



TORAH

חומש

בראשית

∞  
TORAH

CHUMASH BEREISHIT

*The Book of Genesis*

*Parshat Vayigash*

*A free excerpt from the Kehot Publication Society's  
new Chumash Breishis/Book of Genesis with commentary  
based on the works of the Lubavitcher Rebbe,  
produced by Chabad of California.*

*The full volume is available for purchase at [www.kehot.com](http://www.kehot.com).*

*For personal use only. All rights reserved.  
The right to reproduce this book or portions thereof,  
in any form, requires permission in writing from  
Chabad of California, Inc.*

*With an Interpolated English Translation  
and Commentary Based on the Works of  
The Lubavitcher Rebbe*

**THE TORAH - CHUMASH BEREISHIT**

WITH AN INTERPOLATED ENGLISH TRANSLATION  
AND COMMENTARY BASED ON THE WORKS OF  
THE LUBAVITCHER REBBE

Copyright © 2008  
by  
Chabad of California

A project of  
**Chabad of California**

741 Gayley Avenue, Los Angeles, CA 90024  
310-208-7511 / Fax 310-208-5811

Published by  
**Kehot Publication Society**

770 Eastern Parkway, Brooklyn, New York 11213  
718-774-4000 / Fax 718-774-2718

**Order Department:**

291 Kingston Avenue, Brooklyn, New York 11213  
718-778-0226 / Fax 718-778-4148  
[www.kehot.com](http://www.kehot.com)

All rights reserved, including the right to reproduce this book  
or portions thereof, in any form, without permission,  
in writing, from Chabad of California, Inc.

The Kehot logo is a trademark  
of Merkos L'Inyonei Chinuch, Inc.

ISBN: 978-0-8266-0190-1  
ISBN: 978-0-8266-0195-2 (set)

*Published in the United States of America*



# 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*

*770 Eastern Parkway, Brooklyn NY 11213*





## GENESIS

Bereishit  
Noach  
Lech Lecha  
Vayeira  
Chayei Sarah  
Toldot  
Vayeitzei  
Vayishlach  
Vayeishev  
Mikeitz

# Vayigash 11 ויגש

Vayechi

## EXODUS

Shemot  
Vaeira  
Bo  
Beshalach  
Yitro  
Mishpatim  
Terumah  
Tetzaveh  
Ki Tisa  
Vayakheil  
Pekudei

## LEVITICUS

Vayikra  
Tzav  
Shemini  
Tazria  
Metzora  
Acharei Mot  
Kedoshim  
Emor  
Behar  
Bechukotai

## NUMBERS

Bemidbar  
Naso  
Beha'alotecha  
Shelach  
Korach  
Chukat  
Balak  
Pinchas  
Matot  
Masei

## DEUTERONOMY

Devarim  
Va'etchanan  
Eikev  
Re'eh  
Shoftim  
Ki Teitzei  
Ki Tavo  
Netzavim  
Vayeilech  
Ha'azinu  
Vezot Habrachah





# 11 וַיִּגַּשׁ Vayigash

## Overview

**I**n *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

## OVERVIEW OF VAYIGASH

---

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.<sup>1</sup>

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.



## OVERVIEW OF VAYIGASH

---

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.<sup>2</sup>

---

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

ONKELOS

18 וקרוב לנתה יהודה ואמר בבעו רבוני ממלל כען עבדך פתגמא קדם רבוני ולא יתקף רגזך בעבדך ארי כפרעה בן את: 19 רבוני שאיל ית עבדוהי למימר האית לכוון אבא או אחא: 20 ואמרנא לרבוני אית לנא אבא סבא ובר סיבתין ועיר ואחוהי מית ואשתאר הוא בלחדוהי לאמה ואבוהי רחים לה: 21 ואמרת לעבדיך אחתוהי לותי ואשוני עיני עלוהי: 22 ואמרנא לרבוני לא יכול עולימא למשבק ית אבוהי ואם ישבוק ית אבוהי וימות: 23 ואמרת לעבדיך אם לא יחות אחוכון ועירא עמכון לא תוספון למחזי אפי: 24 והיה פד סליקנא לות עבדך אבא וחוינא לה ית פתגמי רבוני:

44:18 ויגש אליו יהודה ויאמר כי אדני ידברנא עבדך דבר באוני אדני ואל יחר אפך בעבדך כי כמוד כפרעה: 19 אדני שאל את עבדיו לאמר היש לכם אב או אח: 20 ונאמר אל אדני יש לנו אב זקן וילד זקנים קטן ואחיו מת ויותר הוא לבדו לאמו ואביו אהבו: 21 ותאמר אל עבדיך הורדהו אלי ואשימה עיני עליו: 22 ונאמר אל אדני לא יוכל הנער לעזוב את אביו ועזב את אביו ומת: 23 ותאמר אל עבדיך אם לא ירד אחיכם הקטן אתכם לא תספון לראות פני: 24 והי כי עלינו אל עבדך אבי ונגדלו את דברי אדני:

RASHI

אהרג אותך ואת אדונך: 19 אדני שאל את עבדיו. מתחלה בעלילה באת עלינו, למה היה לך לשאול כל אלה, בתך היינו מבקשים? או אחותנו אתה מבקש? ואף על פי כן "ונאמר אל אדני", לא כחדנו ממך דבר: 20 ואחיו מת. מפני היראה היה מוציא דבר שקר מפיו, אמר: אם אמר לו שהוא קים, יאמר: הביאנוהו אצלי: לבדו לאמו. מאותו האם אין לו עוד אח: 22 ועזב את אביו ומת. אם יעזוב את אביו, דואגים אנו שמה ימות בדרך, שהרי אמו בדרך מתה:

18 ויגש אליו. דבר באוני אדני. יכנסו דברי באוני: ואל יחר אפך. מכאן אתה למד שדבר אליו קשות: פי כמוד כפרעה. חשוב אתה בעיני כמלך, זהו פשוטו. ומדשו: סופך ללקות עליו בצרעת כמו שלקה פרעה על ידי זקנתי שרה, על לילה אחת שעבכה. דבר אחר: מה פרעה גזר ואינו מקים, מבטיח ואינו עושה, אף אתה כן, וכי זו היא שימת עין שאמרת לשום עינך עליו? דבר אחר: "כי כמוד כפרעה", אם תקניטני,

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.<sup>8</sup>

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.<sup>9</sup>

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,<sup>1</sup> 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?<sup>2</sup> 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?<sup>3</sup> 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<sup>4</sup> 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<sup>5</sup> that they had come to Egypt to look for him.<sup>6</sup>

**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 ∞

---

<sup>18</sup> 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.”<sup>17</sup>

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.

ONKELOS

25 וַאֲמַר אַבְנָא תּוּבוּ וְזַבְנוּ לְנָא  
 זְעִיר עֲבוּרָא: 26 וַאֲמַרְנָא לֹא נְכוּל  
 לְמִיחַת אִם אֵית אַחוּנָא זְעִירָא  
 עֲמָנָא וְנִיחּוּת אָרִי לֹא נְכוּל לְמַחְזִי  
 אִפִּי גִבְרָא וַאֲחוּנָא זְעִירָא לִיתוּהִי  
 עֲמָנָא: 27 וַאֲמַר עֲבָדְךָ אָבָא לְנָא  
 אַתּוּן יְדַעְתּוּן אָרִי תְרִין יְלִידֵת לִי  
 אַתְתִּי: 28 וּנְפֹק חַד מִלְּתֵי וַאֲמַרִית  
 בְּרַם מְקַטְל קַטִּיל וְלֹא חֲזִיתָה עַד  
 בְּעָן: 29 וְתַדְבְּרוּן אָף יֵת דִּין מִן  
 קְדָמִי וְיַעֲרַעְמָה מוֹתָא וְתַחְתּוּן יֵת  
 שִׁיבְתִי בְּשִׁתָּא לְשֹׁאֵל: 30 וּכְעַן  
 כְּמִיתִי לֹוֹת עֲבָדְךָ אָבָא וְעוֹלִימָא  
 לִיתוּהִי עֲמָנָא וּנְפִשָׁה חֲבִיבָא  
 לָהּ כְּנִפְשָׁה: 31 וַיְהִי כִּד יַחְזִי  
 אָרִי לִית עוֹלִימָא וַיִּמּוֹת וַיַּחְתּוּן  
 עֲבָדְךָ יֵת שִׁיבַת עֲבָדְךָ אַבְנָא  
 בְּדוּנָא לְשֹׁאֵל: 32 אָרִי עֲבָדְךָ  
 מִעֲרַב בְּעוֹלִימָא מִן אָבָא לְמִימַר  
 אִם לֹא אִיתְנָה לְוֹתְךָ וְאִהִי חֲטִי  
 לְאָבָא כֹּל יוֹמֵיָא: 33 וּכְעַן יֵתב כְּעַן  
 עֲבָדְךָ חֲלָף עוֹלִימָא עֲבָדָא לְרַבּוּנִי  
 וְעוֹלִימָא יִסַּק עִם אַחוּהִי: 34 אָרִי  
 אִיבְדִין אֶסַק לֹוֹת אָבָא וְעוֹלִימָא  
 לִיתוּהִי עֲמִי דְלִמָּא אַחוּי בְּשִׁתָּא  
 דִּי תִשְׁכַּח יֵת אָבָא: 45:1 וְלֹא  
 יְכִיל יוֹסֵף לְאַתְחַסְנָא לְכָל דְקָמִין  
 עֲלוּזֵהִי וְקָרָא אִפִּיקוּ כָּל אֲנָשׁ  
 מִעֲלֵיו וְלֹא קָם אֲנָשׁ עִמָּה כִּד  
 אַתְדַּע יוֹסֵף לֹוֹת אַחוּהִי: 2 וַיִּהַב  
 יֵת קֶלֶה בְּכִיתָא וּשְׁמַעוּ מִצְרָאִי  
 וּשְׁמַעוּ אֲנָשׁ בֵּית פְּרַעֲוָה:

