְּתָא: 8 וּכְעַן לָא אַתּוּן שְׁלַחְתּוּן
יָתִי הָכָא אֱלָהִין מִן קֳדָם יְיָ וְשַׁוְּיַנִי
לְאַבָּא לְפַרְעֹה וּלְרִבּוֹן לְכָל אֱנַשׁ
בֵּיתֵהּ וְשַׁלִּיט בְּכָל אַרְעָא דְּמִצְרָיִם:
9 אוֹחוּ וּסְקוּ לְוָת אַבָּא וְתֵימְרוּן
לֵהּ כִּדְנַן אֲמַר בְּרָךְ יוֹסֵף שַׁוַּיְנִי יְיָ
לְרִבּוֹן לְכָל מִצְרָיִם חוּת לְוָתִי לָא
תִתְעַכַּב:

RASHI

3 **נִבְהֲלוּ מִפָּנָיו.** מִפְּנֵי הַבּוּשָׁה: 4 **גְּשׁוּ נָא אֵלַי.** רָאָה אוֹתָם נְסוֹגִים לְאָחוֹר, אָמַר: עַכְשָׁו אַחַי נִכְלָמִים. קָרָא לָהֶם בְּלָשׁוֹן רַכָּה וְתַחֲנוּנִים, וְהֶרְאָה לָהֶם שֶׁהוּא מָחוּל:
5 **לִמְחִיָּה.** לִהְיוֹת לָכֶם לִמְחִיָּה: 6 **כִּי זֶה שְׁנָתַיִם הָרָעָב.** עָבְרוּ מִשְּׁנֵי הָרָעָב: 8 **לְאָב.** לְחָבֵר וּלְפַטְרוֹן: 9 **וַעֲלוּ אֶל אָבִי.** אֶרֶץ יִשְׂרָאֵל גְּבוֹהַּ מִכָּל הָאֲרָצוֹת:

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in the land, and to sustain *you* in an act of great deliverance." He then alluded to his second achievement, his effect on Egypt: "[God] has made me Pharaoh's counselor, lord over all his household, and ruler over all Egypt."

Joseph gave us the strength to follow in his footsteps, by remaining immune from exile and transforming it into holiness, in two ways:

(a) As has been mentioned,[16] the Jewish people are collectively referred to as "Joseph," even though we are not all descended from him, because Joseph provided for us during the beginning of our sojourn in Egypt, enabling us to grow from a family into a populous nation. But providing for us physically during the Egyptian famine was actually just a physical manifestation of how he was enabling us to survive the spiritual Egyptian "famine," as well. Just as we internalized the physical food he provided for us, so did we internalize the spiritual "nutrients" he imparted to us: the immunity to the effects of exile became part of our very being.

(b) In contrast, the ability to positively affect the exile is something that we do not internalize. Only "Joseph," the spiritual leaders of the generation,[17] are truly able to rule over exile—just as only Joseph was ruler over Egypt. Our ability to somewhat approximate Joseph's behavior in this regard stems not from a quality we possess but from the fact that we act as Joseph's "emissaries," inspired and empowered by him.

In alluding to his second achievement, Joseph therefore made it clear that he was acting not as his brothers' emissaries, but as God's: "So now…it was not you who sent me here, but God. He has made me…ruler over all Egypt." As Joseph's emissaries, we, too, have the power to not only remain unaffected by exile—even one as dark as Egypt—but to affect it positively as well, by encouraging all humanity to embrace the seven Noahide laws as God's will conveyed in the Torah.[18]

9 **God has made me master of all Egypt. Come down to me; do not tarry:** As we have seen,[19] one of the pri-

16. Above, on 41:55. **17.** See above, on 37:7-9. **18.** See *Mishneh Torah*, *Melachim* 8, end. *Likutei Sichot*, vol. 30, pp. 224-228. **19.** Above on 15:13-14. See also on Exodus 3:22.

3 **Joseph said to his brothers,** in Hebrew, **"I am Joseph**, whom you presumed dead because you were not able to find me.[12] Because I am alive, my father has surely not been able to stop grieving over me for the past twenty-two years, as he would have had he been mourning someone who had really died.[13] **Can my father** indeed **still be alive** after such prolonged, intense mourning**?!** If so, this is surely nothing short of a miracle!**"**[14]

But his brothers could not bring themselves to **answer him, because they were abashed** out of shame **before him** over what they had done to him**.** They shrank from his presence.

4 **Joseph then said to his brothers**, in a softer, more conciliatory tone**, "Please come close to me," and when they came closer**, he showed them that he was circumcised, like them. **He said, "I am Joseph your brother, whom you sold into** slavery in **Egypt.**

5 **But now, do not be distressed or reproach yourselves for having sold me** into slavery **here, since it was** ultimately **in order** for me to be able **to provide for** your needs **that God sent me ahead of you.**

6 **For** it has now already been **two years that there has been a famine in the land, and there are still five** more **years to come in which there will be neither plowing nor reaping.**

7 **But God sent me ahead of you to ensure that you survive in the land, and to sustain you in** an act of **great deliverance.**

◆ *Third Reading* 8 **So now** you can understand that **it was not you who sent me here, but God. He has made me Pharaoh's counselor, lord over all his household, and ruler over all Egypt.**

9 Now, since every additional moment my father spends in mourning could prove fatal, he must be allowed to witness with his own eyes that I am alive. It would be quicker and more respectful on my part if I went to him, but as you can see, I am responsible for the welfare of the entire country and cannot desert my post. For this reason, you should[15] **make haste and go up to my father and tell him, 'This is what your son Joseph has said: "God has made me master of all Egypt. Come down to me; do not tarry.**

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5-8 **Do not be distressed…for having sold me…since it was in order to provide for your needs that God sent me ahead of you…. It was not you who sent me here, but God. He has made me…ruler over all Egypt:** This apparent repetition expresses two different aspects of Joseph's achievement in Egypt:

(a) As we have seen, Joseph was the "exilic Jew" par excellence. He, unlike his brothers and forefathers, was capable of maintaining Divine consciousness even within exile. By maintaining his holiness in Egypt, Joseph paved the way for the Jewish people to do the same. He therefore said, "it was in order to provide for your needs that God sent me ahead of you." He was not just speaking of their physical needs, but of their spiritual needs as well, i.e., to enable them to resist the pernicious influences of Egypt.

(b) Joseph's primary achievement, however, was that he not only maintained the status quo of holiness—he increased it: He not only remained immune from the negative influences of Egypt, he became a ruler over Egypt, teaching the Egyptians about the God of heaven and earth, influencing them to adhere to Noahide law, and even having them circumcise themselves.

Thus, Joseph first emphasized what his sojourn in Egypt had achieved for his brothers: "it was in order to provide for *your* needs…to ensure that *you* survive

12. Above, 44:20. **13.** Above, 37:34-35. **14.** *Likutei Sichot*, vol. 15, pp. 387-389. **15.** *Likutei Sichot*, vol. 15, pp. 389-390.

10 וְיָשַׁבְתָּ בְּאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אַתָּה וּבָנֶיךָ וּבְנֵי
בָנֶיךָ וְצֹאנְךָ וּבְקָרְךָ וְכָל־אֲשֶׁר־לָךְ: 11 וְכִלְכַּלְתִּי אֹתְךָ
שָׁם כִּי־עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן־תִּוָּרֵשׁ אַתָּה וּבֵיתְךָ
וְכָל־אֲשֶׁר־לָךְ: 12 וְהִנֵּה עֵינֵיכֶם רֹאוֹת וְעֵינֵי אָחִי בִנְיָמִין
כִּי־פִי הַמְדַבֵּר אֲלֵיכֶם: 13 וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי
בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמְהַרְתֶּם וְהוֹרַדְתֶּם
אֶת־אָבִי הֵנָּה:

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10 וְתִיתֵב בְּאַרְעָא דְגֹשֶׁן וּתְהֵי
קָרִיב לִי אַתְּ וּבְנָיךְ וּבְנֵי בְנָיךְ וְעָנָךְ
וְתוֹרָךְ וְכָל דִּי לָךְ: 11 וְאַזּוּן יָתָךְ תַּמָּן
אֲרֵי עוֹד חֲמֵשׁ שְׁנִין כַּפְנָא דִּלְמָא
תִּתְמַסְכַּן אַתְּ וֶאֱנַשׁ בֵּיתָךְ וְכָל דִּי
לָךְ: 12 וְהָא עֵינֵיכוֹן חָזְיָן וְעֵינֵי אָחִי
בִנְיָמִין אֲרֵי בְלִשָׁנְכוֹן אֲנָא מְמַלֵּיל
עִמְּכוֹן: 13 וּתְחַוּוּן לְאַבָּא יָת כָּל
יְקָרִי בְּמִצְרַיִם וְיָת כָּל דִּי חֲזֵיתוּן
וְתוֹחוּן וְתַחֲתוּן יָת אַבָּא הָכָא:

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11 **פֶּן תִּוָּרֵשׁ.** "דִּלְמָא תִּתְמַסְכַּן", לְשׁוֹן "מוֹרִישׁ וּמַעֲשִׁיר"[5]: 12 **וְהִנֵּה עֵינֵיכֶם רֹאוֹת.** בִּכְבוֹדִי, וְשֶׁאֲנִי אֲחִיכֶם, שֶׁהֲרֵי אֲנִי מָהוּל כָּכֶם. וְעוֹד, "כִּי פִי הַמְדַבֵּר אֲלֵיכֶם" בִּלְשׁוֹן הַקֹּדֶשׁ: **וְעֵינֵי אָחִי בִנְיָמִין.** הִשְׁוָה אֶת כֻּלָּם יַחַד, לוֹמַר שֶׁכְּשֵׁם שֶׁאֵין לִי שִׂנְאָה עַל בִּנְיָמִין אָחִי, שֶׁהֲרֵי לֹא הָיָה בִּמְכִירָתִי, כָּךְ אֵין בְּלִבִּי שִׂנְאָה עֲלֵיכֶם:

5. שמואל־א ב, ז.

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one another for exactly twenty-two years, it became clear to him that this was Divine providence's way of rectifying Jacob's failure to honor his parents during the twenty-two years he was in Charan.[23] Now that the twenty-two years was up, Joseph urged his brothers to bring his father to Egypt quickly, so that his punishment of separation could end without even one unnecessary moment's delay. This explains why Joseph referred to Jacob here as "*my* father," not "*our* father," since the urgency of bringing Jacob to Egypt related to the fact that he was *Joseph's* father and that the time for their separation had ended.

This teaches us that although discipline and punishment are at times necessary,[24] we must limit our use of such measures to the absolutely minimum. The very *moment* that they become unnecessary, we must immediately and urgently revert to the ways of kindness and affection.[25]

13 **Tell him that when we last parted, we were in the middle of studying the laws concerning the calf that must be killed when a corpse is found between two cities. This will convince him conclusively that it is really I:** The fact that Joseph remembered the exact topic he had been studying with Jacob twenty-two years earlier indicated to Jacob that Joseph was not only physically alive but that he was still spiritually alive—the moral teachings of his father had remained with him. He thus said: "…my *son* Joseph is still alive"—i.e., he is still my true son, carrying on my legacy. In fact, it was the inner message of their parting study session that enabled Joseph to remain righteous in Egypt:

When a corpse is found in the field outside the city, the leaders and judges of the closest city must come out and perform a specific ritual, after which they are to declare, "Our hands did not spill this blood," meaning that that they did not knowingly fail to provide this person with food and an escort prior to leaving their city.[26]

Spiritually, as we have seen, the "field" is the realm of Esau.[27] Going out into the "field," then, means leaving the environment of Torah and Judaism. One who does so becomes susceptible to spiritual death, i.e., disconnection from God, the source of all life. The leaders and judges have the responsibility to prevent such an eventuality. They must fortify those venturing out into the "field" with spiritual food (knowledge of the Torah) and proper clothing (observance of the commandments) to protect them from the spiritual dangers that await them in the field.

As we have seen, when Jacob sent Joseph to check on his brothers, he sensed that somehow this would lead to the fulfillment of God's promise to Abraham that his progeny would be slaves in a foreign land.[28] This inspired him to teach Joseph the laws about protecting those who venture out into the "field." Jacob thereby fortified Joseph with extra spiritual strength to withstand the spiritual temptations he would face.

Thus, when Joseph wished to inform Jacob that he was still alive spiritually, he hinted to him that he had kept the theme of their last study session in mind and that doing so gave him the strength to remain unaffected by the unholy "field" of Egypt.[29]

23. Above, 37:34. **24.** See *Sotah* 47a, *Sanhedrin* 107b. **25.** *Likutei Sichot*, vol. 15, pp. 389-390. **26.** Rashi on Deuteronomy 21:7. **27.** 25:27, 37:7, above. **28.** See above, 37:13. **29.** *Likutei Sichot*, vol. 30, pp. 222-224.

10 **You will settle in Goshen and be close to me—you, your children, your grandchildren, your flocks, your cattle, and all that you own** (see Figure 47).

11 **I will provide for you there, since there remain another five years of famine, so that you will not be impoverished, neither you nor your household, nor anything that is yours." '**

Figure *47:* Goshen.

12 **You can see with your** own **eyes,** just as **my brother Benjamin** can see **with his** own **eyes,** that I am your circumcised brother, and all of you can hear **that it is indeed I who am speaking to you** in Hebrew**.** Do not imagine that I am contriving a plot against you, for as far as I am concerned, you have no more reason to suspect me of hating you than does Benjamin—whom I have no cause to hate because he was not even present when I was sold. **You should see** me **with your eyes just as my brother Benjamin** sees me **with his eyes**—innocent of any malicious intent**.**

You can see, as well, the great honor I am accorded here,

13 So **you shall tell my father about the great honor being accorded me in Egypt**, proving that it is within my power to do all of this**, and about everything** else **that you have seen:** that I am your brother and that I am speaking to you in Hebrew. Finally, tell him that when we last parted, we were in the middle of studying the laws concerning the calf that must be killed when a corpse is found between two cities.[20] This will convince him conclusively that it is really I. **And you shall make haste to bring my father down here."**

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mary purposes of the Egyptian exile was for the Jewish people to elevate the sparks of holiness trapped in Egypt. By serving the Egyptians and thereby earning as remuneration the vast wealth of the storehouses of Egypt, the Jewish people were able to liberate these spark embedded in this wealth and restore them to the realm of holiness.

Because the famine extended beyond Egypt's borders, Joseph was able to gather wealth not only from Egypt, but from other countries, as well. Since Egypt was the economic superpower of that era, the wealth of the whole civilized world was tied to that of Egypt.[21] Thus, when the Jewish people left Egypt with its wealth, they were not only elevating the wealth of Egypt but that of all the nations of the world.

Joseph thus said to his father, "God has made me master of all Egypt. Come down to me; do not tarry," meaning: Now that I have become ruler over Egypt, the Egyptian exile can begin, since the fulfillment of its purpose is now possible.

