

Genesis (1)
Genesis 1:1

Bereishis

Gen 1:1:1

In the beginning of God's creation of the heavens and the earth.

א. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ:

Who divided the Bible into Chapters and verse?

Stephen Langton
Archbishop of Canterbury
1150 - 1228 C.E.

Bereshis

Gen 1:1:1

In the beginning God created the heaven and the earth. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

The Torah begins with the 'bais' of 'bereishis' and ends with the 'lamid' of 'yisroel'.

So the entire Torah is contained between the letters 'bais' and 'lamid' 'lev' heart.

Munk 141

Bereshis

Gen 1:1:1

In the beginning God created the heaven and
the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

We may rearrange the letters in this first word of the Torah and it will spell ‘aleph beTishrei’. It tells us that the first day of Tishrei is the day the world was created.

Bereshis

Gen 1:1:1

In the beginning God created the heaven and
the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Aleph-Bais - the Alphabet

Every letter has a 'guf, 'ruach' and 'Neshamah', a body, spirit and soul.

Letters and words are the protoplasm of creation.

'Dibur' - physical process of speech.

'Maamar' - the intent, forethought, the motive of the speaker.

BT Shabbos 104a

Berechis

Gen 1:1:1

In the beginning God created the heaven and the earth. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

The Torah starts with the letter 'bais' to make the point that we are expected to have already prepared ourselves for the study of Torah with a feeling of Emuneh (aleph, mem, vov, num, heh) - which starts with the letter aleph. So aleph is first for Emunah, then 'bais' for, Bereshis. The beginning of knowledge is the fear of the Almighty.

In the beginning God created the heaven and
the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Why doesn't the Torah start with the letter aleph?

1. Just as each book of the Talmud begins with page 'bais' - to show us that there is even more to learn than we have in our
2. To teach humility
 - God told aleph, "I overheard you bragging that you are the most important letter of all"
 - that you start the 10 commandments
 - that you start the name of Abraham
 - that you start the song Adon Olam = master of the universe
3. To suggest that even before the beginning God was present in the Universe. The letter 'aleph' symbolizes God. It is made up of a 'vov' and two 'alephs'. The gematria of which is 26 the same gematria as "yud kay vov kay" the tetragrammation.
4. Therefore, to teach aleph humility God decided to start the Talmud and the Torah with the second letter 'bais'.

Bereshis

Gen 1:1:1

Berachos 26b

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Adon Olam - Master of the Universe

The morning prayers begin with aleph.

This prayer was introduced by Abraham.

Berachos 26b

Abraham was the first person to address God with the title of master

Bereshis

Gen 1:1:1

In the beginning God created the heaven and
the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

God reassured the letter aleph that he would start the 10 commandments with the
letter aleph.

Bereishis

Gen 1:1:1

In the beginning of God's creation of the heavens and the earth.

א. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
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The Torah starts with the letter ‘bais’ which is shaped like a little house to signify that the Torah was given into an earthly repository.

The letter ‘aleph’ represents the spiritual ‘bais’ represents the physical creation. The two together = ‘av’, to represent the relationship between father and son. When this relation is healthy it represents stability as Rashi says in Genesis 49:24 the word ‘avon’ rock, is a symbol of permanency. It is a contraction of the words ‘av ubein’, father and son.

Bereshis

Gen 1:1:1

In the beginning God created the heaven and בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.
the earth.

The letter 'bais' stands for: comparison, between and between 'bein u'bein'.

This ability to distinguish is a highly intellectual task
'Binah' - understanding – wisdom - insight.

(Shabbos 104a) Learn understanding, 'aluf binah'.

Bereshis

Gen 1:1:1

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

With the first letter 'bais', which implies:

Understanding

Between

Compare

Contrast

Differentiate

Distinguish

Analyze

Wisdom - 'binah'

Aility to draw conclusions

And disclose the truth

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

The Torah starts with a 'bais'.

- It is also the first letter of the word 'berachah', blessing.
God wanted to start the world out with a 'brachah'.
- It represents duality the balancing in the world between water and earth, light and dark, male and female, sun and moon.
- It starts with a 'bais' because we all know that something comes before the 'bais' of creation. Creation was not the beginning 'aleph' came before and did the creating and aleph is made up of a yud, vov and another yud the gematria of which is $10-6-10 = 26 = \text{God}$.

By starting with the letter God let everyone know there are two worlds

- this world and the world to come.

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

The 'bais' is enlarged to mean 'bishveal' - because of, because of Reshis was the heaven and earth created. Reshis means first – prime the prime mover – God.

What is 'Reshis'

1. first
2. beginning
3. purpose
4. prominent
5. prime

Torah

Prov 8:22

Jeremiah 33:25

Israel

Gen 2:3

Challah

Num 15:20

Bereshis

Gen 1:1:1

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

In the beginning, 'Bereshis'.

Bais	-	Bitachan	-	faith in God
Reish	-	Ratzon	-	willingness to follow
Aleph	-	Ahavah	-	love of God
Shin	-	Shetikah	-	silence – acceptance
Yud	-	Yirah	-	fear of God
Taf	-	Torah	-	Torah study

Bereshis

Gen 1:1:2

In the beginning created God the heaven and the earth. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

In the beginning created God

Created is mentioned before God Why?

Because a major method of recognizing God is by viewing what He created.

Through the mightiness of the creation we appreciate the might of the creator.

In the beginning God created the heaven and the earth. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

- 10 commandments start with ‘aleph’ ‘anochi’.
- First Mishnah tractate Berachot starts with ‘mem’ ‘me’ematai’ when. Gemorah in Berachot starts with ‘taf’, ‘Tanna’.

Aleph mem taf spells emet truth.

The last letters of the first three words of the Torah contain the letters for the word truth but not in the correct order.

The last letters of the second, third and fourth words also spell truth with the letters in the correct sequence.

This suggests that after creation the jumbled chaos was made orderly.

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Emes - Truth

Sheker - Falsehood

The letters that make up ‘emes’ – have firm stable standing aleph mem tof

The letters that make up ‘sheker’ falsehood are each unstable and stand only on one foot shin kuf resh.

Bereshis

Gen 1:1:4

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

In the beginning God created ‘et’, aleph – taf.

The first act of creation was to create the letters ‘aleph’ thru ‘taf’.

The letters of the alphabet were the raw material of creation.

Therefore, the Aleph-Beis predated creation.

The utterance of the combinations of letters in prayer have the power to arouse spiritual forces beyond our imagination.

Bereshis

Gen 1:1:7

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

In the beginning God created heaven and earth.

The Torah was made to teach God's laws. The first law is Shemos 12:1, "This month should be your first month".

But it started as it did so that Israel could say to other nations, God has the right to give land to whomever He wishes since it all belongs to Him.

Rashi

In the beginning God created the heaven and
the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Definite article ‘heh’

Definite article and emphasis ‘heh’ plus ‘et’.

Emphatic article ‘et’

= The universe was created in complete perfection i.e., from aleph to taf.

Bereshis

Gen1: 2:3-4

These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, ד
בַּיּוֹם, עָשׂוֹת יְהוָה אֱלֹהִים--
אָרֶץ וְשָׁמַיִם.

Marvel - astonishing
that everything is in it

What was astonishing?

That in it was everything in miniature that would later be seen one and in the created objects.

Berechis

Gen 1:2:4:5

These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, ד
בְּהִבְרָאָם: בְּיוֹם, עָשׂוֹת יְהוָה
אֵלֵהִים--אָרֶץ וְשָׁמַיִם.

The letters of Abraham are in the word ‘behibaram’.

These are the generations progeny results of the creations the heaven and earth when they were created.

And God said: 'Let there be light.' And there was light.

ג וַיֹּאמֶר אֱלֹהִים, יְהִי אֹר; וַיְהִי-אֹר.

And God said let there be light and there was light.

‘Yehi’ is used to convey anguish and pain.

‘Vehayah’ is used to convey joy and happiness.

There was an element of pain in the creation of the light since God saw that some people (the wicked ones) would not be worthy of enjoying the brilliance of the light. He took it away and reserved it only for the righteous in the world to come.

Let there be ‘yehi’ (future) and there was ‘vayehi’ (past). There is no present form. Shows that as soon as He created the light He took it away (Vilna Goan)

The light was the light of the first 6 days of creation.

Actually the sun was not created till the 4th day so this light is not from the sun.

Bereishis

Gen 1:3:3-4

Gen 1:4:5-6

And God said, "Let there be light," and there was light.

ג. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וְיְהִי אֹר:

And God saw the light that it was good, and God separated between the light and between the darkness.

ד. וַיִּרְא אֱלֹהִים אֶת הָאֹר כִּי טוֹב
וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

God's role is to bring order and goodness into this chaotic and evil world.

He does so by creating light which he sees as good and by separating light from dark which he also sees as good.

The story seeks to answer the question of evil in the world. The answer is easy if you are polytheistic. Some gods are good and some are evil. But it is much more difficult if you have only one God who by definition is a good God. He can't be a God that allows evil. No, we are told evil was preexistent and God brought only goodness into the world.

Gary Rendsburg p20, p25

And God said: 'Let there be light.' And there was light.

ג וַיֹּאמֶר אֱלֹהִים, יְהִי אֹר; וַיְהִי-אֹר.

And God said let there be light and there was light

‘yehi’, implies anguish.

There was an element of pain in the creation of light. Evil people would be unworthy of enjoying the sanctity and brilliance of the primeval light and God would have to withdraw it and put it away for the enjoyment of the righteous in the World to Come.

The Vilna Gaon sees this in the construct of the sentence, “let there be light” in the future tense. And then without mentioning that light was created the Torah says ‘and there was light’, in the past tense. This implies that the original light no longer existed since it had been withdrawn to be preserved for the future.

And God saw the light, that it was good; and
God divided the light from the darkness.

ד וַיֵּרָא אֱלֹהִים אֶת-הָאֹר, כִּי-טוֹב; וַיַּבְדֵּל
אֱלֹהִים, בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ.

The light was good and he divided it.

He found the light was good and it was not fitting that the wicked should have use of it, so He set it apart for the righteous in the World to Come.

He established one to be bounded by day and the other bounded by night.

Rashi

Bereshis

Gen 1:4:5-6

And God saw the light, that it was good; and
God divided the light from the darkness.

ד וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל
אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

Is used when a created item is complete its creation has finished

In Gen 1:7-8 it does not say, “it was good”, because:

1. it was not finished. The waters were separated on the second day but not gathered into seas and dry land till the third day
2. waters symbolize strife – Schism and dispute cannot be called good

The song of Yom Sheni was written by the Levites the Sons of Kurach whose father instigated strife against Moshe and Aaron.

Rashi

And God called the light Day, and the darkness
He called Night. And there was evening and
there was morning, one day. {P}

ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם, וְלַחֹשֶׁךְ קָרָא
לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {פ}

The Bible uses the cardinal number ‘echad’ - one, rather than the ordinal number
‘rishon’ first.

The day of One.

On this day God was still the only spiritual being in existence. Even the angels were
not created until the second day (Rashi).

Bereshis

Gen 1:5:12-13

Gen 1:5:8-11

And God called the light Day, and the darkness
He called Night. And there was evening and
there was morning, one day. {P}

ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם, וְלַחֹשֶׁךְ קָרָא
לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {פ}

“and it was evening and it was morning one day”

It should say the first day.

- The fact it was a first day in a sequence could not have been known until the second day actually came then we know that day one was first in a series.
- We also learn from this posuk that the Jewish day starts at evening Gen1:5:8-11.

Bereishis

Gen 1:6:7-11

Gen 1:7:5-15

And God said, "Let there be an expanse in the midst of the water, and let it be a separation between water and water."

ו. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם
וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לְמַיִם:

And God made the expanse and it separated between the water that was below the expanse and the water that was above the expanse, and it was so.

ז. וַיַּעַשׂ אֱלֹהִים אֶת הַרָקִיעַ וַיַּבְדֵּל בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר
מֵעַל לְרָקִיעַ וַיְהִי כֵן:

Day Two

Separate water from water.

The firmament (sky) separates the waters above (heavens) from the waters below (waters on earth).

This process of separation is creating order out of chaos and order out of evil.

And God called the firmament Heaven. And there was evening and there was morning, a second day. {P}

ח וַיִּקְרָא אֱלֹהִים לְרָקִיעַ, שָׁמַיִם; וַיְהִי-עֶרֶב
וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. {פ}

- The Torah does not call this second day ‘tov’ perhaps because he will use the waters to drown all that He created later in Noah’s time Gen 6:17
- Moshe would sin in an effort to get water – by hitting the rock rather than speaking to it.
- God would use water to drown the Egyptians and was therefore reluctant to call the day of its separation – good.

He wasn’t yet finished dividing the water and you don’t say a job is well done until you finish.

And God called the firmament Heaven. And there was evening and there was morning, a second day. {P}

ח וַיִּקְרָא אֱלֹהִים לְרָקִיעַ, שָׁמַיִם; וַיְהִי-עֶרֶב
וַיְהִי-בֹקֶר, יוֹם שֵׁנִי. {פ}

The days of the week do not have names but are called “Yom Sheni” “Yom Shelishi” etc in order to have us continue to keep Shabbos in mind, ‘Yom Shelish B Shabbos’ and to fulfill the Mitzvah of ‘lezecher hashabos lekadisho’ to remember the Sabbath for its holiness.

The days of the month were named in Babylon not in the Torah the designations in the Torah i.e., Hachodesh Hasheni etc. remind us of the number of months since going out of Egypt and the actual names, Nisson, Iyar etc, remind us of the exile in Babylon.

Bereishis

Gen 1:9:3-4

Gen 1:11:3-5

And God said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so.

ט. וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וַתֵּרָאֶה הַיַּבְשָׁה
וַיְהִי כֵן:

And God said, "Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit according to its kind in which its seed is found, on the earth," and it was so.

יא. וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשָׂא
עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ
אֲשֶׁר זָרְעוּ בוֹ עַל הָאָרֶץ וַיְהִי כֵן:

Day Three

Has two stages of creation.

- A. Separation of the sea (the water) from the dry land V9
- B. The earth will sprout forth vegetation. V11

Gary Rendsburg p27

Bereshis

Gen 1:10:1-12

Gen 1:12:

And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good.

י וַיִּקְרָא אֱלֹהִים לַיַבֶּשֶׁה אֶרֶץ, וּלְמִקְוֵה הַמַּיִם
קָרָא יַמִּים; וַיִּרְא אֱלֹהִים, כִּי-טוֹב.

And the earth gave forth vegetation, seed yielding herbs according to its kind, and trees producing fruit, in which its seed is found, according to its kind, and God saw that it was good.

יב. וַתּוֹצֵא הָאֶרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ זֶרַע
לְמִינֵהוּ וְעֵץ עֹשֶׂה פְרִי אֲשֶׁר זָרְעוּ בוֹ
לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי טוֹב:

No 'tov' on Monday G1:8

Two 'tovs' on Tuesday G1:10 and G1:12

therefore, Tuesday is considered a good luck day a good day to get married.

One 'tov' is for finishing the work of Monday, separating the waters, and one tov is for performing satisfactorily the work of the Tuesday.

Berechis

Gen 1:14:4

Gen 1:15:2

And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and year

יָד וַיֹּאמֶר אֱלֹהִים, יְהִי מְאֹרֹת בְּרָקִיעַ
הַשָּׁמַיִם, לְהַבְדִּיל, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה;
וְהִיוּ לְאֹתוֹת וּלְמוֹעֲדִים, וּלְיָמִים וְשָׁנִים.

And they shall be for luminaries in the expanse of the heavens to shed light upon the earth."
And it was so.

טו. וְהִיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל הָאָרֶץ וַיְהִי כֵן:

“let there be luminaries in the firmament of the heaven” and “they shall serve as luminaries”.

‘Meoras’ light, has no vov (see Gen 1:14:4) it is incomplete. This signifies that the first light ‘orr’ was withdrawn and reserved for the righteous in the next world.

This light Gen 1:15:2 from the luminaries is for this world.

Rashi

Bereishis

Gen 1:9:3-4

Gen 1:11:3-5

And God said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so.

ט. וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה
וַיְהִי כֵן:

And God said, "Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit according to its kind in which its seed is found, on the earth," and it was so.

יא. וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְּשָׂא
עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ
אֲשֶׁר זָרְעוּ בוֹ עַל הָאָרֶץ וַיְהִי כֵן:

Day Three

Has two stages of creation.

- A. Separation of the sea (the water) from the dry land V9
- B. The earth will sprout forth vegetation. V11

Gary Rendsburg p27

Bereishis

Gen 1:16:7-11

Gen 1:16:12-16

And God made the two great luminaries: the great luminary to rule the day and the lesser luminary to rule the night, and the stars.

טז. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאֲרוֹת
הַגְּדֹלִים אֶת הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם
וְאֶת הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת
הַכּוֹכָבִים:

God made two great lights

the greater light to dominate the day V16:7-11

the lesser light to dominate the night V16:13-16.

Notice that while it is clear that these lights refer to the sun and the moon they are not called sun and moon.

These words refer to pagan deities. The Hebrew words for sun and moon are the names of the sun deity and moon deity in the Canaanite language-Shemes.

We do not want to suggest that God created these other deities.

In verse 10 we refer to the sea ‘yam’ as in ‘Yamim’ seas plural, because Yam is the name of the sea god of the ancient Canaanites and we studiously avoid that term.

This is called a process of “demythologizing.”

Bereishis

Gen 1:24:3-11

Gen 1:27:1-5

And God said, "Let the earth bring forth living creatures according to their kind, cattle and creeping things and the beasts of the earth according to their kind," and it was so.

כד. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ
חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּיתוֹ אֶרֶץ
לְמִינָהּ וַיְהִי כֵן:

And God created man in His image; in the image of God He created him; male and female He created them.

כז. וַיִּבְרָא אֱלֹהִים | אֶת הָאָדָם בְּצַלְמוֹ
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
בָּרָא אֹתָם:

Day 6 also have two stages of creation

- 6a. creation of land animals
- 6b. creation of mankind.

Gary Rendsburg p29

Bereshis

Gen 1:26:3-5

And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

כּו וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ; וַיְרִדוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם,
וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ,
עַל-הָאָרֶץ.

God said let us make man in our image

This shows God's humility. He even sought advice from less than Himself (the angels) for such an important project.

His use of the word 'Us' does not suggest multiple God's. In the next sentence "And God created (in the singular form)" disuades us from that thought. The Torah uses the word 'Vayivra' rather than 'Vayivreu'.

"And let man dominate the fish, flying creatures, cattle, earth and all creeping things". This is the only place where the tasks of the created items is specified to show that it was for man's sake that the universe was created.

Man was created at the end of the sixth day.

Meam Loez 1:109

And God said, "Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth."

כו. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
 כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם
 וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ
 עַל הָאָרֶץ:

Let us make man.

God created all the animals in pairs but man he created as a single individual.

This suggests that anyone who kills an individual it is as though he destroyed the whole world all of mankind.

And anyone who saves one individual it is as though he saved all of mankind.

And God said, "Let us make man in our image,
after our likeness, and they shall rule over the fish
of the sea and over the fowl of the heaven and
over the animals and over all the earth and over
all the creeping things that creep upon the earth."

כּו. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
קְדְמוֹתֵינוּ וְיִרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל
הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ:

“Let us make man in our image after our likeness”.

The threefold use of the first person plural form. To whom does ‘us’ or ‘our’ refer to?

1. Reference to other gods? Unlikely when we see how carefully the names of other deities were avoided.
2. Reference to angels? Suggested by some commentators but
 - a. we do not hear of any angels in Genesis Chapter One.
 - b. Angels in the book of Genesis are really considered manifestation of God Himself.
3. We may be encountering the royal “we”. This is the first time in our text where God refers to Himself and we can see Him more clearly as King of the world.
4. Some commentators suggest that the threefold reference implies the trinity. But that is a concept that developed only 2000 years later.

And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

כּוּ וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ,
 כְּדַמוֹתֵנוּ; וַיְרִדוּ בְדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם,
 וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ
 עַל-הָאָרֶץ.

Man

Why did God create only one Adam and not many. To demonstrate that:

- each man is uniquely important.
- if you save one man it is as though you saved the entire world.
- there is only one God for if many people had been created at the same time some might say that is proof there are many gods.
- God has power and glory. A maker of coins uses one mold and each coin comes out alike. But God created people in the mold of Adam yet no two people are identical. Like hand work made by an artist. Each person is unique and must respect himself as well as each and every other person.

And God said, "Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the heaven and over the animals and over all the earth and over all the creeping things that creep upon the earth."

כּו. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
 כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם
 וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ
 עַל הָאָרֶץ:

Adam

- | | | | | |
|-------|---|--------|---|--|
| Aleph | - | Adom | - | The human being |
| Daled | - | dibbur | - | The power of speech |
| Mem | - | Maaseh | - | The power of action
to make things. |

And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

כּו וַיֹּאמֶר אֱלֹהִים, נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ,
 כְּדַמוֹתֵנוּ; וַיְרִדוּ בְדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם,
 וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ, וּבְכָל-הָרֶמֶשׂ, הָרֹמֵשׂ
 עַל-הָאָרֶץ.

Adam

Was Adam Jewish? - No

So all people come from the same father.

Adam - all people black, white, yellow have a common origin.

Who was the first Jewish person? Abraham

Bereshis

Gen 1:27:10-11

Gen 1:28:1

And God created man in His own image, in the image of God created He him; male and female created He them.

כז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם
אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם.

And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. "

כח. וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם
אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וּכְבֹּשׁוּהָ
וּרְדוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיַּה
הָרֹמֶשֶׂת עַל הָאָרֶץ:

Male and female he created them and God blessed them.

This tells us that only after they had become two did God bless them.

And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

כח וַיְבָרֶךְ אֱלֹהִים אֶתְכֶם, וַיֹּאמֶר לָכֵן אֱלֹהִים
פְּרוּ וּרְבוּ וּמְלְאוּ אֶת-הָאָרֶץ, וּכְבֹּשׁוּהָ; וּרְדוּ
בְדַגַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה,
הֹרְמֶשֶׁת עַל-הָאָרֶץ.

During the period of creation God did not list the items he created because if he had done so some people might deduce that he created the items in sequence when in fact all the items were created instantaneously. To list them might give a false and untrue impression of their relative importance therefore God could not and did not do it that way.

And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

כַּח וַיְבָרֶךְ אֱלֹהִים אֶתְכֶם, וַיֹּאמֶר לָהֶם אֱלֹהִים
פְּרוּ וּרְבוּ וּמְלְאוּ אֶת-הָאָרֶץ, וּכְבֹּשׁוּהָ; וּרְדוּ
בְדַגַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה,
הֹרְמֶשֶׁת עַל-הָאָרֶץ.

God could have created the world in one instant. Why did he create the world over a 6 day period instead of instantaneously?

The soul, 'Neshama', needs a sense of accomplishment. If all was made instantly a sense of progressive building and creating which man could emulate would not have occurred and the example to man that creating is a sequential stepwise ongoing process would have been missed. This creative ability is one of the ways that man was created in God's image and the stepwise creation of the world is a good example for man of that process.

And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

כח וַיְבָרֶךְ אֱלֹהִים אֶתְכֶם, וַיֹּאמֶר לָכֶם אֱלֹהִים
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ, וּכְבֹּשׁוּהָ; וּרְדוּ
בְדַגַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה,
הֹרְמֵשֶׁת עַל-הָאָרֶץ.

Be fruitful and multiple said God to Adam and Eve

Also said to Noah in G 9:1 and G 9:7.

Perhaps said 2 x to Noah for emphasis because Noah might be pessimistic and not want to raise children in a world that could be destroyed again and again.

And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

כח וַיְבָרֶךְ אֱלֹהִים, אֶתְכֶם, אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ, וּכְבֹּשְׁהָ; וְרִדּוּ
בְּדַגַּת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה,
הֹרְמֶשֶׁת עַל-הָאָרֶץ.

and subdue it

Right to do research

Medicine

Science

The Torah teaches that man is ordered to change the earth to subdue it for man's benefit. This is viewed as the Torah's permission to do research in nature and all of God's creations.

Rav Tendler

But man is not to master man. We are not allowed to change the genome gene pool recall the tower of Babel

“Man is my servant”, said God, “and he is not to be a slave or servant to anyone other than God”.

Rav Tendler

Bereshis

Gen 1:20:3-7,8-15

And God said, "Let the waters swarm a swarming of living creatures, and let fowl fly over the earth, across the expanse of the heavens."

כ. וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֹפֶשׁ חַיָּה
וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ עַל פְּנֵי רִקְיעַ הַשָּׁמַיִם:

Day 5 creation of the fish: 3-7
creation of the birds: 8-15.

Gary Rendsburg p29

And God saw all that He had made, and behold it was very good, and it was evening and it was morning, the sixth day.

לא. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה
טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי:

The six days of creation are aligned according to a pattern

- | | | | | |
|-------|--|---|-------|---|
| Day 1 | creation of light | - | Day 4 | creation of lights in the sky. |
| Day 2 | is about water. It is not being created but is the object of God's creation. The sky separated the waters. | - | Day 5 | God created fish which inhabit the waters and birds which inhabit the sky. |
| Day 3 | creation of dry land and vegetation. | - | Day 6 | creation of land animals and humans both of whom inhabit dry land and eat the vegetation. |
- Between 1:29 and 1:30 - God commands both man and animals to eat vegetation.
A harmonious world. No killing.

And God saw every thing that He had made,
and, behold, it was very good. And there was
evening and there was morning, the sixth day.

{P}

לֹא וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וַהֲנֵה-
טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי.
{פ}

The sixth day

The definite article ‘heh in the word ‘hashishi’ is not used with the other days of creation.

It signifies with the ‘heh’ that the five books of the Torah were given and accepted by the children of Israel on the sixth day. The 6th day of Sivan which is the date for Shavuos.

It also indicates that creation was now completed. Creation began on the 25th of Elul and was completed on the first of Tishrei, Rosh Hashonah, the birthday of the world.

On the sixth day of creation people must give an account as to how well they kept the 5 books of the Torah p 91

And the heaven and the earth were finished,
and all the host of them.

א וַיֵּכֶּלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכֹל-צְבָאָם.

Finished

- Completed - 'Vayechulu'
- Complete - 'Vayecghal'
- Rested - 'Vayishbosh'

If His work was completed of course he rested it seems redundant.

No, on the 7th day he created rest. Rest was not passive. God created the absence of work.

And God completed on the seventh day His work that He did, and He abstained on the seventh day from all His work that He did.

ב. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה:

On the seventh day

The ‘bais’ in ‘bayom’ “day”, with a patach vowel is equal to ‘bais heh’, as though it was ‘behiyom’, on the seventh day”. (The ‘heh’ is the definite article).

This indicates that the day of God’s rest is the same seventh day that the Jews are commanded to observe as their rest day.

And God completed on the seventh day His work that He did, and He abstained on the seventh day from all His work that He did.

ב. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה:

and he rested.

Reminds us about the creation of the world in 6 days and he rested on the 7th day.

Isn't it strange that we don't celebrate the created items. We don't celebrate on Sun, Mon, Tues, etc, but we celebrate the cessation of creation.

We are taught that there is a time to stop creating to stop doing.

God is the Almighty - 'Shadai – mi sheomar die'.

And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

{P}

ג וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ:
כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת. {פ}

6 days of creation - 7th devoted to God
6 physical directions 7th – inner man

Menorah - 6 arms - 7th central stem
6 sidre Mishneh - 7th Torah itself

Bereshis

Gen 2:3:10,12

And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.
{P}

ג וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ:
כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת. {פ}

He
His work

Seems repetitive

Not so.

On the 7th day he sanctified it he abstained from all his work that God had to do.

This tells us that continuing the work of creation now is man's job. For example:

- by circumcising his sons
- by learning the secrets of nature and using them for benefit.

These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.

ד. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם
בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

These are the products of heaven and earth.

God created the world in the fullest most complete and perfect fashion and the full spelling of Toldos, with two vov's, signifies that.

These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.

ד. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם
בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

These are the products of heaven and earth.

Fire was created but not revealed it was hidden in the rock till man needed fire.

Adam needed light after Shabbos.

Then Adam hit the rocks together and released the fire

Bore Meoreh Haesh on Saturday night.

Saturday night was the first night that was dark and Adam saw the creation and the manifestation of fire.

Fire has unusual properties. Fire is hidden in the rock yet the rock is not hot. The rock can be in water for years yet taken out of the water struck with another rock and fire comes forth. The fire can be extinguished by throwing water or earth or other rocks on it.

These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, ד
 בַּיּוֹם, עָשׂוֹת יְהוָה אֱלֹהִים--
 אֶרֶץ וְשָׁמַיִם.

These are the products of the heaven and earth when they were created.

That word can be divided to create two words, ‘behi’ and ‘barum’. ‘With God he created them’.

‘Heh’ is a sound made with little effort. Just a breath. This symbolizes the effortless creation of the world and therefore when written in the Torah scroll that ‘heh’ is written small.

The Talmud explains that God used the letters ‘yud’ and ‘heh’ which form God’s name, to create the universe. With the letter ‘yud’ he created the world to come. With the letter ‘heh’ he created this world. Merachos 29b.

These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, ד
 בְּהִבְרָאָם: בְּיוֹם, עֲשׂוֹת יְהוָה
 אֱלֹהִים--אָרֶץ וְשָׁמַיִם

These are the products of heaven and earth when they were created.

The letters in the name Abraham
 Are rearrangements of the letters in the word ‘behibaram’.

This testifies to the fact that heaven and earth were created in Abraham’s merit. God created the world with the letter ‘heh’ and added the letter ‘heh’ to ‘avram’ to make him ‘Avraham’ - to recognize that avram was the first person to recognize that God was the creator.

These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.