25 וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבְרוּ-לָנוּ מְעַט-אֶכֶל: 26 וַנֹּאמֶר  
 לֹא נוּכַל לְרִדֵת אִם-יֵשׁ אַחִינוּ הַקָּטָן אֲתָנוּ וַיִּרְדְּנוּ כִּי-  
 לֹא נוּכַל לְרִאוֹת פְּנֵי הָאִישׁ וְאֲחִינוּ הַקָּטָן אֵינְנוּ אֲתָנוּ:  
 27 וַיֹּאמֶר עֲבָדְךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם  
 יְלִדְהֵלִי אִשְׁתִּי: 28 וַיַּעַז הָאֶחָד מֵאֵלָי וַאֲמַר אֶךְ טָרַף  
 טָרַף וְלֹא רִאִיתִיו עַד-הַנְּהָ: 29 וּלְקַחְתֶּם גַּם-אֶת-זֶה מֵעַם  
 פְּנֵי וְקָרְהוּ אֶסוֹן וְהוֹרְדֶתֶם אֶת-שִׁיבְתִי בְּרַעַה שְׁאֵלָה:  
 30 וְעַתָּה כְּבָאִי אֶל-עֲבָדְךָ אָבִי וְהַנְּעַר אֵינְנוּ אֲתָנוּ וְנַפְשׁוֹ  
 קְשׁוּרָה כְּנַפְשׁוֹ:

שני 31 והיה כראותו כי אין הנער ומת והורידו עבדיך  
 את-שיבת עבדך אבינו פיגון שאלה: 32 כי עבדך  
 ערב את-הנער מעם אבי לאמר אם-לא אביאנו אליך  
 והטאתי לאבי פל-הימים: 33 ועתה ישב-נא עבדך  
 תחת הנער עבד לאדני והנער יעל עם-אחיו: 34 כי  
 איך אעלה אל-אבי והנער איננו אתי פן אראה ברע  
 אשר ימצא את-אבי: 45:1 ולא-יכל יוסף להתאפק  
 לכל הנצבים עליו ויקרא הוציאו כל-איש מעלי ולא-  
 עמד איש אתו בהתודע יוסף אל-אחיו: 2 ויתן את-קלו  
 בבכי וישמעו מצרים וישמע בית פרעה:

RASHI

בשני עולמות: 33 ישב נא עבדך וגו'. לכל דבר אני  
 מעלה ממנו, לגבורה ולמלחמה ולשמש: 1 ולא יכל  
 יוסף להתאפק לכל הנצבים. לא היה יכול לסבל שיהיו  
 מצרים נצבים עליו, ושומעין שאחיו מתביישין בהודעו  
 להם: 2 וישמע בית פרעה. ביתו של פרעה. כלומר,  
 עבדיו ובני ביתו. ואין זה לשון "בית" ממש, אלא כמו:  
 "בית ישראל", "בית יהודה". מיישנדר"א בלעז:

29 וקרהו אסון. שהשטן מקטרג בשעת הספנה:  
 והורדתם את שיבתי וגו'. עכשו כשהוא אצלי, אני  
 מתנחם בו על אמו ועל אחיו, ואם ימות זה, דומה עלי  
 ששלישתן מתו ביום אחד: 31 והיה בראותו כי אין  
 הנער ומת. אביו מצרתו: 32 כי עבדך ערב את הנער.  
 ואם תאמר: למה אני נכנס לתגר יותר משאר אחי? הם  
 כלם מבחוז, ואני נתקשרתי בקשר חזק להיות מנודה

2. תהלים קטו, יב. 3. מלכים א יב, כא. 4. בני הבית.

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.<sup>10</sup>

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 lifetime, both in this world as well as in the afterlife.’<sup>11</sup>

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.

ONKELOS

3 ואמר יוסף לאחיו אָנא יוסף הער בען אבא קים ולא יכילו אחוהי לאתבא יתה פתגם ארי אתבדילו מן קדמוהי: 4 ואמר יוסף לאחיו קריבו בען לותי וקריבו ואמר אָנא יוסף אחוכון די זבנתון יתי למצרים: 5 וכען לא תתנסון ולא יתקף בעיניכון ארי זבנתון יתי הקא ארי לקימא שלחני יי קדמיכון: 6 ארי דגן תרמיז שנין כפנא בגו ארעא ועוד חמש שנין די לית זרועא וחצדא: 7 ושלחני יי קדמיכון לשוואה לכון שאָרא בארעא ולקימא לכון לשיזבא רבתא: 8 וכען לא אתון שלחנתון יתי הקא אלהין מן קדם יי ושויני לאבא לפרעה ולרבון לכל אָנש ביתה ושלטיט בכל ארעא דמצרים: 9 אוחו וסקו לות אבא ותימרון לה פדנן אמר ברה יוסף שויני יי לרבון לכל מצרים חות לותי לא תתעב:

3 ויאמר יוסף אל-אחיו אני יוסף העוד אבי הי ולא יכלו אחיו לענות אתו כי נבהלו מפניו: 4 ויאמר יוסף אל-אחיו גשו-נא אלי ויגשו ויאמר אני יוסף אחיכם אשר-מכרתם אתי מצרימה: 5 ועתה אל-תעצבו ואל-יחר בעיניכם כי-מכרתם אתי הנה כי למחיה שלחתי אלהים לפניכם: 6 כיונה שנתים הרעב בקרב הארץ ועוד חמש שנים אשר אין-חריש וקציר: 7 וישלחתי אלהים לפניכם לשום לכם שארית בארץ ולהחיות לכם לפליטה גדלה:

שלישי 8 ועתה לא-אתם שלחתם אתי הנה כי האלהים ושיחני לאב לפרעה ולאדון לכל-ביתו ומשל בכל-ארץ מצרים: 9 מהרו ועלו אל-אבי ואמרתם אליו כה אמר בנה יוסף שמני אלהים לאדון לכל-מצרים רדה אלי אל-תעמד:

RASHI

5 למחיה. להיות לכם למחיה: 6 כי זה שנתים הרעב. עברו משני הרעב: 8 לאב. לחבר ולפטרו: 9 ועלו אל אבי. ארץ ישראל גבוה מכל הארצות:

3 נבהלו מפניו. מפני הבושה: 4 גשו נא אלי. ראה אותם נסוגים לאחור, אמר: עכשו אחי נכלמים. קרא להם בלשון רבה ותחנונים, והראה להם שהוא מהול:

CHASIDIC INSIGHTS

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,<sup>16</sup> 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,<sup>17</sup> 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.<sup>18</sup>

9 God has made me master of all Egypt. Come down to me; do not tarry: As we have seen,<sup>19</sup> 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.<sup>12</sup> 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.<sup>13</sup> **Can my father indeed still be alive** after such prolonged, intense mourning?! If so, this is surely nothing short of a miracle!”<sup>14</sup>