In today's exile, there are those that wish to immerse themselves solely in study and meditation and remain aloof from communal affairs. However, this mode of living, while commendable, misses the true point of our exile, which is to reveal the Godliness inherent to the physical world.[22]

Every additional moment my father spends mourning could prove fatal….For this reason, you should make haste and go up to my father: When Joseph realized that he and his father had been separated from

20. Deuteronomy 21:1-9; Rashi on v. 27, below. **21.** *Pesachim* 119a. **22.** *Likutei Sichot*, vol. 3, pp. 823 ff.

14 וַיִּפֹּל עַל־צַוָּארֵי בִנְיָמִן־אָחִיו וַיֵּבְךְּ וּבִנְיָמִן בָּכָה עַל־
צַוָּארָיו: 15 וַיְנַשֵּׁק לְכָל־אֶחָיו וַיֵּבְךְּ עֲלֵהֶם וְאַחֲרֵי כֵן
דִּבְּרוּ אֶחָיו אִתּוֹ: 16 וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ
אֲחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו: 17 וַיֹּאמֶר
פַּרְעֹה אֶל־יוֹסֵף אֱמֹר אֶל־אַחֶיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת־
בְּעִירְכֶם וּלְכוּ־בֹאוּ אַרְצָה כְּנָעַן: 18 וּקְחוּ אֶת־אֲבִיכֶם
וְאֶת־בָּתֵּיכֶם וּבֹאוּ אֵלָי וְאֶתְּנָה לָכֶם אֶת־טוּב אֶרֶץ
מִצְרַיִם וְאִכְלוּ אֶת־חֵלֶב הָאָרֶץ: 19 וְאַתָּה צֻוִּיתָה זֹאת
עֲשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְּכֶם וְלִנְשֵׁיכֶם
וּנְשָׂאתֶם אֶת־אֲבִיכֶם וּבָאתֶם:

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14 וּנְפַל עַל צַוְרֵי בִנְיָמִין אֲחוּהִי
וּבְכָא וּבִנְיָמִין בְּכָא עַל צַוְרֵהּ:
15 וְנַשֵּׁיק לְכָל אֲחוֹהִי וּבְכָא
עֲלֵיהוֹן וּבְתַר כֵּן מַלִּילוּ אֲחוֹהִי
עִמֵּהּ: 16 וְקָלָא אִשְׁתְּמַע בֵּית
פַּרְעֹה לְמֵימַר אֲתוֹ אֲחֵי יוֹסֵף
וּשְׁפַר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי
עַבְדּוֹהִי: 17 וַאֲמַר פַּרְעֹה לְיוֹסֵף
אֲמַר לְאַחָיךְ דָּא עֲבִידוּ טְעוּנוּ יָת
בְּעִירְכוֹן וְאֲזִילוּ אוֹבִילוּ לְאַרְעָא
דִכְנָעַן: 18 וּדְבָרוּ יָת אֲבוּכוֹן וְיָת
אֲנַשׁ בָּתֵּיכוֹן וְאֱתוֹ לְוָתִי וְאֶתֵּן לְכוֹן
יָת טוּב אַרְעָא דְמִצְרַיִם וְתֵיכְלוּן יָת
טוּבָא דְאַרְעָא: 19 וְאַתְּ מְפַקַּד דָּא
עִבִידוּ סִיבוּ לְכוֹן מֵאַרְעָא דְמִצְרַיִם
עֶגְלָן לְטַפְלְכוֹן וְלִנְשֵׁיכוֹן וְתִטְלוּן
יָת אֲבוּכוֹן וְתֵיתוּן:

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14 **וַיִּפֹּל עַל צַוָּארֵי בִנְיָמִן אָחִיו וַיֵּבְךְּ.** עַל שְׁנֵי מִקְדָּשׁוֹת שֶׁעֲתִידִין לִהְיוֹת בְּחֶלְקוֹ שֶׁל בִּנְיָמִין וְסוֹפָן לֵחָרֵב: **וּבִנְיָמִן בָּכָה עַל צַוָּארָיו.** עַל מִשְׁכַּן שִׁילֹה שֶׁעָתִיד לִהְיוֹת בְּחֶלְקוֹ שֶׁל יוֹסֵף וְסוֹפוֹ לֵחָרֵב: 15 **וְאַחֲרֵי כֵן.** מֵאַחַר שֶׁרָאוּהוּ בוֹכֶה, וְלִבּוֹ שָׁלֵם עִמָּהֶם: **דִּבְּרוּ אֶחָיו אִתּוֹ.** שֶׁמִּתְחִלָּה הָיוּ בוֹשִׁים מִמֶּנּוּ: 16 **וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה.** כְּמוֹ "בְּבֵית פַּרְעֹה", וְזֶהוּ לְשׁוֹן "בַּיִת" מַמָּשׁ: 17 **טַעֲנוּ אֶת בְּעִירְכֶם.** תְּבוּאָה: 18 **אֶת טוּב אֶרֶץ מִצְרַיִם.** אֶרֶץ גֹּשֶׁן. נִבָּא וְאֵינוֹ יוֹדֵעַ מַה נִּבָּא, סוֹפָם לַעֲשׂוֹתָהּ כִּמְצוּלָה שֶׁאֵין בָּהּ דָּגִים: **חֵלֶב הָאָרֶץ.** כָּל "חֵלֶב" לְשׁוֹן מֵיטַב הוּא: 19 **וְאַתָּה צֻוִּיתָה.** מִפִּי לוֹמַר לָהֶם: **זֹאת עֲשׂוּ.** כָּךְ אֲמוֹר לָהֶם, שֶׁבִּרְשׁוּתִי הוּא:

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the destruction that would occur in Joseph's territory, not for his own.

In our lives, when we see that our fellows' "temples" are being destroyed, i.e., that they are failing to sanctify their personal lives and sphere of influence, we must help them by advising them gently and praying on their behalf. But ultimately, they control their own destiny by their freely made choices. At some point, our concern for them can express itself in tears.

But when we see that our own "temple" lies in ruins, we do not have the luxury of comforting ourselves with crying. In fact, crying may impede our work, since we may be tempted to feel that that we have fulfilled our moral obligation by the mere fact that we care, even if we do not act on our concern.

The question remains: Joseph and Benjamin saw prophetically that the Temples and sanctuary would be destroyed. It would seem that nothing they would do could prevent the fulfillment of God's decree. This being the case, why did they not cry as well for the destructions that would occur in their own territories, since these seemed to have been preordained and irreversible?

We see here that we have the ability to affect the outcome even of events that are preordained. Our sages thus say that "even if a sword is at your neck, do not refrain from praying to God for mercy."[37] We have the spiritual capacity to cause a Divine decree to be annulled.[38]

This, for example, was the attitude of the Judean king, Hezekiah, when he fell fatally ill. Even when the prophet Isaiah relayed to him that God had informed him that his time had come, Hezekiah refused to simply accept his fate. Instead, he prayed to God and was granted another fifteen years of life.[39]

The Talmud states that those who do not merit seeing the rebuilding of the Temple in their lifetime are considered to have destroyed it, since they failed to bring about its restitution by properly repenting.[40] The same can be said for each of us individually: we should view the fact that Temple had not yet been constructed as a result of our personal failure to fully construct our own personal "temples" out of our lives.[41] The purpose thinking this way is not to bring us to tears, but to inspire us to do all we can to effect our personal redemption, which in turn hastens the cosmic redemption.[42]

37. *Berachot* 10a, end. **38.** *Rosh HaShanah* 16b. **39.** 2 Kings 20:1-6. See *Berachot* 10a, *Yevamot* 49b. **40.** *Y. Yoma* 1:1; *Midrash Tehilim* 137:7. **41.** See *Mishneh Torah*, *Teshuvah* 3:4. **42.%%***Likutei Sichot*, vol. 10, pp. 147-150.

14 **With that, he fell on his brother Benjamin's shoulders and wept**, for he foresaw prophetically that the first two Temples, destined to be built in Benjamin's territory, would be destroyed**. Benjamin wept on his** brother Joseph's **shoulders**, for he in turn foresaw prophetically that the Tabernacle of Shiloh, destined to be erected in Joseph's territory, would also be destroyed**.**

15 **He then kissed all his brothers and wept on their** shoulders**, and after** they saw **that** he was fully reconciled with them**, his brothers** overcame their embarrassment and **conversed with him.**

16 **Word** of their arrival **reached Pharaoh's palace: "Joseph's brothers have arrived!" Pharaoh and his courtiers were pleased, and**

17 **Pharaoh said to Joseph, "Tell your brothers, 'Do as follows: Load your** ten[30] **animals** with grain **and go directly to Canaan.**

18 I am giving you this gift of grain to present to your father purely as a gesture of goodwill, and not in order to enable you to feed your family for any extended period. On the contrary,[31] **bring your father and your households and come to me. I will give you** the district of Goshen, which is **the choicest part of Egypt, and you will eat of the fat of the land.' "** Pharaoh unwittingly prophesied that the Jews would eventually empty Egypt of all its wealth.[32]

19 Pharaoh continued: **"Moreover, you are commanded** by me to tell them**: 'Do as follows**, by my edict**: Take for yourselves wagons from Egypt for your small children and your wives, and bring your father and come.**

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14 **He fell on his brother Benjamin's shoulders** [literally, "neck"] **and wept, for he foresaw prophetically that the first two Temples…would be destroyed. Benjamin wept on his shoulders** [literally, "neck"]**, for he in turn foresaw prophetically that the Tabernacle of Shiloh…would also be destroyed:** The purpose of the Temple was to illuminate the world. It was for this reason that, although the windows of ancient buildings were typically built wider on the inside in order to diffuse sunlight throughout the rooms, the Temple's windows were built wide on the outside,[33] so as to spread light to the outside. For the same reason, the Temple was not built on the highest peak in the region but on a slightly lower one,[34] so instead of being aloof from the world, it would serve as a conduit of Divine inspiration to it.

It is not incidental that the two brothers wept over the Temple on each other's necks, for metaphorically, the Temple was the "neck" of the world.

The neck is situated toward the top of the body but not at its peak. It thus serves as a bridge between the head and the body. Metaphorically, then, a "neck" takes the lofty consciousness of our "heads"—our Godly souls—and illuminates our lower, more material dimensions, our animating souls, bodies, and our mundane activities. We thereby turn our existence into a temple, a sanctuary for God's light.[35]

Why did Joseph and Benjamin cry over the destruction that would occur in each other's territories, but not over the destruction that would occur in their own territory?

The function of crying, generally, is to alleviate pain over a distressing situation;[36] it does not actually improve the situation. Thus, as long as we can remedy a distressing situation, we should try to do so instead of comforting ourselves with tears.

Consequently, in regard to the Tabernacle that would be destroyed in his own territory, Joseph had to focus on doing everything he could to forestall its destruction. Crying about it would have been counterproductive. He was ultimately powerless to stop the destruction that would occur in Benjamin's domain, however, since the destiny of Benjamin's territory was in Benjamin's hands. Thus, after Joseph did everything he could do on behalf of Benjamin and still saw that the Temples would be destroyed, he felt so bad about it that he burst into tears. Likewise, Benjamin cried for

30. Above, 44:3. **31.** *Likutei Sichot*, vol. 10, pp. 151-156. **32.** See Exodus 12:36. **33.** 1 Kings 6:4; *Menachot* 86b; *Vayikra Rabbah* 31:7. **34.** *Zevachim* 54b; Rashi on Deuteronomy 33:12. **35.** *Likutei Sichot*, vol. 10, pp. 146-147. **36.** See Psalms 42:4 and Rashi *ad loc.*

20 וְעֵינְכֶם אַל־תָּחֹס עַל־כְּלֵיכֶם כִּי־טוּב כָּל־אֶרֶץ מִצְרַיִם
לָכֶם הוּא: 21 וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵּן לָהֶם יוֹסֵף
עֲגָלוֹת עַל־פִּי פַרְעֹה וַיִּתֶּן לָהֶם צֵדָה לַדָּרֶךְ: 22 לְכֻלָּם
נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף
וְחָמֵשׁ חֲלִפֹת שְׂמָלֹת: 23 וּלְאָבִיו שָׁלַח כְּזֹאת עֲשָׂרָה
חֲמֹרִים נֹשְׂאִים מִטּוּב מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת נֹשְׂאֹת בֶּר
וָלֶחֶם וּמָזוֹן לְאָבִיו לַדָּרֶךְ: 24 וַיְשַׁלַּח אֶת־אֶחָיו וַיֵּלֵכוּ
וַיֹּאמֶר אֲלֵהֶם אַל־תִּרְגְּזוּ בַּדָּרֶךְ:

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20 וְעַיְנְכוֹן לָא תְחוּס עַל מָנְיָכוֹן אֲרֵי טוּב כָּל אַרְעָא דְמִצְרַיִם דִּילְכוֹן הוּא: 21 וַעֲבָדוּ כֵן בְּנֵי יִשְׂרָאֵל וִיהַב לְהוֹן יוֹסֵף עֶגְלָן עַל מֵימַר פַּרְעֹה וִיהַב לְהוֹן זָוְדִין לְאָרְחָא: 22 לְכֹלְהוֹן יְהַב לִגְבַר אִצְטְלַוָּן דִּלְבוּשָׁא וּלְבִנְיָמִין יְהַב תְּלַת מְאָה סִלְעִין דִּכְסַף וְחַמְשָׁא אִצְטְלַוָּן דִּלְבוּשִׁין: 23 וְלַאֲבוּהִי שְׁלַח כְּדָא עַשְׂרָא חֲמָרִין טְעִינִין מִטּוּב מִצְרָיִם וַעֲשַׂר אַתְנָן טְעִינָן עִבּוּר וּלְחֵם וּזְוָדִין לַאֲבוּהִי לְאָרְחָא: 24 וְשַׁלַּח יָת אֲחוֹהִי וַאֲזָלוּ וַאֲמַר לְהוֹן לָא תִתְנְצוּן בְּאָרְחָא:

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23 **שָׁלַח כְּזֹאת.** כַּחֶשְׁבּוֹן הַזֶּה. וּמַהוּ הַחֶשְׁבּוֹן? "עֲשָׂרָה חֲמוֹרִים" וְגוֹ': **מִטּוּב מִצְרָיִם.** מָצִינוּ בִּגְמָרָא[6], שֶׁשָּׁלַח לוֹ יַיִן יָשָׁן, שֶׁדַּעַת זְקֵנִים נוֹחָה הֵימֶנּוּ. וּמִדְרַשׁ אַגָּדָה[7]: גְּרִיסִין שֶׁל פּוֹל: **בֶּר וָלֶחֶם.** כְּתַרְגּוּמוֹ: **וּמָזוֹן.** לִפְתָּן: 24 **אַל תִּרְגְּזוּ בַּדָּרֶךְ.** אַל תִּתְעַסְּקוּ בִּדְבַר הֲלָכָה, שֶׁלֹּא תִרְגַּז עֲלֵיכֶם הַדָּרֶךְ. דָּבָר אַחֵר: אַל תַּפְסִיעוּ פְּסִיעָה גַּסָּה, וְהַכְנִיסוּ חַמָּה לָעִיר. וּלְפִי פְּשׁוּטוֹ שֶׁל מִקְרָא, יֵשׁ לוֹמַר: לְפִי שֶׁהָיוּ נִכְלָמִים, הָיָה דּוֹאֵג שֶׁמָּא יָרִיבוּ בַּדֶּרֶךְ עַל דְּבַר מְכִירָתוֹ, לְהִתְוַכֵּחַ זֶה עִם זֶה וְלוֹמַר "עַל יָדְךָ נִמְכַּר", "אַתָּה סִפַּרְתָּ לָשׁוֹן הָרָע עָלָיו וְגָרַמְתָּ לָנוּ לִשְׂנֹאתוֹ":

6. מגילה טז, ב. **7.** בראשית רבה צד, ב.

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cacy particularly enjoyed by the elderly," i.e., the wise. Joseph was thus hinting that through descending to Egypt, Israel would merit to receive "the wine of Torah" at Mount Sinai. In this context, the donkeys, the proverbial beasts of burden, symbolized the idea of accepting "the yoke of Torah,"[51] i.e., committing ourselves to study the Torah study beyond our natural inclination to do so based on the pleasure we derive from it.[52]

- The *aged* wine was wine that Joseph had stored in anticipation of his reunion with his father. By sending him some of this wine, Joseph indicated to his father that, although he foreswore wine the day they were separated,[53] he trusted in God that one day they would be reunited and even prepared wine for the occasion.

Joseph's faith serves as a model for the sort of faith we should have during our exile. Even when we find ourselves in a situation where the exigencies of exilic life distract us from our Divine mission, we cannot give in to despair. We must strengthen ourselves with absolute trust that God will grant us success in all our endeavors so that no worries will impede our adherence to the Torah and its precepts.[54]

24 **Do not engage in any involved discussions of Torah law, for doing so could distract you, causing you to lose your way:** Joseph was not warning them against discussing the Torah altogether, only in engaging in complex discussions of legal nuances; after all, the obligation to study the Torah applies at all times.

In fact, there is an obligation to study the Torah while traveling above and beyond the obligation to study it at all times,[55] for Torah study protects us from the per-

A CLOSER LOOK

[23] Aged wine and split beans: When we choose a gift for someone, we generally select something that we assume the other person does not already have and will therefore especially appreciate. Since food was scarce during the famine, Joseph assumed that Jacob would probably not squander precious resources on foreign delicacies, such as Egyptian split beans. Aged wine, in contrast, was something that Jacob could well have still had from previous years, but Joseph assumed that if he and his brothers had foresworn wine since they had been parted, Jacob certainly did also. Thus, he sent him wine not only because it was a delicacy, but as a sign that the time for mourning was over.[56]

51. *Avodah Zarah* 5b. **52.** *Or HaTorah, Bereishit*, vol. 5, p. 1977. **53.** See 43:34, above. **54.** *Likutei Sichot*, vol. 10, p. 159. **55.** *Bereishit Rabbah* 94:2. **56.** *Likutei Sichot*, vol. 10, p. 158.