ד. אלה תולדות השמים והארץ בהבראם
 ביום עשות יהוה אלהים ארץ ושמים

There are two stories of creation Gen I and Gen II

Gen I cosmocentric

Gen II anthropocentric

1. Gen I such is the story of heaven and earth Gen 1:1 and Gen 2:4a
 Gen II when the Lord God made earth and heaven Gen 2:4b
2. Gen I Elohim – God
3. Gen II Yahweh Lord God.
4. Gen I method of creation is by fiat – creation by the spoken word
 Gen II God has to physically do things
 God forms man V7
 God plants a garden V8
 God forms the animals V19
 God builds woman out of man's rib V22
5. The order of creation is different in Gen I day 3 vegetation day 5&6 animals and last half of verse 6 mankind.
 In Gen II man is created first, then vegetation (Garden of Eden) and finally the animals.
6. Gen I man and woman created 1:26-27 Gen II man created and woman is created later from man's rib.
7. Creation of the sun, moon and stars is not even mentioned in Gen II.

Bereishis

Gen 2:4a:3-4

Gen 2:4b:10-11

These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.

ד. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ
בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֶת־הָאָרֶץ
וְאֶת־הַשָּׁמַיִם

Cosmocentric

Focuses on God

Sky waters sun, moon, stars, seas and dry land. The cosmos heaven is placed first-
heaven and earth.

Anthropocentric - Then in the second half of the sentence it turns anthropocentric.

Focuses on Man.

Man is created first.

Only things that happen here on earth are mentioned.

Verbs are those that humans can do human actions builds, forms, plants a garden.

Earth is placed first – earth and heaven.

You have a religion centered on God and an appreciation of man. You have to have both.

Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

ז וַיִּצָר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עֶפֶר מִן-
הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים; וַיְהִי
הָאָדָם, לְנֶפֶשׁ חַיָּה.

And God, formed man

Note the double yud in ‘vayitzar’. It suggests:

The dual nature of man
 mortal and immortal
 earthly and heavenly
 good and evil.

Man is created for both this world and the world to come.

Midrash Rabbah

Munk 126

Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

ז וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-
הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו, נְשָׁמַת חַיִּים; וַיְהִי
הָאָדָם, לְנֶפֶשׁ חַיָּה.

And he blew into his nostrils the spirit of life and man became a living soul.

The soul God instilled was the intelligent soul. The speaking ability with which man alone is endowed. It is the expression of his intelligence.

And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.

ט. וַיִּצְמַח יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל
 עֵץ נְחֻמָּד לְמִרְאָה וְטוֹב לְמֵאֲכָל וְעֵץ
 הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע:

The tree of knowledge.

Eternal life was the quest of the pagan people of the middle east. The Egyptians who built pyramids for themselves to inhabit when they arise from the dead and the story of the Gilgamesh Epic from Babylonia written in the Sumerian language where the hero Gilgamesh seeks the secret of eternal life.

Israel rejects this notion though God expresses concern that Adam and Eve might eat from the tree of life. But immortality is not attainable, it would be a fruitless pursuit. The pursuit of knowledge was the true human quest. This defines us as human beings, and is at the very core of our culture, society, religion and way of life.

Bereshis

Gen 2:15:9-10

And the LORD God took the man, and put him
into the garden of Eden to work it and to guard it.

טו ויקח יהוה אלהים, את-הָאָדָם; וַיִּנְחֵהוּ
בְּגֵן-עֵדֶן, לְעִבְדָּהּ וּלְשִׁמְרָהּ.

To work it and to guard it

Food was freely available to Adam his task to work it and to guard it was meant to be a purely spiritual one: to work in the study of Torah and to guard all its commandments.

But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die."

יִזְ. וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ. כִּי
בַּיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

You will surely die

but they didn't - Did God lie? - No.
Because they do die.

They don't die then - but they become mortal on that day and are doomed to eventually die because they ate from the forbidden tree.

And the LORD God said: 'It is not good that the man should be alone; I will make him a help make opposite him.'

יח ויאמר יהוה אלהים, לא-טוב היות האדם לבדו; אעשה-לו עֵזֶר, כְּנֶגְדּוֹ.

A helpmate against him

Against him = next to him = a support to him.

Now the serpent was cunning, more than all the beasts of the field that the Lord God had made, and it said to the woman, "Did God indeed say, 'You shall not eat of any of the trees of the garden?'"

א. וְהַנָּחָשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה
אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל הָאִשָּׁה
אֵף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:

The serpent watched the first of men there was no Eve in Eden then.

The Serpent heard him curse his fate because he could not find a mate.
The serpent smiled, and by his side that evening Adam found a bride.
“You’ve come...but whence?”... Eve told a fib. She said that she was Adam’s rib.
Could this, he wondered, be a fact? He felt his ribs. They were intact.
So were the cat’s, he found; the hare’s the parrot’s and the polar bear’s.
He knew that he was made of clay. What Eve might be he couldn’t say.
He loved her. She was all he had but her deception made him sad.
Then, late one day, with startled eye. He saw a friend of Eve’s go by.
And as that friend went writhing on. T’was plain to see its ribs were gone.
Yet Adam hated to believe. It was the serpent who fathered Eve.

But of the fruit of the tree that is in the midst of the garden, God said, "You shall not eat of it, and you shall not touch it, lest you die."

ג. וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ כִּן תָּמּוּתוּן:

We are not to eat of it nor to touch it.

See G 2:17

God did not say anything about touching.

Why did Eve say this to the snake?

Her addition did result in a bad outcome. Where nothing happened after touching the true concern about God's wanting was deminished and she therefore could go ahead and eat from it.

And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise; so she took of its fruit, and she ate, and she gave also to her husband with her, and he ate.

ו. וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי
 תִאָּוֶה הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהִשְׂכִּיל
וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּהּ
וַיֹּאכַל:

She ate and she gave it to her husband and he ate.

When Eve gave Adam the apple to eat. The sun was so embarrassed it immediately had an eclipse but the moon kept shining and smiling.

So the moon was punished - it gradually disappears and gets smaller and smaller every month only to be born again at the new moon and then grow old and thinner each day again.

And the LORD God called unto the man, and ט וַיִּקְרָא יְהוָה אֱלֹהִים, אֶל-הָאָדָם; וַיֹּאמֶר לוֹ, אַיֶּכָּה.
 said unto him: 'Where art thou?'

God asks of Adam “where are you?”

‘Aiekah’ could be spelled with an end ‘kuf’ and not have the ‘heh’.

The extra ‘heh’ symbolizes man’s freedom of choice. The three walls of the printed letter ‘heh’ can protect a person if he chooses its spiritual and moral boundaries but he can choose to leave by the opening on the bottom.

There is a small opening at the top where a person can reenter and be forgiven. A repentant sinner can be drawn back into hashem again. God gave Adam this extra ‘heh’ with the openings in it to do teshuvah and return and repent.

The word Teshuvah can be read in two parts, ‘Tashuv’ to return and ‘heh’ to God. The ‘heh’ in the word teshuvah has a ‘tag’ a crownlet on top suggesting that “if the sinner returns I will place a crown on him”. Menochos 29B

Bereshis

Gen 3:9:8

And the LORD God called unto the man, and ט ויקרא יהוה אלהים, אל-הָאָדָם; ויאמר לו, אַיְכָה.
said unto him: 'Where art thou?'

God asks of Adam “Where are you”

Could be vowelized ‘Aicha’, - alas - lament.

God lamented Adam’s failure to keep the one and only commandment given to him.

Lamentations 1:1

And the LORD God called unto the man, and ט ויקרא יהוה אלהים, אל-הָאָדָם; ויאמר לו, אֵיכָה.
said unto him: 'Where art thou?'

God asks of Adam “Where are you?”

Did God really not know where Adam was?

Of course he did.

He was really asking where are you in relationship to following my laws and in regard to me being the ultimate authority. This gave Adam a chance to think about what he had done and perform Teshuvah by returning to God through the space near the top of the ‘heh’ “Where are you?” means “What have you done?”

BereShis

Gen 3:10:7-8

And he said, "I heard Your voice in the garden,
and I was afraid because I am naked; so I hid."

י. וַיֹּאמֶר אֶת קִלְקֵל שָׁמַעְתִּי בְּגַן וְאִירָא כִּי עֵירָם
אָנֹכִי וְאֶחְבֵּא:

Because I am naked

What did the insurance agent say to Adam and Eve?

Answer: I can see you are not covered.

And He said, "Who told you that you are naked? Have you eaten from the tree of which I commanded you not to eat?"

יֵא. וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירַם אֶתְּהָ הָמָן
 הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכֹל מִמֶּנּוּ
 אֲכָלְתָּ:

Main point is that man cannot live up to the simplest of God's commands.

God told Adam don't eat from the tree of knowledge. It is actually called "The tree of knowledge of good and evil". Is that what the tree was about only good and evil or does it really include everything in between like it would have said, 'the tree of knowledge from A to Z'. Known as a merism-an all inclusive phrase which expresses the totality of all knowledge.

This is less a story of how man gained evil but how man gained knowledge which is the trait that distinguishes man from the animals.

Far from being the fall of man we are dealing here with the rise of man.

And this story introduces us to the concept of free will.

And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'

יב ויאמר, האדם: האשה אשר נתתה עמדי,
הוא נתנה-לי מן-העץ ואכל.

Notice how:

- Adam blames Eve and blames God for giving him Eve
- Eve blames the serpent
- The serpent – does not get a chance to defend himself.

He could have said:

It is God's fault – You gave me this nature and therefore I did it. You did it.

Or - I was not commanded not to eat from the tree they (Adam and Eve) were commanded not to eat it.

Bad precedent. Torah teaches us here to blame others for our faults.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

יֵט בְּזַעַת אֶפְיָךְ, תֹּאכַל לֶחֶם, עַד שׁוּבְךָ אֶל-
הָאֲדָמָה, כִּי מִמֶּנָּה לָקַחְתָּ: כִּי-עָפָר אַתָּה,
וְאֶל-עָפָר תֵּשׁוּב.

Bread - 'lechem' is a cognate with the word for war, 'milchamah'.
The struggle for sustenance may result in war

Just as the letter zayin stands for 'mazon' sustenance.

It is shaped like a spear an instrument of war.

Cognate – words of a similar etymological origin.

Bereshis

Gen 3:21:1-3

And the LORD God made for Adam and for his wife garments of skins, and clothed them. {P}

כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ,
קָתְנוֹת עוֹר--וַיַּלְבִּשֵׁם. {פ}

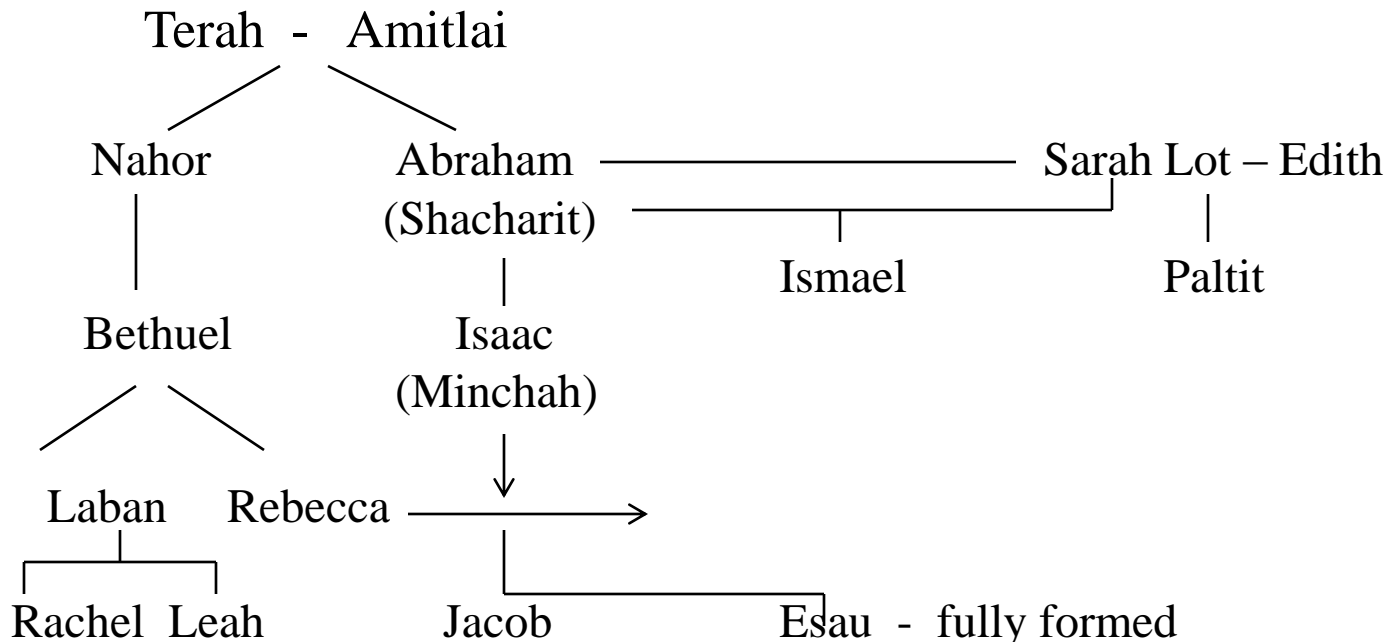
God made vestments of skin for Adam and his wife.

Note: God made them Himself

Meam Loez 2:101

Bereshis

Gen



Esau - fully formed
 (Maariv)
 Ekev - heel - deceitful
 Torah Sin
 Solomon Vespasian - destroyed the
 Rome Temple

already
 circumcised never circumcised - There was the figure of a serpent
 on his foreskin.
 Yaakov Yud - 10 commandments
 Ayin - 70 elders
 Kuf - 100 Ells of the Temple
 Bais - 2 Tablets of Stone

The classic tales p80 Israel - one who struggles with God.

And the LORD said unto Cain: 'Where is Abel thy brother?' And he said: 'I know not; am I my brother's keeper?'

ט וַיֹּאמֶר יְהוָה אֶל-קַיִן, אֵי הֶבֶל אָחִיךָ;
וַיֹּאמֶר לֹא יָדַעְתִּי, הֲשֹׁמֵר אָחִי אָנֹכִי.

Am I my brother keeper?

When Cain answered God “am I my brothers keeper?” what was Cain really saying? He was saying to God. You God are my brother’s keeper. You make me this way.

with these tendencies. This is the same ‘chuzpadik” response that his father Adam gave to God when God asked him about his having eaten from the tree which God commanded him not to eat saying “The woman whom you gave to be with me, she gave me of the tree and I ate”, thus blaming God and blaming Eve.

He did not take responsibility for his actions.

Just as nowadays we claim that there might be a gene for schizophrenia and aggressiveness. Many consider that as an excuse for that behavior. We don’t take responsibility, but can pass it off on fate, God or genetics.

Every person has certain tendencies. We must overcome and discipline those tendencies to have correct behavior.

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.'

יב כי תעבד אֶת-הָאֲדָמָה, לֹא-תִסֹּף תֵּת-
כֹּחָהּ לָךְ; נָע וָנָד, תִּהְיֶה בְּאֶרֶץ.

A wanderer shall you be in the earth.

After Cain killed his brother Able he was punished with exile in the form of permanent wandering. Adam was astonished at the mildness of the sentence. When Cain explained that he had repented and was granted clemency.

Adam apparently did not repent properly after his sins in the Garden of Eden and he cried out, “I did not know the power of repentance”. God accepts repentance as through the sin had never been done.

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.'

יב כי תעבד אֶת-הָאֲדָמָה, לֹא-תִסֹּף תֵּת-
כֹּחָהּ לָךְ; נָע וָנָד, תִּהְיֶה בְּאֶרֶץ.

You will become a vagrant and a wanderer.

Why was Cain not killed as punishment for the murder?

1. No other brothers are around to kill each other so execution would not prevent further murders.
2. It was a crime of passion and we usually don't execute persons who kill out of passion.
3. God did execute him eventually after seven generations (Gen 4:15) by the hand of the blind Lamech who shot Cain with an arrow Gen 4:24.

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for God gave me another seed instead of Abel; for Cain slew him.'

כֹּה וַיֵּדַע אָדָם עוֹד, אֶת-אִשְׁתּוֹ, וַתֵּלֶד בֶּן,
וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת: כִּי שָׁת-לִי אֱלֹהִים, זָרַע
אֲחֵר--תַּחַת הַבָּל, כִּי הָרַגוּ קַיִן.

Called his name Seth because God gave me another son in place of Abel.

Bereshis

Gen 5:24:5

And Enoch walked with God, and he was not;
for God took him. {S}

כַּד וַיִּתְהַלֵּךְ חֲנוֹךְ, אֶת-הָאֱלֹהִים; וְאִינְנוּ, כִּי-
לָקַח אֹתוֹ אֱלֹהִים. {ס}

and was no more

The Torah does not say that Enoch died as it says about each of the others.
This may suggest that he went up to heaven alive taken by God.

also see Gen 42:13
and Gen 42:32

There it says that Joseph was no more ‘ainenu’, to suggest that the brothers do not claim Joseph is dead but that he is no longer – a more honest statement since his fate is not clear to them. Perhaps now they are more honest than before, when the brothers permitted Jacob to sit Shivah (to mourn) for Joseph.

Rabbi Norman Crandus

Bereshis

Gen 5:32:8-12

And Noah was five hundred years old; and
Noah begot Shem, Ham, and Japheth.

לב ויהי-נח, בן-חמש מאות שנה; ויולד נח,
את-שם את-חם ואת-יפת.

A verse containing five words each composed of two letters see:

Gen 5:32, Bereishis

Gen 35:17 Vayishlch

Shemos 17:16 B'Shalach

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

א וַיְהִי כִּי-הִחַל הָאָדָם, לָרֹב עַל-פְּנֵי הָאֲדָמָה;
וּבָנוֹת, יֻלְּדוּ לָהֶם.

Adam was created after everything else was created. If he conducts himself properly he will be honored as the first item of creation since his soul was created before anything else.

If he conducts himself poorly he will be reminded that he was created last and that even the lowly flea and gnat were created before him.

The word ‘Vayehi’ presages trouble (Megillah 10b). This passage begins the account of man’s descent.

And the LORD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

ג וַיֹּאמֶר יְהוָה, לֹא-יָדוֹן רוּחִי בָאָדָם לְעֹלָם,
בְּשָׂגָם, הוּא בָּשָׂר; וְהָיוּ יָמָיו, מֵאָה
וְעֶשְׂרִים שָׁנָה.

Man's life shall be a hundred and twenty years.

This looks as though God limits man's lifetime from this time forward to a maximum of 120 years.

But it is not so sine subsequent persons in the Torah do live longer than 120 years i.e., Noah.

Perhaps it is better to say He gave mankind 120 years to repent or be destroyed.

And the Lord said, "Let My spirit not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years."

ג. וַיֹּאמֶר יְהוָה לֹא יִדּוֹן רוּחִי בְּאָדָם לְעֹלָם
 בְּשָׂגָם הוּא בָּשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים
שָׁנָה:

Man's life shall be a hundred and twenty years.

This looks as though God limited man's lifetime from this time forward to a maximum of 120 years.

But it is not so since subsequent persons in the Torah do live longer than 120 years i.e., Noah.

Better to say he gave mankind 120 years to repent or be destroyed.

And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

ה וַיֵּרָא יְהוָה, כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ, וְכָל-
יֶצֶר מַחְשְׁבֹת לִבּוֹ, רָק רַע כָּל-הַיּוֹם.

Man's thought was evil not his heart.

And it repented the LORD that He had made man on the earth, and it grieved Him at His heart.

וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ;
וַיִּתְעַצֵּב, אֶל-לְבוֹ.

And God had heartfelt sadness.

God felt bad - how is that possible? He must have known this would happen that man would choose the wrong way but He loves man so much He grieves that He must punish man.

Noah (2)
Genesis 6:9

The flood story.

Compared to the Gilgamesh Story

<u>Order</u> <u>In Story</u>	<u>Genesis</u> <u>Element</u>	<u>Present in Gilgamesh</u> <u>Epic?</u>	<u>Present in</u> <u>Biblical Story</u>
1.	Mortality / immortality	-	6:5-8 6:9-13
2.	Materials wood, pitch, reeds	+	6:14
3.	Dimensions	+	6:15
4.	Decks	+	6:16
5.	Covenant/population	-	6:17-22
6.	Population	+ 7:6-10,11,3,16b,17b,22-23, 18-21	
7.	Flood		
8.	Mountaintop landing	+	7-24-28
9.	Birds sent forth	+	8:6-12
10.	Dry land	+ but much less than in Genesis	8:13-14
11.	All set free	yes	8:15-19
12.	Sacrifices	yes	8:20-22

Noah

Gen 6:9:6-7

Gen7:1:313

These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God.

ט אלה, תולדת נח--נח איש צדיק תמים
היה, בדרתיו: את-האלהים, התהלך-נח.

And the LORD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

א ויאמר יהוה לנח, בא-אתה וכל-
ביתך אל-התבה: כי-אתך ראיתי צדיק
לפני, בדור הזה.

Before the flood, Noah is described in glowing terms, righteous and perfect, but he was severely affected by the experience of the flood. The guilt of surviving while others succumbed changed him so that after the flood he is just mentioned with his name but with less titles. He is called righteous but not perfect. Because he did not plead to save the people from the flood at the end he is referred to as only Noah not Noah the Tzadek. Only plain Noah was left. See Posuk 9:20

Torah Gems I:75

Rabbi B Wein

Noah

Gen 6:16:1

A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

טז צֹהַר תַּעֲשֶׂה לַתֵּבָה, וְאֶל-אַמֵּה תִּכְלֹנָה
מִלְמַעְלָה, וּפֶתַח הַתֵּבָה, בְּצִדָּהּ תִּשִּׂים;
תַּחְתִּיִּים שְׁנָיִם וְשָׁלְשִׁים, תַּעֲשֶׂהּ.

A Window

‘Tsohar’ like ‘Tsoharayim’ – “afternoon”, set it with precious stones and pearls so that it shines for you like the afternoon.

R Yochanan

Sanhedrin 108b

Torah Temimah 1:37

Noah

Gen 6:17:5-6

And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish.

יֵד וְאֲנִי, הַנְּנִי מְבִיא אֶת-הַמַּבּוּל מֵיִם עַל-הָאָרֶץ,
לְשַׁחַת כָּל-בְּשָׂר אֲשֶׁר-בּוֹ רוּחַ חַיִּים, מִתַּחַת
הַשָּׁמַיִם: כָּל אֲשֶׁר-בָּאָרֶץ, יָגוּעַ.

The flood waters

Perhaps the fact that God used water to kill all of mankind is the reason that when God divided the waters He did not call that day Yom Sheni, ‘Tov’ – “good”.

Note: Noah does not plead with God to avert the severe decree as Abraham later does.

Noah

Gen 6:18:1-4

But I will establish My covenant with thee; and
thou shalt come into the ark, thou, and thy
sons, and thy wife, and thy sons' wives with
thee.

יח וְהִקְמַתִּי אֶת-בְּרִיתִי, אִתְּךָ; וּבָאתָ, אֵל-
הַתֵּבָה--אִתָּהּ, וּבְנֵיךָ וְאִשְׁתְּךָ וְנִשְׁי-בְנֵיךָ אִתְּךָ.

But I will establish my covenant with you.

What covenant did God make with Noah at this point in time?

That the food brought into the ark would not spoil.

Rashi

Kestenbaum 15

Noah

Gen 6-18:8-12

But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

יח והקמתי את-בריתי, אתך; ובאת, אל-
התבה--אתה, ובניך ואשתך ונשי-בניך
אתך.

You, your sons, your wife and their wives.

This list is out of order. The usual order would be you, your wife, your sons and their wives.

This is to tell us the men, and women were separated and relations were not permitted while the world was in such stress and pain.

Rashi

Rabbi Reichman

If all the animals fit into the Tevah i.e., it expanded to accommodate them, why did Noah have to build a big ark, a smaller one could also have been expanded? Because, while we rely on God's miracles, it is our duty to make the miracle as small as possible.

Rambam

And of all living things of all flesh, two of each you shall bring into the ark to preserve alive with you; they shall be male and female.

יִט. וּמִכָּל הַחַי מִכָּל בֶּשֶׂר שְׁנַיִם
מִכָּל תָּבִיא אֶל הַתֵּבָה לְהַחִית
אֶתְךָ זָכָר וּנְקֵבָה יְהִיוּ:

Contradictions in the Bible.

1. Gen I vs Gen II – man created last vs man created last.
2. Number of animals Noah is to bring into the Ark.
 Gen 6:19-20 - one pair if each species.
 Gen 7:2:6-7 - 7 pair of pure species and 1 pair of the impure.
3. Identification of Esau's 3 wives.
 Gen 26:34 and 28:9 3 wives and three fathers-in-laws.
 Gen 36:3-4 - different father-in-law and some new names of wives.
 Gen 26:34 Judith - Beerli the Hittite
 Basemath - Elon the Hittite
 Gen 28:9 Mahalath - Ishmael
 Gen 36:23 Adah - Elon the Hittite
 Ohalibamah - Anah - Zibeon the Hivite
 Basemath - Ishmael

4. Who took Joseph down to Egypt?

Gen 37 Midianites, Ismaelites Medanites

5. Gen 15:5 God tells Abraham to look at the sky and count the stars for so numerous will be his offspring.

Gen 15:22 - The sun sets.

Logic tells us that only then could one see the stars. It is a contradiction.

6. Gen 42:27-28 - Joseph's brothers react with fear and trembling when they discover the silver Joseph had replaced into their bags.

Gen 42:35 - When they are telling Jacob about this, the Torah again in 42:35, tells us they had fear and trembling, They were not surprised this second time why the reaction?

Noah

Gen 7:4:1-4

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.'

ד כִּי לַיָּמִים עוֹד שִׁבְעָה, אֶנְכִּי מְמַטֵּיר עַל-
הָאָרֶץ, אַרְבָּעִים יוֹם, וְאַרְבָּעִים לַיְלָה; וּמַחִיתִי,
אֶת-כָּל-הַיְקוּם אֲשֶׁר עָשִׂיתִי, מֵעַל, פְּנֵי הָאֲדָמָה.

In seven more days

one last chance.

120 years had passed.

Methusalah died on the day the flood was to have begun.

Methusalah was Noah's grandfather.

This week permitted the Shivah period for Methusalah to be observed and in God's graciousness permitted an additional period of time for the sinners to repent.

Rashi

Kestenbaum 15

Noah

Gen 7:11:15-19

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

יֵא בְּשָׁנַת שֶׁשׁ-מֵאוֹת שָׁנָה, לְחַיֵּי-נֹחַ, בְּחֹדֶשׁ
הַשְּׁנִי, בְּשִׁבְעָה-עָשָׂר יוֹם לְחֹדֶשׁ--בַּיּוֹם הַזֶּה,
נִבְקְעוּ כָּל-מַעְיֵיֹת תְּהוֹם רַבָּה, וְאֲרָבַת
הַשָּׁמַיִם, נִפְתְּחוּ.

Rain fell and water burst forth from the deep Gen 7:11:15-19.

It rained for 40 days Gen 7:12:1-8.

Water burst from the deep for 150 days and the waters increased Gen 7:24:1-7.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

יֵא בְּשָׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה, לְחַיֵּי-נֹחַ, בַּחֹדֶשׁ
הַשֵּׁנִי, בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ--בַּיּוֹם הַזֶּה,
נִבְקְעוּ כָל-מַעְיֵי־תְהוֹמוֹת רָבָה, וְאֲרָבַת
הַשָּׁמַיִם, נִפְתְּחוּ.

600th year of Noah's life

2nd month 17th day - rain started and increased

- | | |
|---|---|
| Gen 8:4 - 7 th month 17 th day | - the Ark rested |
| Gen 8:5 - 10 th month 1 st day | - tops of the mountain visible |
| Gen 8:7 - 40 more days | - sent out a raven |
| Gen 8:8 - 7 days later | - sent out a dove that came back because it could
not find a place to rest |
| Gen 8:10 - Another 7 days | - sent dove again and it returned with an olive branch |
| Gen 8:12 - Another 7 days | - sent dove again and it did not return |
| Gen 8:13 - 1 st year 1 st month 1 st day | - water dried from the earth |
| Gen 8:14 - 2 nd month 2 nd day | - the land was fully dried = 1 year and 10 days |

Noah

Gen 7:11:16-19

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

יֵא בְּשָׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה, לְחִי-נֹחַ, בַּחֹדֶשׁ
הַשֵּׁנִי, בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ--בַּיּוֹם הַזֶּה,
נִבְקְעוּ כָל-מַעְיֵי־תְהוֹם רָבָה, וְאֲרָבַת
הַשָּׁמַיִם, נִפְתְּחוּ.

All the fountains of the deep

refers to hot springs of water.

But at the end of the flood the Torah omits the word ‘kul’ “all” Gen 8:2.

Some of those hot springs were permitted to remain.

Such as the hot springs of Tiberias for the health of mankind.

Sforno to 6:13

Kestenbaum 15

Noah

Gen 7:11:15-19

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

יֵא בְּשָׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה, לְחַיֵּי-נֹחַ, בַּחֹדֶשׁ
הַשֵּׁנִי, בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ--בַּיּוֹם הַזֶּה,
נִבְקְעוּ כָּל-מַעְיֵיֹת תְּהוֹם רַבָּה, וְאַרְבַּת
הַשָּׁמַיִם, נִפְתְּחוּ.

The fountains of the great deep burst forth.

The flood – occurred in 1526 AC (after creation).

Very widespread story in culture of many peoples geologic evidence is also very strong.

10 generations from Adam to Noah.

Babylonian literature of 4000 years ago describes a flood – Gilgamesh Legend.

17th Mar Chesvon - is the anniversary of the day the flood began drop of water.

Approximately 10 generations from Noah to Abraham.