**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<sup>15</sup> **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.**

---

— ❧ CHASIDIC INSIGHTS ❧ —

---

**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 Noahic 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.

## ONKELOS

10 וַיִּשְׁבֶּת בְּאֶרֶץ-נֶשֶׁן וְהָיִתָּה קְרוֹב אֵלַי וּבְנִיךָ וּבְנֵי בְנֵיךָ וְנִאֲמַנְךָ וּבְקִרְךָ וּכְלִפְלֵתִי אֶתְּךָ שָׁם בִּי-עוֹד חֲמֵשׁ שָׁנִים רָעַב פֶּן-תִּהְיֶה אֶתְּךָ וּבֵיתְךָ וּכְלִי-אֶשְׁרֶלְךָ: 12 וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינֵי אָחִי בְנִימִין בִּי-פִי הַמְדַבֵּר אֵלֵיכֶם: 13 וְהִגַּדְתֶּם לְאָזְנִי אֶת-כָּל-כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל-אֶשֶׁר רְאִיתֶם וּמַהֲרַתֶּם וְהוֹרַדְתֶּם אֶת-אָבִי הַנֶּה:

10 וַיִּשְׁבֶּת בְּאֶרֶץ-נֶשֶׁן וְהָיִתָּה קְרוֹב אֵלַי וּבְנִיךָ וּבְנֵי בְנֵיךָ וְנִאֲמַנְךָ וּבְקִרְךָ וּכְלִפְלֵתִי אֶתְּךָ שָׁם בִּי-עוֹד חֲמֵשׁ שָׁנִים רָעַב פֶּן-תִּהְיֶה אֶתְּךָ וּבֵיתְךָ וּכְלִי-אֶשְׁרֶלְךָ: 12 וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינֵי אָחִי בְנִימִין בִּי-פִי הַמְדַבֵּר אֵלֵיכֶם: 13 וְהִגַּדְתֶּם לְאָזְנִי אֶת-כָּל-כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל-אֶשֶׁר רְאִיתֶם וּמַהֲרַתֶּם וְהוֹרַדְתֶּם אֶת-אָבִי הַנֶּה:

## RASHI

11 פֶּן תִּהְיֶה. "דְּלָמָא תַתְּמַסְכֵּן", לְשׁוֹן "מִוִּירֵשׁ" בְּלִשׁוֹן הַקֶּדֶשׁ: וְעֵינֵי אָחִי בְנִימִין. הַשְׁוֶה אֶת בְּלֶם יַחַד, לִזְמֹר שְׂבָשֶׁם שְׁאִין לִי שְׁנָאָה עַל בְּנִימִין אָחִי, שְׁהָרִי לֹא הָיָה בְּמִכִּירְתִּי, כִּף אִין בְּלָבִי שְׁנָאָה עַל־כֶּם:

11 פֶּן תִּהְיֶה. "דְּלָמָא תַתְּמַסְכֵּן", לְשׁוֹן "מִוִּירֵשׁ" וּמַעֲשִׂיר<sup>5</sup>: 12 וְהִנֵּה עֵינֵיכֶם רְאוֹת. בְּכַבּוּדִי, וְשָׂאֲנִי אֶחֱיכֶם, שְׁהָרִי אֲנִי מְהוּל כְּכֶם. וְעוֹד, "כִּי פִי הַמְדַבֵּר

5. שמואלא ב, ז.

## CHASIDIC INSIGHTS

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.<sup>23</sup> 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,<sup>24</sup> 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.<sup>25</sup>

**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.<sup>26</sup>

Spiritually, as we have seen, the "field" is the realm of Esau.<sup>27</sup> 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.<sup>28</sup> 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.<sup>29</sup>

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.”** ’

**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.<sup>20</sup> This will convince him conclusively that it is really I. **And you shall make haste to bring my father down here.”**

— ❧ CHASIDIC INSIGHTS ❧ —

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.<sup>21</sup> 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.<sup>22</sup>

**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



Figure 47: Goshen.

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

ONKELOS

14 ויפל על צוֹאֲרֵי בְנֵי־מִן בְּכָה עַל-צוֹאֲרֵי: 15 וַיִּנְשָׁק לְכָל־אָחָיו וַיִּבְרַךְ עֲלֵיהֶם וְאֶחָיו כִּן דִּבְרוּ אָחָיו אִתּוֹ: 16 וְהִקְל נִשְׁמַע בֵּית פְּרָעָה לְאֹמֶר בָּאוּ אָחֵי יוֹסֵף וַיֵּיטֵב בְּעֵינָי פְּרָעָה וּבְעֵינָי עֶבְרָיו: 17 וַיֹּאמֶר פְּרָעָה אֶל־יוֹסֵף אָמֹר אֶל־אֶחָיִךְ זֹאת עָשׂוּ טַעֲנוּ אֶת־בְּעֵרְכֶם וּלְכוּ־בָאוּ אֶרְצָה כְּנַעַן: 18 וַקְּחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְנֶה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרָיִם וְאֶכְלוּ אֶת־חֶלֶב הָאָרֶץ: 19 וְאֶתְהָ צִוִּיתָהּ זֹאת עָשׂוּ קַחוּ־לָכֶם מֵאֶרֶץ מִצְרָיִם עֲגָלוֹת לְטַפְכֶם וּלְנִשְׁיָכֶם וּנְשֵׂאתֶם אֶת־אֲבִיכֶם וּבָאתֶם:

RASHI

פְּרָעָה, וְהוּו לְשׁוֹן "בֵּית" מִמֶּשׁ: 17 טַעֲנוּ אֶת בְּעֵרְכֶם. תְּבוּאָה: 18 אֶת טוֹב אֶרֶץ מִצְרָיִם. אֶרֶץ גְּשֵׁן. נָבָא וְאִינוּ יוֹדֵעַ מַה נָּבָא, סוֹפֵם לַעֲשׂוֹתָהּ כִּמְצוּלָה שְׁאִין בָּהּ דְּגִימָה: חֶלֶב הָאָרֶץ. כֵּל "חֶלֶב" לְשׁוֹן מֵיטֵב הוּא: 19 וְאֶתְהָ צִוִּיתָהּ. מִפִּי לוֹמֵר לָהֶם: זֹאת עָשׂוּ. כִּף אָמֹר לָהֶם, שְׁבִרְשׁוֹתֵי הוּא:

14 ויפל על צוֹאֲרֵי בְנֵי־מִן אָחָיו וַיִּבְרַךְ. על שְׁנֵי מִקְדָּשׁוֹת שְׁעִתִּינֵי לְהִיּוֹת בְּחֻלְקוֹ שֶׁל בְּנֵי־מִן וְסוֹפֵן לְחָרֵב: וּבְנֵי־מִן בְּכָה עַל צוֹאֲרֵי. על מִשְׁכָּן שִׁילָה שְׁעִתִּיד לְהִיּוֹת בְּחֻלְקוֹ שֶׁל יוֹסֵף וְסוֹפּוֹ לְחָרֵב: 15 וְאֶחָיו כִּן. מֵאַחַר שֶׁרְאוּהוּ בּוֹכָה, וְלָבוּ שְׁלֵם עִמָּהֶם: דִּבְרוּ אָחָיו אִתּוֹ. שְׁמַתְחֵלָה הָיָה בּוֹשִׁים מִמֶּנּוּ: 16 וְהִקְל נִשְׁמַע בֵּית פְּרָעָה. כִּמּוֹ "בְּבֵית

CHASIDIC INSIGHTS

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."<sup>37</sup> We have the spiritual capacity to cause a Divine decree to be annulled.<sup>38</sup>

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.<sup>39</sup>

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.<sup>40</sup> 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.<sup>41</sup> 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.<sup>42</sup>

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<sup>30</sup> 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,<sup>31</sup> 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.<sup>32</sup>

**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.**

---

— ❧ CHASIDIC INSIGHTS ❧ —

---

**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,<sup>33</sup> 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,<sup>34</sup> 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 mate-

rial dimensions, our animating souls, bodies, and our mundane activities. We thereby turn our existence into a temple, a sanctuary for God's light.<sup>35</sup>

**W**hy 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;<sup>36</sup> 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.*