20 **Do not even give a thought to your belongings, for the best of all Egypt will be** at **your** disposal**.' "**

21 **Israel's sons did so. Joseph gave them wagons in accordance with Pharaoh's instructions, and gave them provisions for the journey.**

22 **He gave each of them a set of clothing, but to Benjamin he** also **gave 300 pieces of silver and** four additional sets of clothing, making **five sets of clothing** in all**.**

23 Since Pharaoh was sending a gift to Jacob, propriety dictated that Joseph also send him a gift, and since he was his son, it would be proper for his gift to be even more valuable than Pharaoh's. Therefore, in order to indicate that his gift was designed to exceed Pharaoh's, **he sent his father** a gift **similar** enough **to the one** that Pharaoh sent to indicate that they were meant to be compared, but different from it in two significant ways: Firstly, whereas Pharaoh had sent ten animals laden with grain, Joseph sent **ten male donkeys laden** not with grain for assuaging hunger but rather **with Egypt's finest delicacies**—aged wine and split beans. Besides being delicacies, aged wine is particularly enjoyed by the elderly, and split beans alluded to the nature of Joseph's separation from his family: just as split beans can be eaten only when they are separated, Joseph's separation from his family also proved to be for the greater good.

Secondly, Joseph sent **ten female donkeys laden with grain.** These ten donkeys matched Pharaoh's gift, while the ten male donkeys laden with additional delicacies doubled it—both quantitatively and qualitatively. Besides the gift, Joseph sent **bread and** other types of **food** served with bread **to his father** and family **for the journey** to Egypt**.**[43]

24 **He sent his brothers on their way and they set out, and he said to them, "Do not** engage in any involved discussions of Torah law, for doing so could distract you, causing you to **lose your way!**[44] Although I instructed you to make haste,[45] **do not be** so **hurried on this journey** that you take excessively long steps—since this impairs vision[46]—or travel into the night and expose yourself to danger; rather, walk at a comfortable pace and take care to find proper lodgings for each night while it is still daylight. And **do not quarrel** among yourselves **along the way** over who was at fault for selling me**."**

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23 **Ten male donkeys laden with…aged wine… a delicacy particularly enjoyed by the elderly…and ten female donkeys laden with grain…bread and…food:** This gift was laden with symbolism:

- The donkeys symbolized Egypt, which the prophet associates with the flesh of donkeys.[47] The wine symbolized the Jewish people, who are compared to wine.[48] The image of wine riding upon donkeys conveyed the idea that Egypt was subservient to the Jewish people, who would eventually be able to redeem the holy sparks embedded in Egypt, as it is written, "And they drained Egypt [of its wealth]."[49]

  The wine thus also alluded to the four cups of wine that the Jewish people would drink in celebration of the redemption from Egypt. In this vein, the verse's three different descriptions of food—"grain," "bread," and "food"—allude to the three matzos that are used during the Passover *Seder* and to the three foods eaten then: the Passover sacrifice, matzah, and the bitter herbs.[50]
- Wine alludes to the secrets of the Torah, "a deli-

43. *Likutei Sichot*, vol. 10, pp. 151-156. **44.** Rashi on *Ta'anit* 10b, s.v. *Tirgazu*. **45.** Above, vv. 9, 13. *Likutei Sichot*, vol. 6, p. 214, note 30. **46.** *Berachot* 43b; *Ta'anit* 10b. **47.** Ezekiel 23:19-20. See Exodus 13:13. **48.** Psalms 80:9. **49.** Exodus 12:36. *Or HaTorah, Bereishit*, vol. 5, p. 1976. **50.** *Likutei Levi Yitzchak* (*Zohar*), vol. 2, pp. 10-11.

25 וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם:
26 וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מֹשֵׁל בְּכָל־אֶרֶץ
מִצְרָיִם וַיִּפָּג לִבּוֹ כִּי לֹא־הֶאֱמִין לָהֶם: 27 וַיְדַבְּרוּ אֵלָיו
אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיַּרְא אֶת־הָעֲגָלוֹת
אֲשֶׁר־שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם:
רביעי 28 וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנִי חָי אֵלְכָה
וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת: 46:1 וַיִּסַּע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ
וַיָּבֹא בְּאֵרָה שָׁבַע וַיִּזְבַּח זְבָחִים לֵאלֹהֵי אָבִיו יִצְחָק:

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25 וּסְלִיקוּ מִמִּצְרָיִם וַאֲתוֹ לְאַרְעָא דְכְנַעַן לְוָת יַעֲקֹב אֲבוּהֹוֹן: 26 וְחַוִּיאוּ לֵהּ לְמֵימַר עַד כְּעַן יוֹסֵף קַיָּם וְאֲרֵי הוּא שַׁלִּיט בְּכָל אַרְעָא דְמִצְרָיִם וְהֲווֹ מְלַיָּא פְּיָגָן עַל לִבֵּהּ אֲרֵי לָא הֵימִין לְהוֹן: 27 וּמַלִּילוּ עִמֵּהּ יָת כָּל פִּתְגָמֵי יוֹסֵף דִּי מַלִּיל עִמְּהוֹן וַחֲזָא יָת עֶגְלָתָא דִּי שְׁלַח יוֹסֵף לְמֵשַׁל יָתֵהּ וּשְׁרַת רוּחַ נְבוּאָה עַל יַעֲקֹב אֲבוּהֹוֹן: 28 וַאֲמַר יִשְׂרָאֵל סַגִּי לִי חֶדְוָא עַד כְּעַן יוֹסֵף בְּרִי קַיָּם אֵיזִיל וְאֶחֱזֵנֵהּ עַד לָא אֵמוּת: 46:1 וּנְטַל יִשְׂרָאֵל וְכָל דִּי לֵהּ וַאֲתָא לְבֵאֵר שָׁבַע וּדְבַח דִּבְחִין לֵאלָהָא דַאֲבוּהִי יִצְחָק:

RASHI

26 **וְכִי הוּא מוֹשֵׁל.** וַאֲשֶׁר הוּא מוֹשֵׁל: **וַיִּפָּג לִבּוֹ.** נֶחְלַף לִבּוֹ וְהָלַךְ מִלְּהַאֲמִין, לֹא הָיָה לִבּוֹ פּוֹנֶה אֶל הַדְּבָרִים, לְשׁוֹן "מְפִיגִין טַעֲמָן" בִּלְשׁוֹן מִשְׁנָה[8], וּכְמוֹ: "מֵאַיִן הֲפַגּוֹת"[9], "וְרִיחוֹ לֹא נָמָר"[10] מְתַרְגְּמִינָן: "וְרִיחֵהּ לָא פָּג": 27 **אֵת כָּל דִּבְרֵי יוֹסֵף.** סִימָן מָסַר לָהֶם בַּמֶּה הָיָה עוֹסֵק כְּשֶׁפָּרַשׁ מִמֶּנּוּ, בְּפָרָשַׁת עֶגְלָה עֲרוּפָה, זֶהוּ שֶׁאָמַר: "וַיַּרְא אֶת הָעֲגָלוֹת אֲשֶׁר שָׁלַח יוֹסֵף", וְלֹא אָמַר: "אֲשֶׁר שָׁלַח פַּרְעֹה": **וּתְחִי רוּחַ יַעֲקֹב.** שָׁרְתָה עָלָיו שְׁכִינָה, שֶׁפָּרְשָׁה מִמֶּנּוּ: 28 **רַב.** רַב לִי עוֹד שִׂמְחָה וְחֶדְוָה, הוֹאִיל וְ"עוֹד יוֹסֵף בְּנִי חָי": 1 **בְּאֵרָה שָׁבַע.** כְּמוֹ "לְבֵאֵר שָׁבַע", הֵ"א בְּסוֹף תֵּבָה בְּמָקוֹם לָמֶ"ד בִּתְחִלָּתָהּ: **לֵאלֹהֵי אָבִיו יִצְחָק.** חַיָּב אָדָם בִּכְבוֹד אָבִיו יוֹתֵר מִבִּכְבוֹד זְקֵנוֹ, לְפִיכָךְ תָּלָה בְּיִצְחָק וְלֹא בְּאַבְרָהָם:

8. ביצה יד, א. 9. איכה ג, מט. 10. ירמיה מח, יא.

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through such study would they become one with Torah and thus remain immune to the dangerous influence of exile.[66]

27-28 **He saw the wagons Joseph had sent…understanding that by having sent them, Joseph was alluding to the subject of their last study session together, the Divine spirit came alive in their father Jacob. Israel said, "I am blessed with much joy, for my son Joseph is still alive":** As we have seen,[67] Joseph's achievement in Egypt was twofold: He remained unaffected by the evil of Egypt and he affected Egypt positively. The first achievement was something that Jacob had achieved, albeit on a smaller scale, during his sojourn in Charan. The second achievement was something Jacob had never experienced.

Accordingly, the two verses that describe Jacob's realization that Joseph was still alive express Jacob's reaction to the two aspects of Joseph's spiritual aliveness: When Jacob "saw the wagons Joseph had sent, understanding that by having sent them, Joseph was alluding to the subject of their last study session together," he realized that Joseph had not been affected by Egypt—he remembered what Jacob had taught him. This realization relieved and enlivened him. When he realized that Joseph had not only remained unaffected by Egypt, but had affected Egypt positively, he said, "[I am blessed with] much [joy], for my son Joseph is still alive." The Midrash[68] interprets these words to mean: "The power of my son Joseph is very great, for he has remained righteous throughout all his troubles in a manner that surpasses the way I did."[69]

A CLOSER LOOK

[27-28] Above, Joseph's second achievement begins a new reading, since it represents an ascent (*aliyah*) to a new level achievement, far surpassing the one described in the final verses of the previous reading. Here, too, for the same reason, Jacob's realization of Joseph's second achievement begins a new reading.[70]

66. *Likutei Sichot*, vol. 35, pp. 198 ff. See on 47:27, below. 67. Above, on vv. 5-8. 68. *Bereishit Rabbah* 94:3. 69. *Likutei Sichot*, vol. 30, pp. 222 ff. 70. *Likutei Sichot*, vol. 30, pp. 222 ff.

25 **They went up from Egypt and came to their father Jacob in Canaan.**

26 **They told him, "Joseph is still alive!" and that he was the ruler of the entire land of Egypt, but he ignored** them**, for he did not believe them.**

27 **So they told him everything that Joseph had told them**, including what topic he and Joseph had been studying when they last parted, **and he saw the wagons Joseph had sent to transport him**, understanding that in sending them, Joseph was alluding to the subject of their last study session together, since the word for "wagon" (עגלה) is the same as the word for "calf." Finally convinced of the veracity of their words, he believed them, and **the** Divine **spirit came alive** once again[57] in **their father Jacob.**

Jacob Goes Down to Egypt

◆ *Fourth Reading* 28 **Israel said, "**I am blessed with **much** joy, for **my son Joseph is still alive! Let me go and see him before I die."**

46:1 Jacob, suspecting he would die in Egypt, prepared a burial place for himself in the Machpelah cave[58] before setting out. After arranging that, **Israel set out** from Hebron **with** his entire family and with **everything he owned. He arrived in Beer-sheba, and he offered up sacrifices to the God of his father Isaac.** He specifically invoked Isaac's name when offering up these sacrifices, not mentioning Abraham's name, in order to show honor to his father in particular, since the obligation to honor one's father is greater than the obligation to honor one's grandfather.

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ils of travel.[59] Thus, if travelers are busy with business matters, they might well be absolved of the general obligation to study Torah,[60] but they would not be absolved of the obligation to protect themselves from the perils of travel through Torah study.

There are two aspects to the protective power of Torah study:

(a) The merit of fulfilling any of the Torah's commandments protects us from harm, and the commandment to study the Torah is no exception. Any type of Torah study provides this type of protection—even simply reading verses of Scripture,[61] since we fulfill the commandment to study the Torah even by simply reading verses of Scripture.

(b) When we immerse ourselves intensely in the study of the Torah, we "lose ourselves" in it more than just figuratively—we lose our sense of independent selfhood in the experience, and temporarily become united with the Torah, acquiring some of its transcendence, rendering us immune to the transience of this world.[62] Only in-depth study confers this type of protection, since only through in-depth study do we truly immerse ourselves in the Torah and thereby become one with it.[63]

Accordingly, when Joseph told his brothers not to engage in in-depth Torah study, he was telling them that the first type of protection would suffice.

However, according to another opinion, Joseph in fact told the brothers not to refrain from studying Torah *in depth*.[64] According to this view, Joseph had sent along drivers for the wagons; his brothers were therefore in no danger of losing their way.[65]

In the context of this view, Joseph wanted his brothers to have the type of protection that is the product of in-depth Torah study, for their final trip back to Jacob required extra merit. Whereas the purpose of their other trips was to buy food, this trip was the first one whose explicit goal was to bring the family down to Egypt, thus initiating the Egyptian exile. Joseph therefore told his brothers that in order to protect themselves on this trip, which was existentially far more dangerous than their previous ones, they would have to equip themselves with a greater measure of protection than before, the protection conferred by in-depth study. Only

57. See 37:35, above. **58.** Rashi on 50:5, below; *Likutei Sichot*, vol. 15, p. 462, note 36. **59.** *Sotah* 21a. **60.** See *Shulchan Aruch HaRav*, *Talmud Torah* 3:6. **61.** See *Mishneh Torah*, *Avodah Zarah* 11:12. **62.** See *Chagigah* 27a. **63.** See *Tanya*, chapter 5. **64.** *Tosafot* on *Ta'anit* 10b, citing the *Midrash*, as explained by *Maharsha ad loc.*, and *Matnot Kehunah* on *Bereishit Rabbah* 94:2. **65.** See *Magen Avraham* on *Orach Chaim* 110:10, *Shulchan Aruch HaRav*, *Talmud Torah* 3:9.