R B Wein

Adam	1 AC	3760 bce
Noah	born 950 AC	2734 bce

The Generations from Adam to Jacob

Flood	1526 AC	2134 bce
Shem	1558 – 2158 AC	2292 bce
Arpachshad	1658 – 2096 AC	2102 bce
Shelach	1693 – 2126 AC	2067 bce
Eber	1723-2187 AC	2037 bce
Peleg	1757-1996 AC	2003 bce
Reu	1787-2026 AC	1973 bce
Serug	1819-2049 AC	1971 bce
Nahor	1849-2049 AC	1981 bce
Terah	1878-2083 AC	1882 bce
Abram (H)	1948-2123 AC	1812 bce
Isaac	2048-2228 AC	
Jacob	2108-2255 AC	

5773 years after creation
- 2013 common era

Stone Chumosh p53

3760 A = 0 bce

Kestenbaum

The Black Sea - was a lake and over night became The Black Sea

Robert Ballard - author of Dragons and Amazons. Black Sea covers 180,000 sq miles
3 x the size of England.

Crossroads for seafaring peoples. Poisonous bottom, preserves wood through poison
H₂S Bosphorous. Istanbul on two continents. Jason and the Argonauts search
for the Golden fleece. Can't see bottom, rough seas, found amphora only. He is
the explorer who found the Titanic.

Willard Bascom - Deep Seas Ancient Ships, 7000 ft deep Salt Water.

Poisonous - even wood borers can't survive. Looking for the ship that is not
there. Usually eaten. Noah's Flood Ryan Pitman geologist - people lived on a
narrow plain! Near ship, dry land, fresh water lake - Neolithic peoples, reed
huts, leather, 7000 years ago, lost civilization - Sonar rectangular area.

Argus = Wood? Dwellings on the bottom of the Sea??

Noah and Ark - did it ever happen? Did a great flood happen?

William Ryan and Walter Pitman - great floods occur. Water flowed into the Black
Sea from the Caspian Sea - Sumerians 1700 BC Gilgamesh - Capriciousness
of the god's. Man told to build a boat for his family and animals release of dove,
rainbow.

Core aging 7600 years ago - saltwater mollusks - flood

Mediterranean Sea water rose - penetrated Bosphorus land bridge

And filled dried down basin of Black Sea at speed of 60 miles/hr = 200 x volume of Niagara Falls. Discovery of a lifetime. Formidable Theory. Changed the course of History. Sinop Harbor, Site 82 inhabited by humans?? The dead zone 6000 feet down has high concentration of H₂S. Unusual bacteria at the bottom of the Black Sea. Complex landslide morphology. Boulders the size of houses, collapse of a dam 2 miles long. People who lived there would have to move 1 kilometer / day for approximately 1 year to escape the raising water. Mesopotamian Flood. Noah's Flood. Black Sea Flood - Materials scooped up.

Noah

Gen 7:2:1-3, 13-14

Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate;

ב מכל הבהמה הטהורה, תקח-לך שבעה
שבעה--איש ואשתו; ומן-הבהמה אשר לא
טהרה הוא, שנים--איש ואשתו.

From the animal which is pure ... and from the animal which is not pure “Asher Lo Tehorah”.

Why not say “Asher temeiah” and use fewer letters in the Torah. Certainly the Torah uses the word temeiah many times? When the Torah teaches what is kosher it is important to designate why something is not. It is ‘temeiah’. Where it is irrelevant whether the species was pure or impure the Torah could be more delicate and instead of calling them ‘tomeah’ “impure”, it can designate them simply as not pure.

Torah Gems 2:321

Noah

Gen 7:2:12-15

Gen 7:8:6-8

Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate;

ב מכל הבהמה הטְהוֹרָה, תִּקַּח-לְךָ שְׁבַעַה
שְׁבַעַה--אִישׁ וְאִשְׁתּוֹ; וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא
טְהוֹרָה הוּא, שְׁנַיִם--אִישׁ וְאִשְׁתּוֹ.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground,

ח מִן-הַבְּהֵמָה, הַטְּהוֹרָה, וּמִן-הַבְּהֵמָה,
אֲשֶׁר אֵינָנָה טְהוֹרָה; וּמִן-הָעוֹף--וְכָל אֲשֶׁר-
רָמַשׁ, עַל-הָאָדָמָה.

That is not clean

Let a person never permit himself offensive speech. Note how the Torah resorted to an 8 letter circumlocution 2 x in order to avoid an offensive statement.

‘Asher lo tehovah he’, is 12 letters instead of ‘tamei’ which is 4 letters Gen 9:12.

‘Asher Ainenah tehovah’ is 12 letters instead of ‘tamei’ which is 4 letters Gen 7:8.

Pesachim 3a

Torah Temimah 1:39

Noah

Gen 7:2:2-3

Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate;

ב מכל הבהמה הטהורה, תקח-לך שבעה
שבעה--איש ואשתו; ומן-הבהמה אשר לא
טהרה הוא, שנים--איש ואשתו.

The clean animal.

Refers to those animals the Torah lists as kosher.
See Leviticus 11:18 and Deut 14:4-8.

This teaches us what? That Noah studied the Torah. Otherwise, he could not have known which animals are kosher.

Mizrachi
Kestenbaum p15

Noah

Gen 7:3:8-9

of the fowl also of the air, seven and seven,
male and female; to keep seed alive upon the
face of all the earth.

ג גם מעוף השמים שבעה שבעה, זכר ונקבה,
לחיות זרע, על-פני כל-הארץ.

To keep seed alive

Torah might have recognized by this comment that it is often birds who distribute
seeds and permit plants to survive and flourish.

Noah

Gen 7:13:1-4, 17-18

In the middle of the day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

יג בְּעֶצְמָם הַיּוֹם הַזֶּה בָּא נֹחַ, וְשֵׁם-וְחָם וַיִּפְתּוּ
בְּנֵי-נֹחַ; וְאִשְׁתּוֹ נֹחַ, וְשְׁלֹשֶׁת נְשֵׁי-בָנָיו אִתָּם--
אֶל-הַתְּבֵה.

In the middle of the day ... they entered the ark.

In the day light they could be seen by the people entering the ark and that would give the people the stimulus to repent.

The evil people of that generation said, “we will never permit you to enter the ark. We will take axes and hatchets and destroy the ark”.

By loading the ark in the middle of the day God challenged them to fulfill their threat.

Sifrei Hazinu

Torah Temimah 1:40

Noah

Gen 7:20:1-3

Fifteen cubits upward did the waters prevail; כ חַמֵּשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה, גָּבְרוּ הַמַּיִם; וַיִּכְסּוּ, הַהָרִים.
and the mountains were covered.

Fifteen cubits upwards.

How is this 15 cubits to be understood?

Does water stay at different levels?

It means that the subterranean waters rose to the mountain tops and the rain added it's water to that.

Yoma 76a

Torah Temimah

Noah

Gen 7:21:16

And all flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarmeth upon the earth, and every man;

כָּא וַיִּגְוַע כָּל-בְּשָׂר הַרְמֵשׁ עַל-הָאָרֶץ, בְּעוֹף
וּבַבְּהֵמָה וּבַחַיָּה, וּבְכָל-הַשָּׂרֵץ, הַשָּׂרֵץ עַל-
הָאָרֶץ--וְכָל, הָאָדָם.

And every human being.

Of all the creatures on earth man died last. God delayed his doom as long as possible, letting him see the death of animals, creeping things, birds and to give him a further opportunity to repent.

Meam Loez 1:361

And all flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarmeth upon the earth, and every man;

כא וַיָּגוּעַ כָּל-בֶּשֶׂר הַרְמִשׁ עַל-הָאָרֶץ, בְּעוֹף
וּבַבְּהֵמָה וּבַחַיָּה, וּבְכָל-הַשָּׂרָץ, הַשָּׂרָץ עַל-
הָאָרֶץ--וְכָל, הָאָדָם.

and all flesh perished that moved upon the earth.

- Why does the Torah then go on to specify different categories it already stated ‘all’?
- To teach us that not all creatures died at the same time.

The birds – were too frail to withstand the heavy rains.

Domestic animals – cattle died next.

Then the wild beasts who lived in caves high on the mountains were overcome by the waters.

Creeping things – raced for high ground but eventually water covered even those areas.

Last to be over-powered by the waters were people, who climbed high, built rafts and other crude vessels through which they hoped to survive the flood

Malbim

Kestenbaum 17

Noah

Gen 7:22:7-9

all in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

כב כל אֲשֶׁר נְשָׁמַת-רוּחַ חַיִּים בְּאֶפְיוֹ, מִכֹּל
אֲשֶׁר בְּחַרְבָּה--מֵתוּ.

Whatever was on dry land.

Note: the fish were not included. Why? Perhaps they did not sin.

How about the swimming mammals?

R Chisda said:

“The decree did not extend to fish in the sea for it is written whatever was on the dry land perished”.

Zevachim 113b

Torah Temimah 1:41

Noah

Gen 7:23:20-25

And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

כג וַיִּמַח אֶת-כָּל-הַיְקוּם אֲשֶׁר עַל-פְּנֵי
הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-
עוֹף הַשָּׁמַיִם, וַיִּמְחוּ, מִן-הָאָרֶץ; וַיִּשְׁאַר אֶת-
נֹחַ וְאֶשֶׁר אִתּוֹ, בַּתֵּיבָה.

And only those that were with Noah in the Ark survived.

What did carnivorous beasts such as lions eat while in the Ark? When no meat is available carnivores can be induced to eat vegetarian foods.

A bird, the Phoenix, chose not to eat when he saw how hard Noah and his son's had to work to feed the animals. Noah blessed the Phoenix with everlasting life for that consideration.

Meam Loez 1:363

Noah

Gen 7:24:1-2

Deut 11:15

And the waters prevailed upon the earth a hundred and fifty days. כַּד וַיִּגְבְּרוּ הַמַּיִם, עַל-הָאָרֶץ, חֲמִשִּׁים וּמָאתַי, יוֹם.

It is important to realize that if a person keeps birds or other animals as pets, it is forbidden for him to eat until he has fed them.

“I will give you grass in your fields for your animals and you shall eat and be full”.
Deut 11:15

One must be concerned with his pets before he himself eats.

Meam Loez I:364

Noah

Gen 8:1:1-4

And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters assuaged

א וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ, וְאֶת כָּל-הַחַיָּה
וְאֶת-כָּל-הַבְּהֵמָה, אֲשֶׁר אִתּוֹ בַּתֵּבָה; וַיַּעֲבֵר
אֱלֹהִים רוּחַ עַל-הָאָרֶץ, וַיִּשְׁכַּח הַמַּיִם.

And God remembered

Did God forget Noah? No.

It is just as we say ‘yizkor’ on other occasions.

Noah

Gen 8:7:3

And he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.

ז וַיִּשְׁלַח, אֶת-הָעֹרֵב; וַיֵּצֵא יְצוּא וְשׁוֹב, עַד-
יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ.

The raven

Why send a raven?

The raven is a meat eater that feeds on decaying remains of animals. If the waters had receded sufficiently the raven would return with meat in its beak or not at all.

Radak

Noah

Gen 8:8:3

And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

ח וַיִּשְׁלַח אֶת-הַיּוֹנָה, מֵאֵתוֹ--לִרְאוֹת הַקָּלוּ
הַמַּיִם, מֵעַל פְּנֵי הָאָדָמָה.

Dove

If it came back with a branch Noah would know that at least the water subsided to the tree tops and if not at all much more subsiding of the waters had occurred.

Rambam

Kestenbaum 17

Noah

Gen 8:20:1-3

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

כ וַיִּבֶן נֹחַ מִזְבֵּחַ, לַיהוָה; וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה, וּמִכָּל הָעוֹף הַטְּהוֹר, וַיַּעַל עֹלֹת, בַּמִּזְבֵּחַ.

And Noah built an altar.

This traditionally is the site where:

David and Solomon built the Beis Hamikdash.

Where Abraham bound Isaac.

Where Adam built his altar.

Where Cain and Abel had their altar.

The site where God took the earth with which he formed Adam.

This spot is Mount Moriah.

Rambam

Rashi

Kestenbaum 15

Noah

Gen 8:22:1-4, 11-14

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

כב עד, כָּל-יְמֵי הָאָרֶץ: זֶרַע וְקָצִיר וְקָר וְחֹם
וְקִיץ וְחֹרֶף, וַיּוֹם וְלַיְלָה--לֹא יִשְׁבְּתוּ.

As long as the world lasts ... day and night shall never again cease.

Yet He did create total darkness in Egypt as a plague for three days. Did He fail to keep this promise? No, the promise was that the entire world would not be threatened with darkness like it would not be threatened with a flood as it had been in Noah's time, but regions could have darkness or floods.

Meam Loez 5:19

Noah

Gen 9:1:1-2

And God blessed Noah and his sons, and said unto them: 'Be fruitful and multiply, and replenish the earth.

א וַיְבָרֶךְ אֱלֹהִים, אֶת-נֹחַ וְאֶת-בָּנָיו; וַיֹּאמֶר
לָהֶם פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת-הָאָרֶץ.

7 Noachide laws

Forbidden is

Idolatry

Incest – Adultery

Murder – suicide

cursing God's name – blasphemy

theft

eating part of a living animal

Required is to

establish courts of justice

Noah

Gen 9:5:1-5

And surely your blood of your souls will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man.

ה וְאֶךְ אֶת-דַּמְכֶם לְנַפְשֵׁיכֶם אֶדְרֹשׁ, מִיַּד
כָּל-חַיָּה אֶדְרֹשׁנָה; וּמִיַּד הָאָדָם, מִיַּד אִישׁ
אָחִיו--אֶדְרֹשׁ, אֶת-נַפְשׁ הָאָדָם.

However, your blood which belongs to your souls I (God) will demand.

This signifies that our bodies, our fates, are not in our hands, but belong to the Almighty.

As we say on Yom Kippur, “our soul and our body belongs to God” ‘haneshamah lach V’haguf Shelach’.

This identifies a major departure of Jewish medical ethics from secular medical ethics. Jews are obligated to live a safe life style and to live as long as possible to do as many Mitzvot as possible in order to serve God as much as possible.

Noah

Gen 9:5:12-14

And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man.

ה וְאֶת-דַּמְּכֶם לְנַפְשֵׁיכֶם אֶדְרֹשׁ, מִיַּד
כָּל-חַיָּה אֶדְרֹשׁנָה; וּמִיַּד הָאָדָם, מִיַּד אִישׁ
אָחִיו--אֶדְרֹשׁ, אֶת-נַפְשׁ הָאָדָם.

Euthanasia

And at the hand of man, at the hand of his brother will I require the life of man.

What does the Torah mean? It would have been sufficient to say I will demand the life of anyone who slays a fellow man. It is interpreted that ‘miyad ha Adam’, is an ordinary murderer.

‘MiYad ish Achiv’, is one who murders out of brotherly love, who puts a loved one out of his misery by cutting short his life. Even such a person, motivated by what seems to be a good motive, is guilty of murder according to Jewish law.

Noah

Gen 9:6:1-4

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

וְשִׁפְךָ דַּם הָאָדָם, בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי
בְּצֶלֶם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.

Abortion – Neonate salvage

Could read as, “A person who sheds blood of a person within a person”, he has committed murder.

A fetus is a person after 40 days of gestation. Before that it is considered merely as water. At that time it is the size of .7 - .9 millimeter.

Rav Tendler 1993

The difference between plagiarism and originality is merely a bad memory and even that I stole from someone.

The perfect child syndrome.

No decision is the worst decision.

Rav Tendler 1993

Noah

Gen 9:6:1-3

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

וְשִׁפְךָ דַּם הָאָדָם, בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי
בְּצֶלֶם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.

Whoever sheds the blood of man by man shall his blood be shed for in the image of
God He made man.

The commandment not to kill is #6 in the 10 commandments. It is parallel to the first commandment. As we see from the above Posuk whoever kills man detracts from Hashem since man is made in God's image.

Munk 59

Noah

Gen 9:6:3-4

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

וְשִׁפְךָ דַּם הָאָדָם, בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי
בְּצֶלֶם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.

Abortion

Difficult Pregnancy

Jewish medical ethics – would allow abortion of the fetus if it threatens the life of the mother but only if it threatens the mother, “because her life takes precedence over its life”. Ohalot 7:6

This is true until the delivery of the fetus' head. After that the babies life is of equal value to that of the mother's.

“One may not set aside one life for another”.

“Is one person's blood more red than the other person's blood?” The baby is called a “Rodef” “a pursuer”. It of course still is a Rodef if it threatens the mother's life after its head is delivered but then Rambam says the threat to the mother comes from heaven and then we can't kill the newborn baby to protect the mother's life.

Noah

Gen 9:10:16-18

and with every living creature that is with you,
the fowl, the cattle, and every beast of the
earth with you; of all that go out of the ark,
even every beast of the earth.

י וְאֵת כָּל-נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם, בְּעוֹף
בְּבֵהֵמָה וּבְכָל-חַיֵּית הָאָרֶץ אִתְּכֶם; מִכָּל יִצְאֵי
הַתְּבָה, לְכָל חַיֵּית הָאָרֶץ.

We are ordered to preserve all the species of animals.

What if medical research was being performed on an endangered species (for example we had a baboon heart transplanted into a small child not long ago) would this be consistent with the Torah's interest in preserving the species?

If there was a useful project of transplanting the hearts of baboons we would find a way of increasing the baboon population. We are permitted to use but not to extinguish any specie.

Noah

Gen 9:6:1-4

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

וְשִׁפְךָ דַּם הָאָדָם, בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי
בְּצֶלֶם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.

One who sheds blood of a person within a person shall die.

What is a “person within a person”. This refers to a fetus inside the womb of its mother.

Noah

Gen 9:11:12-17

And I will establish My covenant with you;
neither shall all flesh be cut off any more by
the waters of the flood; neither shall there
any more be a flood to destroy the earth.'

יֵא וְהִקְמַתִּי אֶת-בְּרִיתִי אִתְּכֶם, וְלֹא-יִכָּרֵת
כָּל-בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל; וְלֹא-יְהִי עוֹד
מַבּוּל, לְשַׁחַת הָאָרֶץ.

Never will it occur again that a flood will destroy the world Gen 9:11.

God promised Noah that the waters shall never again become a flood to destroy all flesh even if the world would ever be deserving of such a punishment. God would cause a rainbow to appear as a reminder that the covenant He had made with Noah has saved mankind from another flood.

Kestenbaum 19

On seeing a rainbow recite the blessing ‘Zocher haBris Vneeman bevriso vkayeim bemaamoro’.

“Remembers his covenant, is trustworthy in his covenant and steadfast in his word”.

Shulchan Orach

Kestenbaum 19

Noah

Gen 9:20:5-6

Gen 9:21:1-4

And Noah the husbandman began, and planted a vineyard.

כ וַיִּחַל נֹחַ, אִישׁ הָאֲדָמָה; וַיִּטַּע, כָּרֶם.

And he drank of the wine, and was drunken;
and he was uncovered within his tent.

כא וַיִּשְׁתֶּ מִן-הַיַּיִן, וַיִּשְׁכָּר; וַיִּתְגַּל, בְּתוֹךְ אֹהֶלֶה.

Noah planted a vineyard. He drank of the wine and became drunk.

How is it that Noah, “a perfect Tzaddik”, should drink so much as to become drunk? The Sfas Emes says that prior to the flood Noah knew how much he could drink without becoming intoxicated and he drank the same amount now. What he didn't realize is that the world had changed and new guidelines had to be established.

Rabbi Dr. Twerski points out - so it is in our day. Parenting as we were raised is no longer sufficient. The opportunity and enticements to go astray are much greater for today's youth and parents need to learn effective methods to counter those bad influences. What might have worked before the world changed for Noah no longer did and no longer does for us in raising our children.

Noah

Gen 9:24:9-10

And Noah awoke from his wine, and knew what his youngest son had done unto him.

כִּד וַיִּיקָץ נֹחַ, מֵיֵינוּ; וַיֵּדַע, אֶת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ
הַקָּטָן.

His small son

Ham was not Noah's youngest son. He was called "small" because he was of low, disgraceful, moral character.

Rashi
Kestenbaum 21

Noach

Gen 11:4:6-8

And they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make ourselves a name, lest we be scattered upon the face of the entire earth."

ד. וַיֹּאמְרוּ הֶבְרֵה | נִבְנֶה לָנוּ עִיר וּמִגְדָּל
וְרִאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם פֶּן נִפּוּץ
עַל פְּנֵי כָל הָאָרֶץ:

The tower of Babel.

Reflects the Mesopotamian ziggurat tradition Bavel in Hebrew refers to Babylon.

The tower was built in the city of Babylon it was a tall, pyramid like temple structure. Archeologists have found these in cities of ancient Mesopotamia, ancient Iraq. They were envisioned to connect heaven and earth.

In Gen 28:10-22 Jacob's dream occurs as he flees north to leave Canaan and go to Aram in Northeastern Syria and Southern Turkey. He dreams of a 'Sullam' translated as a "ladder" or "stairway" or even "ziggurat".

In Gen 28:12 The structure is described as having its top in heaven.

Noah

Gen 11:26:7

And Terah lived seventy years, and begot
Abram, Nahor, and Haran.

כּו וַיְחִי-תֵרַח, שְׁבַעִים שָׁנָה; וַיֻּלְּדוּ, אֶת-אַבְרָם, אֶת-
נְחוֹר, וְאֶת-הָרָן.

Abraham born in 1948 AC

after creation

And Sarai was barren; she had no child.

ל. וְתַהֲי שָׂרַי עֲקָרָה אֵין לָהּ וְלֹד:

-
- 1:30 Sarai was barren.
- 12:2 “Abraham would be a great nation”. How is it possible if Sari can’t provide him an heir?
- 12:4-5 “Abraham went forth as the Lord had commanded him and Lot went with him”. Perhaps the great nation would be through Lot his nephew?
- 12:7 “I will assign this land to your offspring”. Can Lot be considered an offspring? Seed or offspring?
- 13:11-12 No, Lot moves away.
- 13:14 Another promise from God to Abraham and his offspring.
- 13:16 “The offspring will be as numerous as the dust of the earth”.
- 15:1 Abraham has been promised a great nation, offspring, innumerable offspring and now a great reward.
- 15:2 Perhaps his heir will be Eliezer.
- 15:4 “No, not that one will be your heir. Your very own issue”.
- 16 Hagar has a son Ishmael.
- 17:16 Abraham and Sarah will have a son named by God called Isaac.

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

לא ויקח תרח את-אברם בנו, ואת-לוט בן-
 הרן בן-בנו, ואת שרי כלתו, אשת אברם בנו;
 ויצאו אתם מאור כשדים, ללכת ארצה כנען,
 ויבאו עד-הרן, וישבו שם.

“With them”, seems redundant since we knew they were traveling together. It comes to teach us that Torach and Lot were wicked but now they followed Abram’s principles and they were with him in spirit and principle and no longer were evil doers.

Lech Lecha (3)
Genesis 12:1

Lech Lecha

Gen 12:1:5-6

Now the LORD said unto Abram: 'Get thee out
of thy country, and from thy kindred, and from
thy father's house, unto the land that I will
show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֶךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

This is one of the 10 trials testing Abram's love for God. See Avos 5:3. They are:

1. Nimrod (The Chaldean King) wanted to kill Abram for smashing his father's idols and Abram had to hide for 13 years.
2. Nimrod put Abram into a fiery furnace (Rashi to G11:28).
3. God commanded Abram to leave his family and his birthplace G12:1.
4. After Abram arrived in Canaan God brought a famine to the land G12:20.
5. Sarah was kidnapped and brought to Pharaoh 12:15.
6. Lot was taken captive 14:14-15.
7. God showed Abram a vision that his offspring would suffer at the hand of 4 Kingdoms 14:5 with Rashi.
8. God commanded Abraham (name changed in Gen 17:5) to circumcise himself and his son Ishmael 17:10.
9. God commanded Abraham to drive away Hagar and Ishmael 21:12.
10. God commanded Abraham to bind his son Isaac as an offering Gen 22:2.

Lech Lecha

Gen 12:1:5-6

Now the LORD said unto Abram: 'Go yourself from out thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶךָ.

Go yourself

but he did not - he took Sari (his 1/2 sister).

God chooses Abram for this adventure without any explanation. When God chose Noah he describes him as a righteous man. Not so here with Abram.

Lech Lecha

And the Lord said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.

And Abram went, as the Lord had spoken to him, and Lot went with him, and Abram was seventy five years old when he left Haran.

And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had acquired, and the souls they had acquired in Haran, and they went to go to the land of Canaan, and they came to the land of Canaan.

12:1 The Lord said to Abram "Go forth...

12:4 Abram went forth

12:5 Abram took his wife Sarai and his brothers son Lot and all the wealth that they had amassed...

These actions in reality had to occur in the opposite order. First he gathered the people and things he was to take as it says in Gen 12:5 and only then did he go forth as in Gen 12:4:1.

The Torah wants us to know that Abram immediately obeyed God's command even if it is not the way it actually occurred. We have the impression of immediately obedience even if it is not logical.

Gen 12:1:5-6

Gen 12:4:1

Gen 12:5:1-2

א. וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאֲרֶץ אֲשֶׁר
אֲרָאָה:

ד. וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן חֲמִשׁ שָׁנִים וְשִׁבְעִים
שָׁנָה בְּצֵאתוֹ מִחָרָן:

ה. וַיִּקַּח אַבְרָם אֶת שָׂרִי אִשְׁתּוֹ וְאֶת לוֹט בֶּן
אָחִיו וְאֶת כָּל רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת הַנְּפֹשׁ
אֲשֶׁר עָשׂוּ בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנַעַן
וַיָּבֹאוּ אֶרֶץ כְּנַעַן:

Lech Lecha

Gen 12:1:5-10

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֲרָאָה.

Go for yourself from your land from your relatives.

Leave your relatives - his brother Haran died and Lot was an orphan - Abram adopted him and took him with him and this caused Abraham serious problems in the future.

Lech Lecha

Gen 12:1:5-6

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֶךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֲרָאָה.

You shall leave you go.

Lech Lechah - lamed 30, chaf 20, lamed 30, chaf 20, = 100

Numerical value is 100. This hints that if you do so you will have a son when you become 100 years old.

Meam Loez 2:5

Lech Lecha

Gen 12:1:7-10

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֲרָאָהּ.

From your land from your birth place from the house of your fathers

Obviously if you leave your country you also have left your birthplace and your family home, is this not redundant?

The Torah lists the departures according to the pain of leave taking and Abraham received an additional reward for each stage of separation. He would be

1. numerous
2. wealthy
3. famous (enlarge your name)

i.e., take your son, your only son, the one you love, another example.

Or HaChaim p119

Lech Lecha

Gen 12:1:9-10

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

And from the house of your father

You are to take nothing, enjoy nothing, inherit nothing from your father, Terach's, house.

Meam Loez 2:5

Lech Lecha

Gen 12:1:9-10

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֶךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

The house of your father.

Abraham's mother and father were named:

Amashlohi Bas Carnoval and Terach.

They are mentioned in Bava Basra.

Abraham was born 1948 after creation 1948 AC.

Lech Lecha

Gen 12:1:9-10

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

And the house of your father.

His father worshipped idols. Not a good environment for Abram.

To leave an elderly father would not be seen in a good light. The Torah therefore tells us that first Abraham was ordered to leave by God and it tells us at the end of the portion of Noah that Terach died in Charan Gen 11:32. So we see that Terach did not die before Abraham left. Terach was 145 years old and did not die till age 205 and Abraham left at age 75 and was 135 years old when his father died.

Meam Loez 2:3

Lech Lecha

Gen 12:1:13-14

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֶךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

I will show

I will show you the land

I will show the land you

I will show it (the land) to you

I will show you to it (the land)

One will not achieve its full potential without the other.

Or HaChaim 120

Lech Lecha

Gen 12:1:13-14

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

א וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר
אֶרְאֶה.

To the land that I will show you

God did not tell Abraham where He was going to send him and this was a test of Abraham to see if he would do what God asked of him with a perfect faith even though he had no idea where God would eventually send him. Abraham would have to tell anyone who asked where are you moving to “I have faith in God who will show me where to move.”

Torah Gems I:101

Lech Lecha

Gen 12:2:1

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

בְּיַעֲשֶׂהְךָ, לְגוֹי גָדוֹל, וְאֶבְרַכְךָ, וְאֶגְדַּלְךָ שְׁמֶךָ;
יְהִי, בְּרַכָּה.

I will make you

Seven elements of the promises

1. make you a great Nation - in numbers and significance
2. He will bless you in material prosperity
3. You will be held as a high standard
4. and you will be a blessing.
5. I will bless those that praise you.
6. I will curse he that curses you.
7. The families of the world will bless themselves by you.

Lech Lecha

Gen 12:3:1-4

And I will bless them that bless thee, and him
that curseth thee will I curse; and in thee shall
all the families of the earth be blessed.'

ג וְאֶבְרַכֶּה, מְבָרְכֶיךָ, וּמְקַלְלֶיךָ, אָאָר; וְנִבְרַכְוּ
בְךָ, כָּל מִשְׁפְּחֹת הָאָדָמָה.

And I will bless them that bless you
And him that curses you I will curse

Note: the special order of the phrases. The words, “I (God) will bless”, is put before
“those that bless you”.

- Those that God blesses will feel good and give a better blessing and the phrase
“him that curses you”, is put before, “I will curse”.
- Those that God curses will give a more violent curse. So God does his cursing
of them after they finish their curse and besides they will then know why God
cursed them.
 - There will be many (plural) that bless you.
There will be very few (singular) that curse you.

Lech Lecha

Gen 12:3:5-9

And I will bless them that bless thee, and him
that curseth thee will I curse; and in thee shall
all the families of the earth be blessed.'