ONKELOS

20 ועינבון לא תחוס על מניבון ארי טוב כל ארעא דמצרים דילבון הוא: 21 ועבדו כן בני ישראל ויהב להון יוסף עגלון על מימר פרעה ויהב להון זודין לארקהא: 22 לכלהון יהב לגבר אצטלון דלבושא ולבנימין יהב תלת מאה סלעין דכסף וחמשה אצטלון דלבושין: 23 ולאבוהי שלח כדא עשרא חמרין טעינין מטוב מצרים ועשר אתנן טעינן עבור ולחם זודין לאבוהי לארקהא: 24 ושלח ית אחוהי ואזלו ואמרו להון לא תתנצון בארקהא:

20 ועינבם אל־תחם על־כליכם כי־טוב כל־ארץ מצרים לכם הוא: 21 ויעשו־כן בני ישראל ויתן להם יוסף עגלות על־פני פרעה ויתן להם צדה לדרך: 22 לכלם נתן לאיש חלפות שמלת ולבנימן נתן שלש מאות כסף וחמש חלפת שמלת: 23 ולאביו שלח בזאת עשרה חמרים נשאים מטוב מצרים ועשר אתנת נשאת בר ולחם ומזון לאביו לדרך: 24 וישלח את־אחיו וילכו ויאמר אליהם אל־תרגזו בדרך:

RASHI

תרגזו עליכם הדרך. דבר אחר: אל תפסיעו פסיעה גסה, והכניסו חמה לעיר. ולפי פשוטו של מקרא, יש לומר: לפי שהיו נכלמים, היה דואג שמא יריבו בדרך על דבר מכירתו, להתנבח זה עם זה ולומר "על ירך נמכר", "אתה ספרת לשון הרע עליי וגרמת לנו לשנאתו".

23 שלח בזאת. כחשבון הזה. ומהו החשבון? "עשרה חמורים" וגו': מטוב מצרים. מצינו בגמרא, ששלח לו זין וישן, שדעת וקנים נוחה הימנו. ומדרש אגדה: גריסין של פול: בר ולחם. כתרגומו: ומזון. לפתן: 24 אל תרגזו בדרך. אל תתעסקו בדבר הלכה, שלא

6. מגילה טז, ב. 7. בראשית רבה צד, ב.

CHASIDIC INSIGHTS

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,"<sup>51</sup> i.e., committing ourselves to study the Torah study beyond our natural inclination to do so based on the pleasure we derive from it.<sup>52</sup>

- 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,<sup>53</sup> 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.<sup>54</sup>

**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,<sup>55</sup> 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.<sup>56</sup>

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.**<sup>43</sup>

**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!<sup>44</sup> Although I instructed you to make haste,<sup>45</sup> do not be so hurried on this journey that you take excessively long steps—since this impairs vision<sup>46</sup>—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.”**

∞ CHASIDIC INSIGHTS ∞

**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.<sup>47</sup> The wine symbolized the Jewish people, who are compared to wine.<sup>48</sup> 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].”<sup>49</sup>

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.<sup>50</sup>

- 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 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<sup>57</sup> 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<sup>58</sup> 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.

#### ∞ CHASIDIC INSIGHTS ∞

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

**T**here are two aspects to the protective power of Torah study:

- 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,<sup>61</sup> since we fulfill the commandment to study the Torah even by simply reading verses of Scripture.
- 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.<sup>62</sup> 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.<sup>63</sup>

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*.<sup>64</sup> According to this view, Joseph had sent along drivers for the wagons; his brothers were therefore in no danger of losing their way.<sup>65</sup>

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.

ONKELOS

2 ואמר יי לישׁראל בחוּזא דליליא  
 ואמר יעקב יעקב ואמר הא אָנא:  
 3 ואמר אָנא אל אלקא דאבוך  
 לא תדחל מלמיחת למצרים ארי  
 לעם סגי אשוּף תמן: 4 אָנא אחות  
 עמך למצרים ואָנא אסקנך אף  
 אסקא ויוסף שני ידוהי על עיניך:  
 5 וְקָם יַעֲקֹב מִבְּאֵר שֶׁבַע וַיִּטְלוּ  
 בְּנֵי יִשְׂרָאֵל יָת יַעֲקֹב אַבְוּהוֹן וְיָת  
 טַפְּלָהוֹן וְיָת נְשִׂיָהוֹן בְּעַגְלָתָא דִּי  
 שְׁלַח פְּרָעָה לְמִשְׁלַ יְתָה: 6 וּדְבָרוּ  
 יָת גִּיתִיָּהוֹן וְיָת קַיְנִיָּהוֹן דִּי קִנּוּ  
 בְּאָרְעָא דַּכְנַעַן וְאָתוּ לְמִצְרַיִם  
 יַעֲקֹב וְכָל בְּנוֹהֵי עִמָּה: 7 בְּנוֹהֵי וּבְנֵי  
 בְּנוֹהֵי עִמָּה בְּנֵתָה וּבְנֵת בְּנוֹהֵי וְכָל  
 זְרַעָה אִיתֵי עִמָּה לְמִצְרַיִם: 8 וְאַלְיָן  
 שְׁמַתָּה בְּנֵי יִשְׂרָאֵל דְּעָלוּ לְמִצְרַיִם  
 יַעֲקֹב וּבְנוֹהֵי בְּכָרָא דִּיעֲקֹב רְאוּבֵן:  
 9 וּבְנֵי רְאוּבֵן חֲנוּךְ וּפְלוּא וְחֲצֹרֹן  
 וּבְרָמִי: 10 וּבְנֵי שְׁמֹעוֹן יִמּוּאֵל  
 וְיִמִּין וְאַהֲד וְיִכִּין וְצַחֲר וְשָׂאוּל בַּר  
 בְּעֵנִיתָא:

2 וַיֹּאמֶר אֱלֹהִים | לְיִשְׂרָאֵל בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר  
 יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר הַנְּנִי: 3 וַיֹּאמֶר אֲנֹכִי הָאֵל אֱלֹהֵי  
 אָבִיךָ אֶל־תִּירָא מִרְדָּה מִצְרַיִמָּה כִּי־לָגַוִי גְדוֹל אֲשִׁימֹךָ  
 שָׁם: 4 אֲנֹכִי אֶרְדַּ עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֶעֱלֶךָ גַּם־עֲלֶהָ  
 וְיוֹסֵף יִשְׁיֵית יָדוֹ עַל־עֵינֶיךָ: 5 וַיָּקָם יַעֲקֹב מִבְּאֵר שֶׁבַע  
 וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־  
 נְשִׂיהֶם בְּעַגְלוֹת אֲשֶׁר־שָׁלַח פְּרָעָה לְשֵׂאת אֹתוֹ: 6 וַיִּקְחוּ  
 אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן  
 וַיָּבֹאוּ מִצְרַיִמָּה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ: 7 בָּנָיו וּבְנֵי בָנָיו  
 אִתּוֹ בְּנֵתָיו וּבְנֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ מִצְרַיִמָּה: 8  
 חֲמִישִׁי 8 וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה  
 יַעֲקֹב וּבְנָיו בְּכָר יַעֲקֹב רְאוּבֵן: 9 וּבְנֵי רְאוּבֵן חֲנוּךְ וּפְלוּא  
 וְחֲצֹרֹן וּבְרָמִי: 10 וּבְנֵי שְׁמֹעוֹן יִמּוּאֵל וְיִמִּין וְאַהֲד וְיִכִּין  
 וְצַחֲר וְשָׂאוּל בְּן־הַבְּעֵנִית:

RASHI

לו: טל אַת אלו: 7 ובנות בניו. סרח בת אשר, ויוכבד  
 בת לוי: 8 הבאים מצרימה. על שם השעה קורא להם  
 הכתוב "באים", ואין לתמוה על אשר לא כתב "אשר  
 באו": 10 בן הפנענית. בן דינה שנבעלה לפנעני.  
 כשהרגו את שכם, לא היתה דינה רוצה לצאת, עד  
 שנשבע לה שמעון שישאנה:

2 יַעֲקֹב וְעֵקֵב. לשון חבה: 3 אל תירא מרדה  
 מצרימה. לפי שהיה מצר על שנוקק לצאת לחוצה  
 לארץ: 4 ואנכי אעלה. הבטיחו להיות נקבר בארץ:  
 6 אשר רכשו בארץ כנען. אבל מה שרכש בפדן ארם,  
 נתן הכל לעשו בשביל חלקו במערת המכפלה, אמר:  
 נכסי חוצה לארץ אינן פדאי לי, וזהו: "אשר פריתי  
 לי", העמיד לו צבורין של זהב וכסף כמין כרי, ואמר

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.