2 וַיֹּאמֶר אֱלֹהִים | לְיִשְׂרָאֵל בְּמַרְאֹת הַלַּיְלָה וַיֹּאמֶר
יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר הִנֵּנִי: 3 וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי
אָבִיךָ אַל־תִּירָא מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל אֲשִׂימְךָ
שָׁם: 4 אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעֲלְךָ גַם־עָלֹה
וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ: 5 וַיָּקָם יַעֲקֹב מִבְּאֵר שָׁבַע
וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־
נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ: 6 וַיִּקְחוּ
אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן
וַיָּבֹאוּ מִצְרַיְמָה יַעֲקֹב וְכָל־זַרְעוֹ אִתּוֹ: 7 בָּנָיו וּבְנֵי בָנָיו
אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל־זַרְעוֹ הֵבִיא אִתּוֹ מִצְרָיְמָה: ס
חמישי 8 וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה ◆
יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן: 9 וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפַלּוּא
וְחֶצְרֹן וְכַרְמִי: 10 וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין
וְצֹחַר וְשָׁאוּל בֶּן־הַכְּנַעֲנִית:

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2 וַאֲמַר יְיָ לְיִשְׂרָאֵל בְּחֶזְוָא דְלֵילְיָא
וַאֲמַר יַעֲקֹב יַעֲקֹב וַאֲמַר הָא אֲנָא:
3 וַאֲמַר אֲנָא אֵל אֱלָהָא דַאֲבוּךְ
לָא תְּדְחַל מִלְּמֵיחַת לְמִצְרַיִם אֲרֵי
לְעַם סַגִּי אֲשַׁוִּנָּךְ תַּמָּן: 4 אֲנָא אֵחוֹת
עִמָּךְ לְמִצְרַיִם וַאֲנָא אַסֵּקִנָּךְ אַף
אַסָּקָא וְיוֹסֵף יְשַׁוֵּי יְדוֹהִי עַל עֵינָיךְ:
5 וְקָם יַעֲקֹב מִבְּאֵר שָׁבַע וּנְטָלוּ
בְּנֵי יִשְׂרָאֵל יָת יַעֲקֹב אֲבוּהוֹן וְיָת
טַפְלְהוֹן וְיָת נְשֵׁיהוֹן בְּעֶגְלָתָא דִּי
שְׁלַח פַּרְעֹה לְמִטַּל יָתֵהּ: 6 וּדְבָרוּ
יָת גֵּיתֵיהוֹן וְיָת קִנְיָנְהוֹן דִּי קָנוֹ
בְּאַרְעָא דִכְנַעַן וַאֲתוֹ לְמִצְרָיִם
יַעֲקֹב וְכָל בְּנוֹהִי עִמֵּהּ: 7 בְּנוֹהִי וּבְנֵי
בְנוֹהִי עִמֵּהּ בְּנָתֵהּ וּבְנַת בְּנוֹהִי וְכָל
זַרְעֵהּ אֵיתִי עִמֵּהּ לְמִצְרָיִם: 8 וְאִלֵּין
שְׁמָהַת בְּנֵי יִשְׂרָאֵל דְּעָלוּ לְמִצְרָיִם
יַעֲקֹב וּבְנוֹהִי בַּכְרָא דְיַעֲקֹב רְאוּבֵן:
9 וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפַלּוּא וְחֶצְרוֹן
וְכַרְמִי: 10 וּבְנֵי שִׁמְעוֹן יְמוּאֵל
וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בַּר
כְּנַעֲנַיְתָא:

RASHI

2 **יַעֲקֹב יַעֲקֹב.** לְשׁוֹן חִבָּה: 3 **אַל תִּירָא מֵרְדָה מִצְרַיְמָה.** לְפִי שֶׁהָיָה מֵצַר עַל שֶׁנִּזְקַק לָצֵאת לְחוּצָה לָאָרֶץ: 4 **וְאָנֹכִי אַעֲלְךָ.** הִבְטִיחוֹ לִהְיוֹת נִקְבָּר בָּאָרֶץ: 6 **אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנַעַן.** אֲבָל מַה שֶּׁרָכַשׁ בְּפַדַּן אֲרָם, נָתַן הַכֹּל לְעֵשָׂו בִּשְׁבִיל חֶלְקוֹ בִּמְעָרַת הַמַּכְפֵּלָה, אָמַר: נִכְסֵי חוּצָה לָאָרֶץ אֵינָן כְּדַאי לִי, וְזֶהוּ[11]: "אֲשֶׁר כָּרִיתִי לִי", הֶעֱמִיד לוֹ צִבּוּרִין שֶׁל זָהָב וָכֶסֶף כְּמִין כְּרִי, וְאָמַר לוֹ: טֹל אֶת אֵלּוּ. 7 **וּבְנוֹת בָּנָיו.** סֶרַח בַּת אָשֵׁר, וְיוֹכֶבֶד בַּת לֵוִי: 8 **הַבָּאִים מִצְרַיְמָה.** עַל שֵׁם הַשָּׁעָה קוֹרֵא לָהֶם הַכָּתוּב "בָּאִים", וְאֵין לִתְמֹהַּ עַל אֲשֶׁר לֹא כָתַב "אֲשֶׁר בָּאוּ": 10 **בֶּן הַכְּנַעֲנִית.** בֶּן דִּינָה שֶׁנִּבְעֲלָה לַכְּנַעֲנִי. כְּשֶׁהָרְגוּ אֶת שְׁכֶם, לֹא הָיְתָה דִּינָה רוֹצָה לָצֵאת, עַד שֶׁנִּשְׁבַּע לָהּ שִׁמְעוֹן שֶׁיִּשָּׂאֶנָּה:

11. בראשית נ, ה.

CHASIDIC INSIGHTS

Since God put us in exile, it follows that He has given us all the strength we need to overcome its challenges. Moreover, since God put us in exile, it follows that as long as the exile continues, it is the optimal setting for our individual and collective growth and development: "it is specifically there that I will make you into a great nation." By fulfilling the purpose of the exile—sanctifying our lives and disseminating Divine consciousness throughout reality—our inner strength and greatness is revealed.

Here, however, lurks a great danger. When we realize that we have no reason to be intimidated by exile and that we benefit so greatly from it, we can fall into the trap of becoming habituated to exile. Once we become comfortable in exile, we become vulnerable to its pernicious effects on us, and it goes without saying that we can no longer sanctify it properly. In other words, while we have no reason to be afraid of exile per se, we should be very afraid of the possible results of not being afraid of it!

Therefore, like Jacob, we should always cultivate regret over the fact that we are not in our proper milieu. As long as we remember who we really are and the lives we are really meant to lead, we do not need to fear exile.[76]

76. *Likutei Sichot*, vol. 30, pp. 234-235.

2 Now that his family numbered seventy-odd, Jacob felt that it was large enough to be considered a real nation. Recalling that God had promised Abraham that He would make his descendants into a nation specifically in the Promised Land,[71] Jacob now felt that in order to facilitate the fulfillment of this promise, he and his family should remain in the land. Therefore, once he reached Beersheba, the last city on his journey out of the land, he began to regret having to leave it. **God** therefore **spoke to Israel in a vision by night and said** affectionately**, "Jacob! Jacob!"**

He replied, "Here I am."

3 **And** God **said, "I am the Almighty, the God of your father. Do not be afraid to go down to Egypt, for** it is specifically **there** that **I will make you into a great nation.** When I told your grandfather Abraham that I would make him into a great nation specifically while in the Promised Land, I meant that only there would he merit having children; I did not mean that only there could they grow into a nation.[72]

4 Furthermore, **I will go down to Egypt with you and I will make sure** that your sons **bring you up from there as well** after your death, in order to bury you in the Holy Land**.** When you die, **Joseph will place his hand on your eyes."**

5 **So**, in the year 2238, **Jacob set out from Beersheba. Israel's sons carried their father Jacob, together with their young children and their wives, in the wagons that Pharaoh had sent to carry him.**

6 **They took their livestock and the possessions that they had acquired in Canaan** (for as was stated above,[73] Jacob retained none of the livestock and possessions he had acquired outside of the Holy Land)**, and they arrived in Egypt, Jacob and all his offspring with him.** Jacob also took along acacia trees to plant in Egypt, for he foresaw prophetically that God would command his descendants to build a portable sanctuary out of acacia wood, to use during their journey through the desert on their way back to the Promised Land.[74]

7 **His sons and grandsons were with him, and he brought his daughters, his** two **granddaughters, and all** the rest of **his offspring with him to Egypt, as well.**

◆ *Fifth Reading* 8 **These are the names of the children of Israel who came** down **to Egypt,** i.e., **Jacob and his sons. Jacob's firstborn was Reuben.**

9 **Reuben's sons were Chanoch, Palu, Chetzron, and Karmi.**

10 **Simeon's sons were Yemuel, Yamin, Ohad, Yachin, Tzochar, and Shaul, the son of** Dinah, who, since she had been raped by Shechem, was known as **the Canaanite woman.**[75]

CHASIDIC INSIGHTS

2-3 **Once he reached Beersheba, the last city on his journey out of the land, he began to regret having to leave it. God therefore spoke to Israel…and said "… Do not be afraid to go down to Egypt, for it is specifically there that I will make you into a great nation":** God was not trying to soothe Jacob's regret over having to leave the Holy Land, for, on the contrary, a Jew *should* regret having to leave the Land of Israel. Rather, God was telling Jacob that his regret over going into exile was the key to not becoming intimidated by the exile and therefore overcoming it.

71. Above, 12:2. **72.** *Likutei Sichot*, vol. 30, pp. 229-234. **73.** 33:16. **74.** Exodus 1:15, 12:38, 25:5 (and Rashi *ad loc.*). **75.** Above, 34:26.

11 וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃ 12 וּבְנֵי יְהוּדָה עֵר וְאוֹנָן
וְשֵׁלָה וָפֶרֶץ וְזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיִּהְיוּ בְנֵי־
פֶרֶץ חֶצְרֹן וְחָמוּל׃ 13 וּבְנֵי יִשָּׂשכָר תּוֹלָע וּפֻוָּה וְיוֹב
וְשִׁמְרֹן׃ 14 וּבְנֵי זְבֻלוּן סֶרֶד וְאֵלוֹן וְיַחְלְאֵל׃ 15 אֵלֶּה | בְּנֵי
לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִּתּוֹ כָּל־
נֶפֶשׁ בָּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וְשָׁלֹשׁ׃ 16 וּבְנֵי גָד צִפְיוֹן וְחַגִּי
שׁוּנִי וְאֶצְבֹּן עֵרִי וַאֲרוֹדִי וְאַרְאֵלִי׃ 17 וּבְנֵי אָשֵׁר יִמְנָה
וְיִשְׁוָה וְיִשְׁוִי וּבְרִיעָה וְשֶׂרַח אֲחֹתָם וּבְנֵי בְרִיעָה חֶבֶר
וּמַלְכִּיאֵל׃ 18 אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבָן לְלֵאָה בִּתּוֹ
וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נָפֶשׁ׃ 19 בְּנֵי רָחֵל
אֵשֶׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן׃ 20 וַיִּוָּלֶד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם
אֲשֶׁר יָלְדָה־לּוֹ אָסְנַת בַּת־פּוֹטִי פֶרַע כֹּהֵן אֹן אֶת־מְנַשֶּׁה
וְאֶת־אֶפְרָיִם׃ 21 וּבְנֵי בִנְיָמִן בֶּלַע וָבֶכֶר וְאַשְׁבֵּל גֵּרָא
וְנַעֲמָן אֵחִי וָרֹאשׁ מֻפִּים וְחֻפִּים וָאָרְד׃ 22 אֵלֶּה בְּנֵי רָחֵל
אֲשֶׁר יֻלַּד לְיַעֲקֹב כָּל־נֶפֶשׁ אַרְבָּעָה עָשָׂר׃ 23 וּבְנֵי־דָן
חֻשִׁים׃ 24 וּבְנֵי נַפְתָּלִי יַחְצְאֵל וְגוּנִי וְיֵצֶר וְשִׁלֵּם׃ 25 אֵלֶּה
בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן לְרָחֵל בִּתּוֹ וַתֵּלֶד אֶת־אֵלֶּה
לְיַעֲקֹב כָּל־נֶפֶשׁ שִׁבְעָה׃

ONKELOS

11 וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃
12 וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה
וָפֶרֶץ וְזָרַח וּמִית עֵר וְאוֹנָן בְּאַרְעָא
דִכְנַעַן וַהֲווֹ בְנֵי פֶרֶץ חֶצְרוֹן וְחָמוּל׃
13 וּבְנֵי יִשָּׂשכָר תּוֹלָע וּפֻוָּה וְיוֹב
וְשִׁמְרוֹן׃ 14 וּבְנֵי זְבוּלוּן סֶרֶד וְאֵילוֹן
וַיַחְלְאֵל׃ 15 אִלֵּין בְּנֵי לֵאָה דִּילִידַת
לְיַעֲקֹב בְּפַדַן אֲרָם וְיָת דִּינָה בְרַתֵּהּ
כָּל נְפַשׁ בְּנוֹהִי וּבְנָתֵהּ תְּלָתִין וּתְלָת׃
16 וּבְנֵי גָד צִפְיוֹן וְחַגִּי שׁוּנִי וְאֶצְבּוֹן
עֵרִי וַאֲרוֹדִי וְאַרְאֵלִי׃ 17 וּבְנֵי
אָשֵׁר יִמְנָה וְיִשְׁוָה וְיִשְׁוִי וּבְרִיעָה
וְשֶׂרַח אֲחַתְהוֹן וּבְנֵי בְרִיעָה חֶבֶר
וּמַלְכִּיאֵל׃ 18 אִלֵּין בְּנֵי זִלְפָּה דִּיהַב
לְבָן לְלֵאָה בְרַתֵּהּ וִילִידַת יָת אִלֵּין
לְיַעֲקֹב שִׁית עֲשָׂרֵי נַפְשָׁא׃ 19 בְּנֵי
רָחֵל אִתַּת יַעֲקֹב יוֹסֵף וּבִנְיָמִין׃
20 וְאִתְיְלִידוּ לְיוֹסֵף בְּאַרְעָא
דְמִצְרַיִם דִּילִידַת לֵהּ אָסְנַת בַּת
פּוֹטִי פֶרַע רַבָּא דְאוֹן יָת מְנַשֶּׁה וְיָת
אֶפְרָיִם׃ 21 וּבְנֵי בִנְיָמִין בֶּלַע וָבֶכֶר
וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אֲחִי וָרֹאשׁ
מֻפִּים וְחֻפִּים וָאָרְד׃ 22 אִלֵּין בְּנֵי
רָחֵל דִּי אִתְיְלִידוּ לְיַעֲקֹב כָּל נַפְשָׁא
אַרְבְּעָה עֲשָׂר׃ 23 וּבְנֵי דָן חוּשִׁים׃
24 וּבְנֵי נַפְתָּלִי יַחְצְאֵל וְגוּנִי וְיֵצֶר
וְשִׁלֵּם׃ 25 אִלֵּין בְּנֵי בִלְהָה דִּיהַב
לָבָן לְרָחֵל בְּרַתֵּהּ וִילִידַת יָת אִלֵּין
לְיַעֲקֹב כָּל נַפְשָׁא שַׁבְעָא׃

RASHI

15 **אֵלֶּה בְּנֵי לֵאָה וְגוֹ׳ וְאֵת דִּינָה בִּתּוֹ.** הַזְּכָרִים תָּלָה בְּלֵאָה, וְהַנְּקֵבוֹת תָּלָה בְּיַעֲקֹב. לְלַמְּדְךָ, אִשָּׁה מַזְרַעַת תְּחִלָּה, יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה, יוֹלֶדֶת נְקֵבָה: **שְׁלֹשִׁים וְשָׁלֹשׁ.** וּבִפְרָטָן אִי אַתָּה מוֹצֵא אֶלָּא שְׁלֹשִׁים וּשְׁנַיִם, אֶלָּא, זוֹ יוֹכֶבֶד שֶׁנּוֹלְדָה בֵּין הַחוֹמוֹת בִּכְנִיסָתָן לְעִיר, שֶׁנֶּאֱמַר[12]: "אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרַיִם", לֵידָתָהּ בְּמִצְרַיִם וְאֵין הוֹרָתָהּ בְּמִצְרַיִם: 19 **בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב.** וּבְכֵלָן לֹא נֶאֱמַר בָּהֶן "אֵשֶׁת", אֶלָּא שֶׁהָיְתָה עִקָּרוֹ שֶׁל בַּיִת:

12. במדבר כו, נט.

CHASIDIC INSIGHTS

children, and later, her son Moses revived the people's waning belief in redemption.[81]

The process of transforming the world is twofold: first, we must overwhelm and thereby subdue the world's antagonism to holiness, and then, we must transform it into holiness.[82] The former is the more "masculine" approach; the latter, the more "feminine."

Thus, the commandments entrusted to women—safeguarding the kosher standards of the family's food (exemplified by separating a portion of the dough when baking bread[83]), ensuring the safety and spiritual warmth of the home (as exemplified by kindling the Sabbath candles), and sanctifying marital life (through the laws governing modesty in demeanor and marital intimacy)—are all ways of transforming otherwise mundane aspects of normal human life into expressions of holiness.[84]

81. Exodus 1:17. **82.** Above on 33:3-4. **83.** Numbers 15:17-21. **84.** *Likutei Sichot*, vol. 20, pp. 218 ff.

11 **Levi's sons were Gershon, Kehot, and Merari.** Levi's wife gave birth to his daughter, Yocheved, as they were entering Egypt.[77]

12 **Judah's sons were Er, Onan, Sheilah, Peretz, and Zerach, but Er and Onan died in Canaan;[78] and the sons of Peretz were Chetzron**, who was born in 2237, when Peretz was eight years old, **and Chamul**, who was born in this year, 2238, when Peretz was nine**.**

13 **Issachar's sons were Tolah, Puvah, Yov, and Shimron.**

14 **Zebulun's sons were Sered, Elon, and Yachle'el.**

15 **The above are the offspring of Leah whom she bore to Jacob in Padan Aram, besides his daughter Dinah. All** these **sons and daughters came to thirty-three persons.**

16 **Gad's sons were Tzifyon, Chagi, Shuni, Etzbon, Eri, Arodi, and Areli.**

17 **Asher's sons were Yimnah, Yishvah, Yishvi, and Beriah, and their sister** was **Serach. The sons of Beriah were Chever and Malkiel.**

18 **The above are the offspring of Zilpah,** Leah's half-sister, **whom Laban had given to his daughter Leah** as a handmaid**. She bore these to Jacob—sixteen persons.**

19 **The sons of Jacob's** main **wife Rachel were Joseph and Benjamin.**

20 **To Joseph were born in Egypt Manasseh and Ephraim by Asnat, daughter of Potiphera, lord of On.**

21 **And Benjamin's sons were Bela, Becher, Ashbel, Gera, Na'aman, Eichi, Rosh, Mupim, Chupim, and Ard.**

22 **The above are the offspring of Rachel who were born to Jacob—fourteen persons in all.**

23 **Dan's son was Chushim.**

24 **Naphtali's sons were Yachtze'el, Guni, Yetzer, and Shilem.**

25 **The above are the offspring of Bilhah,** Rachel's half-sister, **whom Laban had given to his daughter Rachel** as a handmaid**. She bore these to Jacob—seven persons in all.**

CHASIDIC INSIGHTS

11-27 **Levi's wife gave birth to his daughter, Yocheved, as they were entering Egypt…the total of Jacob's household who came to Egypt was seventy persons:** By descending into the Egyptian exile, the precursor of all exiles, Jacob began the process of elevating and transforming the nations of the world, which number seventy.[79] Yocheved's birth just before they entered Egypt brought the number of Jacob's family to seventy, thus enabling him to begin the mission of transforming the seventy nations of the world.