ג וְאֲבָרְכָהּ, מְבָרְכִיךָ, וּמְקַלְלֶךָ, אָאָר; וְנִבְרַכְוּ
בְךָ, כָּל מִשְׁפְּחוֹת הָאָדָמָה.

And the people of the earth
will get their blessings through you.

Those who cursed you I will curse and they will be dependent on your good will
(Abraham) to receive any blessings. i.e., indirect blessings from God through
Abraham to the people of the earth.

Or HaChaim

Lech Lecha

Gen 12:4:1-6

So Abram went, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

ד וַיֵּלֶךְ אַבְרָם, כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה, וַיֵּלֶךְ
אֹתוֹ, לוֹט; וְאַבְרָם, בֶּן-חַמֵּשׁ שָׁנִים וְשִׁבְעִים
שָׁנָה, בְּצֵאתוֹ, מִחָרָן.

So Abram departed as the Lord had spoke to him.

Verse 5 describes in detail Abram's journey so is this verse superfluous? No, it is to show that Abram departed as God had spoke to him - not because of any promised reward but merely because God had honored him with speaking to him and out of respect for God's request. No questions asked.

He went only in fulfillment of God's command. The 'kuf of ka'asher', describes the time. Immediately as God finished speaking to him.

Or HaChaim 123

So Abram went, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

ד וַיֵּלֶךְ אַבְרָם, כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה, וַיֵּלֶךְ
אֹתוֹ, לוֹט; וְאַבְרָם, בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים
שָׁנָה, בְּצֵאתוֹ, מִחָרָן

And Lot went with him

Abraham's brother, Haran, died in the flames of Ur Kasdim supporting Abraham.
Abraham took on the responsibility of raising the orphaned Lot.

The Zohar notes that Abraham knew Lot's descendants would be David and the Messiah and that is another reason Abraham took Lot along.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

ה וַיִּקַּח אַבְרָם אֶת-שָׂרַי אִשְׁתּוֹ וְאֶת-לוֹט
בֶּן-אָחִיו, וְאֶת-כָּל-רְכוּשָׁם אֲשֶׁר רָכְשׁוּ,
וְאֶת-הַנְּפֹשׁ, אֲשֶׁר-עָשׂוּ בְּחָרָן; וַיֵּצְאוּ,
לְלַקֵּת אֶרֶץ כְּנָעַן, וַיָּבֹאוּ, אֶרֶץ כְּנָעַן.

Sari - means princess

- in Accadian it means queen-Siratiu

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

ה וַיִּקַּח אַבְרָם אֶת-שָׂרַי אִשְׁתּוֹ וְאֶת-לוֹט
בֶּן-אָחִיו, וְאֶת-כָּל-רְכוּשָׁם אֲשֶׁר רָכְשׁוּ,
וְאֶת-הַנְּפֹשׁ, אֲשֶׁר-עָשׂוּ בְּחָרָן; וַיֵּצְאוּ,
לֵלְכֶת אֶרֶץ כְּנָעַן, וַיָּבֹאוּ, אֶרֶץ כְּנָעַן.

And Lot (he took with him)

He was not supposed to take Lot with him but he had adopted him as a son when his father Haran died and could not separate himself from him.

But where he had a minor opportunity i.e., the shepherd's feud, he suggested they separate and they did so.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

ה וַיִּקַּח אַבְרָם אֶת-שָׂרַי אִשְׁתּוֹ וְאֶת-לוֹט
בֶּן-אָחִיו, וְאֶת-כָּל-רְכוּשָׁם אֲשֶׁר רָכָשׁוּ,
וְאֶת-הַנְּפָשׁ, אֲשֶׁר-עָשׂוּ בְּחָרָן; וַיֵּצְאוּ,
לְלַקֵּת אֶרֶץ כְּנָעַן, וַיָּבֹאוּ, אֶרֶץ כְּנָעַן.

And the souls that they had made in Haran.

This verse might seem hard to understand since it is impossible to make a soul.

It alludes to the people who were proselytized by Abram and Sarai.

This teaches us that one who teaches Torah to another is counted as if he had made a new soul since he also brings him life in the world to come.

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

וַיַּעֲבֹר אַבְרָם, בְּאֶרֶץ, עַד מְקוֹם שְׁכֵם, עַד
אֵלּוֹן מוֹרֶה; וְהַכְּנַעֲנִי, אָז בְּאֶרֶץ.

And the Canaanites were then in the land

See Gen 9:25 Ham (Canaan) who saw the nakedness of his father Noah is cursed to be a servant of servants: - he cannot own land. Slaves don't possess property rights.

The Canaanites had taken the land from the Semites illegally. Abraham being a Semite could expel the Canaanites and the land would be returned to its rightful owners.

Semites = descendents of Shem

Shem

Ham

Yafes

Or HaChaim 124

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

וַיַּעֲבֹר אַבְרָם, בְּאֶרֶץ, עַד מְקוֹם שְׁכֵם, עַד
אֵלּוֹן מוֹרֶה; וְהַכְּנַעֲנִי, אָז בְּאֶרֶץ.

And the Canaanites were then in the land.

During this period the Canaanites possessed the Holy land. They were the descendants of Ham.

Once Abram arrived they were no longer the rightful owners.

The Gematria of ‘Canaan’ is 190 perhaps alluding to the fact that Abraham and Sarai would be 100 and 90 years old respectively when Isaac was born. The fact that the land would be eventually transferred to the Israelites is already part of its name by means of its gematria.

And the Lord appeared to Abram, and He said, "To your seed I will give this land," and there he built an altar to the Lord, Who had appeared to him.

ז. וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר לְזָרְעֶךָ אֶתֵּן
אֶת הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה
הַנִּרְאָה אֵלָיו:

Abraham is promised a son and also promised the land of Canaan. The two are interrelated. Gen 12:7 and Gen 13:15.

Abraham was born in Mesopotamia moves to Canaan goes to Egypt in Gen 12.

Jacob born in Canaan moves to Mesopotamia comes back to Canaan, goes to Egypt and dies.

Isaac by contrast will never leave Canaan, he is born, lives his life and dies in Canaan. This is because of the interlink between his birth and the land of Canaan in the covenant between God and Abraham.

And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and he builded there an altar unto the LORD, and called upon the name of the LORD.

ח וַיַּעֲתֶק מִשָּׁם הַהָרָה, מִקְדָּם לְבֵית-אֵל--וַיֵּט אֶהְלֵה; בֵּית-אֵל מִיָּם, וְהָעִי מִקְדָּם, וַיִּבֶן-שָׁם מִזְבֵּחַ לַיהוָה, וַיִּקְרָא בְּשֵׁם יְהוָה.

“And from there he relocated to the mountain east of Bais El and pitched his tent, with Bais El on the west and Ai on the east; and he built there an altar to Hashem and invoked Hashem by name:

Bereshis 12:8

Why does the Torah elaborate in detailing the precise location where Abraham lived? The rule in the pursuit of Torah and its mitzvos is (Mishle 2:4): “If you seek it like silver, and search for it like hidden treasure, then you will understand the fear of Hashem and you will find the knowledge of God.” The opening of a business requires that the owner research and analyze many factors before he can decide upon the best location to establish his business. Similarly, every person should invest time and effort to determine where and how his spiritual investments are most likely to be successful, and that is where he should locate his place of davening, learning and chesed endeavors.

Avraham realized that he had much to contribute in the realm of spiritual growth. He toiled and researched until he discovered the most appropriate location where he would be able to fulfill the mitzvah of ‘hachnosas orchim’, and thereby promote the honor of heaven among the residents of the land. He chose to settle between two large cities, where he would be able to service travelers from either direction. Rashi alludes to this, as he later comments (20:1) that with the destruction of neighboring cities, wayfarers ceased and Avraham relocated, as he was no longer able to serve as host.

And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east; and he builded there an altar unto the LORD, and called upon the name of the LORD.

ח וַיֵּעָתֵק מִשָּׁם הַהָרָה, מִקְדָּם לְבֵית-אֵל--וַיֵּט
אָהֳלָה; בֵּית-אֵל מִיָּמִין, וְהָעִי מִקְדָּם, וַיִּבֶן-שָׁם
מִזְבֵּחַ לַיהוָה, וַיִּקְרָא בְּשֵׁם יְהוָה.

His tent

- Should be spelled, ‘aleph, heh, lamed, vov, ohaloh’, “his tent”. “Ahalah, aleph, heh, lamed, heh’ has the same spelling as ‘ohaloh’ meaning “her tent”.

This suggests that Abram’s first arranged his wife’s tent and then his own.

Telling us – a man should attend to his wife’s needs before his own.

Rashi

Lech Lecha

Gen 12:10:4

And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

י וַיְהִי רָעָב, בְּאֶרֶץ; וַיֵּרֵד אַבְרָם מִצְרַיִם
לְגֹר שָׁם, כִּי-כָבֵד הָרָעָב בְּאֶרֶץ.

And he descended to Egypt.

When you are in Israel you are considered to be in a spiritually elevated place.

When you leave you are considered to be going down, descended to Egypt.

Egyptians - children of Ham.

Lech Lecha

Gen 12:11:10-17

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife: 'Behold now, I know that thou art a fair woman to look upon.

יֵא וַיְהִי, כְּאֲשֶׁר הִקְרִיב לְבוֹא מִצְרָיִמָּה;
וַיֹּאמֶר, אֶל-שָׂרַי אִשְׁתּוֹ, הֲיֵנָה-נָא יִדְעֹתִי, כִּי
אִשָּׁה יִפְת-מְרֹאָה אָתָּה.

Behold now I know that you are a beautiful woman.

Suggests that only now Abraham looked at his wife or even after a difficult dusty trip she impressed him with her beauty.

Bava Basra 16a

“Behold now”, the time has come to be concerned about your beauty.

Torah Temimah

Rashi

Lech Lecha

Gen 12:12:9-10

And it will come to pass, when the Egyptians shall see thee, that they will say: This is his wife; and they will kill me, but thee they will keep alive.

יב וְהָיָה, כִּי-יֵרְאוּ אֹתְךָ הַמִּצְרִים, וְאָמְרוּ,
אִשְׁתּוֹ זֹאת; וְהִרְגוּ אֹתִי, וְאֹתְךָ יְחִיּוּ.

and they will kill me

Please say that you are my sister.

It is permissible to tell a lie when a life is at stake. Terah was the father of Abram and the grandfather of Sarai.

Since both are considered the children of Terah they could call themselves brother and sister.

Rashi to 20:12

Kestenbaum 25

And it will come to pass, when the Egyptians shall see thee, that they will say: This is his wife; and they will kill me, but thee they will keep alive.

יב וְהָיָה, כִּי-יִרְאוּ אֹתְךָ הַמִּצְרִים, וְאָמְרוּ,
אִשְׁתּוֹ זֹאת; וְהָרְגוּ אֹתִי, וְאֹתְךָ יְחִיּוּ.

And they will kill me

Why did Abram lie about Sarai being his sister rather than his wife.

Peculiar story.

It looks like he protected himself but not Sarai.

Sarai was taken into Pharaoh's harem. It can be explained that if it was known that Abraham was Sarai's husband killing him would free her. But if Sarai was married to another who was not with them killing her supposed brother Abram would not free her for another to take.

Meam Loez 2:28

Meam Loez 2:30

Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.'

יג אמרי-נא, אחתי את--למען ייטב-לי בעבורך,
וְחַיְתָה נַפְשִׁי בְגִלְתֶּךָ.

“Please say that you are my sister, in order that it will go well with me for your sake and that I may live on account of you:

“that it will go well and me for your sake.”

That they will give me gifts. Rashi

Many commentators ask how Avraham could want gifts, especially under such circumstances. Even when he had a right to take gifts, after he defeated the four kings, he told the King of Sodom that he would not take even a string or a shoe lace. How, then, can we understand this Rashi?

Avraham had to somehow get across the point that Sarah was his sister, because if they would see that she is his wife they would kill him and take her. Avraham understood that this would only work if someone would approach them and ask, “Is this your husband,” and she would respond, “No, he is my brother.” He realized that if they would offer this information first, it would look as if this was a scheme and that they were trying to hide something. He also feared that if they just kept quiet the people would assume that they were married and wouldn’t even ask. They would just kill Avraham and take Sarah.

Avraham, therefore came up with the following plan. He told Sara; “If men approach us, you should initiate the conversation by saying: ‘I have a poor brother, and I am asking that you give me gifts for him’. In this way, people would know that I am your brother. The only reason that I am accepting the gifts is to save my life.”

This, then, is the way to read the verse. Avraham is telling Sarah what to say: “Please say that you are my sister in order that it will go well with me for your sake”: and that will save his life, for he has no other option but to convey that she is his sister.

Lech Lecha

Gen 12:14:2

And it came to pass, that, when Abram was
come into Egypt, the Egyptians beheld the
woman that she was very fair.

יָד וַיְהִי, כְּבֹא אַבְרָם מִצְרַיִם; וַיִּרְאוּ
הַמִּצְרַיִם אֶת-הָאִשָּׁה, כִּי-יָפָה הִוא מְאֹד.

He came

Should say, 'kevoam' "they came" plural.

Abram did not expect Sarai or any other person to share his destiny. It also suggests
that Abram hid her so she would not be seen.

Rashi

Lech Lecha

Gen 12:16:4-5

And he dealt well with Abram for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

טז וּלְאַבְרָם הִיטִיב, בְּעִבּוּרָהּ; וַיְהִי-לוֹ צֹאן-
וּבָקָר, וְחֲמֹרִים, וְעֶבְדִּים וְשִׁפְחֹת, וְאֶתְנַת
וּגְמָלִים.

And he acquired it

Why did Abram accept gifts from Pharaoh of Egypt but refused to accept anything from the King of Sodom?

Here the subterfuge was still in progress. He was receiving gifts as the brother of Sarai from those who wished to marry her. If he would have refused he would have aroused Pharaoh's suspicions.

Abarbanel
Stone p57

Lech Lecha

Gen 12:17:1-4

And the LORD plagued Pharaoh and his house
with great plagues because of Sarai Abram's
wife.

יֵזְ וַיִּנְגַע יְהוָה אֶת-פַּרְעֹה נִגְעִים גְּדֹלִים, וְאֶת-
בֵּיתוֹ, עַל-דִּבְרֵי שָׂרַי, אִשְׁתֵּי אַבְרָם.

And God brought plagues on Pharaoh.

This was a forecast of the later plagues that would be brought upon Egypt. Abraham left bearing rich gifts is also a forecast of the future when the Israelites would leave Egypt.

Rabbi Silbur

Anshe Sholom 11-11-00

And Pharaoh called Abram, and said: 'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

יח ויקרא פרעה, לאברם, ויאמר, מה-זאת
 עשית לי; למה לא-הגדת לי, כי אשתך
 הוא.

And Pharaoh called Abram.

Pharaoh expelled Abram from his country Gen 12:20 because he could no longer threaten Sarai now that he knew she was a married woman. But he could not be sure others in his sexually permissive society would also respect her.

Avimelech put the entire country at Abram's disposal not concerned that any of his citizens would attack her. Gen 20:15.

In addition the Egyptians were very dark and Sarai's beauty was unusual and special for them. The Philistines were similar in appearance so Sarai would not be different and would not be especially enticing to them.

Lech Lecha

Gen 12:18:9-12

And Pharaoh called Abram, and said: 'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

יח ויקרא פרעה, לאברם, ויאמר, מה-זאת
עשית לי; למה לא-הגדת לי, כי אשתך
הוא.

Why did you not tell me

At least tell me, Pharaoh.

Lech Lecha

Gen 13:2:2-3

And Abram was very rich in cattle, in silver, and בְּכֶסֶף וּבַזָּהָב, כְּבֵד מְאֹד, בְּמִקְנֵהוּ, in gold.

Abraham was very heavy with cattle, money and gold.

What is the permissibility of gathering great wealth – more than needed for your basic needs?

Is accumulating wealth and being active in the pursuit of wealth is that considered a permitted use of your time?

Deut 17:17 a - don't accumulate wealth – said to a King.

Does this relate to other Jews also or only to Kings?

Rambam - It is bad to have too much money. A person will consider himself above his brothers. A 'Baal Gaivah'. Even a King must not do so 'kal vachomer', others must not do so either. The King must also have a Sefer Torah next to him.

Lech Lecha

Gen 13:3:13

And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;

ג וַיֵּלֶךְ, לְמִסְעָיו, מִנֶּגֶב, וְעַד-בֵּית-אֵל--עַד-
הַמָּקוֹם, אֲשֶׁר-הָיָה שָׁם אָהֳלָה בְּתַחֲלָה, בֵּין
בֵּית-אֵל, וּבֵין הָעֵי.

had been in the beginning

Avram had been able to go down to Egypt knowing how evil a place it was and not be influenced by it and return rich but not ethically changed by the experience. He returned to “where his tent had been in the beginning.”

Lot however, went down to the evil cities of Sodom not knowing how evil it was and he becomes part of it never extricating himself from that influence.

We see a person may knowingly choose evil and not have that be a bad choice.

Rabbi Silbur
Anshe Sholom
11-11-2000

Lech Lecha

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.

And the Canaanite and the Perizzite dwelt then in the land.

And Abram said unto Lot: 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren.

Gen 13:7:2

Gen 13:8:8

ז וַיְהִי-רִיב, בֵּין רְעִי מִקְנֵה-אַבְרָם, וּבֵין, רְעִי מִקְנֵה-לוֹט; וְהַכְּנַעֲנִי, וְהַפְּרִזִּי, אָז, יוֹשֵׁב בְּאֶרֶץ.

ח וַיֹּאמֶר אַבְרָם אֶל-לוֹט, אֵל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְךָ, וּבֵין רְעִי, וּבֵין רְעִיךָ: כִּי-אֲנָשִׁים אַחִים, אֲנַחְנוּ.

“And there was a strife between the shepherds of Avram’s cattle and the shepherds of Lot’s cattle. And the Canaanites and the Perizzites dwelled in the land. And Abram said to Lot: ‘Please let there be no strife between me and you and between my herdsmen and your herdsmen, for we are brothers.’”

The verse begins by describing the strife between the shepherds of Avraham and those of Lot as being a ‘riv’. When Avraham warned Lot that there may be a continued feud between them, he used the word ‘merivah’. What is the significance of this change in the word?

The Gemara (Sanhedrin 7a) tells us that the nature of argument is similar to that of an irrigation canal. As a rush of water comes through, the water spreads out over a wide area. Misunderstandings lead to lack of respect. This leads to animosity, jealousy, anger and outright hatred. The ugly beast spreads its claws and envelops more victims.

When Avraham noticed that strife had taken hold and affected the shepherds, it was still limited, and the Torah uses the word ‘riv’, the masculine form of the word, to reflect that fact that until that moment, the problem was under control.

The word later being used is the feminine form which reflects the nature of a situation which could “give birth” and spread further. If this were to occur, the danger would then threaten to envelop both Lot and Avraham themselves. Avraham insisted that it would be better to part one from another rather than to allow the situation to worsen.

Lech Lecha

Gen 13:17:1-3

Arise, walk through the land in the length of it
and in the breadth of it; for unto thee will I
give it.'

יִזְקוּם הַתְּהֵלֵךְ בְּאֶרֶץ, לְאֶרְכָּהּ וּלְרֹחְבָּהּ:
כִּי לְךָ, אֶתְנֶנָּה.

Arise and walk in the land, along its length and breadth for I have given it to you.

From where we learn that if one obtains an item i.e., a wife, a field or an object and uses it, he is considered to have acquired it.

TY Kiddushin 1:3

Torah Temimah

Lech Lecha

Gen 14:13:5

And there came one that had escaped, and told Abram the Hebrew--now he dwelt by the terebinths of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

יג וַיָּבֹא, הַפְּלִיט, וַיִּגַּד, לְאַבְרָם הַעִבְרִי; וְהוּא
שָׁכַן בְּאַלְנֵי מְמֵרָא הָאֱמֹרִי, אָחִי אֶשְׁכּוֹל וְאָחִי
עֲנָר, וְהֵם, בְּעֵלֵי בְרִית-אַבְרָם.

Origin of the word Hebrew – Ivri.

IVRI – from the word ‘ever’ - the other side of the Euphrates.

Abraham came to Canaan from the other side of the Euphrates.

Also the other side – Abraham came from another side of the moral and spiritual standards of that age.

And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan.

יָד וַיִּשְׁמַע אַבְרָם, כִּי נִשְׁבָּה אָחִיו; וַיִּרְקֵ אֶת-
הַחֵיָיוּ יְלִידֵי בֵיתוֹ, שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ

מֵאוֹת, וַיִּרְדֹּף, עַד-דָּן.

“And Avram heard that his relative had been captured and he led out all those who had been educated in his house, three hundred and eighteen, and he pursued as far as Dan.” Bereshis 14:14

The Midrash Rabbah tells us that Avraham felt obligated to go out to war, and even if he were to fall in battle, he was determined to sanctify Hashem’s name. Why did Avraham feel it necessary to enter the war of the four kings against the five kings at the risk of his life? Though the Torah says that he wanted to save Lot, seemingly Lot did not deserve to have Avraham risk his life for him. Avraham had tried to influence Lot. Lot chose to leave Avraham and to settle in the most depraved place in the world – Sodom. As a results, he was captured.

Yet, the real reason that Avraham got involved was to keep his word to Lot. As Rashi explains the verse (Bereshis 13:9): “Please separate for me. If you will go to the left, then I will go to the right, or if you will go to the right, I will go to the left.” Avraham told Lot that no matter where he settled, he would remain close by to aid him if necessary. Therefore, even though Lot had put himself into a position to be captured, Avraham felt that he must risk his life to save him because of the promise he had made.

With this in mind we can understand why the war between the kings is considered as one of Avraham’s ten tests from Hashem. Seemingly, this was a situation with which Avraham, on his own, chose to be involved, rather than a test of his loyalty to Hashem. Despite the fact that logically Lot did not deserve to be saved at the risk of Avraham’s life, this was truly a test of whether the honor of Hashem was of prime importance to Avraham.

And Malchizedek the king of Salem brought out bread and wine, and he was a priest to the Most High God.

י.ח. וּמֶלֶךְ צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם
וַיֵּין וְהוּא כֹהֵן לֵאלֹהֵי עֵלְיוֹן:

Abraham is fighting with his 318 men.

The King of Salem gives him wine and bread. Salem is a shortened form of Jerusalem, an allusion to the city of Jerusalem. What does Abraham do? He tithes the King and gives him 1/10th of all he has. The King's name is Malchizedek. The King of righteousness who is the King of Salem.

This is the first hint of Jerusalem in the Torah and it is telling it is ok to worship in the city because our patriarch Abraham did so and gave to tithes to that site. Also, in Gen 22:14 Abraham sacrifices a ram at that site, so it is the proper place to offer sacrifices to God.

Lech Lecha

Gen 15:2:4

Gen 15:8:3

And Abram said: 'O Lord GOD, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?'

ב וַיֹּאמֶר אַבְרָם, אֲדֹנָי יְהוִה מֶה-תִּתֶּן-לִי,
וְאֲנֹכִי, הוֹלֵךְ עֲרִירִי; וּבֶן-מִשְׁקַב בֵּיתִי, הוּא
דְּמִשְׁקַב אֶלְיָעָזָר.

And he said: 'O Lord GOD, whereby shall I know that I shall inherit it?'

ח וַיֹּאמֶר: אֲדֹנָי יְהוִה, בַּמָּה אֵדַע כִּי אִירָשָׁנָה.

Letters of the tetragrammaton – ‘yud, kay, vov, kay’, spelled with the vowels of ‘elohim’.

Combining the attribute of kindness and mercy with the attribute of strict justice.
Compare to vowelization in Gen 5:7:4.

Saying to us that God is merciful even in judgement, Rashi to Deut 3:24. This means that even if we believe the judgement is harsh it is what is needed to insure a brighter future.

R' S.R. Hirsch

Kestenbaum 29

And He brought him forth abroad, and said:
'Look now toward heaven, and count the stars,
 if thou be able to count them'; and He said
 unto him: 'So shall thy seed be.'

ה וַיּוֹצֵא אֹתוֹ הַחוּצָה, וַיֹּאמֶר הַבֶּט-נָא
 הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים--אִם-תּוּכַל, לְסַפֵּר
 אֹתָם; וַיֹּאמֶר לוֹ, כֹּה יִהְיֶה זַרְעֲךָ.

	<u>Stars</u>	<u>Dust</u>	<u>Sand</u>
Abraham	Gen 15:5 Look at the sky and count the stars Gen 22:17 I'll increase your children like stars and the sand of the seashore		Gen 22:17
Isaac	Gen 26:4		Gen 22:17
Jacob		Gen 28:14	Gen 32:13

Num 23:10 “who can count the dust of Jacob”, said Bilaam.

And He brought him forth abroad, and said: 'Look now toward heaven, and count the stars, if thou be able to count them'; and He said unto him: 'So shall thy seed be.'

ה וַיּוֹצֵא אֹתוֹ הַחוּצָה, וַיֹּאמֶר הֲבֵט-נָא הַשָּׁמַיִמָּה
וּסְפֹר הַכּוֹכָבִים--אִם-תּוּכַל, לְסַפֵּר אֹתָם; וַיֹּאמֶר לוֹ,
כֹּה יְהִי זַרְעֲךָ.

And He brought him forth abroad and He said: ‘Look now toward heaven. Are you able to count the stars?’ And He said: ‘So shall your children be.’” Bereshis 15:5

The simple meaning is that Hashem brought Avraham outside his tent so that he could look at the stars. The Midrash explains that Hashem told him” “Go beyond your astrological speculations that you have seen by the planets that you will not raise a son. indeed, Avram may have no son, but Avraham will have a son. Sarai may not bear a child, but Sarah will. I will give you other names and your destiny will be changed.” - Rashi

A villager owned many vessels of gold and silver. He was afraid to store them in his own house, for he had no secure place in which to hide them. He asked his friend from the city to guard the items, since his friend lived in a large house with thick walls, equipped with a vault. Unfortunately, some thieves also knew that the house had a vault, and soon after the deposit of the precious items was made, the criminals came and broke into a storehouse during the night, emptying it of its treasure. The city dweller quickly sent a special officer as a messenger to inform his friend in the village of the bad news. Upon hearing about the loss, the villager recruited the officer to help him find his stolen the items. When the messenger saw the efforts being put forth, he discouragingly told the villager that he felt that the efforts to track down the perpetrators were wasted ones. The villager quickly pointed out that he was determined to succeed. “Your very arrival indicates that there is indeed hope. Why else would my friend in the city have sent someone as yourself to me so quickly, if not because he wanted me to do something about the theft? Obviously, even he feels that we can still find the thieves, and that is exactly what I hope to do!”

Hashem informed Avraham that his children would become as numerous as the stars in the heavens. As soon as he heard this news, Avraham understood that this was a signal that he should pray for children. Avraham realized that the situation was not hopeless, but rather one which demanded that he pray with more intensity. He was confused, though, because he knew that the signs of the stars were set and immutable, and he saw in the stars that he was destined to remain barren. The response of Hashem to him was clear. “You are not bound by the stars. If I tell you to look to the heavens, it is a sign that you will indeed bear a son. By means of the power of faith and prayer you can overcome any and all omens which may indicate otherwise. My message for you is to persevere and be blessed.”

Lech Lecha

Gen 15:8:2-3

And he said: 'O Lord GOD, whereby shall I know that I shall inherit it?'

ח וַיֹּאמֶר: אֲדֹנָי יְהוִה, בְּמָה אֵדַע כִּי אִירָשָׁנָה.

Abraham was the first person since the creation of the world to call God – Lord.

This word signifies that God is master of the universe and can intervene in the working of this world. God can override any other influence. The ancient people thought God had influence on their lives i.e., the constellations, fate etc. Abraham is the first to acknowledge the one true supreme master.

Berachos 7b1 line 2

Lech Lecha

Gen 15:13:5-17

And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

יג ויאמר לאברהם, ידע תדע כי-גר יהיה
זרעך בארץ לא להם, ועבדוים, וענו אתם--
ארבע מאות, שנה.

Your offspring will be foreigners in a land that is not theirs and others will enslave and oppress them for 400 years.

Abraham accepted this quietly. He did not struggle with God about this decree. Yet for total and mostly evil strangers who were to be punished in Sodom Abraham pleaded and argued with God. Why the different response?

An answer posed is that without the subjugation in Egypt the Israelites would not have been cleansed and purified such as to merit the Torah.

Meam Loez 4:148

We do not accept such an answer.

Just as we do not accept any benefit that can be ascribed to the Holocaust or sickness.

and also that nation, whom they shall serve,
will I judge; and afterward shall they come out
with great substance.

יָד וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אֲנִי;
וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל.

Great wealth

What can this mean? That the Israelites would leave Egypt with monetary rewards? Gold, silver, jewels, money?? Would any sane person permit themselves to be subjugated for 400 years of slavery for monetary compensation? No!

Note: it says great wealth ‘rechush gadol’, not much wealth ‘rechush rav’. The great wealth is the Torah which their subjugation in Egypt prepared the Israelites for.

And Sarai said unto Abram: 'Behold now, the LORD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be builded up through her.' And Abram hearkened to the voice of Sarai.

ב ותאמר שרי אל-אברם, הנה-נא עֲצָרְנִי
 יהוה מלִדְת--בא-נא אל-שפֹּחֲתִי, אולי
 אבנה ממנה; וישמע אברם, לקול שרי.

and she (Sarah) gave her (hagar) her (Sarah's) husband for him (Abraham) as a wife

The law that a man could have only one wife at a time is not found in the Torah but was enacted by Rabbeinu Gershom and the Rabbi's of France in the early part of the 10th century.

Lech Lecha

Gen 16:5:16-19

And Sarai said unto Abram: 'My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.'