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.<sup>76</sup>

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,<sup>71</sup> 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.<sup>72</sup>

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,<sup>73</sup> 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.<sup>74</sup>

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.**<sup>75</sup>

---

— ❧ 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 hav-

ing 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.

ONKELOS

11 ובני לוי גרשון קהת ומררי:  
 12 ובני יהודה ער ואונן ושלמה  
 ופרץ וחרח ומית ער ואונן בארעא  
 דבנען והוו בני פרץ חצרון וקמול:  
 13 ובני יששכר תולע ופנה ויוב  
 ושמרון: 14 ובני זבולון סרד ואילון  
 ויחלאל: 15 אלן בני לאה דילידת  
 ליעקב בפרן ארם וית דינה ברמה  
 כל נפש בנודה ובנתה תלתין ותלת:  
 16 ובני גד צפיון וחגי שוני ואצבון  
 ערי וארודי ואראלי: 17 ובני  
 אשר ימנה וישוה וישוה וישוה ובריעה  
 ושרח אחתהון ובני בריעה חבר  
 ומלכיאל: 18 אלן בני זלפה דיחב  
 לכן ללאה ברמה וילידת ית אלן  
 ליעקב שית עשרי נפשא: 19 בני  
 רחל אתת יעקב יוסף ובנימין:  
 20 ואתילידו ליוסף בארעא  
 דמצרים דילידת לה אסנת בת  
 פוטי פרע רבא דאון ית מנשה וית  
 אפרים: 21 ובני בנימין בלע ובכר  
 ואשבבל גרא ונעמן אחי ראש  
 מפים וחפים וארד: 22 אלן בני  
 רחל די אתילידו ליעקב כל נפשא  
 ארבעה עשר: 23 ובני דן חושים:  
 24 ובני נפתלי יחצאל וגוני ויצר  
 ושלם: 25 אלן בני בלהה דיחב  
 לכן לרחל ברמה וילידת ית אלן  
 ליעקב כל נפשא שבעא:

11 ובני לוי גרשון קהת ומררי: 12 ובני יהודה ער ואונן  
 ושלמה ופרץ וחרח ומית ער ואונן בארעא בנען ויהיו בני  
 פרץ חצרון וקמול: 13 ובני יששכר תולע ופנה ויוב  
 ושמרון: 14 ובני זבולון סרד ואילון ויחלאל: 15 אלה בני  
 לאה אשר ילדה ליעקב בפרן ארם ואת דינה בתו כל  
 נפש בניו ובנותיו שלשים ושלש: 16 ובני גד צפיון וחגי  
 שוני ואצבון ערי וארודי ואראלי: 17 ובני אשר ימנה  
 וישוה וישוה ובריעה ושרח אחתם ובני בריעה חבר  
 ומלכיאל: 18 אלה בני זלפה אשר נתן לכן ללאה בתו  
 ותלד את-אלה ליעקב שש עשרה נפש: 19 בני רחל  
 אשת יעקב יוסף ובנימין: 20 וילד ליוסף בארעא מצרים  
 אשר ילדה-לו אסנת בת-פוטי פרע בהן אן את-מנשה  
 ואת-אפרים: 21 ובני בנימין בלע ובכר ואשבבל גרא  
 ונעמן אחי וראש מפים וחפים וארד: 22 אלה בני רחל  
 אשר ילד ליעקב כל-נפש ארבעה עשר: 23 ובני-דן  
 חושים: 24 ובני נפתלי יחצאל וגוני ויצר ושלם: 25 אלה  
 בני בלהה אשר נתן לכן לרחל בתו ותלד את-אלה  
 ליעקב כל-נפש שבעה:

RASHI

ושנים, אלא, זו יוכבד שנוקדה בין החומות בבניסותן  
 לעיר, שנאמר: "אשר ילדה אתה ללוי במצרים",  
 לידתה במצרים ואין הורתה במצרים: 19 בני רחל  
 אשת יעקב. ובכלן לא נאמר בהן "אשת", אלא שהיתה  
 עקרו של בית:

15 אלה בני לאה וגו' ואת דינה בתו. הוכרים תלה  
 בלאה, והנקבות תלה ביעקב. ללמודך, אשה מורעת  
 תחלה, יולדת זכר, איש מוריע תחלה, יולדת נקבה:  
 שלשים ושלש. ובפרטן אי אתה מוצא אלא שלשים  
 12. במדבר כו, ט.

CHASIDIC INSIGHTS

children, and later, her son Moses revived the people's  
 waning belief in redemption.<sup>81</sup>

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.<sup>82</sup> The former is the more "masculine"  
 approach; the latter, the more "feminine."

Thus, the commandments entrusted to women—safe-

guarding the kosher standards of the family's food  
 (exemplified by separating a portion of the dough  
 when baking bread<sup>83</sup>), 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 expres-  
 sions of holiness.<sup>84</sup>

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.<sup>77</sup>

**12 Judah's sons were Er, Onan, Sheilah, Peretz, and Zerach, but Er and Onan died in Canaan;<sup>78</sup> 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, Etbbon, 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.<sup>79</sup> 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.<sup>80</sup>

**I**t 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

---

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

ONKELOS

26 כל נפשׂתא דעלא דיעקב למצרים נפקי רבה בר מנשי בני יעקב כל נפשׂתא שתין ושתין: 27 ובני יוסף די אתגלילו לה במצרים נפשׂתא תרתין כל נפשׂתא לבית יעקב דעלא למצרים שבעיני: 28 וית יהודה שלח קדמוהי לות יוסף לפנאה קדמוהי לגשן ואתו לארעא דגשן: 29 וטקסי יוסף רתבוהי וסליק לקדמות ישראל אבוהי לגשן ואתחזי לה ונפל על צורה ובכא על צורה עוד: 30 ואמר ישראל ליוסף אלו אנא מאית זמנא הדא מנחם אנא בתר דחזיתני ית אפיך ארי עד כען את קמי:

26 כָּל־הַנְּפֹשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִם יֵצְאֵי יִרְכּוּ מִלְּבַד נִשְׂי בְנֵי־יַעֲקֹב כָּל־נְפֹשׁ שְׂשִׁים וְשֵׁשׁ: 27 וּבְנֵי יוֹסֵף אֲשֶׁר־ יִלְדִּלוּ בְּמִצְרַיִם נְפֹשׁ שְׁנַיִם כָּל־הַנְּפֹשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיִם שִׁבְעִים: ם שׁי 28 וְאֶת־יְהוּדָה שְׁלַח לִפְנֵי אֶלְיֹסֵף לְהוֹרֹת לִפְנֵי גִשְׁנָה וַיָּבֹאוּ אֶרְצָה גִשְׁן: 29 וַיֹּאמֶר יוֹסֵף מְרַבְּבָתוּ וַיַּעַל לְקִרְאת־יִשְׂרָאֵל אָבִיו גִּשְׁנָה וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־צוּאָרָיו וַיִּבֶךְ עַל־צוּאָרָיו עוֹד: 30 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפַּעַם אַחֲרֵי רְאוּתִי אֶת־פְּנֶיךָ כִּי עוֹדֶךָ חַי:

RASHI

לפנות לו מקום, ולהורות היאך יתישב בה: לפניו. קדם שיגיע לשם. ומדרש אגדה: "להורות לפניו", לתקן לו בית תלמוד, שמשם תצא הוראה: 29 ויאמר יוסף על צורה. הוא עצמו אסר את הסוסים למרובה, להודרו לכבוד אביו: ויאמר אליו. יוסף נראה אל אביו: ויבך על צואריו עוד. לשון הרבות בכיה, וכו': "כי לא על איש ישים עוד", לשון רבוי הוא, אינו שם עליו עלילות נוספות על חטאיו, אף כאן, הרבה והוסיף בכבי יותר על הרגיל. אבל יעקב לא נפל על צוארי יוסף ולא נשקו, ואמרו רבותינו<sup>19</sup>, שהיה קורא את שמו: 30 אמונתה הפעם. פשוטו בתרגומו. ומדרשו<sup>21</sup>: סבור הייתי למות שמי מיתות, בעולם הזה ובעולם הבא, שנסתלקה ממני שכניה, והייתי אומר שיתבעני הקדוש ברוך הוא מיתתי, עכשו שעודך חי, לא אמות אלא פעם אחת:

26 כל הנפש הבאה ליעקב. שיצאו מארץ כנען לבא למצרים. ואין "הבאה" זו לשון עבר, אלא לשון הווה. כמו<sup>13</sup>: "בערב היא באה", וכמו<sup>14</sup>: "והנה רחל בתו באה עם הצאן", לפיכך טעמו למטה בא"ף, לפי ששויצאו לבוא מארץ כנען לא היו אלא ששים ושוש. והשני<sup>15</sup>: "כל הנפש לבית יעקב הבאה מצרימה שבעים", הוא לשון עבר, לפיכך טעמו למעלה בב"ת, לפי שמשבאו שם היו שבעים שמצאו שם יוסף ושני בניו, ונתוספה להם יוכבד בין החומות. ולדברי האומר: תאומות נולדו עם השבטים, צריכים אנו לומר שמתו לפני ירידתן למצרים, שהרי לא נמנו כאן. מצאתי בויקרא רבה<sup>16</sup>: עשו שש נפשות היו לו, והכתוב קורא אותן: "נפשות ביתו", לשון רבים. לפי שהיו עובדין לאלהות הרבה. יעקב שבעים היו לו, והכתוב קורא אותן: "נפש", לפי שהיו עובדים לאל אחר: 28 להורת לפניו. בתרגומו,

13. אסתר ב, יד. 14. בראשית כט, ו. 15. פסוק כז, ד, ו. 16. בראשית ל, ו. 17. בראשית ל, ו. 18. בראשית רבה צה, ג. 19. איוב לו, כג. 20. מדרש אגדה. ועיני "תורה שלמה" את קצו. 21. תנחומא ויגש ט.

CHASIDIC INSIGHTS

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.<sup>91</sup> Since Joseph's Divine mission required that he be en-

gaged in the mundane affairs of Egypt, he was therefore disqualified from heading Jacob's school of Torah, notwithstanding his undisputed righteousness.<sup>92</sup> 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 Eiruvim 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,<sup>85</sup> and his one remaining<sup>86</sup> 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."

---

∞ CHASIDIC INSIGHTS ∞

---

**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,<sup>87</sup> 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.<sup>88</sup> 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.<sup>89</sup>

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.<sup>90</sup>

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

---

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

— ONKELOS —

31 וַיֹּאמֶר יוֹסֵף לְאַחֹהֵי וּלְבֵית אֲבוֹהֵי אִסְקוּ אֶסְקוּ וְאֶחָיו לְפָרְעָה וְאִימֵר לֵה אֶחָיו וּבֵית אָבָא דִּי בְּאַרְעָא דְכַנְעַן אַתּוּ לְוֹתִי: 32 וַגְּבִרְיָא רְעִי עָנָא אַרִי גְבִרִי מְרִי גִיתִי הוּוּ וְעַנְדוֹן וְתוֹרִיהוֹן וְכָל דִּי לְהוֹן אִיתִיאוּ: 33 וַיְהִי אַרְי יִקְרִי לְכוּן פְּרַעָה וַיִּמַּר מָא עוּבְדִּיכוֹן: 34 וְתִימְרוֹן גְּבִרִי מְרִי גִיתִי הוּוּ עֲבָדִיךָ מַעֲלֻמְנָא וְעַד פְּעֵן אַף אֲנַחְנָא אַף אֲבָהֻתְנָא בְּדִיל דְּתִיבְבוּן בְּאַרְעָא דְגִשְׁן אַרִי מִרוּחְקִין מִצְרָאִי כָּל רְעִי עָנָא: 47:1 וְאַתָּא יוֹסֵף וְחָדִי לְפָרְעָה וַיֹּאמֶר אָבָא וְאֶחָיו וְעַנְדוֹן וְתוֹרִיהוֹן וְכָל דִּי לְהוֹן אַתּוּ מֵאַרְעָא דְכַנְעַן וְהָא אֲנּוּן בְּאַרְעָא דְגִשְׁן: 2 וּמִקְצַת מִן אַחֹהֵי דְבַר הַמִּשָּׁא גְבִרִין וְאַקִּימְנוּן קְדָם פְּרַעָה: 3 וַיֹּאמֶר פְּרַעָה לְאַחֹהֵי מָא עוּבְדִּיכוֹן וַיֹּאמְרוּ לְפָרְעָה רְעִי עָנָא עֲבָדִיךָ אַף אֲנַחְנָא אַף אֲבָהֻתְנָא: 4 וַיֹּאמְרוּ לְפָרְעָה לְאַתוּתְבָא בְּאַרְעָא אֲתִינָא אַרִי לִית רְעִיא לְעָנָא דִּי לְעֲבָדִיךָ אַרִי תִקְוִי כִּפְנָא בְּאַרְעָא דְכַנְעַן וְכַעַן יִתְבּוּן פְּעֵן עֲבָדִיךָ בְּאַרְעָא דְגִשְׁן:

31 וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו וְאֶל-בֵּית אָבִיו אַעֲלֶה וְאֶגִּידָה לְפָרְעָה וְאֹמְרָה אֵלָיו אֶחָי וּבֵית-אָבִי אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלָי: 32 וְהָאֲנָשִׁים רְעִי זָאן כִּי-אֲנָשִׁי מִקְנֶה הָיוּ וְעַתָּה וּבְקֶרֶם וּכְלֵי-אֲשֶׁר לָהֶם הֵבִיאוּ: 33 וְהָלָה כִּי-יִקְרָא לָכֶם פְּרַעָה וְאָמַר מַה-מַּעֲשֵׂיכֶם: 34 וְאֹמַרְתֶּם אֲנָשִׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְעוּרֵינוּ וְעַד-עַתָּה גַם-אֲנַחְנוּ גַם-אֲבֹתֵינוּ בַּעֲבוּר תִּשְׁכּוּ בְּאֶרֶץ גִּשְׁן כִּי-תוֹעֵבַת מִצְרַיִם כָּל-רְעֵה זָאן: 47:1 וַיָּבֵא יוֹסֵף וַיַּגִּד לְפָרְעָה וַיֹּאמֶר אָבִי וְאֶחָי וְעַתָּה וּכְלֵי-אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנִים בְּאֶרֶץ גִּשְׁן: 2 וּמִקְצֵה אֶחָיו לָקַח הַמִּשָּׁה אֲנָשִׁים וַיַּצִּיגֵם לִפְנֵי פְרַעָה: 3 וַיֹּאמֶר פְּרַעָה אֶל-אֶחָיו מַה-מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל-פְּרַעָה רְעֵה זָאן עֲבָדֶיךָ גַם-אֲנַחְנוּ גַם-אֲבוֹתֵינוּ: 4 וַיֹּאמְרוּ אֶל-פְּרַעָה לָנוּר בְּאֶרֶץ כְּנָעַן כִּי-אִין מִרְעָה לְזָאן אֲשֶׁר לְעֲבָדֶיךָ כִּי-כִבֵּד הִרְעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יִשְׁכּוּ-נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן:

— RASHI —

אָבִי שְׁמוֹת הַגְּבוּרִים כְּפָל: "וְזֹאת לִיהוּדָה שְׁמֵהּ ה' קוֹל יְהוּדָה"<sup>23</sup>, "וַיִּלְגֵּד אָמַר בְּרוּךְ מִרְהִיב גֹּד"<sup>24</sup>, "וַיִּלְנַפְתִּי אָמַר נִפְתָּלִי"<sup>25</sup>, "וַיִּלְדֵן אָמַר דָּן"<sup>26</sup>, וְכֵן לְיִשְׂרָאֵל וְכֵן לְאֲשֶׁר<sup>28</sup>. זֶהוּ לְשׁוֹן בְּרֵאשִׁית רַבָּה<sup>29</sup> שְׁהִיא אֲגַדַּת אֶרֶץ יִשְׂרָאֵל. אָבִי בְּגִמְרָא בְּבִלִית שְׁלֹנִי<sup>30</sup> מִצִּינּוּ, שְׁאוּתָן שְׁכַפְל מִשָּׁה שְׁמוֹתָם הֵם הַחֲלָשִׁים, וְאוּתָן הֵבִיא לִפְנֵי פְרַעָה, וְיְהוּדָה שְׁהַכְּפַל שְׁמוֹ, לֹא הַכְּפַל מִשׁוּם חֲלָשׁוֹת, אֶלָּא טַעַם יֵשׁ בְּדָבָר, כִּדְאִיתָא בְּבָבָא קַמָּא<sup>31</sup>. וּבְבִרְיָא דְסַפְרֵי שְׁנִינּוּ בַּהּ ב' וְזֹאת הַבְּרָכָה<sup>32</sup> כְּמוֹ בְּגִמְרָא שְׁלֹנִי:

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

— 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<sup>96</sup> and chariots, was thinking nei-

31 וַיֹּאמְרָה אֵלָיו אֶחָיו וְגו'. וְעוֹד אָמַר לז'<sup>23</sup>: "וְהָאֲנָשִׁים רְעִי זָאן" וְגו'. 34 בַּעֲבוּר תִּשְׁכּוּ בְּאֶרֶץ גִּשְׁן. וְהִיא צְרִיכָה לָכֶם, שְׁהִיא אֶרֶץ מְרַעָה, וּכְשֶׁתֹּאמְרוּ לוֹ שְׁאִין אַתֶּם בְּקִיאִין בְּמִלְאכָה אַחֲרַת, יִרְחִיקְכֶם מֵעֲלִיו וְיוֹשִׁיבְכֶם שָׁם: כִּי תוֹעֵבַת מִצְרַיִם כָּל רְעֵה זָאן. לְפִי שְׁהֵם לָהֶם אֶלְהוֹת: 2 וּמִקְצֵה אֶחָיו. מִן הַפְּחוּתִים שְׁבָהֶם לְגְבוּרָה, שְׁאִין נְרָאִים גְבוּרִים, שְׁאֵם יִרְאֶה אוֹתָם גְבוּרִים יַעֲשֶׂה אוֹתָם אֲנָשִׁי מִלְחָמָתוֹ. וְאַלְהָה הֵם: רְאוּבֵן שְׁמַעוֹן לְוִי יִשְׁשַׁכָּר וּבְנֵימִין, אוֹתָן שְׁלֹא כְּפַל מִשָּׁה שְׁמוֹתָם כְּשֶׁבְרָכוֹן.

ther 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."<sup>97</sup>

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 forefathers, 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."<sup>93</sup>**

**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.<sup>94</sup>**

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

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

**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*<sup>95</sup> relates that when Joseph wept on Ja-

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





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.<sup>98</sup>

— ❧ 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.<sup>99</sup>

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.<sup>100</sup> Pharaoh's very name hints at his stiff-necked insensitivity. The letters that compose the word *Pharaoh* (פֶּרֶעַה) can be rearranged to spell the word for "the neck" (הַעֲרֵף),<sup>101</sup> which is a metaphor for stubbornly turning one's back.<sup>102</sup>

12 Joseph provided...for his father and his brothers and all his father's household: As we have seen,<sup>103</sup> the Jewish people are referred to collectively as "Joseph," for Joseph sustained our ancestors in Egypt, as stated

❧ INNER DIMENSIONS ❧

[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.<sup>104</sup>

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)*, *Vayei-shev, Shemot*, et al. 102. *Bati L'Gani* 5710, chapter 7, end. 103. Above, on 41:55. 104. *Likutei Sichot*, vol. 6, pp. 31-32.

— ONKELOS —

13 ולחמא לית בכל ארעא ארי תקיף כפנא לחדא ואשתלחי עמא דארעא דמצרים ועמא דארעא דכנען מן קדם כפנא: 14 ולקטי יוסף ית כל כספא דאשתבח בארעא דמצרים ובארעא דכנען בעבורא די אנון זבנין ואיתי יוסף ית כספא לבית פרעה: 15 ושלמים כספא מארעא דמצרים ומארעא דכנען ואתו כל מצראי לות יוסף למימר הב לנא לחמא ולמא נמות לקבלר ארי שלים כספא: 16 ואמר יוסף הבוי גייתכון ואמן לבון בגייתכון אם שלים כספא: 17 ואיתיאו ית גייתהון לות יוסף ויהב להון יוסף לחמא בסוטרוא ובגיית ענא ובגיית תורין ובחמרין וזננן בלחמא בכל גייתהון בשתא ההיא: 18 ושלמית שתא ההיא ואתו לותה בשתא תגייתא ואמרו לה לא נכסי מן רבוני אלהין שלים כספא וגיית בעירא לות רבוני לא אשתאר קדם רבוני אלהין גייתנא וארענא: 19 למה נמות לעיניך אף אנחנא אף ארענא קני יתנא וית ארענא בלחמא ונחי אנחנא וארענא עבדין לפרעה ויהב בר זרעא ונחי ולא נמות וארעא לא תבור:

13 וְלַחֵם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעַב מְאֹד וַתִּלְחֶה אָרֶץ מִצְרַיִם וְאָרֶץ כְּנָעַן מִפְּנֵי הָרָעַב: 14 וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאָרֶץ־מִצְרַיִם וּבְאָרֶץ כְּנָעַן בְּשֹׁבֵר אֲשֶׁר־הֵם שׁוֹבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָהּ פְּרָעֹה: 15 וַיְתֵם הַכֶּסֶף מֵאָרֶץ מִצְרַיִם וּמֵאָרֶץ כְּנָעַן וַיָּבֵאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לְאֹמֹר הִבְהִילָנוּ לָחֵם וְלָמָּה נָמוֹת נִגְדָדְךָ כִּי אִפְסַם כֶּסֶף: 16 וַיֹּאמֶר יוֹסֵף הֲבֹנוּ מִקְּנִיזְכֶם וְאַתְּנָה לָכֶם בְּמִקְנֵיכֶם אִם־אִפְסַם כֶּסֶף: 17 וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לָחֵם בַּסּוֹסִים וּבַמִּקְנֵה הַעֲזָאן וּבַמִּקְנֵה הַבָּקָר וּבַחֲמֹרִים וַיִּנְהַלֵּם בַּלָּחֵם בְּכָל־מִקְנֵיהֶם בַּשָּׁנָה הַהוּא: 18 וַתִּתֵּם הַשָּׁנָה הַהוּא וַיָּבֵאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִיָּת וַיֹּאמְרוּ לוֹ לֹא־נִכְתַּד מֵאֲדָנִי כִּי אִם־תָּם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדָנִי לֹא נִשְׂאָר לִפְנֵי אֲדָנִי בְּלִתי אִם־גּוֹיְתַנּוּ וְאֲדַמְתַּנּוּ: 19 לָמָּה נָמוֹת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם־אֲדַמְתַּנּוּ קִנְיַה־אֲתַנּוּ וְאַתְּ־אֲדַמְתַּנּוּ בַּלָּחֵם וְנַחֲיָה אֲנַחְנוּ וְאֲדַמְתַּנּוּ עַבְדִּים לְפָרְעֹה וַתִּן־זֶרַע וְנַחֲיָה וְלֹא נָמוֹת וְהֵאֲדַמָּה לֹא תִשָּׂם:

— RASHI —

אשר תם הכסף והמקנה, ובא הכל אל יד אדני: בלתי אם גוייתנו. כמו "אם לא גוייתנו": 19 ותן זרע. לזרע האדמה. ואף על פי שאמר יוסף: "ועוד חמש שנים אשר אין חריש וקציר", מכיון שבא יעקב למצרים, באה ברכה לרגליו והתחילו לזרע, וכלה הרעב. וכן שנינו בתוספתא דסוטה<sup>37</sup>: לא תשם. לא תהא שםמה. "לא תבור", לשון שדה בור, שאינו חרוש:

13 וְלַחֵם אֵין בְּכָל הָאָרֶץ. חוזר לענין הראשון, לתחלת שני הרעב: ותלה. כמו "ותלאה", לשון ציפות, בתרגומו. ודומה לו<sup>35</sup>: "כמתלהלה הירה וקים": 14 בשבר אשר הם שברים. נותנין לו את הכסף: 15 אפס. בתרגומו: "שלים": 17 וינהלם. כמו "וינהגם", ודומה לו: "אין מנהל לה"<sup>36</sup>, "על מי מנחות ונהלני"<sup>37</sup>: 18 בשנה השניית. שנית לשני הרעב: כי אם תם הכסף וגו'. כי

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, where-

in 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.<sup>112</sup>

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<sup>108</sup> 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.<sup>109</sup>

**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<sup>110</sup> notes that when we ask God to "lead Joseph like a flock,"<sup>111</sup> 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.