This teaches us the enormous power of even a newborn child: Although Yocheved was merely a newborn, her very existence was enough to complete the Jewish people and enable them to begin the fulfillment of their purpose.[80]

It was appropriate that Yocheved bring Jacob's family to this new level, because she personified both the severity of the exile and the faith in redemption. On the one hand, being the last of the seventy to be born, she lived through the later, most difficult periods of slavery; on the other, she (together with her daughter Miriam) inspired the people with belief and trust in God by defying Pharaoh's command to kill the Jewish

77. Rashi on v. 7, above, and vv. 15 and 26, below. **78.** Above, 38:7, 10. **79.** Above, chapter 10. **80.** *Sichot Kodesh 5734*, vol. 1, pp. 251-252.

26 כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה יֹצְאֵי יְרֵכוֹ מִלְּבַד
נְשֵׁי בְנֵי־יַעֲקֹב כָּל־נֶפֶשׁ שִׁשִּׁים וָשֵׁשׁ: 27 וּבְנֵי יוֹסֵף אֲשֶׁר־
יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב
הַבָּאָה מִצְרַיְמָה שִׁבְעִים: ס
ששי 28 וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו
גֹּשְׁנָה וַיָּבֹאוּ אַרְצָה גֹּשֶׁן: 29 וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתּוֹ וַיַּעַל
לִקְרַאת־יִשְׂרָאֵל אָבִיו גֹּשְׁנָה וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־צַוָּארָיו
וַיֵּבְךְּ עַל־צַוָּארָיו עוֹד: 30 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף
אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי אֶת־פָּנֶיךָ כִּי עוֹדְךָ חָי:

ONKELOS

26 כָּל נַפְשָׁתָא דְעָלָא לְיַעֲקֹב לְמִצְרַיִם נָפְקֵי יַרְכֵּהּ בַּר מִנְּשֵׁי בְנֵי יַעֲקֹב כָּל נַפְשָׁתָא שִׁתִּין וְשִׁית: 27 וּבְנֵי יוֹסֵף דִּי אִתְיְלִידוּ לֵהּ בְּמִצְרַיִם נַפְשָׁתָא תְּרֵתִין כָּל נַפְשָׁתָא לְבֵית יַעֲקֹב דְּעָלָא לְמִצְרַיִם שַׁבְעִין: 28 וְיָת יְהוּדָה שְׁלַח קֳדָמוֹהִי לְוַת יוֹסֵף לְפַנָּאָה קֳדָמוֹהִי לְגֹשֶׁן וַאֲתוֹ לְאַרְעָא דְגֹשֶׁן: 29 וְטַקֵּיס יוֹסֵף רְתִכּוֹהִי וּסְלִיק לְקַדְמוּת יִשְׂרָאֵל אֲבוּהִי לְגֹשֶׁן וְאִתְחֲזֵי לֵהּ וּנְפַל עַל צַוְרֵהּ וּבְכָא עַל צַוְרֵהּ עוֹד: 30 וַאֲמַר יִשְׂרָאֵל לְיוֹסֵף אִלּוּ אֲנָא מָאִית זִמְנָא הָדָא מְנַחֵם אֲנָא בָּתַר דַּחֲזֵיתִי יָת אַפָּיךְ אֲרֵי עַד כְּעַן אַתְּ קַיָּם:

RASHI

26 **כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב.** שֶׁיָּצְאוּ מֵאֶרֶץ כְּנַעַן לָבֹא לְמִצְרַיִם. וְאֵין "הַבָּאָה" זוֹ לְשׁוֹן עָבָר, אֶלָּא לְשׁוֹן הוֹוֶה, כְּמוֹ[13]: "בָּעֶרֶב הִיא בָאָה", וּכְמוֹ[14]: "וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם הַצֹּאן", לְפִיכָךְ טַעֲמוֹ לְמַטָּה בָּאֶל"ף, לְפִי שֶׁכְּשֶׁיָּצְאוּ לָבוֹא מֵאֶרֶץ כְּנַעַן לֹא הָיוּ אֶלָּא שִׁשִּׁים וָשֵׁשׁ. וְהַשֵּׁנִי[15]: "כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים", הוּא לְשׁוֹן עָבָר, לְפִיכָךְ טַעֲמוֹ לְמַעְלָה בַּבֵּי"ת, לְפִי שֶׁמִּשֶּׁבָּאוּ שָׁם הָיוּ שִׁבְעִים שֶׁמָּצְאוּ שָׁם יוֹסֵף וּשְׁנֵי בָנָיו, וְנִתּוֹסְפָה לָהֶם יוֹכֶבֶד בֵּין הַחוֹמוֹת. וּלְדִבְרֵי הָאוֹמֵר: תְּאוֹמוֹת נוֹלְדוּ עִם הַשְּׁבָטִים, צְרִיכִים אָנוּ לוֹמַר שֶׁמֵּתוּ לִפְנֵי יְרִידָתָן לְמִצְרַיִם, שֶׁהֲרֵי לֹא נִמְנוּ כָּאן. מָצָאתִי בְּוַיִּקְרָא רַבָּה[16]: עֵשָׂו שֵׁשׁ נְפָשׁוֹת הָיוּ לוֹ, וְהַכָּתוּב[17] קוֹרֵא אוֹתָן: "נַפְשׁוֹת בֵּיתוֹ", לְשׁוֹן רַבִּים, לְפִי שֶׁהָיוּ עוֹבְדִין לֶאֱלֹהוֹת הַרְבֵּה. יַעֲקֹב שִׁבְעִים הָיוּ לוֹ, וְהַכָּתוּב קוֹרֵא אוֹתָן: "נֶפֶשׁ", לְפִי שֶׁהָיוּ עוֹבְדִים לְאֵל אֶחָד: 28 **לְהוֹרֹת לְפָנָיו.** כְּתַרְגּוּמוֹ, לְפַנּוֹת לוֹ מָקוֹם, וּלְהוֹרוֹת הֵיאַךְ יִתְיַשֵּׁב בָּהּ: **לְפָנָיו.** קֹדֶם שֶׁיַּגִּיעַ לְשָׁם. וּמִדְרַשׁ אַגָּדָה[18]: "לְהוֹרוֹת לְפָנָיו", לְתַקֵּן לוֹ בֵּית תַּלְמוּד, שֶׁמִּשָּׁם תֵּצֵא הוֹרָאָה: 29 **וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתּוֹ.** הוּא עַצְמוֹ אָסַר אֶת הַסּוּסִים לַמֶּרְכָּבָה, לְהִזְדָּרֵז לִכְבוֹד אָבִיו: **וַיֵּרָא אֵלָיו.** יוֹסֵף נִרְאָה אֶל אָבִיו: **וַיִּבְךְּ עַל צַוָּארָיו עוֹד.** לְשׁוֹן הִרְבּוֹת בְּכִיָּה, וְכֵן[19]: "כִּי לֹא עַל אִישׁ יָשִׂים עוֹד", לְשׁוֹן רִבּוּי הוּא, אֵינוֹ שָׂם עָלָיו עֲלִילוֹת נוֹסָפוֹת עַל חַטָּאָיו, אַף כָּאן, הִרְבָּה וְהוֹסִיף בִּבְכִי יוֹתֵר עַל הָרָגִיל. אֲבָל יַעֲקֹב לֹא נָפַל עַל צַוְּארֵי יוֹסֵף וְלֹא נְשָׁקוֹ, וְאָמְרוּ רַבּוֹתֵינוּ[20], שֶׁהָיָה קוֹרֵא אֶת שְׁמַע: 30 **אָמוּתָה הַפָּעַם.** פְּשׁוּטוֹ כְּתַרְגּוּמוֹ. וּמִדְרָשׁוֹ[21]: סָבוּר הָיִיתִי לָמוּת שְׁתֵּי מִיתוֹת, בָּעוֹלָם הַזֶּה וּבָעוֹלָם הַבָּא, שֶׁנִּסְתַּלְּקָה מִמֶּנִּי שְׁכִינָה, וְהָיִיתִי אוֹמֵר שֶׁיִּתְבָּעֲנִי הַקָּדוֹשׁ בָּרוּךְ הוּא מִיתָתְךָ, עַכְשָׁו שֶׁעוֹדְךָ חַי, לֹא אָמוּת אֶלָּא פַּעַם אֶחָת:

13. אסתר ב, יד. 14. בראשית כט, ו. 15. פסוק כז. 16. ד, ו. 17. בראשית לו, ו. 18. בראשית רבה צה, ג. 19. איוב לד, כג. 20. מדרש אגדה. ועיין "תורה שלימה" אות קעז. 21. תנחומא ויגש ט.

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self had set up for himself and his children, because he realized that a Torah school must be headed by a person who is completely removed from mundane affairs and is immersed fully in Torah study.

Similarly, the Levites, whose occupation was serving in the Temple and teaching Torah, did not inherit any portion of the Land of Israel, so they could be completely free of any mundane distractions. Likewise, all those who wish to adopt the vocation of the "Levite"—Torah scholar or teacher—must be completely separated from the affairs of the world.[91]

Since Joseph's Divine mission required that he be engaged in the mundane affairs of Egypt, he was therefore disqualified from heading Jacob's school of Torah, notwithstanding his undisputed righteousness.[92]

29-30 **He presented himself to his father...and wept on his neck…. Then Israel said to Joseph, "Now I can die, having seen your face and having seen that you are still alive":** The story of Jacob's descent to Egypt has been replayed in more recent history in the immigration of the Jewish community from Eastern Europe to the United States after World War II. Religious life in pre-war Europe was one of palpable spirituality. Many large Jewish academies existed; Torah scholarship was

91. *Mishneh Torah*, *Shmitah V'Yovel* 13:12-13. 92. *Likutei Sichot*, vol. 3, pp. 827-830. See *Eiruvin* 65a.

26 **Thus, all the people who were** now **coming to Egypt** along **with Jacob** and who were **his own issue were altogether sixty-six persons.** This number was **aside from** Jacob's fourteen other daughters, most of whom had become **the wives of Jacob's sons**,[85] and his one remaining[86] wife, Bilhah**.**

27 **And Joseph's sons who were born to him in Egypt were two in number. Thus the total of Jacob's household who came to Egypt** besides Jacob himself, his wife Bilhah, and his other fourteen daughters **was seventy persons.** All of Jacob's household were loyal to his religious teachings and served the One God.

◆ *Sixth Reading* 28 **He had sent Judah ahead of him to Joseph, to make advance preparations in Goshen.** Chief among these preparations was that he set up a place for the family to study the Torah. **They then arrived in Goshen.**

29 In honor of his father's arrival, **Joseph harnessed his chariot** himself **and went up to Goshen to welcome his father Israel. He presented himself to** his father, **embraced him around the neck, and wept on his neck for a long while.** Jacob, on his part, neither wept nor reciprocated Joseph's embrace, because he was in the midst of reaffirming his belief in God when Joseph presented himself to him.

30 **Then Israel said to Joseph, "Now I can die** content**, having seen your face and having seen that you are still alive.** Also, when I was mourning over you, the Divine Presence departed from me, and I thought that it would remain estranged from me even in the afterlife, when I would be judged responsible for your death. This would have meant that I was going to die twice: a physical death in this world and a spiritual death in the afterlife. But now that I see that you are alive, I know that I will only die once—physically."

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28 **He had sent Judah ahead of him…to…set up a place for the family to study the Torah:** Jacob knew that the key to Jewish continuity is Jewish education. Thus, although God Himself had promised to accompany Jacob to Egypt, Jacob first established a Torah school in Egypt and only then went down to Egypt with God.

Jacob's school and others remained active throughout the Egyptian exile,[87] despite its incomparable difficulties. While all of our exiles have been difficult, the difficulty of the Egyptian exile was most severe, for several reasons:

- One of the antidotes to exile is Torah study. But since, as shall be explained later, the transcendent dimension of the Torah became accessible only when the Torah was given at Mount Sinai, we were not able to use this dimension of the Torah to counteract the effects of the Egyptian exile.
- Since the Egyptian exile was our first, we lacked the experience of having undergone previous exiles. It was therefore the most traumatic.
- In later exiles, God scattered the Jewish people among various nations. Thus, if Jews were persecuted in one land, they find respite in another land and help the Jews suffering persecution elsewhere.[88] During the Egyptian exile, in contrast, all Jews were enslaved together in Egypt.
- The prospect of fleeing an oppressive regime is a source of comfort. But the hope that one day the Jewish people could, without Divine intervention, escape Egypt was dim. As our sages tell us, even a solitary slave had never escaped from Egypt, let alone an entire nation.[89]

Yet despite all of these difficulties, the Torah schools in Egypt never closed. Surely nowadays, when our troubles are not nearly as severe as were our ancestors' in Egypt, we should spare no effort to build schools for Torah study, thereby ensuring the continuity of our people.[90]

Jacob sent Judah to start a school rather than asking Joseph to do, or relying on the school that Joseph him-

85. Above, 35:26. **86.** *Midrash Sechel Tov*, *Bereishit* 45:23. **87.** See *Yoma* 28b. **88.** See *Pesachim* 87b. See below, on the following verse. **89.** See Rashi on Exodus 18:9. **90.** *Likutei Sichot*, vol. 1, pp. 95-98.