ה ותאמר שרי אל-אברם, חמסי עליך--אנכי
נתתי שפחתי בחיקך, ותרא כי הרתה ואקל
בעיניה; ישפט יהוה, ביני וביניך.

May Hashem judge between me and you.

Sarah had two complaints against Abraham.

Both of them were barren.

Abraham prayed that God should grant him children.

God answered his prayer and he had a child with Hagar, Ishmael. Sarah complained that Abraham prayed only for himself and not for both of them.

Her second complaint was that Hagar spoke disrespectfully to Sarah in Abram's presence and he did not reproach her or defend Sarah.

Rashi

also BT Bava Kamma 93a

And Sarai said unto Abram: 'My wrong be upon thee: I gave my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.'

ה וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם, חָמְסִי עָלֶיךָ--אֲנֹכִי
נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ, וַתֵּרָא כִּי הָרְתָה וְאֶקַּל
בְּעֵינָיָהּ; יִשְׁפֹט יְהוָה, בֵּינִי וּבֵינֶיךָ.

Between me and you

‘U’Vaynechah’ is spelled with an extra yud therefore without vowels the word could be read ‘U’Vaynechah’ and you, (masc) i.e., Abraham or ‘U’Vaynayich’ and you, (Fem) i.e., Hagar.

Note: there is a dot above the second yud in the Torah. A dot above a letter is a signal that something is to be removed from the basic meaning. An extra letter is a signal that something is to be added to the meaning. Targum Yonatan interprets Sarai’s deeper meaning. Added to the meaning is her prayer that God grant her and Abraham a child of their own to fulfill God’s promise and remove the possibility that Ishmael would be the source of that fulfillment.

Lech Lecha

Gen 16:10:5-8

And the angel of the LORD said unto her: 'I will greatly multiply thy seed, that it shall not be numbered for multitude.

י וַיֹּאמֶר לָהּ מַלְאֲכֵי יְהוָה, הַרְבֵּה אֲרַבָּה אֶת- זְרַעֲךָ, וְלֹא יִסְפָּר, מְרֹב.

I will increase your offspring

This is said to a woman not a man.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

א וַיְהִי אֲבָרָם, בֶּן-תְּשָׁעִים שָׁנָה וַתִּשַׁע
שָׁנִים; וַיֵּרָא יְהוָה אֶל-אֲבָרָם, וַיֹּאמֶר אֵלָיו
אֲנִי-אֵל שַׁדַּי--הִתְהַלֵּךְ לִפְנֵי, וְהָיָה תָמִים.

And Abram was 99 years old.

I am almighty God.

Abram knew he was 99 years old. He knew that most of his life was over and that he had not accomplished all he wished to in life i.e., to have children with his wife Sarai.

God introduces Himself as the Almighty to indicate to Abram that He has the power to change his destiny and cause him to have children.

Lech Lecha

Gen 17:1:17-20

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

א וַיְהִי אֲבָרָם, בֶּן-תְּשָׁעִים שָׁנָה וַתֵּשַׁע
שָׁנָיִם; וַיֵּרָא יְהוָה אֶל-אֲבָרָם, וַיֹּאמֶר אֵלָיו
אֲנִי-אֵל שַׁדַּי--הִתְהַלֵּךְ לִפְנָי, וְהָיָה תָמִים.

Walk before me and be perfect

The only imperfection that Abram had was the fact that he was not circumcised and here God asks him to be perfect.

Meam Loez 2:117

Be perfect - do not pay attention to what other people say your concern must be to perform perfectly what God has commanded you.

Torah Gems I:125

Lech Lecha

Gen 17:1:19-20

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted.

א ויהי אברם, בן-תשעים שנה ותשע
שנים; וירא יהוה אל-אברם, ויאמר אליו
אני-אל שדי--התהלך לפני, והיה תמים.

Become perfect

This verse teaches us that human beings may, and in fact must, improve upon what God has purposely left unfinished. This is the principle behind the commandment of circumcision.

Blech 1:22

Ours is not a role of passive acceptance but rather of creative partnership.

Blech 1:88

And I will make My covenant between Me and thee, and will multiply thee exceedingly.'

בְּאֶתְנָה בְּרִיתִי, בֵּינִי וּבֵינְךָ; וְאַרְבֶּה אוֹתְךָ,
בְּמֵאֵד מְאֹד.

I will increase your numbers very much.

God had already promised Abram that he would have many descendants why did He here repeat the promise?

To connect it to the topic of circumcision, which occurs in the part of the body that produces descendants.

Lech Lecha

Gen 17:3:1-4

And Abram fell on his face; and God talked ג ויפל אברם, על-פָּנָיו; וַיְדַבֵּר אֲתוֹ אֱלֹהִים, לְאָמֵר.
with him, saying:

And Abram fell on his face.

Abram fell on his face two times (second in Gen 17:7).

To indicate that his descendants would neglect this commandment of circumcision
two times:

The first was in Egypt.

The second was when they were in the desert.

Meam Loez 2:120

Lech Lecha

Gen 17:4:3-4

'As for Me, behold, My covenant is with thee,
and thou shalt be the father of a multitude of
nations.

ד אָנִי, הִנֵּה בְרִיתִי אִתְּךָ; וְהָיִיתִי, לְאָב הַמּוֹן גּוֹיִם.

This is my covenant is with you.

You will be a father of a multitude of nations.

You will be fruitful.

I will make nations from you.

Kings will descend from you.

I make an everlasting covenant.

You will possess the entire land of Canaan.

I will be a God to your descendants.

Stone Chumosh

Your part of the covenant is to be circumcised. Gen 17:9

Stone Chumosh

Lech Lecha

Gen 17:5:1-6

Neither shall thy name any more be called
Abram, but thy name shall be Abraham; for the
father of a multitude of nations have I made
thee.

ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי, אַבְרָם; וְהָיָה
שְׁמִי אַבְרָהָם, כִּי אֲב-הַמּוֹן גּוֹיִם נִתְּתִיךָ.

It is a violation of God's commandment if we call him Abram.

AV Aram - the father of the country of Aram.

AV Hamon - father of a multitude.

Since he is called the father of many nations all converts to Judaism can recite the prayers in the name of Abraham “our father”, for he was their father also just as Adam is the common ancestor of all people on Earth.

Stone Chumosh

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי, אֲבָרָם; וְהָיָה
שְׁמִי אֲבָרָהָם, כִּי אֲב-הֶמּוֹן גּוֹיִם נִתְּתִיךָ.

There are four words (names) in the Torah that received an extra letter to change the name of the individual:

G17:5	Avram	to	Avraham	-	Heh
G17:15	Sarai	to	Sarah	-	Heh
Ex18:1	Yeser	to	Yetro	-	Vov
Num 13:16	Hoshea	to	Yehoshua	-	Yud

Recombined they spell out God's name.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי, אַבְרָם; וְהָיָה שְׁמִי אַבְרָהָם, כִּי אֲבֹתֵי מְרִיבֵי.

Abraham

Aleph	-	1	Abraham tried with every aspect of his being to fulfill the 248 positive commandments
Bais	-	2	
Reish	-	200	
Heh	-	5	
Mem	-	40	
		<u>248</u>	

The 613 commandments of the Torah are divided into 248 positive commandments and 365 negative ones. The 248 are the bones of the body and 365 correspond to the Solar days of the year.

And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed.

יב ובן-שְׁמֹנֶת יָמִים, יְמוּל לָכֶם כָּל-זָכָר--
 לְדֹרֹתֵיכֶם: יֶלֶד בְּיַת--וּמִקְנַת-כֶּסֶף מִכָּל בֶּן-נֹכַר,
 אֲשֶׁר לֹא מִזְרַעְךָ הוּא.

“And at thee age of eight days every male among you shall be circumcised, throughout your generations - he who is born in the household or purchased with money from any stranger who is not of your offspring.”

When we recite the Birkas HaMazon at the seudah arranged after a Bris, we recite a series of special prayers, each beginning with the word “May the Merciful.” One of them states: “May the Merciful bless the father of the child and his mother, and may they merit to raise him, to educate him, and make him wise. From the eighth day onward may his blood be accepted...” In analyzing this paragraph, we notice that it begins by addressing the parents of the child. Yet, it concludes by offering a prayer in which the child is the subject (“may his blood be accepted”). This is incongruous, especially when we note that a subsequent paragraph indeed focuses upon the eighth day, “and may his hands and heart be faithful to God...” Perhaps the prayer that “his blood be accepted” would be more fitting to be placed in this second paragraph, and not in the one which features the blessings for the parents.

When a child is entered into the covenant of Abraham Avinu, it is not clear whether he himself is happy about that which is taking place. Is he pleased that he has had the opportunity to participate in a mitzvah, in spite of the pain which may be associated with it? Certainly, as a newborn, he has no say in the matter. However, when the child grows and becomes an adult, and he is blessed with the birth of a son, he now has the personal opportunity to bring his son into the bris, and he may eagerly fulfill the mitzvah of milah for his son on the eighth day. This is how and when the father declares his own satisfaction that he was accorded this same privilege when he was an infant. It is in reference to this development that the words of the prayer are directed. “The father of the circumcised one has brought his own son into the covenant on the eighth day.” As we witness this wonderful exhibit of devotion, we can now realize “that [the father’s own] blood shall now be accepted”, as we are witness that the mitzvah in which he participated passively many years earlier was, in fact, a willful act on his part. This is why this particular phrase is truly appropriate in its being placed in the paragraph which highlights the virtues and blessings of the parents themselves.

Lech Lecha

Gen 17:12:1-5

And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed.

יב ובן-שְׁמֹנֶת יָמִים, יְמוּל לְכֶם כָּל-זָכָר--
לְדֹרֹתֵיכֶם: יֵלִיד בְּיַת--וּמִקְנֵת-כֶּסֶף מִכָּל בֶּן-
נָכָר, אֲשֶׁר לֹא מִזְרַעְךָ הוּא.

On the 8th day you shall circumcise.

On the 8th day in Hebrew is ‘shemonah’, - shin, mem, nun, heh.

The same letters make up the word ‘Neshamah’ - soul

and the same letters make up the word ‘Mishnah’ - the oral law.

The number 8 stands for the partnership between man and God.

Blech I:130

Lech Lecha

Gen 17:14:13-15

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant. {S}

יָד וְעָרְלָה זָכָר, אֲשֶׁר לֹא-יְמוּל אֶת-בְּשָׂר
עָרְלָתוֹ--וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא, מֵעַמִּי:
אֶת-בְּרִיתִי, הִפְרָ. {ס}

Although God could have created man already circumcised he did not. Why?

He wanted to show human beings that one of their obligations is to actually improve on God's work.

To participate in the creation of the more perfect human being.

To show that human beings can correct defects and improve his behavior his knowledge, his belief and his soul.

Meam Loez 2:129

An example: we thank God for bringing out bread from the earth. But it is not true. God only brings out the grain, man makes the bread. Man participates in the creation of bread, improves human beings by circumcision, and of the natural world by man's work and intelligence.

Lech Lecha

Gen 17:14:14

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.' {S}

יָד וְעָרְלָה זָכָר, אֲשֶׁר לֹא-יְמוּל אֶת-בְּשָׂרָה
עָרְלָתוֹ--וְנִקְרְתָה הַנֶּפֶשׁ הַהוּא, מֵעַמִּיהָ:
אֶת-בְּרִיתִי, הִפְרָ. {ס}

The covenant

Bais	-	2
Resh	-	200
Yud	-	10
Taf	-	400
		<hr/>
		612

With the acceptance of the covenant by circumcision we have fulfilled one law and commit ourselves to obey the other 612.

Lech Lecha

Gen 17:14:14

And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.' {S}

יָד וְעָרְלָה זָכָר, אֲשֶׁר לֹא-יְמַזֵּל אֶת-בְּשָׂר
עָרְלָתוֹ--וְנִקְרְתָה הַנֶּפֶשׁ הַהוּא, מֵעַמּוּיָהּ:
אֶת-בְּרִיתִי, הִפְרָה. {ס}

He has broken my covenant

If you count the number of times that the word covenant 'brit' occurs in this section one finds that it is repeated 13 times.

A boy's father is responsible to have his son circumcised. The 13 mentions of the word 'brit' indicates that if a child was not circumcised it becomes his own responsibility to make certain he becomes circumcised once he has his thirteenth birthday.

Meam Loez 2:123

Brit is mentioned in this Sidra in chapter in verse 17:2:4:7:7:9:10:11:13:13:14:19:19:21

And God said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

טו וַיֹּאמֶר אֱלֹהִים, אֶל-אַבְרָהָם, שְׂרֵי אִשְׁתְּךָ, לֹא-תִקְרָא אֶת-שְׁמָהּ שְׂרַי: כִּי שָׂרָה, שְׁמָהּ.

“And God said to Avraham: ‘As for Sarai your wife, do not call her name Sarai, for Sarah is her name.’”

Both Avraham and Sarah had their names changed. Yet, there is a difference between the command issued regarding the changing of the name of Avraham and the one given to have the name of Sarah changed. When Avraham prophesied to add a letter to his name, the verse *(17:5) states: “[Your name] will no longer be called Avram, for your name will be Avraham.” The wording of the verse implies that the command was that others will no longer call him Avraham. Yet, in the case of Sarah, the command in our verse is “As for Sarai, your wife, you should no longer call her Sarai, for her name is Sarah:: The emphasis is not simply an objective command regarding Sarah’s name, but rather that Avraham himself was no longer to call his wife Sarai. What is the reason for the varying expressions regarding the commands to change the names?

Before the changes, Avraham was known as Avram to the world at large. Now he was told that he should be called Avraham instead. Sarah, had been called Sarai until now, meaning ‘my noble one’. Avraham was now commanded to change the name he used to refer to his wife to the name Sarah, meaning ‘the noble one’, indicating that her influence would now be more universal, and not limited in any way.

And God said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

טו ויאמר אלהים, אל-אברהם, שרי אשתך,
לא-תקרא את-שמה שרי: כי שרה, שמה.

Don't call her name Sarai but Sarah is her name.

- Indicates femininity - soft sounding letter 'heh', softness gentleness.
- After Sarai received her 'heh' and became Sarah she was able to become pregnant and gave birth to Isaac.
- 'Sarai' = my princess. 'Sarah' = princess.

From the time she received her 'heh' she became elevated not only as Abraham's princess (wife) but as matriarch of the entire world.

Berachos 13a

Munk p89

Lech Lecha

Gen 17:16:1

Gen 17:20:4

And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.'

טז וְבֵרַכְתִּי אֹתָהּ, וְגַם נָתַתִּי מִמֶּנָּה לָךְ בֵּן;
וְבֵרַכְתִּיהָ וְהִיְתָה לְגוֹיִם, מְלֹכֵי עַמִּים מִמֶּנָּה
יְהִיוּ.

And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

כ וְלִישְׁמַעֲאֵל, שָׁמַעְתִּיךָ--הִנֵּה בֵרַכְתִּי אֹתוֹ
וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ, בְּמֵאד
מְאֹד: שְׁנַיִם-עָשָׂר נָשִׂיָאִם יוֹלִיד, וְנָתַתִּיו לְגוֹי
גָּדוֹל.

‘U’Verachti’ Means, “And I have blessed”, past tense and accent is on the taf.
‘Barachti’ Means, “I will blessed”, future tense and accent is on the ‘resh’.

The reader must chant the trop on the proper syllable or the meaning will be different and improper.

Lech Lecha

Gen 17:19:9-12

And God said: 'Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

יִט וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה אִשְׁתְּךָ יִלְדֶת
לְךָ בֵן, וְקָרָאתָ אֶת-שְׁמוֹ, יִצְחָק; וְהִקְמַתִּי
אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם, לְזַרְעוֹ אַחֲרָיו.

And you will call his name Isaac.

Here God gives Isaac his name
and therefore it is not changed later.

Whereas

Abram was changed to Abraham

Jacob was changed to Israel

because their names were given to them by their parents.

Torah Gems I:127

Lech Lecha

Gen 17:19:9

Gen 16:11:9

And God said: 'Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

יט וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה אִשְׁתְּךָ יִלְדֶת
לְךָ בֵן, וְקָרָאתָ אֶת-שְׁמוֹ, יִצְחָק; וְהִקְמַתִּי
אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם, לְזַרְעוֹ אַחֲרָיו.

And the angel of the LORD said unto her:
'Behold, thou art with child, and shalt bear a
son; and thou shalt call his name Ishmael,
because the LORD hath heard thy affliction.

יא וַיֹּאמֶר לָהּ מַלְאֲכֵי יְהוָה, הִנֵּה הָרָה
וְיִלְדֶת בֵּן, וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל, כִּי-
שָׁמַע יְהוָה אֶל-עֲנִיָּהּ.

And you (m) shall call

said to Abraham - V'karasah Gen 17:19:9

And you (f) shall call

said to Hagar - V'karas Gen 16:11:9

The reader must be careful not to confuse the two pronunciations.

Lech Lecha

Gen 17:19:12

And God said: 'Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

יִט וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה אִשְׁתְּךָ יִלְדֶת
לְךָ בֵן, וְקָרָאתָ אֶת-שְׁמוֹ, יִצְחָק; וְהִקְמַתִּי
אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם, לְזַרְעוֹ אַחֲרָיו.

Isaac

He will laugh.

It is the future tense.

He is willing to defer laughter, he has self control. He does not demand immediate gratification, (and he who laughs last laughs best).

Yud - 10 refers to the 10 commandments

Tzadeh - 90 The age of Sarah when she gave birth to Isaac

Chet - 8 The day of his circumcision. The first person circumcised on the 8th day as ordered by God.

Kuf - 100 The age of Abraham, his father, when he was born.

Lech Lecha

Gen 17:20:1

And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

כ וְלִישְׁמַעֵאל, שְׁמַעְתִּיךָ--הִנֵּה בְרַכְתִּי אֹתוֹ
וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ, בְּמֵאד מְאֹד:
שְׁנַיִם-עָשָׂר נָשִׂאֵם יוֹלִיד, וַיְנַתְּתֵינוּ לְגוֹי גָּדוֹל.

And as for Ishmael....

God was speaking to Abraham in what year? Abraham was born in the year 1948 after creation. He was now, we are told, 99 years old. Therefore it was 2047 (1715 BCE)

Islam began 2333 years later in 620 CE. It took 2333 years for God's promise to Ishmael to be fulfilled.

Lech Lecha

Gen 17:22:1-7

And He left off talking with him, and God went up from Abraham. כב ויכל, לדבר אתו; ויעל אלהים, מעל אברהם.

He finished speaking to him, and God went up leaving Abraham.

This appears redundant it is obvious that when God was finished He left. But it is not redundant. The Torah is teaching us good manners. When we are speaking with someone and we finish we must take leave of that person.

Veyeira (4)
Genesis 18:1

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֱלֹהֵי יְהוָה בְּאֵלְנֵי מְמָרָא וְהוּא יֹשֵׁב
פְּתַח הָאֵהָל כְּחֹם הַיּוֹם:

Hashem appeared to Abraham

This shows that God also was performing the great mitzvah of Bikur Cholim visiting Abraham as he recuperated from his recent circumcision and we should emulate God's good deeds. No matter how much lower a person might be, everyone, no matter how important, is obligated to visit him when he is sick.

Why is there no berachah for visiting the sick?

We are not in complete control of the activity.

We may come to visit only to find we cannot. The sick person may not be able to see us or is out for a test etc. So we would have made a blessing in vain.

Meam Loez 2:159

There is also no berachah for giving charity. The nicest explanation is that God does not want us to pause in our doing a good deed to take the time to make a berachah. Just do the good deed. Perhaps the same explanation pertains to Bikur Cholim also.

Rabbi Chama suggests in BT Bava Metzia that God's visit to Abraham occurred on the third day after the circumcision.

Or HaChayim p157

Veyeira

Gen 18:1:1-3

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵי מַמְרָא וְהוּא יֹשֵׁב פֶּתַח הָאֵהָל כְּחֹם הַיּוֹם:

It is more important to provide hospitality to wayfarers than to receive the Divine Presence (Shabbos 127a).

Learned from this posuk, Vayeira Gen18:1. God was visiting Abraham after his circumcision and Abraham left Him to receive wayfarers.

Monk

Veyeira

Gen 18:1:4-5

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאֵלְנֵי מַמְרֵא וְהוּא יָשָׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם:

The plains tabirinths (a type of tree) of Mamre.

Mamre was one of his men who helped him fight to rescue Lot see Gen 14:24 and also told him about the circumcision which was done on his property. Mamre advised Abraham that he should do the circumcision and tell every one about it to publicize his fulfillment of God's commandments.

Rashi

Meam Loez 2:160

Veyeira

Gen 18:1:6-7

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵינִי מִמְּרָא וְהוּא
יָשָׁב פְּתַח הָאֹהֶל כְּחֹם הַיּוֹם:

When a sick person recovers he must thank God called, benching Gomel.

There are four cases where one must formally thank God. They form an acrostic spelling ‘chaim’ “life”.

- Ches - Choleh – sickness
- Yud - Yam - sea
- Yud - Yesurim - penalties i.e., jailed
- Mem - Midbar - desert

Meam Loez 2:165

Veyeira

Gen 18:1:7

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵינִי מִמְרָא וְהוּא
יֹשֵׁב פְּתַח הָאֹהֶל כְּחֹם הַיּוֹם:

(Sat) was sitting.

It is spelled without a vov as if it read “sat’.

Abraham wanted to stand out of respect for the Divine presence but he was in too much pain.

Rashi

Veyeira

Gen 18:1:10-11

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵינִי מִמְרָא וְהוּא
יָשָׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם:

In the heat of the day.

God made the days hot to discourage travelers from traveling and disturbing Abraham while he was recuperating.

Gur Aryeh

Rashi

And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground.

ב. וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים
נֹצְבִים עָלָיו וַיִּרְא וַיֵּרָץ לְקִרְאתָם מִפֶּתַח
הָאֵהָל וַיִּשְׁתַּחוּ אַרְצָה:

Hospitality – very important.

The letter ‘Bais’ is open on one side to teach us that our ‘bayis’ “home”, should be open to welcome guests.

The tent of Abraham and Sarah was open on 4 sides so guests could enter from every direction.

Meam Loez 2:167

Once a person is involved in 1 mitzvah he is excused from performing another mitzvah but even though Abraham was still involved recovering from the effects of circumcision as soon as he saw guests he ran to greet them.

Veyeira

Gen 18:1:10-11

Now the Lord appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot.

א. וַיֵּרָא אֵלָיו יְהוָה בְּאַלְנֵי מַמְרָא וְהוּא יָשָׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם:

In the heat of the day.

Why does the Torah have to tell us what time it was? Or that it was a hot day? To let us know that this occurred on the day when the inflammation from Abraham's circumcision was at its highest, the third day, and he would be suffering greatly.

Meam Loez 2:158

See Gen 34:35 Shimon and Levi attacked the people of Shechem on the third day after their circumcision. They were not concerned with the pain but with their physical weakness and their relative inability to offer resistance,

Or HaChaim p158

Veyeira

Gen 18:2:3,9

And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground.

ב. וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרֶץ לְקִרְאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אֲרָצָה:

And he saw.

Why twice in 1 sentence.

The first 'he saw' - he observed that they were standing in one spot. The second 'he saw' tells us that he understood. What did he understand? That they did not want to disturb him.

Rashi

Veyeira

Gen 18:2:8

And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground.

ב. וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים
נֹצְבִים עָלָיו וַיִּרְא וַיִּרְץ לְקִרְאתָם מִפֶּתַח
הָאֵהָל וַיִּשְׁתַּחוּ אַרְצָה:

Upon him.

i.e., on his account

Each angel came special to be of service to Abraham. For one angel does not perform two missions.

Raphael 1 to heal him and save Lot (both a mission of mercy). Rashi

Michael 2 to inform him of the impending birth of a son to him and Sarah in 1 yr.

Gabriel 3rd to give him an opportunity to intercede on behalf of the people of Sodom.

i.e., They were all there on account of him also “for him” so he could perform the mitzvah of hospitality.

Or HaChaim 160

Veyeira

Gen 18:2:4-7

And he lifted his eyes and saw, and behold,
three men were standing beside him, and he
saw and he ran toward them from the
entrance of the tent, and he prostrated himself
to the ground.

ב. וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים
נֹצְבִים עָלָיו וַיִּרְא וַיִּרְץ לְקִרְאתָם מִפֶּתַח
הָאֵהָל וַיִּשְׁתַּחוּ אֲרָצָה:

The power of chesed.

“And behold three men were standing over him”, Gen 18:2 because he was mortal
and they were angels.

But after he (Abraham) treated them with chesed he (Abraham), stood over them -
“above them” Gen 18:8.

Monk p82

Veyeira

Gen 18:4:1-4

Please let a little water be taken, and bathe your feet, and recline under the tree.

ד. יִקַּח נָא מְעַט מַיִם וְרָחֵצוּ רַגְלֵיכֶם
וְהִשְׁעֵנוּ תַּחַת הָעֵץ:

Please take a little water.

Why a little? Abraham was certainly not short of water, he was not miserly why only a little?

The water was to wash the dust from the wayfarer's feet. Dust that most idolaters worshipped. Perhaps he did not want to insult his guests, whom he knew to be angels, with a lot of water, suggesting that they had to rid themselves of a lot of "holy" dust. They should need no water at all!

Perhaps he did not want to change his usual custom so that his servants would not suspect that his guests were angels.

Or HaChaim 161

Veyeira

Gen 18:4:3-4

Please let a little water be taken, and bathe your feet, and recline under the tree.

ד. יִקַּח נָא מְעֵט מַיִם וְרָחֵצוּ רַגְלֵיכֶם
וְהִשְׁעוּנוּ תַּחַת הָעֵץ:

A little water

Suggesting that a little water be brought. Water could be a reference to Torah and rest under the tree is also a reference to Torah the “tree of life”.

Perhaps an example for us that when we gather with others for a meal we should speak some words, some ideas of Torah.

Or HaChaim p161

Veyeira

Gen 18:4:5-6

Please let a little water be taken, and bathe your feet, and recline under the tree.

ד. יִקַּח נָא מְעֵט מַיִם וְרָחֲצוּ רַגְלֵיכֶם
וְהִשְׁעֵנוּ תַּחַת הָעֵץ:

And wash your feet and then recline and I will feed you.

Contrast with Lot Gen 19:2 “turn about to your servants house spend the night and wash your feet”.

The dust was worshipped. Abraham was careful not to let any dust i.e., idolatry enter his house but Lot was not careful. With Lot they washed their feet after spending the night in his house.

Rashi

Veyeira

Gen 18:5:5

And I will take a morsel of bread, and sustain your hearts; after[wards] you shall pass on, because you have passed by your servant." And they said, "So shall you do, as you have spoken."

ה. וְאָקַחְתָּ פֶתֶלֶם לֶחֶם וְסַעַדְתָּ לְבָבְכֶם
אַחַר תֵּעָבְרוּ. כִּי עַל כֵּן עָבַרְתֶּם עַל
עַבְדְּכֶם וַיֹּאמְרוּ כֵן תַּעֲשֶׂה כְּאִשְׁרֵי
דְבַרְתָּ:

Your hearts

Not spelled 'levavchem' but only one 'veis, levachem', to suggest that people have two hearts, one good and one evil.

Abraham understood that these were angels and had only one heart. A good heart.

Rashi

And Abraham hastened to the tent to Sarah,
and he said, "Hasten three seah of meal [and]
fine flour; knead and make cakes."

ו. וַיִּמְהַר אַבְרָהָם הָאֵלֶּהָ אֶל שָׂרָה
וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סָאִים קֶמַח סֵלֶת
לוֹשִׁי וְעָשִׂי עֵגוֹת:

The foot of the letter ‘gimel’ is always extended toward the letter ‘daled’.

The Gomel - the person who gives kindness should always seek out the ‘dal’, the
“beneficiary”, of his generosity and offer help without delay.

18:6 As Abraham ran to welcome the three angels he hastened to ask Sarah to bake
cakes and ran to the herd to select a calf for the meal.

Monk p79

Meam Loez 2:170

Veyeira

Gen 18:7:10-12

And to the cattle did Abraham run, and he took a calf, tender and good, and he gave it to the youth, and he hastened to prepare it.

ז. וְאֵל הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן בָּקָר
רַךְ וְטוֹב וַיִּתֵּן אֶל הַנְּעָר וַיִּמְהַר לַעֲשׂוֹת
אֹתוֹ:

And he gave it (the choice calf) to the lad (to prepare it for the wayfarers).

This teaches us to involve our children in good deeds even when they are very small.

Meam Loez 2:171

Veyeira

Gen 18:8:15

And he took cream and milk and the calf that he had prepared, and he placed [them] before them, and he was standing over them under the tree, and they ate.

ח. וַיִּקַּח חֲמָאָה וְחֵלֶב וּבֶן הַבְּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לְפָנֵיהֶם וְהוּא עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:

And they ate.

Angels do not eat.

However, it is not proper to deviate from local custom and since they were among people the angels made believe they were eating.

Rashi

Kestenbaum 35

Veyeira

Gen 18:9:3-5

And they said to him, "Where is Sarah your wife?" And he said, "Behold in the tent."

ט. וַיֹּאמְרוּ אֵלָיו אַיִּה שָׂרָה אִשְׁתְּךָ
וַיֹּאמֶר הִנֵּה בְּאֵהָל:

Where is your wife Sarah.

They enquired as to her whereabouts because their message was primarily for her.

Or HaChaim p162

Veyeira

Gen 18:10:2-3

And he said, "I will surely return to you at this time next year, and behold, your wife Sarah will have a son." And Sarah heard from the entrance of the tent, and it was behind him.

י. וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיךָ כָּעֵת חַיָּה
וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שֹׁמֵעַת
כְּתַח הָאֵהָל וְהוּא אַחֲרָיו:

Return I shall surely return.

By tradition when Isaac was born, the angel came and reportedly Isaac was sterile.