— ONKELOS —

20 וקנא יוסף ית כל ארעא דמצרים לפרעה ארי זבינו מצריאי גבר חקלה ארי תקיף עליהון כפנא דנות ארעא לפרעה: 21 וית עמא אעבר יתה מקרי לקרי מסופי תחום מצרים ועד סופה: 22 לחוד ארעא דבמריא לא קנא ארי חלקא לבמריא מלות פרעה ואכלין ית חלקהון די יתב להון פרעה על כן לא זבינו ית ארעהון: 23 ואמר יוסף לעמא הא קניתי יתכון יומא דין וית ארעבון לפרעה הא לכון פר זרעא ותזרעון ית ארעא: 24 ויהי באעולי עללתא ותתנן חד מן חמשא לפרעה וארבעא חלקין יהי לכון לבר זרע חקלא ולמיכלכון ולאגש בבתיכון ולמיכל לטפלכון: 25 ואמרו קימתנא נשכח רחמין בעיני רבוני ונהי עבדין לפרעה: 26 ושוי יתה יוסף לגירא עד יומא דדין על ארעא דמצרים דיהון יתבין חד מן חמשא לפרעה לחוד ארעא דבמריא בלחודיהון לא הות לפרעה: 27 ויתבי ישאל בארעא דמצרים בארעא דגשן ואחסינו בה ונפישו וסגיאו לחדא:

20 ויִקַּן יוֹסֵף אֶת־כָּל־אֲדָמַת מִצְרַיִם לְפָרְעָה בִּי־מִכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ בִּי־חֹזֶק עֲלֵהֶם הֲרַעֵב וַתְּהִי הָאָרֶץ לְפָרְעָה: 21 וְאֶת־הָעָם הֶעֱבִיר אֹתוֹ לַעֲרִים מְקֻצָּה גְבוּל־מִצְרַיִם וְעַד־קֶצֶהוּ: 22 רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֶק לַכֹּהֲנִים מֵאֵת פְּרֵעָה וְאָכְלוּ אֶת־חֲקֵם אֲשֶׁר נָתַן לָהֶם פְּרֵעָה עַל־כֵּן לֹא מָכְרוּ אֶת־אֲדָמָתָם: 23 וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אֲדָמַתְכֶם לְפָרְעָה הֵאֱלַכְּם זֶרַע וּזְרַעְתֶּם אֶת־הָאֲדָמָה: 24 וְהָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע הַיְדֹת יִהְיֶה לְכֶם לְזֶרַע הַשָּׂדֶה וְלֹאֲכַלְכֶם וְלֹאֲשֶׁר בְּבֵתֵיכֶם וְלֹאֲכַל לְטַפְלְכֶם:

◆ מפטיר 25 וַיֹּאמְרוּ הַחֵיתָנוּ נִמְצְאֵי־חַן בְּעֵינֵי אֲדֹנָי וְהָיִינוּ עֲבָדִים לְפָרְעָה: 26 וַיֵּשֶׁם אֹתָהּ יוֹסֵף לְחֶק עַד־הַיּוֹם הַזֶּה עַל־אֲדָמַת מִצְרַיִם לְפָרְעָה לְחֶמֶשׁ רַק אֲדָמַת הַכֹּהֲנִים לְבָדָם לֹא הָיְתָה לְפָרְעָה: 27 וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָּהּ וַיִּפְרוּ וַיִּרְבוּ מְאֹד:

ק"ו פסוקים. יהללא"ל סימן.

— RASHI —

23 הא. כמו "הנה", כמו: "וגם אני הא דרפך בראש נתיני": 24 לזרע השדה. שבכל שנה: ולאשר בבתיכם. ולאכל העבדים והשפחות אשר בבתיכם: טפכם. בנים קטנים: 25 נמצא חן. לעשות לנו זאת, כמו שאמר: והיינו עבדים לפרעה. להעלות לו המס הזה בכל שנה: 26 לחק. שלא יעבר: 27 וישב ישראל בארץ מצרים. והיכן? בארץ גשן, שהיא מארץ מצרים: ויאחזו בה. לשון אחזו: חסלת פרשת ויגש

20 וַתְּהִי הָאָרֶץ לְפָרְעָה. קנויה לו: 21 וְאֵת הָעָם הֶעֱבִיר. יוסף מעיר לעיר, לזכרון שאין להם עוד חלק בארץ, והושיב של עיר זו בחברתה. ולא הצרף הכתוב לכתב זאת, אלא להודיע שבו של יוסף, שנתפון להסיר חרפה מעל אֶחָיו, שלא יהיו קורין אותם גולים: מְקֻצָּה גְבוּל מִצְרַיִם וְגו'. בן עשה לכל הערים אשר במלכות מצרים, מקצה גבולה ועד קצה גבולה: 22 הַכֹּהֲנִים. הכמרים. כל לשון "כהן" משרת לאלהות הוא, חוץ מאותן שהם לשון גדלה, כמו: "כהן מדין"<sup>40</sup>, "כהן אן"<sup>41</sup>: חק לכהנים. חק כף וכף להם ליום:

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

— CHASIDIC INSIGHTS —

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

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.<sup>123</sup>

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,<sup>113</sup> **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.<sup>114</sup> **They established residence in the estate that Joseph gave them there,<sup>115</sup> 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.<sup>116</sup>

**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.<sup>117</sup> Nonetheless, their stay in their own property, the "choicest part" of

Egypt,<sup>118</sup> 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"<sup>119</sup> 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<sup>120</sup> 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** 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.

37:15 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: **16** וְאַתָּה בֶן־אָדָם קַח־לְךָ עֵץ אֶחָד וּכְתַב עָלָיו לַיהוּדָה וּלְבְנֵי יִשְׂרָאֵל חִבְרוּ (חֲבֵרִיו) וּלְקַח עֵץ אֶחָד וּכְתוּב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל חִבְרוּ (חֲבֵרִיו): **17** וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לְאַחַד בְּיַדְךָ: **18** וּכְבֹאֲשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמֶּךָ לֵאמֹר הֲלוֹא־תִגִּיד לָנוּ מַה־אֱלֹהָ לְךָ: **19** וְדַבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וּשְׂבָטֵי יִשְׂרָאֵל חִבְרוּ (חֲבֵרִיו) וְנָתַתִּי אוֹתָם עָלָיו אֶת־עֵץ יְהוּדָה וַעֲשִׂיתֶם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיַדִּי: **20** וְהָיוּ הָעֵצִים אֲשֶׁר־תִּכְתֹּב עֲלֵיהֶם בְּיַדְךָ לְעֵינֵיהֶם: **21** וְדַבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הִלְכוּ־שָׁם וּקְבַצְתִּי אֹתָם מִסָּבִיב וְהִבֵּאתִי אוֹתָם אֶל־אֲדָמָתָם: **22** וַעֲשִׂיתִי אֹתָם לְגוֹי אֶחָד בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמִלְךְךָ אֶחָד יִהְיֶה לְכָלָם לְמִלְךְךָ וְלֹא יִהְיֶה (וְהָיוּ) עוֹד לְשָׁנֵי גוֹיִם וְלֹא יִחַצּוּ עוֹד לְשִׁתֵּי מַמְלָכוֹת עוֹד: **23** וְלֹא יִטְמְאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכָּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ בָּהֶם וּמְהֵרָתִי אוֹתָם וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָּהֶם לֵאלֹהִים:

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,<sup>34</sup> 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." ' ' "

24 וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוּעָה אֶחָד יִהְיֶה  
לְכֻלָּם וּבְמִשְׁפָּטַי יֵלְכוּ וְחֻקֹּתַי יִשְׁמְרוּ וְעֲשׂוּ  
אוֹתָם: 25 וַיֵּשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי  
לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יֵשְׁבוּ־בָהּ אֲבוֹתֵיכֶם  
וַיֵּשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־  
עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם: 26 וְכָרַתִּי  
לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם  
וְנָתַתִּים וְהִרְבִּיתִי אוֹתָם וְנָתַתִּי אֶת־מִקְדָּשִׁי  
בְּתוֹכָם לְעוֹלָם: 27 וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהָיִיתִי  
לָהֶם לְאֱלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם: 28 וַיֵּדְעוּ  
הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בְּהִיּוֹת  
מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם:



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**