31 וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית אָבִיו אֶעֱלֶה וְאַגִּידָה
לְפַרְעֹה וְאֹמְרָה אֵלָיו אַחַי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־
כְּנָעַן בָּאוּ אֵלָי: 32 וְהָאֲנָשִׁים רֹעֵי צֹאן כִּי־אַנְשֵׁי מִקְנֶה
הָיוּ וְצֹאנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ: 33 וְהָיָה כִּי־
יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם: 34 וַאֲמַרְתֶּם
אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְּעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ
גַּם־אֲבֹתֵינוּ בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֲבַת מִצְרַיִם
כָּל־רֹעֵה צֹאן: 47:1 וַיָּבֹא יוֹסֵף וַיַּגֵּד לְפַרְעֹה וַיֹּאמֶר אָבִי
וְאַחַי וְצֹאנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן
וְהִנָּם בְּאֶרֶץ גֹּשֶׁן: 2 וּמִקְצֵה אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים
וַיַּצִּגֵם לִפְנֵי פַרְעֹה: 3 וַיֹּאמֶר פַּרְעֹה אֶל־אֶחָיו מַה־
מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פַּרְעֹה רֹעֵה צֹאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ
גַּם־אֲבוֹתֵינוּ: 4 וַיֹּאמְרוּ אֶל־פַּרְעֹה לָגוּר בָּאָרֶץ בָּאנוּ כִּי
אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ כִּי־כָבֵד הָרָעָב בְּאֶרֶץ
כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן:

ONKELOS

31 וְאַמַר יוֹסֵף לְאַחוֹהִי וּלְבֵית אֲבוּהִי אֶסֵק וְאֶחַוֵּי לְפַרְעֹה וְאֵימַר לֵהּ אַחַי וּבֵית אַבָּא דִּי בְאַרְעָא דִכְנָעַן אֲתוֹ לְוָתִי: 32 וְגַבְרַיָּא רָעֵי עָנָא אֲרֵי גַּבְרֵי מָרֵי גֵיתֵי הֲווֹ וְעָנְהוֹן וְתוֹרֵיהוֹן וְכָל דִּי לְהוֹן אַיְתִיאוּ: 33 וִיהֵי אֲרֵי יִקְרֵי לְכוֹן פַּרְעֹה וְיֵימַר מָא עוֹבָדֵיכוֹן: 34 וְתֵימְרוּן גַּבְרֵי מָרֵי גֵיתֵי הֲווֹ עַבְדָּיךְ מֵעוּלֵמְנָא וְעַד כְּעַן אַף אֲנַחְנָא אַף אֲבָהָתְנָא בְּדִיל דְּתֵיתְבוּן בְּאַרְעָא דְגֹשֶׁן אֲרֵי מְרַחֲקִין מִצְרָאֵי כָּל רָעֵי עָנָא: 47:1 וַאֲתָא יוֹסֵף וְחַוִּי לְפַרְעֹה וַאֲמַר אַבָּא וְאַחַי וְעָנְהוֹן וְתוֹרֵיהוֹן וְכָל דִּי לְהוֹן אֲתוֹ מֵאַרְעָא דִכְנָעַן וְהָא אִנּוּן בְּאַרְעָא דְגֹשֶׁן: 2 וּמִקְצַת מִן אֲחוֹהִי דְּבַר חַמְשָׁא גֻּבְרִין וְאַקֵימִנּוּן קֳדָם פַּרְעֹה: 3 וַאֲמַר פַּרְעֹה לַאֲחוֹהִי מָא עוֹבָדֵיכוֹן וַאֲמְרוּ לְפַרְעֹה רָעֵי עָנָא עַבְדָּיךְ אַף אֲנַחְנָא אַף אֲבָהָתְנָא: 4 וַאֲמְרוּ לְפַרְעֹה לְאִתּוֹתָבָא בְּאַרְעָא אֲתֵינָא אֲרֵי לֵית רַעְיָא לְעָנָא דִי לְעַבְדָּיךְ אֲרֵי תַקִּיף כַּפְנָא בְּאַרְעָא דִכְנָעַן וּכְעַן יֵיתְבוּן כְּעַן עַבְדָּיךְ בְּאַרְעָא דְגֹשֶׁן:

RASHI

31 **וְאֹמְרָה אֵלָיו אַחַי וְגוֹ׳.** וְעוֹד אֹמַר לוֹ[22]: ״וְהָאֲנָשִׁים רֹעֵי צֹאן״ וְגוֹ׳: 34 **בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן.** וְהִיא צְרִיכָה לָכֶם, שֶׁהִיא אֶרֶץ מִרְעֶה, וּכְשֶׁתֹּאמְרוּ לוֹ שֶׁאֵין אַתֶּם בְּקִיאִין בִּמְלָאכָה אַחֶרֶת, יַרְחִיקֻכֶם מֵעָלָיו וְיוֹשִׁיבֻכֶם שָׁם: **כִּי תוֹעֲבַת מִצְרַיִם כָּל רֹעֵה צֹאן.** לְפִי שֶׁהֵם לָהֶם אֱלֹהוּת: 2 **וּמִקְצַה אֶחָיו.** מִן הַפְּחוּתִים שֶׁבָּהֶם לִגְבוּרָה, שֶׁאֵין נִרְאִים גִּבּוֹרִים, שֶׁאִם יִרְאֶה אוֹתָם גִּבּוֹרִים יַעֲשֶׂה אוֹתָם אַנְשֵׁי מִלְחֶמְתּוֹ. וְאֵלֶּה הֵם: רְאוּבֵן שִׁמְעוֹן לֵוִי יִשָּׂשכָר וּבִנְיָמִין, אוֹתָן שֶׁלֹּא כָּפַל מֹשֶׁה שְׁמוֹתָם כְּשֶׁבֵּרְכָן. אֲבָל שְׁמוֹת הַגִּבּוֹרִים כָּפַל: ״וְזֹאת לִיהוּדָה שְׁמַע ה׳ קוֹל יְהוּדָה״[23], ״וּלְגָד אָמַר בָּרוּךְ מַרְחִיב גָּד״[24], ״וּלְנַפְתָּלִי אָמַר נַפְתָּלִי״[25], ״וּלְדָן אָמַר דָּן״[26], וְכֵן לִזְבוּלֻן[27], וְכֵן לְאָשֵׁר[28]. זֶהוּ לְשׁוֹן בְּרֵאשִׁית רַבָּה[29] שֶׁהִיא אַגָּדַת אֶרֶץ יִשְׂרָאֵל. אֲבָל בִּגְמָרָא בַּבְלִית שֶׁלָּנוּ[30] מָצִינוּ, שֶׁאוֹתָן שֶׁכָּפַל מֹשֶׁה שְׁמוֹתָם הֵם הַחֲלָשִׁים, וְאוֹתָן הֵבִיא לִפְנֵי פַרְעֹה, וִיהוּדָה שֶׁהֵכְפַּל שְׁמוֹ, לֹא הֵכְפַּל מִשּׁוּם חֻלְשׁוּת, אֶלָּא טַעַם יֵשׁ בַּדָּבָר, כִּדְאִיתָא בְּבָבָא קַמָּא[31]. וּבְבַרְיְתָא דְסִפְרֵי שָׁנִינוּ בָּהּ בְּ״וְזֹאת הַבְּרָכָה״[32] כְּמוֹ בִּגְמָרָא שֶׁלָּנוּ:

22. פסוק לב. **23.** דברים לג, ז. **24.** שם, כ. **25.** שם, כג. **26.** שם, כב. **27.** שם, יח. **28.** פסוק כד. **29.** צה, ד. **30.** בבא קמא צב, א. **31.** צב, א. **32.** סימן שנד.

CHASIDIC INSIGHTS

cob's neck, he we was crying for the future Temple that would be destroyed. It was then that Jacob said that "Now I can die…having seen that you are still alive." Jacob had already been told and believed that Joseph was physically alive, but he was not certain that Joseph was sufficiently *spiritually* alive to lead the newly exiled Jewish community; if not, Jacob would have to lead the community himself.

But then he that saw Joseph, viceroy of Egypt, escorted by a parade of people[96] and chariots, was thinking neither about Egypt, nor that he was viceroy, nor about any other worldly matter, but about the plight of a Jewish Temple that would exist sometime in the distant future. And this future Temple was not simply on Joseph's mind; it concerned him so deeply that he burst out crying.

It was then that Jacob said, "Now I can die. I am no longer needed to lead the Jewish people. Joseph, despite living in an alien land, is fully capable of doing the job exactly as I would have done it."[97]

95. 1:211a, end. **96.** See Rabbeinu Bachye. **97.** *Sichot Kodesh 5725,* pp. 199-201.

31 **Joseph then said to his brothers and to** all **his father's household, "I will go up and tell Pharaoh** that you have arrived**. I will say to him, 'My brothers and** all **my father's household who were in Canaan have come to me.**

32 **These men are shepherds, for they have always owned livestock, and they have brought along their flocks, their herds, and all their possessions.'**

33 **Now, when Pharaoh summons you and asks, 'What is your occupation?'**

34 **you should answer, 'Your servants have been livestock dealers from our youth up until now, both we and our** father and fore**fathers,** and we know no other trade,**' so that you will be able to settle in Goshen,** which is a land of pasture. When Pharaoh hears that the only vocation you know is shepherding, he will make sure you settle far away from the capital city, **for all** non-Egyptian **shepherds are abhorrent to the Egyptians**, for they raise sheep for food, and the Egyptians worship firstborn sheep**."**[93]

47:1 **Joseph then went and told Pharaoh as follows: "My father and my brothers have come from Canaan, together with their flocks and their herds and all their possessions, and they are now in Goshen."**

2 **He selected from among his brothers** those **five men** who looked the least robust **and introduced** only **them to Pharaoh**, so that Pharaoh would not be inclined to conscript them into his army**.** These five were Reuben, Simeon, Levi, Issachar, and Benjamin. Using different criteria, the five who looked the least robust were Gad, Naphtali, Dan, Zebulun, and Asher, and it was they whom Joseph introduced to Pharaoh.[94]

3 **Pharaoh asked** Joseph's **brothers, "What is your occupation?"**

They replied to Pharaoh, "Your servants are shepherds, both we and our father and fore**fathers."**

4 **They further said to Pharaoh, "We have come to sojourn in the land, because there is no grazing for your servants' flocks** in Canaan**, since the famine is severe in Canaan. So now, please, let your servants settle in Goshen."**

CHASIDIC INSIGHTS

widespread. The physical structures of Europe's Jewish institutions may have cost a fraction of what similar institutions did in the United States, but they more than made up for by their spiritual innocence and passion, which American institutions sorely lacked.

This is why European Jews only reluctantly immigrated to the United States, fearful of the spiritual desert that it was. Only when life became untenable in Europe did the Jewish community finally descend en masse to "Egypt," to the heathen soil of America.

But just as Joseph had preceded Jacob and his family to Egypt so that he could sustain them in the years of famine, so too, the relatively small number of Jews that lived in the United States prior to the mass immigration sustained their brethren in Europe after World War I by helping them rebuild their institutions and providing for their physical sustenance. Furthermore, just as Joseph prepared Egypt so Jacob would have a place to set up a place of study, so too, the Jews in America paved the way so that the Jewish community could be rebuilt with the immigration that followed World War II.

But the only way this could work was if the immigrants, and even their children, would retain the memory of the spiritual superiority of Jewish life in Europe. They would have to yearningly and lovingly recall the special atmosphere of the synagogue, the house of Torah study, and the Torah school for children. Furthermore, they would have remember the old world not just by writing books about it and observing annual memorials to a "lost world," but rather by rebuilding it in their own communities and for their own children.

In this vein, we can interpret Jacob's meeting with Joseph. The *Zohar*[95] relates that when Joseph wept on Ja-

93. *Likutei Sichot*, vol. 5, p. 266, note 23. **94.** Cf. Rashi on Deuteronomy 33:18.

5 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאַחֶיךָ בָּאוּ
אֵלֶיךָ: 6 אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמֵיטַב הָאָרֶץ הוֹשֵׁב
אֶת־אָבִיךָ וְאֶת־אַחֶיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יָדַעְתָּ וְיֶשׁ־
בָּם אַנְשֵׁי־חַיִל וְשַׂמְתָּם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי: 7 וַיָּבֵא
יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמִדֵהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב
אֶת־פַּרְעֹה: 8 וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמָּה יְמֵי שְׁנֵי
חַיֶּיךָ: 9 וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים
וּמְאַת שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׂיגוּ אֶת־
יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי בִּימֵי מְגוּרֵיהֶם: 10 וַיְבָרֶךְ יַעֲקֹב אֶת־
פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה:
◆ שביעי 11 וַיּוֹשֵׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם
אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמֵיטַב הָאָרֶץ בְּאֶרֶץ רַעְמְסֵס
כַּאֲשֶׁר צִוָּה פַרְעֹה: 12 וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־
אֶחָיו וְאֵת כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטָּף:

ONKELOS

5 וַאֲמַר פַּרְעֹה לְיוֹסַף לְמֵימָר אֲבוּךְ
וְאַחָיְךָ אֲתוֹ לְוָתָךְ: 6 אַרְעָא דְּמִצְרַיִם
קֳדָמָךְ הִיא בְּדִשְׁפִּיר בְּאַרְעָא אוֹתֵב
יָת אֲבוּךְ וְיָת אַחָיְךָ יֵיתְבּוּן בְּאַרְעָא
דְּגֹשֶׁן וְאִם יְדַעְתָּ וְאִית בְּהוֹן גַּבְרִין
דְּחֵילָא וּתְמַנֵּינוּן רַבְּנֵי גֵיתָא עַל דִּי
לִי: 7 וְאַיְתִי יוֹסַף יָת יַעֲקֹב אֲבוּהִי
וַאֲקִימִנֵּהּ קֳדָם פַּרְעֹה וּבָרִיךְ יַעֲקֹב
יָת פַּרְעֹה: 8 וַאֲמַר פַּרְעֹה לְיַעֲקֹב
כַּמָּה יוֹמֵי שְׁנֵי חַיָּיךְ: 9 וַאֲמַר יַעֲקֹב
לְפַרְעֹה יוֹמֵי שְׁנֵי תוֹתָבוּתִי מְאָה
וּתְלָתִין שְׁנִין זְעִירִין וּבִישִׁין הֲווֹ
יוֹמֵי שְׁנֵי חַיַּי וְלָא אַדְבִּיקוּ יָת יוֹמֵי
שְׁנֵי חַיֵּי אֲבָהָתַי בְּיוֹמֵי תוֹתָבוּתְהוֹן:
10 וּבָרִיךְ יַעֲקֹב יָת פַּרְעֹה וּנְפַק
מִן קֳדָם פַּרְעֹה: 11 וְאוֹתֵיב יוֹסֵף
יָת אֲבוּהִי וְיָת אֲחוֹהִי וִיהַב לְהוֹן
אַחֲסָנָא בְּאַרְעָא דְּמִצְרַיִם בְּדִשְׁפִּיר
בְּאַרְעָא בַּאֲרַע רַעְמְסֵס כְּמָא דִי
פַקִּיד פַּרְעֹה: 12 וְזָן יוֹסַף יָת אֲבוּהִי
וְיָת אֲחוֹהִי וְיָת כָּל בֵּית אֲבוּהִי
לַחְמָא לְפוּם טַפְלָא:

RASHI

6 **אַנְשֵׁי חַיִל.** בְּקִיאִין בְּאֻמָּנוּתָן לִרְעוֹת צֹאן: **עַל אֲשֶׁר לִי.** עַל צֹאן שֶׁלִּי: 7 **וַיְבָרֶךְ יַעֲקֹב.** הִיא שְׁאֵילַת שָׁלוֹם, כְּדֶרֶךְ כָּל הַנִּרְאִים לִפְנֵי הַמְּלָכִים לִפְרָקִים. שלודי"ר בְּלַעַז[33]: 9 **שְׁנֵי מְגוּרַי.** יְמֵי גֵרוּתִי, כָּל יָמַי הָיִיתִי גֵּר בָּאָרֶץ: **וְלֹא הִשִּׂיגוּ.** בְּטוֹבָה: 10 **וַיְבָרֶךְ יַעֲקֹב.** כְּדֶרֶךְ כָּל הַנִּפְטָרִים מִלִּפְנֵי שָׂרִים, מְבָרְכִים אוֹתָם, וְנוֹטְלִים רְשׁוּת.

וּמַה בְּרָכָה בֵּרְכוֹ? שֶׁיַּעֲלֶה נִילוּס לְרַגְלָיו, לְפִי שֶׁאֵין אֶרֶץ מִצְרַיִם שׁוֹתָה מֵי גְשָׁמִים, אֶלָּא נִילוּס עוֹלֶה וּמַשְׁקֶה. וּמִבִּרְכָתוֹ שֶׁל יַעֲקֹב וְאֵילְךָ הָיָה פַּרְעֹה בָּא אֶל נִילוּס, וְהוּא עוֹלֶה לִקְרָאתוֹ וּמַשְׁקֶה אֶת הָאָרֶץ. תַּנְחוּמָא[34]: 11 **רַעְמְסֵס.** מֵאֶרֶץ גֹּשֶׁן הִיא: 12 **לְפִי הַטָּף.** לְפִי הַצָּרִיךְ לְכָל בְּנֵי בֵיתָם:

33. לִשְׁאוֹל בְּשָׁלוֹם. 34. נשא כו.

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in the present verse. Nonetheless, great as this act of benevolence was, it seems disproportionate to name an entire people for all time after someone who sustained them for one or two generations. And even if we grant that this eponymy is justified, it still seems to contradict what we know about the Torah's attitude toward names, i.e., that a name expresses an entity's essence. What does the fact that Joseph sustained us have to do with *our* essence?