The angel had to come a second time to truly give a full life i.e., the capacity not only for Isaac to live but also to procreate.

Or HaChaim p162

Veyeira

Gen 18:24:4

Perhaps there are fifty righteous men in the midst of the city; will You even destroy and not forgive the place for the sake of the fifty righteous men who are in its midst?

כד. אולי יש חמשים צדיקים בתוך העיר
האף תספה ולא תשא למקום למען
חמשים הצדיקים אשר בקרבה:

Not everyone called a Tzadik is righteous in every way. When Abraham pleaded with God to save Sodom from destruction for the sake of the righteous the word is spelled here without the second yud. This indicates that they were not righteous in the absolute complete sense but only in comparison with the sinful population of the city.

Monk 191

Kol HaTorah

Veyeira

Gen 19:2:5-6

And he said, "Behold now my lords, please turn to your servant's house and stay overnight and wash your feet, and you shall arise early and go on your way." And they said, "No, but we will stay overnight in the street."

ב. וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל
בֵּית עַבְדְּכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם
וְהַשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
לֹא כִי בְרַחוּב נָלִין:

Turn aside

Note, it does not say, “come with me to my house” “go to my house”, but “turn aside” off the beaten path, stealthily.

Suggesting that they not be seen going to his house because the people of Sodom hate strangers and anyone who is kind to them.

Meam Loez 2:221

Veyeira

Gen 19:2:10-12

And he said, "Behold now my lords, please turn to your servant's house and stay overnight and wash your feet, and you shall arise early and go on your way." And they said, "No, but we will stay overnight in the street."

ב. וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ. נָא אֶל
בֵּית עַבְדְּכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם
וְהַשְׁכַּמְתֶּם וְהֵלַכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
לֹא כִי בְּרַחוּב נָלִין:

And rest and wash your feet.

Is this the proper order to rest first and then wash?

But Lot reasoned if the people of Sodom see these people in the morning with their feet still covered with dust they will not suspect that they were guests in Lot's house and this will protect Lot from their anger.

Meam Loez 2:221

Veyeira

Gen 19:2:16-20

And he said, "Behold now my lords, please turn to your servant's house and stay overnight and wash your feet, and you shall arise early and go on your way." And they said, "No, but we will stay overnight in the street."

ב. וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל
בֵּית עַבְדְּכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם
וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
לֹא כִי בְּרַחוּב נָלִין:

They said no, we will rest in the street.

They turned Lot's invitation down so as not to endanger him.

Meam Loez 2:221

Veyeira

Gen 19:2:17

And he said, "Behold now my lords, please turn to your servant's house and stay overnight and wash your feet, and you shall arise early and go on your way." And they said, "No, but we will stay overnight in the street."

ב. וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל
בֵּית עֲבָדְכֶם וְלִינוּ וְרַחְצוּ רַגְלֵיכֶם
וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ
לֹא כִי בְּרַחוּב נָלִין:

No.

But with a dagesh in the lamid.

Occurs only on two occasions out of 3000 times the word 'lo' occurs in the Tanach. Suggests a harsh response. Not "No, Thank You", but merely "No"! Such a rebuff could be the end of the matter. But to Lot's credit he continued to offer his invitation until they accept it. That earned him greater merit and earned him safe passage from the city.

Rambam

Vechur LaZahav

Kestenbaum 37

Veyeira

Gen 19:3:9

And he urged them strongly, and they turned in to him, and came into his house, and he made them a feast, and he baked unleavened cakes, and they ate.

ג. וַיִּפְצַר בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ
אֶל בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת
אֲפֹה וַיֹּאכְלוּ:

He made a feast for them and baked matzos.

Note, it says, “he, Lot, made a feast and baked matzos”, not his wife.

When it came to Abraham he had the help of his wife Sarah, Gen 18:6, to make the cake rolls and the help of his household (he gave over the calf to a young lad to prepare it) Gen 18:7. Lot’s wife not only does not help but does not let him use the household help. She does not let the men in the house only “under the shadow of the rafters” Gen 19:8. She also denies them salt and is therefore punished by becoming a pillar of salt.

Meam Loez 2:230

Veyeira

Gen 19:11:11-13

And the men who were at the entrance of the house they struck with blindness, both small and great, and they toiled in vain to find the entrance.

יֵא. וְאֶת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת
הָיוּ בְּסִנְיָרִים מִקֶּטָן וְעַד גָּדוֹל וַיִּלְאוּ
לְמַצָּא הַפֶּתַח:

And they tried to find the entrance.

The Sodomites were so evil that even after being struck blind they groped in the dark in a desperate attempt to carry out their plan.

Kestenbaum 37

Veyeira

Gen 19:14:19-22

So Lot went forth and spoke to his sons-in-law, the suitors of his daughters, and he said, "Arise, go forth from this place, for the Lord is destroying the city," but he seemed like a comedian in the eyes of his sons-in-law.

יֵד. וַיֵּצֵא לוֹט וַיְדַבֵּר | אֶל חֲתָנָיו | לֵקְחֵי
בְּנֹתָיו וַיֹּאמֶר קוּמוּ צְאוּ מִן הַמָּקוֹם הַזֶּה
כִּי מִשְׁחִית יְהוָה אֶת הָעִיר וַיְהִי כְּמַצְחֵק
בְּעֵינֵי חֲתָנָיו:

And he was like a Jester in the eyes of his sons-in-law.

And therefore we see in the next Posuk when Lot does go he does not take those who made a joke out of his warning.

Kestenbaum 37

Veyeira

Gen 19:16:1

But he tarried, and the men took hold of his hand and his wife's hand, and the hand of his two daughters, out of the Lord's pity for him, and they took him out and placed him outside the city.

טז. וַיִּתְמַהְמַּה | וַיִּחַזְקוּ הָאֲנָשִׁים בְּיָדוֹ
וּבְיַד אִשְׁתּוֹ וּבְיַד שְׁתֵּי בָנוֹתָיו בְּחֶמְלַת יְהוָה
עָלָיו וַיִּצְאֵהוּ מִחוּץ לְעִיר:

And Lot lingered.

There is a 'Shalsholet' on this word indicating he hesitated. He did not wish to leave his property, and some say his evil life style.

There are three Shalshelot in Bereishis”

Lot - Gen 19:16:1

and Lot lingered

Eliezer - Gen 24:12:1

and Eliezar said

Joseph - Gen 39:8:1

and Joseph refused.

Veyeira

Gen 19:23:1-2

The sun came out upon the earth, and Lot came to Zoar.

כג. הַשֶּׁמֶשׁ יָצָא עַל הָאָרֶץ וְלוֹט בָּא צִעֲרָה:

The sun rose

Why does the Torah tell us so precisely the time when Sodom and Gamorah were destroyed?

Some people in Sodom worshipped the sun. So if the destruction occurred at night they could have said the sun would have protected us.

Some people in Sodom worshipped the moon so if the destruction occurred during the day they could have said the moon would have protected us.

Therefore, God tells us Sodom was destroyed at sunrise when both the sun and moon are present to show that neither could protect the people or neither deserve their worship.

Meam Loez 2:229

And Abraham arose early in the morning to the place where he had stood before the Lord.

כז. וַיִּשְׁכַּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם
אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְהוָה:

Davening while traveling.

Davening on the plane.

Face east

Be facing the wall. Therefore, don't daven with a person in front of you. You should not be holding onto anything when you daven. Yet on an airplane you may need to do so for safety, to hold onto the plane.

Easier to daven alone not crowded in, do it alone close to bathroom. Must be away from all odors.

If a person is riding on a donkey, boat or wagon, he may sit in his place and daven. He does not have to get off and stand.

Minyon in the back

- standing, crowded

Stand at or near your seat.

- May be afraid he will fall or be told to sit down even if it depends on his peace of mind as to how comfortable he is standing. If it is a problem he may sit.

Sit in your seat, daven on your own.

And Abraham arose early in the morning to the place where he had stood before the Lord.

כז. וַיִּשְׁכַּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם
אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יְהוָה:

Even when sitting put your feet together.

It is 'gezel' stealing, to take up other people's space.

Doing a mitzvah by means of a gezelah is not proper.

Fearful he will miss the time for prayer. He may pray sitting or standing.

Or if he can't concentrate, he can daven at the next davening i.e., minchah at maariv etc.

R'Moshe Feinstein suggests:

A person davening may sit down on the airline. He does not need to repeat his davening.

It is better to sit down, even if close to women and even if they are not modestly covered.

Reb Shlomo Zalmon Auerbach - if you are on a flying plane – he orders us to daven sitting.

Not pleased with this business of making a minyon in the back.

Rav Zucker - chose to daven in his seat.

Ok to make a minyon in the back but only if you clearly have permission.

And the elder said to the younger, "Our father is old, and there is no man on earth to come upon us, as is the custom of all the earth.

לֹא. וְתֹאמַר הַבְּכִירָה אֶל הַצְעִירָה אָבִינוּ
זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבוֹא עָלֵינוּ כְּדָרֶךְ
כָּל הָאֶרֶץ:

And there is no man in the land.

A outrageous as it seems the Torah ameliorates the sin of Lot's daughters. They thought that just as with the flood, only one family survived to repopulate the world, so with them. And as they were the only women and their father the only male it was their duty to procreate with him. Since he might not participate if in his right mind, they plied him with drink which God had placed in the cave for this purpose.

Rashi

Kestenbaum 39

And they gave their father wine to drink on that night, and the elder came and lay with her father, and he did not know of her lying down or of her rising up.

לג. וַתִּשְׁקֶינָה אֶת אָבִיהָ יַיִן בַּלַּיְלָה הַזֶּה
וַתָּבֵא הַבְּכִירָה וַתִּשְׁכַּב אֶת אָבִיהָ וְלֹא
יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ:

And she got up.

The dot above the letter ‘vov’ in the word ‘Uvekumah’ alerted us to additional significance in this word. A dot suggests we can delete that letter to learn a new insight. Here either spelling means the same but without the ‘vov’ the word is less complete. Lot was not aware that his eldest daughter got up after being with him but later he became aware. Therefore, he should have avoided drink the next day. He did not and the younger daughter did the same with him. Therefore, he is blameworthy at least in this limited way.

Veyeira

Gen 19:37:6

Gen 19:38:8-9

And the elder bore a son, and she named him Moab; he is the father of Moab until this day.

לז. וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ
מוֹאָב הוּא אָבִי מוֹאָב עַד הַיּוֹם:

And the younger, she also bore a son, and called his name Ben-ammi--the same is the father of the children of Ammon unto this day.

לח וְהַצְעִירָה גַם-הוּא יֵלְדָה בֶן, וַתִּקְרָא
שְׁמוֹ בֶן-עַמִּי: הוּא אָבִי בְנֵי-עַמּוֹן, עַד-
הַיּוֹם. {ס}

{S}

Moab

Ammon

The eldest daughter was so brazen that she named her son, “from my father”.

The younger daughter named her son, “son of my people”.

Neither entirely camouflaging the elicited origin of their child.

And God came to Abimelech in a dream of the night, and He said to him, "Behold you are going to die because of the woman whom you have taken, for she is a married woman."

ג. וַיָּבֹא אֱלֹהִים אֶל אַבְיִמֶלֶךְ בְּחִלּוֹם
הַלַּיְלָה וַיֹּאמֶר לוֹ הֲנִיָּה מֵת עַל הָאִשָּׁה
אֲשֶׁר לָקַחְתָּ וְהוּא בְּעֵלְתָּ בְּעַל:

She is her husband's property.

She is a man's wife not the same as 'eishesh eish'.

Abraham gave Sarah permission to sleep with Abimelech because she was his chattel and if the husband gives his permission in a patrilineal society the wife is forgiven and this was the pattern in Noachide cultures.

Abimelech, the Hittite, was appalled however, since if a wife committed adultery she would never be permitted again to her husband and she and the paramour would have to be punished by being killed.

- the sin here would be against the husband
- the sin by the Joseph story would be against God.

Rabbi Soloman Rockove

And the Lord remembered Sarah as He had said, and the Lord did to Sarah as He had spoken.

א. וַיִּהְיֶה פָקֵד אֶת שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:

Notice that the promise to Hagar that she will have a son and the birth of Ishmael all occurs in Chapter 16.

The story of Sarah and the birth of her son Isaac stretches over 4 chapters Gen 17-21 from the specific promise 17:16: to Gen 21:1.

Veyeira

Gen 21:2:4,10

Gen: 21:3:5,7,10

Gen: 21:4:5

And Sarah conceived and bore a son to Abraham in his old age, at the time of which God had spoken to him.

ב. וַתֵּהָר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנִיו לְמוֹעֵד אֲשֶׁר דִּבֶּר אֶתֹּ אֱלֹהִים:

And Abraham named his son who had been born to him, whom Sarah had borne to him, Isaac.

ג. וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנּוֹלֵד לוֹ אֲשֶׁר יָלְדָה לוֹ שָׂרָה יִצְחָק:

And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

ד. וַיִּמַּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֶתֹּ אֱלֹהִים:

To Abraham

his son.

Note how many references the Torah makes to this being Abraham's son. Why? Because some might have otherwise said Isaac was the son of Abimelech. Isaac looked exactly like Abraham therefore, there could be no such suggestion.

Meam Loez 2:277

Veyeira

Gen 21:6:3,9

And Sarah said, "God has made joy for me;
whoever hears will rejoice over me."

ו. וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי
אֱלֹהִים כָּל הַשְּׂמֵעַ יִצְחָק לִי:

And Sarah said “God has made me laugh, so that all that hear will laugh with me”.

Isaac’s name made up of 4 letters refers to four facts:

Yud = 10 symbolizes the 10 commandments.

Tzaddi = 90 symbolizes Sarah’s age when Issac was born.

Het = 8 8th day. Day of his circumcision.

Kuf = 100 age of Abraham at Isaac’s birth.

All were pertinent except that the 10 commandments had not yet been given. “In the future when the Torah is given and all hear that the Torah is given will laugh. Will change for ‘tzochoch’ “laugh” to the future tense ‘yitzchak’ including the 10 commandments and all will then know why I named him as I did”.

Derush Shemuel

Torah Gems 1:166

And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son to his old age!"

ז. וְתֹאמַר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה
בָּנִים שָׂרָה כִּי יִלְדֹתִי בֶן לְזִקְנָיו:

Would Sarah nurse children?

Sarah seems concerned about what the neighbors will say though Rashi says the word ‘mi’ “who”, refers to God.

The use of the plural ‘banim’ “children” obviously is an exaggeration denoting how unlikely it was for her to give birth again at her age.

The midrash tells us that to prove she was the actual birth mother Sarah actually suckled all the children in town so that the plural ‘banim’ was fulfilled. The fact that she did suckle is implied by the reference to weaning in the next sentence.

Veyeira

Gen 21:7:10-11

And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son to his old age!"

ז. ותאמר מי מלל לאברהם היניקה
בנים שרה כי ילדתי בן לזקניו:

In his old age.

I have borne a son in his old age. Sarah does not refer to her old age which would be logical but she does not refer to her age but to her husband's age.

And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

ח. וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אֲבָרָהָם
מִשְׁתֵּה גָדוֹל בַּיּוֹם הַגָּמֵל אֶת יִצְחָק:

And was weaned

- Weaned means it developed where it could live without its mother's nursing.
- To bring to maturity in a constructive beneficial manner.
- The camel looks like a 'Gomel' with its long neck and it can go a long time without needing a drink, like a weaned child no longer needs to drink every few hours.
- The camel is also a 'Gomel chesed' does "good deeds" as he carries passengers and helps them survive the desert.

Veyeira

Gen 21:17:1-5

And God heard the lad's voice, and an angel of God called to Hagar from heaven, and said to her, "What is troubling you, Hagar? Fear not, for God has heard the lad's voice in the place where he is.

י.ז. וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנֶּעֱר וַיִּקְרָא
מִלְאָךְ אֱלֹהִים | אֶל הַגֵּר מִן הַשָּׁמַיִם וַיֹּאמֶר
לָהּ מָה לָּךְ הַגֵּר אֵל תִּירְאִי כִּי שָׁמַע אֱלֹהִים
אֶל קוֹל הַנֶּעֱר בְּאֲשֶׁר הוּא שָׁם:

And God heard the voice of the lad.

This is strange. The Torah does not indicate that Ishmael cried out at all how could God hear his voice?

A person can cry without uttering a sound. It is the depth of the anguish with or without the sound that pierces the heavens and God can hear it.

R Mendl of Worka

There are three signs of a superior person:
he cries out without uttering a sound
he dances without moving
and he bows down while standing erect.

Torah Gems 1:168

Veyeira

Gen 21:19:1-4

And God opened her eyes, and she saw a well of water, and she went and filled the pouch with water and gave the lad to drink

יט. וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרָא בְּאֵר
מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת הַחֲמַת מַיִם וַתִּשְׁק
אֶת הַנֶּעֶר:

And God opened her eyes and she saw...

From this we can deduce that whatever a person needs God has actually made available to him but he must have the wisdom to open his eyes, make a little effort, so he can see what is around him.

Torah Gems I:168

And Abraham contended with Abimelech
about the well of water that the servants of
Abimelech had forcibly seized.

כה. וְהוֹכַח אַבְרָהָם אֶת אַבְיִמֶלֶךְ עַל אֲדוֹת
בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ:

And Abraham reproved Abimelech because of a well of water.

This is strange just as they were about to conclude a treaty for the well Abraham accuses Abimelech and Abimelech has to defend himself?

The answer may be that we are not permitted to have business dealings with dishonest people in this case he accuses him of stealing. They must at least follow the 7 laws of Noach one of which is not to steal.

And Abimelech said, "I do not know who did this thing, neither did you tell me, nor did I hear [of it] until today. "

כו. וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת
הַדְּבָר הַזֶּה וְגַם אֶתָּה לֹא הִגַּדְתָּ לִּי וְגַם אֲנֹכִי
לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:

And Abimelech said

“I do not know who has done this thing”, - Abimelech answered.

“Neither did you tell me”, - he said as he turned to Phichol his general.

“Neither yet did I hear of it but till today”, - replied Phichol.

Abimelech’s answer seems very repetitive he could simply have answered I did not know who has done this thing. The Rabbi’s suggest the explanation above to help this passage make more sense.

Veyeira

Gen 21:33:2

And he planted an eishel in Beer-Sheba, and he called there in the name of the Lord, the God of the world.

לג. וַיִּטַע אֵשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּיָשָׁם
יְהוָה אֱלֹהֵי עוֹלָם:

And Abraham planted a ‘an eishel’ an – orchard or an inn in Beersheva and called there on the name of the King, the everlasting God.

The Hebrew word for orchard or inn is ‘eishel’ composed of letters
alef - standing for achilah - eating
shin - shetiyah - drinking
lamed - linah - lodging

You might say that Abraham tried to avoid the sins of:

Adam - which involved eating,

Noah - involving drinking,

the people of Sodom - which involved lodging
by providing all three amenities.

Vilna Gaon

And he planted an eishel in Beer-Sheba, and he called there in the name of the Lord, the God of the world.

לג. וַיִּטַע אֵשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּשֵׁם
יְהוָה אֱלֹהֵי עוֹלָם:

Abraham provided an inn where people could eat, drink and sleep or rest and be accompanied on their journey.

Story: There was a rich man who fed his guests and gave them plenty to drink but did not invite them to stay overnight. One day his house burned down. He came to the Vilna Gaon and complained. “Is this the reward I get for my hospitality?” The Vilna Gaon answered him, “From Abraham we learn the true nature of hospitality but if you did not offer them a place to sleep or rest and did not accompany your guests on their way the mitzvah is incomplete and can’t protect you without its third component. All that remains of ‘eishel’ is the ‘aleph’ for ‘achelah’ “food” and the ‘shin’ for “shetiyah” “drink” which spell ‘aish’ “fire” and so it is understandable that is what happened to your house”.

And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, "Here I am."

א. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים
נָסָה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הִנְנִי:

God tested Abraham

Why is this considered a test of Abraham is it not also a test of Isaac?

Yes, it is, but Abraham was the active person Isaac passive but it was Abraham who was given the request not Isaac. And Abraham agreed to follow the request.

But we do know that Isaac did also agree as it says, ‘Kach Na’ “take please” – a request not an order. Had Abraham refused he would not have been punished. But Isaac was 37 years old and had he not agreed to go with his father Abraham at age 137 could not have forced him. So he too agreed with God’s request.

Veyeira

Gen 22:2:2-5

And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."

ב. וַיֹּאמֶר קַח נָא אֶת בְּנֶךָ אֶת יִצְחָק
אֲשֶׁר אֶהְבֶּתְךָ אֶת יְצִחָק וְלֶךְ לְךָ אֶל אֶרֶץ
הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד
הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ:

God: “take please your son.

Abraham: “I have two sons”.

God: “your only son”.

Abraham: “Each is an only son of his mother”.

God: “Whom you love”.

Abraham: “I love both”.

God: Isaac.

Abraham: “now it is clear”.

Torah Gems I:173

Veyeira

Gen 22:2:16

And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."

ב. וַיֹּאמֶר קַח נָא אֶת בְּנֶךָ אֶת יִצְחָק וְחִידְךָ
אֲשֶׁר אֶהְבֶּתְךָ אֶת יִצְחָק וְלֶךְ לְךָ אֶל אֶרֶץ
הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד
הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ:

Two mountains figure prominently in the Torah.

Mt Sinai where the Torah was given and Mt. Moriah where Abraham brought Isaac to be sacrificed. It was on Moriah where the Temple was eventually built and Jerusalem founded.

Torah Gems I:173

Veyeira

Gen 22:4:1-2,9

On the third day, Abraham lifted up his eyes and saw the place from afar.

ד. ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק:

On the third day... saw the place far off.

Shows us that even after three days in which to consider his actions Abraham was still prepared to proceed. This was not momentary fervor or an impulsive action. He had time for proper consideration and he remained steadfast.

Torah Gems I:174

R Menachem Mendel of Kotzk

Saw the place. Saw 'Makom' a synonym for God. Abraham lifted his eyes and saw God in the distance.

R Abraham of Sachozhew

Veyeira

Gen 22:5:15-16

And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you."

ה. וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו שְׁבוּ לְכֶם פֹּה
עִם הַחֲמֹר וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד כֹּה
וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֵלֵיכֶם:

You stay here the boy and I will go up there. We will worship and we will return to you.

Abraham predicts that both will return. Abraham had never any intention of sacrificing Isaac.

And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you."

ה. וַיֹּאמֶר אֲבָרָהָם אֶל נְעָרָיו שְׁבוּ לָכֶם פֹּה
עִם הַחֲמֹר וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד כֹּה
וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם:

Stay here with the donkey.

The two words ‘im hachamor’ “with the donkey” are seemingly superfluous.

Abraham could merely have said to the two men “Stay here”

The two extra words could be read not ‘im’ but ‘am hachamor’ “people with a legal status of a donkey”.

Teaches us that a person, in this case a Canaanite slave, who has the legal status of a donkey, of chattel, cannot be involved in the legal act of Kiddushin.

Therefore, the Mishnah in Kiddushin 68a4 learns from this Posuk that one can never marry a Canaanite slave.

Veyeira

Gen 22:11:3

And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I am."

יֵא. וַיִּקְרָא אֱלֹהֵי מַלְאָךְ יְהוָה מִן
הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם
וַיֹּאמֶר הִנְנִי:

And an angel of the Lord called to him out of heaven and said, “Abraham, Abraham”.

To condemn, you need the power of God himself . To recind the decree, an angel is sufficient.

Sipurei Hasidim
Torah Gems I:175

Veyeira

Gen 22:15:1-3

And the angel of the LORD called unto Abraham a second time out of heaven,

טו וַיִּקְרָא מַלְאֲךְ יְהוָה, אֶל-אַבְרָהָם, שְׁנִיִּית, מִן-
הַשָּׁמַיִם.

The Angel of Hashem called

When the angels saw Abraham offering Yitzchak at the Akedah they wept. What does it mean that angels wept, why were they weeping?

They were overcome with emotion since what Abraham did was so great, it was much greater a Kiddush Hashem than what angels could ever do. Therefore, they wept. Their tears went into Yitzchak's eyes and his vision was weak when he grew old.

Veyeira

Gen 22:19:8-10

And Abraham returned to his young men, and they arose and went together to Beer sheba; and Abraham remained in Beer sheba.

יֵט. וַיָּשָׁב אַבְרָהָם אֶל נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ.
וַיֵּלְכוּ אֶל בְּאֵר שֶׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר
שֶׁבַע

Why did Abraham go from Jerusalem (Har HaMoriah) the site of the Akedah Gen 22:2, past his home, where Sarah was in Hebron, Kirath Arba Gen 23:2 and to go to Beer Sheba Gen 22:19 without stopping at home to see Sarah? Perhaps some marital problem between Abraham and Sarah? Perhaps that is why he restrained his crying at her death.

Chayai Sarah (5)

Genesis 23:1

And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.

א. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים
שָׁנָה וְשִׁבְעֵי שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

The life of Sarah -

Records the death of Sarah.

This Sidra also tells the death of Jacob.

When a tzaddik dies he/she leaves an indelible mark. So it is considered as if they are living forever in a spiritual sense.

And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.

א. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים
שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

Examine your life while you are alive and well.

Chaye Sarah - the life of Sarah begins with the death of Sarah. To show us that it is at the end of life that a person takes stock and reviews his life.

- Her death occurs right after the Akedah. What is the relationship if any?

Have more faith in your husband or wife.

- One midrash states that when Sarah heard that Abraham was taking Yitzchak to be sacrificed she died of fear and shock – (Not much faith in either her husband or in God).
- Another midrash – when she heard that Yitzchak was willing to give himself to God she realized she had accomplished her main purpose in life raising a son devoted to God. Her mission was complete and she could die in peace.

Abraham and Yitzchak – were involved in the mitzvah test of the Akedah. God makes a person strong enough to withstand any test He brings for us. We are strong enough to survive that test. Sarah was not directly involved and therefore was not given the extra-strength needed for her to withstand the shock of the test.

And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.

א. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים
שָׁנָה וְשִׁבְעֵי שָׁנִים שָׁנֵי חַיֵּי שָׂרָה:

These were the years of Sarah.

Live life with optimism.

- All her years were equally good. Even the bad events in her life were viewed by her because of her faith in God, as good events occurring for a worthwhile purpose known only to God.
- This phrase is not necessary in this sentence it could have been written “Sarah lived 127 years”.

Make every day important really live each day.

- It tells us of Sarah’s importance. This was “The Age of Sarah”. It was made up of days of importance and accomplishment not like most lives where the person merely exists for a number of years. Sarah lived these years fully and with daily accomplishment.

And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.

א. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים
שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

“And Sarah was a hundred and seven and twenty years old”.

- She was at age 100 as at age 20 for beauty and she was at age 20 as at age 7 for sin.
- Queen Esther, a descendant of Sarah, ruled over 127 provinces. A reward or punishment does not necessarily follow immediately. The reward for Sarah’s good deeds came in Esther’s generation.

Don’t expect immediate gratification and reward. Be patient, because reward for good deeds will come.

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמַת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה
וּלְבִכּוּתָהּ:

And to bewail her.

- small 'koof' to suggest that the full extent of his weeping was kept private.
- small 'koof' can be deleted – word then reads 'Ulebitah', “and her daughter”.

The Midrash says that Sarah had a daughter who died on the same day as she did and Abraham eulogized them both.

Could also come to inform us that the 127 years Sarah lived were 20 years 'koof' = 20, less than her grandson Jacob lived.

Peirush HaRokeach
Kestenbaum 47

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לְסַפֵּד לְשָׂרָה
וּלְבַכְתָּהּ:

Usually after a person dies those who love them cry and later when they are somewhat composed they eulogize them.

Here, as Abraham eulogized Sarah and recounted her great qualities he cried, realizing how much he missed her.

He eulogized Sarah and brought himself to tears.

Chayai Sarah

Gen 23:2:13:11

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסָפֵד לְשָׂרָה
וּלְבַכְתָּהּ:

And Abraham came to grieve to eulogize to make a Hespud over Sarah and to cry for her.

The Talmud tells us that our mourning for the departed should be three days of crying and seven days of Hespudim Here it was in the opposite order after we have heard the Hespud and learn all the wonderful things they did with their lives. Then we can cry for the loss we have suffered.

Chayai Sarah

Gen 23:2:13

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסָפֵד לְשָׂרָה
וּלְבִכּוֹתָהּ:

And cried for her

The koof is small to indicate that the full extent of his weeping was private concealed in his heart and in the privacy of his home.

R' S R Hirsch
Munk 137

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה
וּלְבִכְתָּהּ:

And Sarah died in Kiryat Arba.

And Sarah died by dividing into four components air, fire, water and earth and therefore did not actually die.

- These four elements can be transformed into each other to suggest that when a righteous person dies his components transform themselves into other elements and therefore the person really does not really die.
- Arba refers to four pairs
 - Adam and Eve
 - Abraham and Sarah
 - Isaac and Rivkah
 - Jacob and Leah Eruvin 53a

Or HaChaim 186
Torah Temimah I:105

Chayai Sarah

Gen 23:2:3-4

And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her

ב. וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן
בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה
וּלְבִכְתָּהּ:

Kiriath Arba

= Hebron 19 miles South of Jerusalem in the Judaen Hills.

Fields

And Abraham arose from before his dead, and he spoke to the sons of Heth, saying,

ג. וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל בְּנֵי הֵת לֵאמֹר:

And Abraham arose from the presence of his dead.

That I may bring my dead from before me.

The Gemorah is Berachos 18a uses this Posuk to teach us that an ‘onen’, a mourner, is exempted from all mitzvos while his dead is before him. Does ‘before him’ mean:

1. in the same room?
- 2 he is facing the dead person? It means that while the dead person is not yet buried it is “before him” i.e., in his thoughts and in his sense of obligation to bury the body.
3. This teaches us that the dead is to be face up.

And Abraham arose from before his dead, and he spoke to the sons of Heth, saying,

ג. וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל בְּנֵי חֵת לֵאמֹר:

A person is exempt from mitzvos while “his dead lies before him”. Using this Posuk we learn that Abraham referred to Sarah as “his dead before him” when she was not yet buried.

As long as a person is responsible to bury the body it is as if it lies before him.

Chayai Sarah

Gen 23:4:1-6

"I am a stranger and an inhabitant with you.
Give me burial property with you, so that I may
bury my dead from before me."

ד. גַּר וְתוֹשֵׁב אֲנִי עִמָּכֶם תְּנוּ לִי אֶחְזִית
קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מִתִּי מִלְפָּנַי:

I am a stranger and a resident with you give to me.

Demonstrates the principle that people who live amongst you are to be treated
fairly (Leviticus 25:35) according to the Torah.

Abraham was requesting fair treatment from the Hittites.

Or HaChaim 187

'I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.'

ד גר-ותושב אנכי, עמכם; תנו לי אחזת-
קבר עמכם, ואקברה מתי מלפני.

Abraham buys a plot of land to bury his wife.

He pays 400 shekels for the land, is that a lot or a little or a fair price. A shekel is a particular weight of silver about 10 grams.

It is basically a standard price for a plot of land. Even though we don't know the exact dimensions of the land.

Abraham buys not only the land but also the trees. In those times you could buy land and also buy the trees or you could buy only either one.

Documents found in a city named Nuzi in Northern Mesopotamia that stress economic and legal details teach us these facts. The Bible is historically accurate in these details.

That he may give me the Machpelah (double) Cave, which belongs to him, which is at the end of his field; for a full price let him give it to me in your midst for burial property."

ט. וַיִּתֵּן לִי אֶת מְעַרְת הַמַּכְפֵּלָה אֲשֶׁר לוֹ
אֲשֶׁר בְּקִצֵּה שְׂדֵהוּ בְּכֶסֶף מָלֵא! תִּנְנֶנָּה לִי
בְּתוֹכְכֶם לְאַחֲזֵת קֶבֶר:

The cave of Machpelah

It was 'kaful' a "double" cave, it had two levels.

Eruvin 53a

It was for "doubles" i.e., couples who were buried there.

- Adam and Eve were buried there
- Abraham and Sarah
- Yitzchak and Rivkah
- Jacob and Leah.

Meam Loez 2:365

"My lord, listen to me; a [piece of] land worth four hundred shekels of silver, what is it between me and you? Bury your dead."

טו. אֲדֹנָי שְׁמַעֵנִי אֶרֶץ אַרְבַּע מֵאֹת שֶׁקֶל
כֶּסֶף בֵּינִי וּבֵינְךָ מָה הוּא וְאֵת מִתְּךָ קָבֵר:

The Tanach records three real estate purchases in the Holy Land. In each case the full asking price was paid.

Gen 23:15-18 Abraham paid Ephron 400 shekels for the cave of Machpelah.

Gen 33:18-19 Jacob bought a camp site near Shechem for 100 keshitah. Joseph was later buried there.

1 Chronicles 21:25

King David bought the site of the Beis Hamikdash from Onian the Jebusite for 600 Shekels.

Therefore, only the nation of Abraham, Jacob and David can have legal right to these sites.

And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant.

טז. וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עִבֵּר לְסֹחֵר:

Abraham listened to Ephron and Abraham weighted out to Ephron the money...

Throughout the Chapter Ephron's name is spelled with a 'vov' Ephron is spelled without a 'vov' here, where money changed hands. It implies that Ephron's stature was diminished by this transaction.

He starts out publically giving the field and the cave as a gift and then later he asks for a very high payment from Abraham.

The payment for his land, the land where the Temple was built and for the tomb of Joseph, supports the ownership of the Jewish people of the Holy Land.

Chayai Sarah

Gen 23:16:5-7

And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant.

טז. וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל
אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר
בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֵבֶר
לְסֹחֵר:

And Abraham weighted out for Ephron.

In its abbreviated form the numerical value of Ephron is 400

Ayin	-	70
Peh	-	80
Resh	-	200
Nun	-	50
		<hr/>
		400

The 400 silver shekels that he paid him and 400 is also the numerical value of 'Eyin Ra' "The evil eye".

Ayin-70 yud-10 nun-50 resh-200 ayin-70 = 400

Meam Loez 2:375

Chayai Sarah

Gen 23:16:19-20

And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant.

טז. וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל
אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר
בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֵבֶר
לְסֹחֵר:

Current with the merchant.

Initially it was written “400 shekels of silver”. Later it was written “400 shekels of silver current with the merchant”. This is a further benefit to Ephron. The payment was in a convenient form for him.

Bava Metzia 87a

Bechoroth 50a

Torah Temimah I 106

And the field and the cave within it were established to Abraham as burial property, [purchased] from the sons of Heth.

כ. וַיִּקַּם הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר בּוֹ
לְאַבְרָהָם לְאַחֲזִית קֶבֶר מֵאֵת בְּנֵי חֵת:

From the children of Heth

The field was purchased from Ephron. Why does it say “from the children of Heth”?

The Hittites had a covenant that no one would sell any land to a foreigner.

Therefore, for the sale to be valid Ephron had to get the agreement of the council of Heth for the sale to be executed.

And Abraham was old, advanced in days, and
the Lord had blessed Abraham with
everything.

א. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיְהִי בִּרְךְ
אֶת אַבְרָהָם בְּכֹל:

And God blessed Abraham with all

- with the quality of “all”. Of being content with whatever he had and never feeling that he lacked anything.
- It tells us that Abraham saw God’s blessing in everything whether it seemed to be generous or harsh.

Chayai Sarah

Gen 24:2:11-15

Gen 24:9:1-7

And Abraham said to his servant, the elder of his house, who ruled over all that was his, "Please place your hand under my thigh.

ב. וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ זֶקֶן בֵּיתוֹ הַמֵּשֶׁל
בְּכָל אֲשֶׁר לוֹ שִׁים נָא יָדְךָ תַּחַת יָרְכִי:

And the servant placed his hand under the thigh of Abraham his master, and he swore to him concerning this matter.

ט. וַיִּשָּׂם הָעֶבֶד אֶת יָדוֹ תַּחַת יָרְךָ
אַבְרָהָם אֲדֹנָיו וַיִּשָּׁבַע לוֹ עַל הַדָּבָר הַזֶּה:

Put your hand under my thigh

is a euphemism. It actually means that we followed the custom of the times which continued even in ancient Rome because that is where you testified by holding or touching the testicles. The root word in Latin is the same.

Gary Rendsburg p186

And Abraham said to his servant, the elder of his house, who ruled over all that was his,
"Please place your hand under my thigh."

ב. וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ זָקֵן בֵּיתוֹ
 הַמְשִׁל בְּכָל אֲשֶׁר לוֹ שִׁים נָא יָדְךָ תַּחַת
יָרְכִי:

“put I pray you, your hand under my thigh.”

There are people who believe others in regards to news, rumors, advice etc, but if it should come to lending them money they would check them out carefully. Here Abraham trusted Eliezer with all his material possessions but in a task as important as finding a wife for Isaac he requested an oath.

- Someone who swears must hold something in his hand.
- His thigh (his circumcision) was the only holy thing on earth upon which to place his hand to swear an oath. The Torah had not yet been given.

And Abraham said to his servant, the elder of his house, who ruled over all that was his,
"Please place your hand under my thigh.

ב. וַיֹּאמֶר אֲבִרָהֶם אֶל עֲבָדָיו זֶקֶן בֵּיתוֹ
הַמְשָׁל בְּכֹל אֲשֶׁר לוֹ שִׁים נָא יָדְךָ תַּחַת
יָרְכִי:

In charge of all he had.

In charge of all that Abraham had.

In charge of all that Eliezar had.

In charge of his possessions.

In charge (in control) of his emotions and passions. He was honest and could not be bribed. He was reliable.

Chayai Sarah

Gen 24:10:15-16

And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand; and he arose, and went to Aram-naharaim, unto the city of Nahor.

י וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלִים מִגְּמְלֵי אֲדֹנָיו,
וַיֵּלֶךְ, וְכָל-טוֹב אֲדֹנָיו, בְּיָדוֹ; וַיָּקָם, וַיֵּלֶךְ אֶל-
אָרַם נְהַרְיִם--אֶל-עִיר נְחוֹר.

Aram Naharaim

Aram of the two rivers - Haran
in Northern Syria.

Fields

Chayai Sarah

Gen 24:15:7-8

Now he had not yet finished speaking, and behold, Rebecca came out, who had been born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher was on her shoulder.

טו. וַיְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה
רִבְקָה יֹצֵאת אֲשֶׁר יִלְדָה לְבֶתְוִאֵל בֶּן
מִלְכָּה אִשְׁתֵּי נָחוֹר אָחִי אַבְרָהָם וְכַדָּה עַל
שִׁכְמָה:

Rebecca was coming out

God timed her appearance to coincide exactly with Eliezar's prayer.

Her birth was announced in Gen. 22:20.

Or HaChaim 195

Chayai Sarah

Gen 24:16:2-4

Now the maiden was of very comely appearance, a virgin, and no man had been intimate with her, and she went down to the fountain, and she filled her pitcher and went up.

טז. וְהַנְּעֻמָּה טֹבַת מְרֹאָה מְאֹד בְּתוּלָהּ
וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתִּמְלֵא
כִּדְהָ וַתַּעַל:

Tovat Mareh “very beautiful”.

But we are given no description of her beauty, size, shape, complexion, only her beautiful deeds.

Fields

Chayai Sarah

Gen 24:16:5-8

Now the maiden was of very comely appearance, a virgin, and no man had been intimate with her, and she went down to the fountain, and she filled her pitcher and went up.

טז. וְהַנְּעֻמָּה טֹבֵת מְרֹאָה מְאֹד בְּתוּלָהּ
וְאִישׁ לֹא יָדָעָהּ וְתָרְדַּת הָעֵינָהּ וְתַמְלִילָהּ
כְּדָהּ וְתַעֲלֵהּ:

A virgin and no man knew her.

Is this not redundant?

What is a virgin but a woman whom no man has yet known?

The Torah means to imply that the people around her were so evil they did not appreciate her great qualities. Not only was she a virgin but she was saintly in other areas as well. No man knew her true exalted nature.

Meam Loez 2:38

Now the maiden was of very comely appearance, a virgin, and no man had been intimate with her, and she went down to the fountain, and she filled her pitcher and went up.

טז. וְהַנְּעִרָה טֹבַת מְרֹאָה מְאֹד בְּתוּלָהּ
וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתִּמְלֵא
כִּדָּה וַתַּעַל:

And she went down, filled her jug and came up.

Is this not redundant?

Obviously if she went down to fill her jug she had to come up to empty it to give water to the camels and Eliezer?

No. The word ‘vataal’ “came up” refers to the water in the well. It came up to greet her. To make her task easier out of regard for the great mitzvah she was engaged in. Once Eliezer saw this miracle, “he ran to her and asked for a sip of a little water from her jug.”

And she said, "Drink, my lord." And she hastened and lowered her pitcher to her hand, and she gave him to drink.

י.ח. וּתְאָמַר שְׁתֵּה אֲדֹנָי וּתְמַהֵר
וּתְרַד כְּדֵה עַל יָדֶה וּתְשָׁקֶהוּ:

She said “drink my Lord, etc”

She did not tell him, “You drink and then I will water your camels”, because Eliezar might have cut short his drink before he was satiated so that the camels would not have to wait. He also knew that Rebecca would have yet a lot of work to do and he would not want to have her delay in getting her work done.

Or HaChaim 196

And she finished giving him to drink, and she said, "I will also draw for your camels, until they will have finished drinking."

י.ט. וְתָכַל לְהִשָּׁקֵתוֹ וְתֹאמַר גַּם לְגַמְלֵיךָ
אֶשְׁאֵב עַד אִם כָּלוּ לְשָׁתֵת:

And she said I will also draw water for your camels.

She gave Eliezar to drink and without waiting for him to respond offered to give water to his camels before he had a chance to speak to perhaps refuse this extraordinary kindness.

The Rabbi's discuss this. Perhaps she feared that a stranger who drank direct from the jug as he requested that to refuse him might have embarrassed him thinking that she thought he could have some disease. Rather than pour the remaining water on the ground she quickly put it into a trough for his animals. She did a good deed and avoided an insulting and embarrassing situation.

Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels].

כב. וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמְלִים לְשִׁתּוֹת
וַיִּקַּח הָאִישׁ נָזָם זָהָב בְּקָע מִשְׁקָלוֹ וּשְׁנֵי
צְמִידִים עַל יָדָיָהּ עֶשְׂרֵה זָהָב מִשְׁקָלָם:

A nose ring weighting ½ shekel and two bracelets on her hands weighting 10 gold shekels.

The ½ shekel nose ring symbolized the ½ shekel each descendent of Rebecca would give for the census Ex 38:26. The two bracelets represent the two tablets that Moses brought down and the 10 shekels they weighed, symbolized the 10 commandments. All suggesting that Rebecca's descendants would receive the Torah.

Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels].

כב. וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמְלִים לְשִׁתּוֹת
וַיִּקַּח הָאִישׁ נָזָם זָהָב בְּקָע מִשְׁקָלוֹ וּשְׁנֵי
צְמִידִים עַל יָדָיָהּ עֶשְׂרֵה זָהָב מִשְׁקָלָם:

Why does the Torah bother to tell us the weight of the gold bracelets? Why should their weight matter to us? Because Eliezer goes on to make a blessing V27. The 10 pieces of gold he gives to Rivka is what he paid for the privilege of making the blessing. We now know the cost of a mitzvah and if someone usurps your mitzvah the Talmud requires him to pay you 10 gold pieces.

Chullin 87a. - Someone came and covered the blood of the animal you slaughtered.
Bava Kamma 91b3 line 36 A16 - Someone came and killed an ox that had to be killed by you by edict of Bais Din.

In each case 10 gold pieces are discussed as the price of taking a mitzvah that belonged to another person.

Chayai Sarah

Gen 24:22:6-7

Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels].

כב. וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמְלִים לְשִׁתּוֹת
וַיִּקַּח הָאִישׁ נָזָם זָהָב בְּקָע מִשְׁקָלוֹ וּשְׁנַי
צְמִידִים עַל יָדֶיהָ עֶשְׂרֵה זָהָב מִשְׁקָלָם:

Jenelle asked at age seven:

“Why would Rebecca accept such a lavish gift from a stranger like Eliezar?
Didn’t her parents tell her not to take a gift from a stranger?”

Chayai Sarah

Gen 24:22:14-15

Now it came about, when the camels had finished drinking, [that] the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing ten gold [shekels].

כב. וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמְלִים לְשִׁתּוֹת
וַיִּקַּח הָאִישׁ נָזָם זָהָב בְּקָע מִשְׁקָלוֹ וּשְׁנַי
צְמִידִים עַל יָדָיָהּ עֶשְׂרֵה זָהָב מִשְׁקָלָם:

On her hands

The bracelets fit her perfectly.

Or HaChaim 197

And he said, "Blessed is the Lord, the God of my master, Abraham, Who has not forsaken His loving kindness and His truth from my master. As for me, the Lord led me on the road to the house of my master's kinsmen."

כז. וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אָדֹנָי אַבְרָהָם
אֲשֶׁר לֹא עָזַב חֶסֶדוֹ וְאֱמֹתוֹ מֵעַם אָדֹנָי
אֲנֹכִי בַדֶּרֶךְ נָסִי יְהוָה בֵּית אָחִי אָדֹנָי:

Kindness and truth

The most true kindness is one given without expectation of repayment. Such as the kindness given to a person who has died and obviously can never repay the kindness.

Here, Eliezar could be referring to the true kindness he is requesting from Rebecca's family. Since Abraham is so old, possibly close to death, kindness to him may not be repaid and would in fact be of the nature of "true kindness".

And it came to pass, when he saw the nose ring and the bracelets on his sister's hands, and when he heard the words of his sister Rebecca, saying, "So did the man speak to me, " that he came to the man, and behold, he was standing over the camels at the fountain.

ל. וַיְהִי | כִּרְאֵת אֶת הַנְּזָם וְאֶת הַצְּמַדִּים
עַל יָדֵי אָחִיתוֹ וּכְשָׁמְעוֹ אֶת דְּבַר רִבְקָה
אָחִיתוֹ לֵאמֹר כֹּה דִּבֶּר אֵלַי הָאִישׁ וַיָּבֵא אֶל
הָאִישׁ וְהִנֵּה עֹמֵד עַל הַגְּמְלִים עַל הָעַיִן:

And he came to the man, who was standing beside the camels near the well.

Laban came to Eliezer after he saw the wealthy presents his sister had received in order to rob him. Eliezer realized this and therefore made himself difficult to reach. The literal translation is, “he stood on top of the camels that were on top of the well”.

And he said, "Come, you who are blessed of the Lord. Why should you stand outside, when I have cleared the house, and a place for the camels?"

לא. ויאמר בוא ברוך יהוה למה תעמד
בחוץ ואנכי פניתי הבית ומקום לגמלים:

I have cleaned out my house.

I have cleaned all traces of idols from my home.

Meam Loez 2:406

So the man came to the house and unmuzzled the camels, and he gave straw and fodder to the camels and water to wash his feet and the feet of the men who were with him.

לב. וַיָּבֵא הָאִישׁ הַבֵּיתָה וַיִּפְתַּח
הַגָּמְלִים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגָּמְלִים
וַיְמִים לְרַחֵץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר
אִתּוֹ:

And he unmuzzled the donkey.

Abraham was very careful to muzzle his animals so they would not graze in other people's fields. To do so would be like stealing.

Chayai Sarah

Gen 24:34:2

And he said, "I am Abraham's servant.

לד. וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי:

And he said, "I am Abraham's servant".

If there is something that might lower you in the eyes of another be sure you mention it first.

Bava Kamma 92b

Torah Temimah I:112

And the LORD hath blessed my master greatly;
and he is become great; and He hath given him
flocks and herds, and silver and gold, and men-
servants and maid-servants, and camels and
asses.

לֵה וַיְהִי בְרַךְ אֶת-אֲדֹנָי, מְאֹד--וַיִּגְדַּל;
וַיִּתֵּן-לוֹ צֹאן וּבָקָר, וְכֶסֶף וְזָהָב, וְעֲבָדִם
וּשְׁפֹחֹת, וּגְמָלִים וְחֹמְרִים.

Servants

Usually spelled with a ‘yud’. Its absence here comes to tell us that Abraham did not have as many servants as he could have had.

Avos 2:7

Excessive maid servants breed lewdness.

Excessive man servants breed thievery.

Chayai Sarah

Gen 24:42:1-2

So I came today to the fountain, and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going

מב. וְאָבֵא הַיּוֹם אֶל הָעַיִן וְאָמַר יְהוָה אֱלֹהֵי
אֲדֹנָי אַבְרָהָם אִם יִשְׁקֶנָּה מִצְּלִיחַ דְּרָכִי
אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ:

And I came this day.

Suggests that he came that day. i.e., the same day that he left. By a miracle his trip was shortened.

Sanhedrin 95a

Torah Temimah I:112

I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.'

מה. אָנִי טָרַם אֲכַלָּה לְדַבֵּר אֶל לְבִי וְהִנֵּה
רִבְקָה יֹצֵאת וְכֹדֶה עַל שִׁכְמָהּ וְתָרַד הָעַיִנָּה
וְתִשָּׂאב וְאָמַר אֵלֶיהָ הַשְּׁקִינִי נָא:

We learn from the practice of Rebecca who gave Eliezar water first and then provided water for his animals that it is permissible to give a person water and then water his animals. Food however, is different.

We learn from Posuk Deut11:15 where God promises “to provide grass for your cattle and thus you will eat your fill”, to feed our cattle before we feed ourselves.

And now, if you will do loving kindness and truth with my master, tell me, and if not, tell me, and I will turn to the right or to the left."

מט. וְעַתָּה אִם יִשְׁכֶּם עֲשִׂים חֶסֶד וְאֱמֶת
אֶת אֲדֹנָי הַגִּידוּ לִי וְאִם לֹא הַגִּידוּ לִי
וְאֶפְנֶה עַל יְמִין אוֹ עַל שְׂמֹאל:

Kindness and truth.

Eliezer asks them to deal with kindness to Abraham. Why?

Should it be viewed as a kindness by them to allow Rebecca to marry Isaac?

Yes, because they were aware that the descendents of Abraham were destined to be enslaved for 400 years it would be indeed logical for them to refuse. Therefore, he asked them to accept out of kindness if they could not do so out of logic.

Chayai Sarah

Gen 24:49:15-20

And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.'

מט וְעַתָּה אִם-יִשְׁכַּח עֲשִׂים חֶסֶד וְאֶמֶת, אֶת-
אֲדֹנָי--הַגִּידוּ לִי; וְאִם-לֹא--הַגִּידוּ לִי, וְאֶפְנֶה
עַל-יְמִין אוֹ עַל-שְׂמאל.

I will turn to the right or to the left

To the right - To Ismael's daughters.

To the left - to Lot's daughters.

Meam Loez 2:415

And Laban and Bethuel answered and said,
"The matter has emanated from the Lord. We
cannot speak to you either bad or good.

נ. וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִיהוָה יָצָא
הַדְּבָר לֹא נוֹכֵל דְּבַר אֶלֶיךָ רַע אוֹ טוֹב:

And Laban and Bethuel answered.

Note the lack of respect and courtesy where Laban answered before his father.

He is a bad example for his children who in Gen 31:1 and 2 also speak before their
father Laban spoke.

“and (Jacob) heard the words of Laban’s sons” Gen 31:1

“Jacob saw Laban’s face” Gen 31:2

Meam Loez 2:415

And Laban and Bethuel answered and said,
"The matter has emanated from the Lord. We
cannot speak to you either bad or good.

נ. וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִיְהוָה יֵצֵא
הַדָּבָר לֹא נוֹכַל דַּבֵּר אֵלַיִךְ רַע אוֹ טוֹב:

This thing has gone forth from the Lord.

From this we learn that it is from the Lord that a woman is given to a man.

Moed Katan 18b

Torah Temimah I:112

Chayai Sarah

Gen 24:60:1-3

And they blessed Rebecca and said to her, "Our sister, may you become thousands of myriads, and may your seed inherit the cities of their enemies."

ס. וַיְבָרְכוּ אֶת רִבְקָה וַיֹּאמְרוּ לָהּ אַחֲתֵינוּ.
אֵת הַיּוֹלְדֹת לְאֶלְפֵי רִבְבָה וַיִּירֶשׁ זָרְעָךָ אֶת
שַׁעַר שְׂנְאָיו:

And they blessed Rivkah.

From this passage we learn to give blessings at a wedding.

From this passage we derive the institution of the wedding blessings.

Kallah I

Torah Temimah I:113

And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother.

סז. וַיְבֹאֶהָ וַיִּצְחָק הָאֵלֶּלָהּ שָׂרָה אִמּוֹ וַיִּקַּח
אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֵּאָהֲבֶהָ וַיִּנְחָם
וַיִּצְחָק אַחֲרֵי אִמּוֹ:

Rivka served as a replacement for Sarah.

Can one have a wife with the same name as his mother?

Can one have a husband with the same name as her father?

R Yeludah HaChasid left an ethical will to his children advising practices they should follow in their life if they did want to marry someone with the same name as a parent. Even though it is ok according to the Torah.

Talmud you might call the name of your wife and your mother comes instead or vice versa.

If you call your mother by her name instead of “mother”, and you are really calling your wife, you might be surprised when one of them comes to you and she is not whom you had in mind.

You should not name your children by the name of your departed mother since it is the same name as your wife and it would violate our minbag not to name a child for a living person.

So if you pay no attention to that concern, change the name of one of them, or use a nickname for one of them.

Chayai Sarah

Gen 24:67:12

And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother.

ז. וַיְבִאֶהָ יִצְחָק הָאֵלֶּלֶה שָׂרָה אִמּוֹ וַיִּקַּח
אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֶּאֱהָבֶהּ וַיִּנְחַם
יִצְחָק אַחֲרֵי אִמּוֹ:

He took her as his wife and Isaac loved her.

One would have thought that love comes before marriage.

There is a difference between love at first sight; (infatuation) and the love that comes after marriage.

Fields

And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

ז וְאֵלֶּה, יְמֵי שָׁנֵי-חַיֵּי אַבְרָהָם--אֲשֶׁר-חָי: מֵאֵת שָׁנָה וְשִׁבְעִים שָׁנָה, וְחִמֵּשׁ שָׁנִים.

There are the days of the years of Abraham which he lived 175 years.

He should have lived longer but he actually lived 175 years.

Isaac lived to age 180 Abraham should have lived as long or longer. God loved Abraham so much he did not want him to see the sins of his grandchild Esau which Esau committed when he was 15 years old rape, murder, denied God, denied the immortality of the soul and rejected his birthright.

So God reduced Abraham's life by 5 years. He died when Isaac was 15 at 175 and these 5 years were given to David HaMelech.

Chayai Sarah

Gen 25:9:3-4

And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

ט וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וְיִשְׁמָעֵאל, בְּנָיו, אֶל-
מְעָרַת, הַמְּכַפְלָה: אֶל-שָׂדֵה עֶפְרוֹן בֶּן-צֹחַר,
הַחִתִּי, אֲשֶׁר, עַל-פְּנֵי מַמְרֵא

And Isaac and Ishmael his son's buried him.

This shows that Isaac and Ishmael reconciled before Abraham died. (Ishmael is mentioned as his son). Also, Ishmael was reconciled to the idea that Isaac would be more prominent, note that Isaac is mentioned first.

Bava Basra 16b

Torah Temimah 1:115

Toldos (06)
Genesis 25:19

Toldos

Genesis 25:19:5-6

And these are the generations of Isaac,
Abraham's son: Abraham begot Isaac.

יִט וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם, הוֹלִיד
אֶת-יִצְחָק.

Where in Chumosh do we find the name of Avraham doubled?

Sacrifice of Yitzchak Gen 22:11

These are the generations of Isaac. Gen 25:19

The Vilna Goan
Shulman

And these are the generations of Isaac,
Abraham's son: Abraham begot Isaac.

יט וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם, הוֹלִיד
אֶת-יִצְחָק.

And these are the offspring of Isaac.

The ‘vov’ “and” shows us the link that is present between Isaac’s children and though him, their grandfather, Abraham.

When introducing Noah the ‘vov’ is missing in ‘Eleh’ not ‘V’eleh’, to teach us there was no connection to the past. Noah’s children start a new lineage, a new beginning to the human race. Their progeny are called the “Bnei Noach’ not ‘Bnei Adom’.

Toldos

Genesis 25:19:1-3

And these are the generations of Isaac,
Abraham's son: Abraham begot Isaac.

יט וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם, הוֹלִיד
אֶת-יִצְחָק.

And these are the offspring of Isaac.

The 'vov' indicates a connection.

Isaac's children are linked to their father and grandfather.

Contrast with Genesis 6:9 Noach.

And these are the generations of Isaac,
Abraham's son: Abraham begot Isaac.

יט וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם, הוֹלִיד
אֶת-יִצְחָק.

“And these are the generations of Isaac, Abraham’s son: Abraham begat Isaac”.

This is Isaac’s life story why does it begin by telling us what Abraham did?

Because in everything that Isaac did it was apparent that he was Abrahams’ son.

Isaac considered it a great merit and honor to be his father’s son and lived his life in a way so as to be a credit to his parents.

And these are the generations of Isaac,
Abraham's son: Abraham begot Isaac.

יֵט וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, בֶּן-אַבְרָהָם: אַבְרָהָם, הוֹלִיד
אֶת-יִצְחָק.

Isaac the son of Abraham
Abraham fathered Isaac.

These two phrases seem redundant.

The fact that Abraham was the father of Isaac is stressed because gossipers said that Sarah was pregnant by Abimelech (see Lech Lekha) and this is refuted here. The two looked exactly alike and anyone who saw Isaac knew that Abraham was his father.

Bava Metzia 87a and Torah Temimah I:116
Meam Loez 2:447

Each was proud of their relationship.

Torah Gems 1:196

And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife.

כ וַיְהִי יצחק, בן-ארבעים שנה, בקחתו את-
 רבקה בת-בתואל הארמי, מפדן ארם--אחות
 לבן הארמי, לו לאשה.

The daughter of Bethuel, sister of Laban.

The Torah does not repeat this information just to tell us who Rebecca was. It does so to explain and to defend her. Her father was a swindler and her brother an evil man.

In the next verse we learn that though both Isaac and Rebecca prayed for a child it was Isaac's prayer that God answered, because he was a righteous person and the son of a righteous person.

- Arami - From Aram

- Rami = a swindler

Or HaChayim 1:202

It also gives Rebecca credit for raising a son of such great character as Jacob in as much as she came from such a bad background.

Or HaChayim

BT Manachos 53a3

Toldos

Genesis 25:21:1-5

And Isaac entreated the LORD for his wife,
because she was barren; and the LORD let
Himself be entreated of him, and Rebekah his
wife conceived.

כא וַיִּעֲתָר יִצְחָק לַיהוָה לְנִכְח אִשְׁתּוֹ, כִּי עֲקָרָה
הוא; וַיִּעֲתָר לוֹ יְהוָה, וַתֵּהֵר רֵבֶקָה אִשְׁתּוֹ.

And Isaac prayed to God for his wife.

The prayer of a righteous person who is also a descendant of righteous persons and
who prays for the benefit of another person, not himself, is very powerful.

Why were our forefathers unable to beget children?