Rabbi Yosef Rosen of Rogatchov explains[105] that the Torah's eternity does not just consist in the eternal applicability of its lessons; rather, the Torah's commandments and stories themselves are eternally recurring. God is constantly and eternally commanding us to do what it says in the Torah, and the spiritual correlates of the Torah's narratives are constantly and eternally recurring.

Thus, when Joseph provided for his family, he also provided for them and their descendants for all time spiritually, giving them the ability to live proper spiritual lives even amid spiritual "famine," i.e., exile.[106]

At the same time, Joseph also provided us with the ability to repay evil with goodness, just as he repaid his brothers' evil with goodness and sustained them throughout the famine. (True, he did aggrieve them when they first came to Egypt, but he did so was for their own sake, as we have seen.[107])

105. *Tzafnat Pane'ach* on *Makot* 11a. **106.** *Likutei Sichot*, vol. 5, pp. 239-241, vol. 30, p. 227. **107.** See above, on 42:9.

5 **Pharaoh said to Joseph, "Now that your father and your brothers have come to you,**

6 the whole **land of Egypt is at your disposal. Settle your father and your brothers in the choicest part of the land. Let them live in Goshen. And if you know that there are men among them** who are **capable** shepherds**, you shall appoint them as stewards over my livestock."**

7 **Joseph then brought his father Jacob and introduced him to Pharaoh, and Jacob greeted Pharaoh.**

8 **Pharaoh asked Jacob, "How many are the years of your life?"**

9 **Jacob replied, "**I have been a sojourner all my life; **the years of my sojourning have been one hundred and thirty. The years of my life have been few and hard, and have not equaled** the happiness of **the years of my forefathers' lifetimes in the days of their sojourning."**

10 **With that, Jacob blessed Pharaoh** that the Nile would overflow and irrigate the country whenever he would approach it, thereby ending the years of famine**. He then** took leave of Pharaoh and **left Pharaoh's presence.**

◆ *Seventh Reading* 11 **Joseph settled his father and his brothers and gave them an estate in Egypt, in the choicest part of the land, in the Ra'amses region** of Goshen**, as Pharaoh had instructed.**

12 **Joseph provided bread for his father and his brothers and all his father's household.** He gave them much more than they needed, as if he was providing for **the needs of young children** who tend to crumble their bread, wasting a significant portion of it.[98]

CHASIDIC INSIGHTS

10 **Jacob blessed Pharaoh that the Nile would overflow and irrigate the country whenever he approached it** The Egyptians viewed the Nile as the source of their sustenance and therefore worshipped it as a deity. By blessing Pharaoh that the Nile would overflow each time he approached it, Jacob weakened the idolatrous reverence in which the Egyptians held the Nile by demonstrating that the Nile was controlled by God.[99]

Pharaoh himself, however, was the ultimate ingrate. Instead of thanking God for this blessing, he attributed it to his own powers and declared that he created the Nile and therefore controlled it.[100] Pharaoh's very name hints at his stiff-necked insensitivity. The letters that compose the word *Pharaoh* (פרעה) can be rearranged to spell the word for "the neck" (הערף),[101] which is a metaphor for stubbornly turning one's back.[102]

12 **Joseph provided…for his father and his brothers and all his father's household:** As we have seen,[103] the Jewish people are referred to collectively as "Joseph," for Joseph sustained our ancestors in Egypt, as stated

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[7-10] Joseph then brought his father Jacob and presented him to Pharaoh…. Jacob blessed Pharaoh that the Nile would overflow and irrigate the country whenever he approached it: As we have seen, Jacob operated within the consciousness of *Atzilut* and did not descend into the lower worlds, whereas Joseph served as a conduit to channel Jacob's blessings into the lower worlds. Thus, in order for Jacob's blessing to be felt in such an unholy thing as the Nile, the idol of Egypt, it had to be channeled through Joseph. Hence, "Joseph…brought his father Jacob and presented him to Pharaoh." Joseph "brought down" the lofty energies of Jacob so that they could become a reality even within the unholy realm of Pharaoh. Only then was Jacob able to bless Pharaoh.[104]

98. *Sefer HaSichot 5751*, vol. 1, p. 209, note 47. **99.** *Likutei Sichot*, vol. 6, pp. 31-32. **100.** Ezekiel 29:3. **101.** *Likutei Torah (Arizal)*, *Vayeishev*, *Shemot*, et al. **102.** *Bati L'Gani 5710*, chapter 7, end. **103.** Above, on 41:55. **104.** *Likutei Sichot*, vol. 6, pp. 31-32.

13 וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעָב מְאֹד וַתֵּלַהּ
אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעָב: 14 וַיְלַקֵּט יוֹסֵף
אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן
בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה
פַּרְעֹה: 15 וַיִּתֹּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ
כָל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הָבָה־לָּנוּ לֶחֶם וְלָמָּה נָמוּת
נֶגְדֶּךָ כִּי אָפֵס כָּסֶף: 16 וַיֹּאמֶר יוֹסֵף הָבוּ מִקְנֵיכֶם וְאֶתְּנָה
לָכֶם בְּמִקְנֵיכֶם אִם־אָפֵס כָּסֶף: 17 וַיָּבִיאוּ אֶת־מִקְנֵיהֶם
אֶל־יוֹסֵף וַיִּתֶּן לָהֶם יוֹסֵף לֶחֶם בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן
וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים וַיְנַהֲלֵם בַּלֶּחֶם בְּכָל־מִקְנֵהֶם
בַּשָּׁנָה הַהִוא: 18 וַתִּתֹּם הַשָּׁנָה הַהִוא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה
הַשֵּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נְכַחֵד מֵאֲדֹנִי כִּי אִם־תַּם הַכֶּסֶף
וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנִי לֹא נִשְׁאַר לִפְנֵי אֲדֹנִי בִּלְתִּי
אִם־גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ: 19 לָמָּה נָמוּת לְעֵינֶיךָ גַּם־אֲנַחְנוּ
גַּם־אַדְמָתֵנוּ קְנֵה־אֹתָנוּ וְאֶת־אַדְמָתֵנוּ בַּלֶּחֶם וְנִהְיֶה
אֲנַחְנוּ וְאַדְמָתֵנוּ עֲבָדִים לְפַרְעֹה וְתֶן־זֶרַע וְנִחְיֶה וְלֹא
נָמוּת וְהָאֲדָמָה לֹא תֵשָׁם:

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13 וְלַחְמָא לֵית בְּכָל אַרְעָא אֲרֵי תַקִּיף כַּפְנָא לַחֲדָא וְאִשְׁתַּלְהֵי עַמָּא דְאַרְעָא דְמִצְרַיִם וְעַמָּא דְאַרְעָא דִכְנַעַן מִן קֳדָם כַּפְנָא: 14 וְלַקִּיט יוֹסֵף יָת כָּל כַּסְפָּא דְּאִשְׁתְּכַח בְּאַרְעָא דְמִצְרַיִם וּבְאַרְעָא דִכְנַעַן בְּעִבּוּרָא דִּי אִנּוּן זָבְנִין וְאַיְתִי יוֹסֵף יָת כַּסְפָּא לְבֵית פַּרְעֹה: 15 וּשְׁלִים כַּסְפָּא מֵאַרְעָא דְמִצְרַיִם וּמֵאַרְעָא דִכְנַעַן וַאֲתוֹ כָּל מִצְרָאֵי לְוָת יוֹסֵף לְמֵימַר הַב לָנָא לַחְמָא וּלְמָא נְמוּת לְקֳבְלָךְ אֲרֵי שְׁלִים כַּסְפָּא: 16 וַאֲמַר יוֹסֵף הָבוּ גֵיתֵיכוֹן וְאֶתֵּן לְכוֹן בְּגֵיתֵיכוֹן אִם שְׁלִים כַּסְפָּא: 17 וְאַיְתִיאוּ יָת גֵּיתֵיהוֹן לְוָת יוֹסֵף וִיהַב לְהוֹן יוֹסֵף לַחְמָא בְּסוּסָוָתָא וּבְגֵיתֵי עָנָא וּבְגֵיתֵי תּוֹרִין וּבַחֲמָרִין וְזָנִנּוּן בְּלַחְמָא בְּכָל גֵּיתֵיהוֹן בְּשַׁתָּא הַהִיא: 18 וּשְׁלִימַת שַׁתָּא הַהִיא וַאֲתוֹ לְוָתֵהּ בְּשַׁתָּא תְּנִיתָא וַאֲמָרוּ לֵהּ לָא נְכַסֵּי מִן רִבּוֹנִי אֲלָהֵין שְׁלִים כַּסְפָּא וְגֵיתֵי בְעִירָא לְוָת רִבּוֹנִי לָא אִשְׁתְּאַר קֳדָם רִבּוֹנִי אֲלָהֵין גְּוִיָתָנָא וְאַרְעָנָא: 19 לְמָה נְמוּת לְעֵינָיךְ אַף אֲנַחְנָא אַף אַרְעָנָא קְנֵי יָתָנָא וְיָת אַרְעָנָא בְּלַחְמָא וּנְהֵי אֲנַחְנָא וְאַרְעָנָא עַבְדִּין לְפַרְעֹה וְהַב בַּר זַרְעָא וְנֵחֵי וְלָא נְמוּת וְאַרְעָא לָא תְּבוּר:

RASHI

13 **וְלֶחֶם אֵין בְּכָל הָאָרֶץ.** חוֹזֵר לְעִנְיָן הָרִאשׁוֹן, לְתָחִלַּת שְׁנֵי הָרָעָב: **וַתֵּלַהּ.** כְּמוֹ "וַתִּלְאֶה", לְשׁוֹן עֲיֵפוּת, כְּתַרְגּוּמוֹ. וְדוֹמֶה לוֹ[35]: "כְּמַתְלַהֲלֵהַּ הַיֹּרֶה זִקִּים": 14 **בַּשֶּׁבֶר אֲשֶׁר הֵם שֹׁבְרִים.** נוֹתְנִין לוֹ אֶת הַכֶּסֶף: 15 **אָפֵס.** כְּתַרְגּוּמוֹ: "שְׁלִים": 17 **וַיְנַהֲלֵם.** כְּמוֹ "וַיְנַהֲגֵם", וְדוֹמֶה לוֹ: "אֵין מְנַהֵל לָהּ"[36], "עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי"[37]: 18 **בַּשָּׁנָה הַשֵּׁנִית.** שֵׁנִית לִשְׁנֵי הָרָעָב: **כִּי אִם תַּם הַכֶּסֶף וְגוֹ'.** כִּי אֲשֶׁר תַּם הַכֶּסֶף וְהַמִּקְנֶה, וּבָא הַכֹּל אֶל יַד אֲדֹנִי: **בִּלְתִּי אִם גְּוִיָּתֵנוּ.** כְּמוֹ "אִם לֹא גְוִיָּתֵנוּ": 19 **וְתֶן זֶרַע.** לִזְרֹעַ הָאֲדָמָה. וְאַף עַל פִּי שֶׁאָמַר יוֹסֵף[38]: "וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין חָרִישׁ וְקָצִיר", מִכֵּיוָן שֶׁבָּא יַעֲקֹב לְמִצְרַיִם, בָּאָה בְרָכָה לְרַגְלָיו וְהִתְחִילוּ לִזְרֹעַ, וְכָלָה הָרָעָב. וְכֵן שָׁנִינוּ בְּתוֹסֶפְתָּא דְסוֹטָה[39]: **לֹא תֵשָׁם.** לֹא תְהֵא שְׁמָמָה. "לָא תְבוּר", לְשׁוֹן שָׂדֶה בוּר, שֶׁאֵינוֹ חָרוּשׁ:

35. משלי כו, יח. **36.** ישעיה נא, יח. **37.** תהלים כג, ב. **38.** בראשית מה, ה. **39.** י, ח.

CHASIDIC INSIGHTS

Such, in fact, is the perspective of our soul's essence: the essence of the soul never loses its conscious connection to God and thus is no party to the evil intention of the sin. Its only sees the sin as a potential way to strengthen our connection to God when we repent.

Joseph had the unique ability to view the deeds of others from the perspective of their souls' essence, wherein they are entirely pure. By doing so, he gave us the power to do the same. By focusing on the essence of other people's souls, seeing their sins as potential merits, we enhance our ability to focus on the essence of our own souls, enabling us to transform our own sins into merits. When we do so, God looks at us in the same way, repaying our former offenses with blessings.[112]

112. *Likutei Sichot*, vol. 5, pp. 241 ff.

The Years of Famine, continued

The Torah now resumes its narrative of Joseph's administration of Egypt during the years of famine, which it had interrupted[108] in order to describe how his family came to settle in Egypt.

13 In the year 2237, the first year of the famine, **there was no bread in the entire country, since the famine was very severe** and, as described above, all the grain that they had set aside during the seven years of plenty had rotted. Therefore, the people of **Egypt and Canaan languished due to the famine.**

14 The grain that Joseph had set aside, however, had not rotted. Everyone therefore went to buy grain from him. **Joseph collected all the money that was to be found in Egypt and in Canaan**, which the people had given **in payment for the produce they were buying, and Joseph brought the money to Pharaoh's palace.**

15 **When the money from Egypt and Canaan came to an end, all the Egyptians came to Joseph and said, "Give us bread! Why should we die before your very eyes just because the money has run out?"**

16 **Joseph replied, "Bring your livestock, and I shall give you** bread **in exchange for your livestock, if there is no more money."**

17 **So they brought their livestock to Joseph, and Joseph gave them bread in exchange for** their **horses, flocks of sheep and goats, herds of cattle, and donkeys. Thus he took care of them during that year with** regard to **bread, in exchange for all their livestock.** He regulated his distribution of foodstuffs so that a sufficient quantity would remain to provide for their needs during the coming years of famine, as well.[109]

18 **When that year came to an end, they came to him the following year**, 2238, **and said to him, "We will not deny** the truth **to my lord: inasmuch as all** our **money and livestock are gone**—since we gave them all **to my lord** last year—**there is** now **nothing left for my lord** to receive from us as payment for food **other than ourselves and our land.**

19 **Why should we perish before your very eyes, both we**—by starvation, **and our land**—by becoming barren**? Buy us and our land in exchange for bread, and we with our land will be serfs to Pharaoh. And** now that the Nile has started once again to overflow and irrigate the land, thanks to your father's blessing to Pharaoh, **give us seed so that we may** plant a crop for next year, and thus **live and not die, and so that the land will not become barren."**

CHASIDIC INSIGHTS

Joseph was able to forgive his brothers not only because he was a master of self-control, but chiefly because he understood of the nature of human evil. As we have seen, the brothers' evil act served God's plan that Joseph eventually become viceroy of Egypt. Joseph focused on the positive outcome of their acts rather than on their evil essence.

The Midrash[110] notes that when we ask God to "lead Joseph like a flock,"[111] we are asking Him to treat us like Joseph treated his brothers, perceiving our sins as being ultimately for the good and responding to our offenses with kindness.

Of course, in order to "inspire" God to see our sins as being ultimately for the good, we must first do the same ourselves. If we use our sins to motivate ourselves to return to God, the sin that fuels this repentance is transformed into a merit and retroactively serves a good purpose.

108. Above, 41:57. **109.** *Likutei Sichot*, vol. 15, pp. 339-402. **110.** *Yalkut Shimoni* on Psalms 80:2. **111.** Psalms 80:2.

20 וַיִּקֶן יוֹסֵף אֶת־כָּל־אַדְמַת מִצְרַיִם לְפַרְעֹה כִּי־מָכְרוּ
מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־חָזַק עֲלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ
לְפַרְעֹה: 21 וְאֶת־הָעָם הֶעֱבִיר אֹתוֹ לֶעָרִים מִקְצֵה גְבוּל־
מִצְרַיִם וְעַד־קָצֵהוּ: 22 רַק אַדְמַת הַכֹּהֲנִים לֹא קָנָה כִּי
חֹק לַכֹּהֲנִים מֵאֵת פַּרְעֹה וְאָכְלוּ אֶת־חֻקָּם אֲשֶׁר נָתַן
לָהֶם פַּרְעֹה עַל־כֵּן לֹא מָכְרוּ אֶת־אַדְמָתָם: 23 וַיֹּאמֶר
יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אַדְמַתְכֶם
לְפַרְעֹה הֵא־לָכֶם זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה: 24 וְהָיָה
בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיֶה
לָכֶם לְזֶרַע הַשָּׂדֶה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּבָתֵּיכֶם וְלֶאֱכֹל
לְטַפְּכֶם:

מפטיר 25 וַיֹּאמְרוּ הֶחֱיִתָנוּ נִמְצָא־חֵן בְּעֵינֵי אֲדֹנִי וְהָיִינוּ
עֲבָדִים לְפַרְעֹה: 26 וַיָּשֶׂם אֹתָהּ יוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה
עַל־אַדְמַת מִצְרַיִם לְפַרְעֹה לַחֲמֻשׁ רַק אַדְמַת הַכֹּהֲנִים
לְבַדָּם לֹא הָיְתָה לְפַרְעֹה: 27 וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ
מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד:

ק״ו פסוקים. יהללא״ל סימן.

ONKELOS

20 וּקְנָא יוֹסֵף יָת כָּל אַרְעָא דְּמִצְרַיִם לְפַרְעֹה אֲרֵי זַבִּינוּ מִצְרָאֵי גְּבַר חַקְלֵהּ אֲרֵי תְקֵיף עֲלֵיהוֹן כַּפְנָא וַהֲוַת אַרְעָא לְפַרְעֹה: 21 וְיָת עַמָּא אַעְבַּר יָתֵהּ מִקְרֵי לְקָרֵי מִסְיָפֵי תְחוּם מִצְרַיִם וְעַד סוֹפֵהּ: 22 לְחוֹד אַרְעָא דְכַהֲנָיָא לָא קְנָא אֲרֵי חֲלָקָא לְכַהֲנָיָא מִלְּוָת פַּרְעֹה וְאָכְלִין יָת חֲלָקְהוֹן דִּי יְהַב לְהוֹן פַּרְעֹה עַל כֵּן לָא זַבִּינוּ יָת אַרְעֲהוֹן: 23 וַאֲמַר יוֹסֵף לְעַמָּא הָא קְנֵיתִי יַתְכוֹן יוֹמָא דֵין וְיָת אַרְעֲכוֹן לְפַרְעֹה הָא לְכוֹן בַּר זַרְעָא וְתִזְרְעוּן יָת אַרְעָא: 24 וִיהֵי בְּאָעוֹלֵי עֲלַלְתָּא וְתִתְּנוּן חַד מִן חַמְשָׁא לְפַרְעֹה וְאַרְבְּעָא חֲלָקִין יְהֵי לְכוֹן לְבַר זַרְע חַקְלָא וּלְמֵיכַלְכוֹן וְלֶאֱנַשׁ בְּבָתֵּיכוֹן וּלְמֵיכַל לְטַפְּלְכוֹן: 25 וַאֲמָרוּ קַיֶּימְתָּנָא נִשְׁכַּח רַחֲמִין בְּעֵינֵי רִבּוֹנִי וּנְהֵי עַבְדִּין לְפַרְעֹה: 26 וְשַׁוִּי יָתֵהּ יוֹסֵף לִגְזָרָא עַד יוֹמָא הָדֵין עַל אַרְעָא דְמִצְרַיִם דִּיהוֹן יָהֲבִין חַד מִן חַמְשָׁא לְפַרְעֹה לְחוֹד אַרְעָא דְכַהֲנָיָא בִּלְחוֹדֵיהוֹן לָא הֲוַת לְפַרְעֹה: 27 וִיתֵיב יִשְׂרָאֵל בְּאַרְעָא דְמִצְרַיִם בְּאַרְעָא דְגֹשֶׁן וְאִתַּחְסִינוּ בַהּ וּנְפִישׁוּ וּסְגִיאוּ לַחֲדָא:

RASHI

20 **וַתְּהִי הָאָרֶץ לְפַרְעֹה.** קְנוּיָה לוֹ: 21 **וְאֶת הָעָם הֶעֱבִיר.** יוֹסֵף מֵעִיר לְעִיר, לְזִכָּרוֹן שֶׁאֵין לָהֶם עוֹד חֵלֶק בָּאָרֶץ, וְהוֹשִׁיב שֶׁל עִיר זוֹ בַּחֲבֶרְתָּהּ. וְלֹא הֵצַרְךְּ הַכָּתוּב לִכְתֹּב זֹאת, אֶלָּא לְהוֹדִיעֲךָ שִׁבְחוֹ שֶׁל יוֹסֵף, שֶׁנִּתְכַּוֵּן לְהָסִיר חֶרְפָּה מֵעַל אֶחָיו, שֶׁלֹּא יִהְיוּ קוֹרִין אוֹתָם גּוֹלִים: **מִקְצֵה גְבוּל מִצְרַיִם וְגוֹ׳.** כֵּן עָשָׂה לְכָל הָעָרִים אֲשֶׁר בְּמַלְכוּת מִצְרַיִם, מִקְצָה גְבוּלָהּ וְעַד קְצֵה גְבוּלָהּ: 22 **הַכֹּהֲנִים.** הַכְּמָרִים. כָּל לְשׁוֹן "כֹּהֵן" מְשֻׁרֶשֶׁת לֵאלֹהוּת הוּא, חוּץ מֵאוֹתָן שֶׁהֵם לְשׁוֹן גְּדֻלָּה, כְּמוֹ: "כֹּהֵן מִדְיָן"[40], "כֹּהֵן אוֹן"[41]: **חֹק לַכֹּהֲנִים.** חֹק כָּךְ וְכָךְ לָחֶם לַיּוֹם:

23 **הֵא.** כְּמוֹ "הִנֵּה", כְּמוֹ[42]: "וְגַם אָנִי הֵא דַּרְכֵּךְ בְּרֹאשׁ נָתַתִּי": 24 **לְזֶרַע הַשָּׂדֶה.** שֶׁבְּכָל שָׁנָה: **וְלַאֲשֶׁר בְּבָתֵּיכֶם.** וְלָאֱכֹל הָעֲבָדִים וְהַשְּׁפָחוֹת אֲשֶׁר בְּבָתֵּיכֶם: **טַפְּכֶם.** בָּנִים קְטַנִּים: 25 **נִמְצָא חֵן.** לַעֲשׂוֹת לָנוּ זֹאת, כְּמוֹ שֶׁאָמַרְתָּ: **וְהָיִינוּ עֲבָדִים לְפַרְעֹה.** לְהַעֲלוֹת לוֹ חֲמֵשׁ הַזֶּה בְּכָל שָׁנָה: 26 **לְחֹק.** שֶׁלֹּא יַעֲבֹר: 27 **וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם.** וְהֵיכָן? בְּאֶרֶץ גֹּשֶׁן, שֶׁהִיא מֵאֶרֶץ מִצְרַיִם: **וַיֵּאָחֲזוּ בָהּ.** לְשׁוֹן אֲחֻזָּה:

חסלת פרשת ויגש

CHASIDIC INSIGHTS

The servitude to Egypt therefore began in earnest at that point, since the people were no longer fulfilled their obligation to undergo exile through intellectual labor and pining for the Holy Land.[123]

became complacent in their new land.[121] They failed to utilize the choice land of Goshen for holy living and instead became spiritually coarsened from its material abundance.[122]

40. שמות ג, א. **41.** בראשית מא, מה. **42.** יחזקאל טז, מג.

121. See *Kli Yakar*. **122.** See Deuteronomy 32:15; *Berachot* 32a. **123.** *Likutei Sichot*, vol. 15, pp. 407-410.

20 **So**, in this way, **Joseph acquired all Egypt for Pharaoh, for each of the Egyptians sold his field because the famine had become too severe for them, and the land thus became Pharaoh's.**

21 Joseph **then transferred the** Egyptian **people from city to city,** in order to impress on them the fact that they were no longer owners of their own land, and to remove the stigma of being alien residents from his brothers. He put this relocation plan into effect **from one end of Egypt's border to the other.**

22 **The only land he did not buy up was that of the priests, since the priests had a** food **allotment from Pharaoh, and they lived off the allotment that Pharaoh gave them; they therefore did not** have to **sell their land.**

23 **Joseph then said to the people, "Since today I have acquired** both **you and your land for Pharaoh, here is seed grain for you, and you shall sow the ground.**

24 **When harvest comes, you shall give a fifth to Pharaoh. The** remaining **four parts will be yours, for seed grain for the fields, and for food for yourselves and for** the servants **in your households, and for feeding your young children."**

◆ *Maftir* 25 **They said, "You have saved our lives! Let us find favor in my lord's eyes,** and please, do as you have said: **let us be serfs to Pharaoh**, paying him this twenty-percent tax annually**."**

26 **Joseph made it a law regarding** all **the** farmed **lands of Egypt, in force until today, that one-fifth of** its produce **belong to Pharaoh. Only the lands of the priests did not**, according to this law, **belong to Pharaoh.**

27 **Thus Israel settled in Egypt.** Even though they settled **in** its choicest part,[113] **Goshen**, it was still part of Egypt, and thus they fulfilled God's prophecy to Abraham that his progeny would dwell in a foreign land.[114] **They established residence** in the estate that Joseph gave them **there,**[115] **were fruitful, and increased greatly.**

The *Haftarah* for *parashat Vayigash* may be found on p. 359.

CHASIDIC INSIGHTS

23 **Here is seed grain for you, and you shall sow the ground:** Joseph provided the seed but the people did the work of planting and harvesting. So, too, when we receive spiritual sustenance from the "Joseph" of our generation, its spiritual leaders, we must not be satisfied with our own survival; we must plant these spiritual seeds and actualize their potential.[116]

27 **They settled in its choicest part, Goshen…and thus they fulfilled God's prophecy to Abraham that his progeny would dwell in a foreign land…. They established residence there:** According to the Midrash, Goshen was in fact the property of the Jewish people, since Pharaoh had given it to Sarah.[117] Nonetheless, their stay in their own property, the "choicest part" of Egypt,[118] was still counted as part of their preordained exile and servitude.

The purpose of the exile was to refine the Jewish people by putting them through "the iron crucible"[119] of Egyptian slavery. This would prepare them to receive the Torah at Mount Sinai.

Before Joseph and his brothers died, the Jewish people went through this "crucible" through the intense intellectual "labor" of Torah study[120] and the pain of yearning for the Holy Land. Once Joseph and his brothers died, however, the spiritual consciousness of the people deteriorated. They no longer applied themselves laboriously to the study of the Torah and

113. Above, 45:18. **114.** Above, 15:13. *Likutei Sichot*, vol. 15, pp. 405-411. **115.** Above, v. 11; *Likutei Sichot*, vol. 15, p. 405, note 1. **116.** *Hitva'aduyot 5711*, vol. 1, p. 165. **117.** *Pirkei d'Rabbi Eliezer* 26, et al. **118.** Above, 45:18. **119.** Deuteronomy 4:20. **120.** See on Exodus 1:14.

Haftarah for Vayigash

Ezekiel 37:15-28

The dramatic confrontation between Judah and Joseph that opens *parashat Vayigash* presaged the political confrontation between Judah's descendants, the major constituent of the southern kingdom of Judah, and Joseph's descendants, the major constituents of the northern kingdom of Israel. Just as Judah and Joseph were happily reunited, God here foretells the happy reunion of the ten exiled tribes of the northern kingdom with the two tribes of the southern kingdom in the messianic future. But whereas in *parashat Vayigash*, the prelude to the Egypt exile and the subsequent exiles that followed it, Joseph is preeminent, in the future, Judah's descendant, the Messiah, will be preeminent.

37:15 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ 16 וְאַתָּה
בֶן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתֹב עָלָיו לִיהוּדָה
וְלִבְנֵי יִשְׂרָאֵל חברו (חֲבֵרָיו) וּלְקַח עֵץ אֶחָד
וּכְתֹב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל־בֵּית
יִשְׂרָאֵל חברו (חֲבֵרָיו)׃ 17 וְקָרַב אֹתָם אֶחָד
אֶל־אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ׃
18 וְכַאֲשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר
הֲלוֹא־תַגִּיד לָנוּ מָה־אֵלֶּה לָךְ׃ 19 דַּבֵּר אֲלֵהֶם
כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אָנִי לֹקֵחַ אֶת־עֵץ
יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חברו
(חֲבֵרָיו) וְנָתַתִּי אוֹתָם עָלָיו אֶת־עֵץ יְהוּדָה
וַעֲשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי׃ 20 וְהָיוּ
הָעֵצִים אֲשֶׁר־תִּכְתֹּב עֲלֵיהֶם בְּיָדֶךָ לְעֵינֵיהֶם׃
21 וְדַבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אָנִי
לֹקֵחַ אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ־
שָׁם וְקִבַּצְתִּי אֹתָם מִסָּבִיב וְהֵבֵאתִי אוֹתָם
אֶל־אַדְמָתָם׃ 22 וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד
בָּאָרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם
לְמֶלֶךְ וְלֹא יהיה־ (יִהְיוּ־) עוֹד לִשְׁנֵי גוֹיִם וְלֹא
יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת עוֹד׃ 23 וְלֹא יִטַּמְּאוּ
עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכֹל פִּשְׁעֵיהֶם
וְהוֹשַׁעְתִּי אֹתָם מִכֹּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ
בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ־לִי לְעָם וַאֲנִי אֶהְיֶה
לָהֶם לֵאלֹהִים׃

37:15 **The word of God came to me as follows:** 16 **"And you, son of man, take a stick** of wood **and write on it, 'For Judah,** i.e., the southern kingdom, **and** for Benjamin, **those Israelites who are his companions,' then take another stick, and write on it, 'For Joseph—the stick of Ephraim**—i.e., the northern kingdom, **and all** the other nine tribes of **the House of Israel, who are his companions.'** 17 **Bring them for yourself next to each other like one stick, and they will** miraculously **become one stick in your hand.** 18 **When any of your people ask you, 'Will you not tell us what these mean to you?'** 19 **you shall tell them, 'This is what my Lord, God, has said: "Behold, I am going to take the 'stick,'** i.e., the kingdom, **of Joseph, which is in the hand of Ephraim, and of the tribes of Israel who are his companions, and I will place them together with the 'stick,'** i.e., the kingdom, **of Judah, and I shall make them into one stick, so that they become one** nation **in My hand."** ' 20 **The sticks on which you will write shall be in your hand for them to see.**

21 **You shall** further **say to them: 'Thus says my Lord, God: "Behold, I will take the Israelites from among the nations to whom they have gone. I will gather them from all around, and bring them to their land.** 22 **I will make them into one nation in the land, among the mountains of Israel. One king will be king over them all, and they will no longer be two nations, nor ever again will they be divided into two kingdoms.** 23 **Nor will they defile themselves any longer with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them in all their dwelling places in which they have sinned, and I will purify them. They will be My people, and I will be their God.**

24 וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֶה אֶחָד יִהְיֶה
לְכֻלָּם וּבְמִשְׁפָּטַי יֵלֵכוּ וְחֻקּוֹתַי יִשְׁמְרוּ וְעָשׂוּ
אוֹתָם: 25 וְיָשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי
לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ אֲבוֹתֵיכֶם
וְיָשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־
עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם: 26 וְכָרַתִּי
לָהֶם בְּרִית שָׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם
וּנְתַתִּים וְהִרְבִּיתִי אוֹתָם וְנָתַתִּי אֶת־מִקְדָּשִׁי
בְּתוֹכָם לְעוֹלָם: 27 וְהָיָה מִשְׁכָּנִי עֲלֵיהֶם וְהָיִיתִי
לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם: 28 וְיָדְעוּ
הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בִּהְיוֹת
מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם:

24 **My servant David will be king over them and they will all have one shepherd. They will follow my ordinances, observe My rules, and practice them.** 25 **They will dwell upon the land which I gave to My servant Jacob**, i.e., a boundless territory,[34] **and in which your fathers dwelt; they, their children, and their children's children shall dwell upon it forever, and My servant David will be their prince forever.** 26 **And I will make a covenant of peace with them; it shall be an everlasting covenant with them; I will establish them and increase them, and I will place My sanctuary in their midst forever.** 27 **My abode will be among them; I will be their God, and they will be My people.** 28 **The nations will then know that I am God who sanctifies Israel, when My Sanctuary will be in their midst forever." ' "**

34. Genesis 28:14.

Dedicated in honor of our children

Nathan, Yitzchok,
Moshe Lev,
and Gilana

May you continue to grow in the ways
of our holy Torah

Yuri and Deana Pikover