Talmud in Yevamoth 64a says because God wants the prayers of the righteous.

Torah Temimah 1:116

Toldos

Genesis 25:21:9-10

And Isaac entreated the LORD for his wife, because she was barren; and the LORD let Himself be entreated of him, and Rebekah his wife conceived.

כא וַיִּעֲתַר יִצְחָק לַיהוָה לְנִכְח אִשְׁתּוֹ, כִּי עֲקָרָה
הוא; וַיִּעֲתַר לוֹ יְהוָה, וַתְּהַר רֵבֶקָה אִשְׁתּוֹ.

And God granted his plea.

The Torah states that God granted Isaac's plea not Rebecca's because the plea of a saint who is the child of a saint will be answered before a saint who is the child of a wicked man (Bethuel).

Meam Loez 2:453

And Isaac entreated the LORD for his wife, because she was barren; and the LORD let Himself be entreated of him, and Rebekah his wife conceived.

כא וַיִּעֲתָר יִצְחָק לַיהוָה לְנִכְח אִשְׁתּוֹ, כִּי עֲקָרָה הוּא; וַיִּעֲתָר לוֹ יְהוָה, וַתֵּהָר רֵבֶקָה אִשְׁתּוֹ.

And Rebecca his wife became pregnant.

The word, his wife, occurs twice in this sentence and seems redundant. This teaches us that unlike Sarah, Rebecca did not have to change her name in order to have children. She was the same Rebecca who married Isaac.

Perhaps mentioning “his wife” twice hints at the fact that she is to have twins.

And the children struggled together within her;
 and she said: 'If it be so, wherefore do I live?'
 And she went to inquire of the LORD.

כב וַיִּתְרָצְצוּ הַבָּנִים, בְּקֶרְבָּהּ, וַתֹּאמֶר אִם-
 כֵּן, לָמָּה זֶה אֲנֹכִי; וַתִּלְּךְ, לְדַרְשׁ אֶת-יְהוָה.

And they quarreled.

Why is this happening to me? What did I need this for?

The root word is 'ratzotz' "to crush".

Rebecca felt as though her womb would be crushed, and she would have a miscarriage. And so she asked God "Why did I pray so hard to become pregnant if it is only to end in a miscarriage?"

And God reassured her, "you will complete your pregnancy and you will have twins who will be founders of two nations".

And the children struggled together within her;
 and she said: 'If it be so, wherefore do I live?'
 And she went to inquire of the LORD.

כב וַיִּתְרָצְצוּ הַבְּנִים, בְּקִרְבָּהּ, וַתֹּאמֶר אִם-
 כֵּן, לָמָּה זֶה אֲנֹכִי; וַתֵּלֶךְ, לְדַרֵּשׁ אֶת-יְהוָה.

And the children struggled within her.

- The dislike between the children began even before they were born.
- When Rebecca would pass the doors of the Torah academies of Shem and Ever Jacob would struggle to come out.
- When Rebecca would pass the doors of the evil places Esau would struggle to come out.
- The word ‘Vayisrotzetzu’ is derived from the root ‘Rotz’ “to run”. The twins “ran” to get out of the womb to go to either the Yeshiva or to evil places.
- Everything depends on the mother. If she exposes her children to worthy activities the children with that inclination will be positively influenced.

And the children struggled together within her;
 and she said: 'If it be so, wherefore do I live?'
 And she went to inquire of the LORD.

כב וַיִּתְרָצְצוּ הַבָּנִים, בְּקֶרְבָּהּ, וַתֹּאמֶר אִם-
 כֵּן, לָמָּה זֶה אֲנִי; וַתֵּלֶךְ, לְדַרְשׁ אֶת-יְהוָה.

Why this?

The children clashed inside of her making her pregnancy very difficult.

She was originally destined to have 12 children. All the twelve tribes suggested by the numerical value of 'zeh' Zayin-7 and heh-5. But after she experienced the great burden of this pregnancy she regretted the suffering and God relieved her of that destiny.

And the children struggled together within her;
and she said: 'If it be so, wherefore do I live?'
And she went to inquire of the LORD.

כַּב וַיִּתְרָצְצוּ הַבְּנִים, בְּקֶרֶבָּהּ, וַתֹּאמֶר אִם-
כֵּן, לָמָּה זֶה אֲנִי; וַתֵּלֶךְ, לְדַרֵּשׁ אֶת-יְהוָה.

And she (Rebecca) went to inquire of God,.

How does one require of God?

By going to a Tzadik - R'Bachya says Rebecca went to the Yeshiva of Shem and
Ever to hear God's words through the mouths of His righteous servants.

And the children struggled together within her;
and she said: 'If it be so, wherefore do I live?'
And she went to inquire of the LORD.

כב וַיִּתְרַצְצוּ הַבָּנִים, בְּקֶרֶבָּהּ, וַתֹּאמֶר אִם-
כֵּן, לָמָּה זֶה אֲנִי; וַתִּלְקֶה, לְדַרְשׁ אֶת-יְהוָה.

Why am I suffering so.

And her days for delivery were completed 25:24

Rivkah had a difficult pregnancy. Could she have requested an induced or cesarean section?

Women are not required :to be fruitful and multiply” because God does not require us to do things that are dangerous for our bodies and being pregnant is dangerous. To compensate for this God gave women a maternal instinct so she wants to have children.

So can we obligate a man to put his wife into danger? Since she can wait and have a full term labor she should wait and not induce her delivery which would bring danger earlier even though she will eventually be in danger soon. One should not speed it up but wait till she feels contractions and then do a caesarean section if appropriate.

Don't speed up deliver with a drug or surgery (cesarean section) wait till the mother starts the process.

Reb Moshe Feinstein says, “A regular birth is not a special danger and therefore her husband is permitted to put her in that condition. That is the way of the world. Man is obligated and woman has maternal instincts and God would not have made the world a danger to his creations”.

Toldos

Genesis 25:22:11-13

And the children struggled together within her;
and she said: 'If it be so, wherefore do I live?'
And she went to inquire of the LORD.

כב וַיִּתְרַצְצוּ הַבָּנִים, בְּקִרְבָּהּ, וַתֹּאמֶר אִם-
כֵּן, לָמָּה זֶה אֲנִי; וַתֵּלֶךְ, לְדַרֵּשׁ אֶת-יְהוָה.

A birth that is not natural, but is induced, is dangerous but natural birth is not considered dangerous.

But we know natural birth is dangerous since assisting it supercedes Shabbos.

The more developed the child is, the better it is – physically and intellectually.
Therefore, don't speed up labor and delivery. Consider also the amount of Torah that the Malach would teach the baby in the womb if given that additional time.

If the mother is in the 10th month (by 2 weeks) she can be induced because this is considered dangerous. Chazon Ish

Of course we can induce labor if the mother or fetus is in danger. We may even put the mother at some risk for the sake of the child for example, if the child demonstrates fetal distress.

And the LORD said unto her: Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

כג ויאמר יהוה לה, שְׁנֵי גֵיִם בְּבֶטְנִי,
וְשְׁנֵי לְאֻמִּים, מִמְעֵיךְ יִפְרְדוּ; וְלֶאֱמ מְלָאִם
יִאָמְצוּ, וְרַב יַעֲבֹד צָעִיר.

Two nations

The word “goyim” is written with two ‘yuds’ but pronounced as if written with a ‘vov’ and a ‘yud’.

Perhaps this is to show that even though they were twins and would result in two nations they were different one from the other; not two ‘yuds; but a ‘yud’ and a ‘vov’. (LK)

Toldos

Genesis 25:24:5

And when her days to be delivered were fulfilled, behold, there were twins in her womb.

כַּד וַיִּמְלְאוּ יָמֶיהָ, לִלְדֹת; וְהִנֵּה תוֹמִים, בְּבֶטְנָהּ.

twins.

The word ‘tomim’ “twins” is usually written with an ‘aleph’ before the ‘vov’. Since one of them was destined to be wicked a letter is deleted.

Meam Loez 2:455

Jacob and Esau were born in the year 2108 of the Jewish calendar = 1653 BCE

Meam Loez 2:458

Toldos

Genesis 25:25:7-8

And the first came forth ruddy, all over like a hairy mantle; and they called his name Esau.

כה וַיֵּצֵא הָרֵאשֹׁן אֲדָמוֹנִי, כְּלוֹ כְּאֲדָרֶת שֵׁעָר; וַיִּקְרְאוּ שְׁמוֹ, עֵשָׂו.

And they named him Esov Gen 25:26:7-8

and He named him Jacob Gen 25:26:8-10.

Note that they, Isaac and his wife or Isaac and God named that child, Esov, but He, God, the Torah states, named Jacob Himself.

Meam Loez 2:459

Toldos

Genesis 25:25:7

Genesis 25:26:9

And the first came forth ruddy, all over like a hairy mantle; and they called his name Esau.

כה וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי, כָּלֹו כְּאֲדָרַת שֵׁעָר;
וַיִּקְרָאוּ שְׁמוֹ, עֵשָׂו.

And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob. And Isaac was threescore years old when she bore them.

כו וְאַחֲרֵי-כֵן יָצָא אָחִיו, וַיְדֹ אֶחְזֵת בְּעֵקֶב
עֵשָׂו, וַיִּקְרָא שְׁמוֹ, יַעֲקֹב; וַיִּצְחַק בֶּן-שָׁשִׁים
שָׁנָה, בְּלִדְתָּ אֹתָם.

And they called his name Esov

And He called him Yaacov

The word “Koreh” “called or designated” is used to show each child was put in his proper place.

They, the masses, hailed Esau as a leader and example.

He, God, called Jacob recognizing and appreciating his qualities.

And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob. And Isaac was threescore years old when she bore them.

כּו וְאַחֲרֵי-כֵן יָצָא אָחִיו, וְיָדוֹ אֶחְזָת בְּעֵקֶב
 עֶשָׂו, וַיִּקְרָא שְׁמוֹ, יַעֲקֹב; וַיִּצְחַק בֶּן-שָׁשִׁים
 שָׁנָה, בְּלֹדֶת אֹתָם.

Grasping Esau's heel.

The name “Yaakov”, comes from the word ‘Eikev’ “heel”. Jacob had a good reason to grasp Esau’s heel. He was the true first born. Since he was the second one out he might well have been the first one conceived and therefore was actually the first child and should receive the first inheritance.

Toldos

Genesis 25:27:5,8,11

And the boys grew; and Esau was a man, a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

כַּז וַיִּגְדְּלוּ, הַנְּעָרִים, וַיְהִי עֵשָׂו אִישׁ יָדַע צִיד,
אִישׁ שְׂדֵה; וַיֵּעֲקֹב אִישׁ תָּם, יוֹשֵׁב אֹהֲלִים.

Note Esau is described using the word, ‘Eish’ “man”, twice and in regards to Jacob ‘Eish’ is used only once. This suggests that he Torah is pointing out that Esau was a two faced man, cunning and deceitful whereas Jacob was a plain person, ‘Eish Tam’.

Jacob was a perfect person a complete man.

This suggests to us that our father Jacob may have been born circumcised.

Torah Gems 1:203

Avoth d’R Nathan 2

Torah Temimah 1:118

Toldos

Genesis 25:28:1-4, 9

Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob.

כח וַיֶּאֱהֹב יִצְחָק אֶת-עֵשָׂו, כִּי-צִיד בְּפִיו;
וּרְבֵקָה, אֶהְבֶּת אֶת-יַעֲקֹב.

Isaac loved Esau

dependent on external factors.

When one loves based on external factors once the external factor disappears the love disappears also.

Note: The word love is in the past tense “loved”.

Rebecca’s love of Yaacov is in the present continuous tense signifying that her love is an ongoing eternal love.

Torah Gems 1:204

And Esau said to Jacob: 'Let me swallow, I pray thee, some of this red, red pottage; for I am faint.' Therefore was his name called Edom.

ל וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב, הֲלֵעִיטֵנִי נָא מִן-
הָאֲדָם הָאֲדָם הַזֶּה--כִּי עֵיפִי, אָנֹכִי; עַל-כֵּן
קָרָא-שְׁמוֹ, אֶדוֹם.

From the red, this red material.

Why is the word red repeated? It refers to red for the red lentils and red for the red wine.

Lentils are a customary food for mourners. They are round like eggs suggesting the cycles of life and death. Also they have no mouth as mourners are to have no mouth but to silently accept one's grief. Meam Loez 2:466

Eating lentils by mourners comes to teach us that we, at some point in the future will have no mouth to speak or pray or teach or accomplish good deeds and spurs us on to do those things now.

Don't put off what can be done today.

Don't look for excuses.

The answer to when? Is now!!

The word red is repeated once for wine and once for the lentil stew.

Further support for one reference to red referring to drink. We see that a beverage was included since the Torah says, "He ate and drank".

Toldos

Genesis 25:31:3-4

Genesis 25:33:5

And Jacob said: 'Sell me today thy birthright.' לא ויאמר, יעקב: מכרה כיום את-בכרתך, לי.

And Jacob said: 'Swear to me today'; and he swore unto him; and he sold his birthright unto Jacob.

לג ויאמר יעקב, השבעה לי כיום,
וישבע, לו; וימכר את-בכרתו, לי-יעקב

Sell as of today.

Sell to me in so final and complete a form that it is as clear as day.

Sell to me for the value it has as of today.

Meam Loez 2:467

Toldos

Genesis 25:30:9-10

Genesis 25:32:3-6

And Esau said to Jacob: 'Let me swallow, I pray thee, some of this red, red pottage; for I am faint.'

Therefore was his name called Edom.

ל וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב, הֲלִעִיטֵנִי נָא מִן-הָאֲדָמָה
הָאֲדָמָה הַזֶּה--כִּי עֵיפִי, אֲנִכִּי; עַל-כֵּן קָרָא-שְׁמוֹ,
אֲדָוָם.

And Esau said: 'Behold, I am at the point to die; and what profit shall the birthright do to me?'

ל ב וַיֹּאמֶר עֵשָׂו, הִנֵּה אֲנִכִּי הוֹלֵךְ לְמוֹת; וְלִמָּה-זֶה
לִי, בְּכִרְהָ.

Esau saw Jacob cooking lentil soup customarily eaten during a period of mourning and learned thereby that their grandfather Abraham died. If Abraham could die Esau reasoned there can be no judge or law or God, therefore, “I will eat drink and be merry for tomorrow I die.

I have no need for morals or posterity or the birth-right.

This life has no meaning if a person like Abraham can die. Therefore, I can indulge (in an Epicurean approach) and not concern myself”.

This analysis helps us to understand better Esau’s actions. They are not so much a callous disregard for the birthright but pain and disappointment at Abraham’s death

Note:25:32 proves the above he says. “behold I am going to die, of what use is a birthright to me”.

Meam Loez 2:466

Moshe Soloveitchik

And Esau said to Jacob: 'Let me swallow, I pray thee, some of this red, red pottage; for I am faint.' Therefore was his name called Edom.

ל וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב, הֲלֵעִיטְנִי נָא מִן-
הָאָדָם הָאָדָם הַזֶּה--כִּי עֵיפִי, אֲנֹכִי; עַל-כֵּן
קָרָא-שְׁמוֹ, אֶדוֹם.

(continued)

But was Abraham's death injustice?

He lived 175 years.

The Torah calls this a good old age Gen 25:8. For Esau to conclude that Abraham's death at 175 indicates that there is no justice and no law and therefore no God, is merely the actions of a person who was looking for an excuse to free himself of the restrictions and responsibilities a believing Jew assumes.

This tactic is used throughout the ages by people who want to be free of obligation. Whether to Torah or to other obligations. Any rationalization will suffice. Any sophomoric question, seeming inconsistency, or perceived hypocrisy is used to discredit what they wish to discredit beforehand. Only education can solve such a problem.

Toldos

Genesis 25:32:4-6

And Esau said: 'Behold, I am at the point to die; and what profit shall the birthright do to me?'

לֵב וַיֹּאמֶר עֵשָׂו, הֲנֵה אֲנֹכִי הוֹלֵךְ לְמוֹת;
וְלָמָּה-זֶּה לִּי, בְכֹרָה.

I am about to die.

This statement is interpreted as a sin of Esau.

He denies the resurrection.

Bava Basra 16b

Torah Temimah 1:119

And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So Esau despised his birthright. {P}

לֶד וַיַּעֲקֹב נָתַן לְעֵשָׂו, לֶחֶם וּנְזִיד עֲדָשִׁים,
וַיֹּאכַל וַיִּשְׂתֶּה, וַיִּקָּם וַיֵּלֶךְ; וַיַּבֵּז עֵשָׂו, אֶת-
הַבְּכֹרָה. {פ}

And he ate, drank, got up and left thus did Esau spurn his birthright.

By merely eating, drinking, getting up and leaving without objecting to having been perhaps taken advantage of by his brother he let the deal stand and that is how he showed that he spurned his birthright.

Why repeat that he spurned his birthright, we already know that?

We might understand his actions when he was terribly hungry and tired but after eating he could have objected to what he had agreed to under duress. The fact that he did not justifies the repetition of the fact that he had spurned his birthright. He spurned it when he was hungry and even when satiated.

And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So Esau despised his birthright. {P}

לד ויעקב נתן לעשו, לחם ונזיד עדשים,
ויאכל וישת, ויקם וילך; ויבז עשו, את-
הבכרה. {פ}

His name is repeated to indicate he had fully recovered to his old usual self and in that frame of mind he despised his birthright. This dispels the thought that he was weakened by hunger, thirst and fatigue into doing so.

Or HaChayim 1:209

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

א וַיְהִי רָעָב, בְּאֶרֶץ, מִלְּבַד הָרָעָב הָרִאשׁוֹן,
אֲשֶׁר הָיָה בְיַמֵּי אַבְרָהָם; וַיֵּלֶךְ יִצְחָק אֶל-
אֲבִימֶלֶךְ מֶלֶךְ-פְּלִשְׁתִּים, גְּרָרָה.

Abimelech

was a generic name for all Philistine Kings. Therefore it is not clear whether it was the same Abimelech who met with Abraham. According to Rambam it was his father.

Toldos

Genesis 26:5:1

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

הַ עֵקֶב, אֲשֶׁר-שָׁמַע אַבְרָהָם בְּקוֹלִי; וַיִּשְׁמַר,
מִשְׁמַרְתִּי, מִצְוֹתַי, חֻקֹּתַי וְתוֹרֹתַי.

Eikev – Listened to, harkened.

Abraham was three years old when he recognized God as his creator.

The Gematria of 'Eikev' is 172. Abraham lived another 172 years and died at age 175.

Eikev ayin-70, kuf-100, bais – 2 = 172

Nedarim 32a

Torah Temimah 119

Toldos

Genesis 26:5:10

because that Abraham hearkened to My voice,
and kept My charge, My commandments, My
statutes, and My laws.'

ה עֲקֵב, אֲשֶׁר-שָׁמַע אֲבִרָהִם בְּקוֹלִי; וַיִּשְׁמַר,
מִשְׁמֵרָתִי, מִצְוֹתַי, חֻקֹּתַי וְתוֹרָתִי.

And my Torah's.

Torah's is in the plural.

This alludes to the fact that Abraham kept the oral Torah as well as the written law.

Meam Loez 2:474

And Abimelech said unto Isaac: 'Go from us;
for thou art much mightier than we.'

טז וַיֹּאמֶר אֲבִימֶלֶךְ, אֶל-יִצְחָק: לֵךְ, מֵעִמּוֹנוּ,
כִּי-עֲצֹמֹת מִמּוֹנוּ, מְאֹד.

Go from us for you are much mightier that we.

This is a basis for anti-semitism. They believe the Jews are mightier than they are.

Torah Gems 1:209
Chafetz Chaiyim

And Isaac dugged again the wells of water,
 which they had digged in the days of Abraham
 his father; for the Philistines had stopped them
 after the death of Abraham; and he called
 their names after the names by which his
 father had called them.

יח וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר אֶת-בְּאֵרֵת הַמַּיִם,
 אֲשֶׁר חָפְרוּ בְיַמֵּי אַבְרָהָם אָבִיו, וַיִּסְתְּמוּם
 פְּלִשְׁתִּים, אַחֲרֵי מוֹת אַבְרָהָם; וַיִּקְרָא לָהֶן,
 שְׁמוֹת, כַּשְּׁמוֹת, אֲשֶׁר-קָרָא לָהֶן אָבִיו.

Isaac re-dug the wells which were dug in the days of his father Abraham

and gave them the same names as his father had given them.

This teaches that a person must keep the customs of his parents and not change
 them even in such a trivial matter as the names of wells.

Meam Loez 2:477

Also see BT Beitzah 4b3 line 30

i.e., Kiddush in Shul be careful with the custom of your ancestors.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

יח וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר אֶת-בְּאֵרֵת הַמַּיִם,
אֲשֶׁר חָפְרוּ בְיַמֵּי אַבְרָהָם אָבִיו, וַיִּסְתְּמוּם
פְּלִשְׁתִּים, אַחֲרֵי מוֹת אַבְרָהָם; וַיִּקְרָא לָהֶן,
שְׁמוֹת, כַּשְׁמוֹת, אֲשֶׁר-קָרָא לָהֶן אָבִיו.

he (Isaac) called them like the names his father (Abraham) called them.

Abraham named them but the name lasted only a short time. Therefore a short ‘kashemos’ spelled without a ‘vov’. 26:18:20.

Isaac named them and they stayed so named for a long time. Therefore a full spelling of ‘shemos’ with a ‘vov’. 26:18:19..

that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of the LORD.'

כֹּט אִם-תַּעֲשֶׂה עִמָּנוּ רָעָה, כִּאֲשֶׁר לֹא
נִגַּעְנוּךָ, וְכִאֲשֶׁר עָשִׂינוּ עִמָּךָ רֵק-טוֹב,
וְנִשְׁלַחְךָ בְּשָׁלוֹם; אֶתְּהָ עֵתְּהָ, בְּרוּךְ יְהוָה.

Abimelech says,

“Blessed be you by God”.

The first time a person blesses another in the name of God. Used by Yithro later.

And when Esau was forty years old, he took to wife Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite.

לד ויהי עֵשָׂו, בֶּן-אַרְבָּעִים שָׁנָה, וַיִּקַּח
אִשָּׁה אֶת-יְהוּדִית, בַּת-בְּאֵרִי הַחִתִּי--וְאֶת-
בְּשֶׁמֶת, בַּת-אֵילָן הַחִתִּי.

Esau's Canaanite wives

When Esau was 40 years old he took two Hittite wives.

He showed that he did not care to have his children part of the nation of Abraham.
His break with the tradition of his father and grandfather was now complete.

Toldos

Genesis 27:1:5-7

And it came to pass, that when Isaac was old,
and his eyes were dim, so that he could not see,
he called Esau his elder son, and said unto him:
'My son'; and he said unto him: 'Here am I.'

א וַיְהִי כִּי-זָקֵן יִצְחָק, וַתְּכַהֵן עֵינָיו
מֵרְאָתוֹ; וַיִּקְרָא אֶת-עֵשָׂו בְּנוֹ הַגָּדֹל,
וַיֹּאמֶר אֵלָיו בְּנִי, וַיֹּאמֶר אֵלָיו, הִנְנִי.

And his eyesight faded.

Two causes:

“Bribery blinds the eyes of the wise”. Deut 16:19

Isaac was swayed by Esau’s gift to favor him therefore it was fitting that his
eyesight faded.

Baal Haturim

The incense smoke from Esau’s idol worshipping wives injured his eyes.

Meam Loez 2:486

Toldos

Genesis 27:3:1

Now therefore take, I pray thee, thy weapons,
thy quiver and thy bow, and go out to the field,
and take me venison;

ג וְעַתָּה שְׂאֵן-נָא כְלִיךָ, תְּלִיךָ וְקִשְׁתְּךָ; וְצֵא,
הַשָּׂדֶה, וְצוּדָה לִי, צִידָה (צִיד).

And now -

go immediately because food may heal my blindness

Take your equipment – a sword sharp enough to serve as a slaughter’s knife, a quiver and a bow.

And go to the field - not a public place but a field where all animals are public property. It must not be stolen or it is not kosher.

And trap - not kill, which would make it not kosher.

Meam Loez 2:491

Now therefore take, I pray thee, thy weapons,
thy quiver and thy bow, and go out to the field,
and take me venison;

ג וְעַתָּה שָׂא-נָא כְלִיךָ, תְּלִיךָ וְקִשְׁתְּךָ; וְצֵא,
הַשָּׂדֶה, וְצוּדָה לִי, צִידָה (צִיד).

Spelled in the Torah ‘tzidah’, “game” pronounced ‘tziyad’, (a keru-ukevive).

Note the missing ‘heh’ whose gematria is five.

There are five actions which cause ‘Shechitah’, to be invalid, Chullin 9a, pausing,
pressing, burrowing, cutting, beyond and tearing.

There are five signs of a Kosher bird and five signs of a Kosher animal. Chullin 59a

Isaac had taught Esau all of these laws and now reviewed them with him so that he
would capture only a Kosher animal and slaughter it properly. This is alluded
to by the superfluous ‘heh’.

Baal HaTurim

Rashi

Kestenbaum 59

Toldos

Genesis 27:4:4-5

and make me savoury food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.'

ד וְעָשָׂה-לִי מִטְעָמִים כַּאֲשֶׁר אֶהְבֶּתִּי,
וְהָבִיָּאָה לִי--וְאָכְלָהּ: בְּעָבוּר תִּבְרַכְךָ נַפְשִׁי,
בְּטָרָם אָמוּת.

And prepare for me delicacies the way I like it.

i.e., kosher.

Meam Loez 2:491

Toldos

and make me savoury food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.'

Bring me venison, and make me savoury food, that I may eat, and bless thee before the LORD before my death.

And Jacob said unto his father: 'I am Esau thy first-born; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me.'

Gen 27:4:9-11

Gen 27:7:8-10

Gen 27:19:18-19

ד וְעָשָׂה-לִי מִטְעָמִים כַּאֲשֶׁר אֶהְבֶּתִי,

וְהִבִּיאָה לִי--וְאָכְלָה: בְּעֵבוֹר תְּבָרְכֶךָ

נַפְשִׁי, בְּטָרָם אָמוּת.

ז הִבִּיאָה לִי צִיד וְעָשָׂה-לִי מִטְעָמִים, וְאָכְלָה;

וְאִבְרַכְכָּה לִפְנֵי יְהוָה, לִפְנֵי מוֹתִי.

יט וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו, אָנֹכִי עֹשֶׂה בְּכַרְךָ--

עָשִׂיתִי, כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי; קוּם-נָא שָׁבָה,

וְאָכְלָה מִצִּידִי--בְּעֵבוֹר, תְּבָרְכֵנִי נַפְשֶׁךָ.

Gen 27:4 “In order that my soul will bless you before I die”.

27:7 Rebecca tells Isaac that Jacob told Esau. “So that I may bless you before the loved before my death”. She invokes the name of God.

27:19 Jacob disguised as Esau actually says what Isaac originally said “in order that your soul may bless me”.

How does Jacob know to say those words in that way since he only heard what his mother told him was said:

Perhaps because he knew his father so well he could imagine the actual words he used.

And Rebekah heard when Isaac spoke to Esau
his son. And Esau went to the field to hunt for
venison, and to bring it.

ה וְרִבְקָה שָׁמְעַת--בְּדַבַּר יִצְחָק, אֶל-עֵשָׂו
בְּנוֹ; וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה, לְצוּד צִיד לְהָבִיא.

Rebecca thought that since Yitzchak was a prophet he would know of the different
destinies of their twins.

Later in life she sensed this may not be true.

She was afraid that if she told her husband how bad Esau was, Esau would get no
blessing at all. She considered her ruse a method to ensure the proper blessing
for Jacob, the future leader of Israel and still provide a very generous blessing
for Esau.

Ramban

Kestenbaum 59

Toldos

Genesis 27:5:11-12

And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

ה וְרֵבְקָה שָׁמְעָה--בְּדַבַּר יִצְחָק, אֶל-עֵשָׂו בָּנוּ; וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה, לְצוּד צִיד לְהַבְיֵא.

Kosher birds have:

An added toe

Crop

Gizzard that can be peeled

Does not claw

Does not part its feet

Kosher animals have:

split hoof

brings up its cud

Deut 14:6

Lev 11:3

Kosher Grasshoppers have

4 walking legs

4 wings

2 jumping legs

wings that cover the greater part of the body

Kosher Fish have:

fin even one

scales even one

And Jacob said to Rebecca his mother,
 "Behold, my brother Esau is a hairy man,
 whereas I am a smooth man.

יֵא. וַיֹּאמֶר יַעֲקֹב אֶל רֵבֶקָה אִמּוֹ הִן
 עֲשׂוֹ אָחִי אִישׁ שְׂעָר וְאֲנִכִי אִישׁ חֲלָק:

The Hebrew word for smooth is ‘halag’

can mean smooth skin – not hairy

can mean a smooth talker as in really quick witted.

Can refer to Mount Halag the southernmost mountain in Israel on the border with Edom the future home of the descendants of Esau.

And his mother said to him, "On me is your curse, my son. Only hearken to my voice and go, take [them] for me."

יג. ותאמר לו אמו עלי קללתך בני אר
 ששמע בקולי וילך קח לי:

“Your curse, my son, let it be upon me””.

Rebekah is the one who hatched the plot to deceive Issac, How is she punished? Her beloved son Jacob flees to live with her brother Laban and lives there for 20 years. Rebekah never sees him again.

We have death notices of the three patriarchs and their primary wives but not that of Rebekah. She is written out of the story not even her death is recorded.

But, almost to emphasize her absence, the death of her nursemaid Deborah is mentioned in Gen 35:8.

The moral is, don't utter words that you do not wish to ever have occur and don't deceive your old blind father. God is listening and God is seeing all and bad deeds will be punished.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו ותקח רבקה את-בגדי עשו בנה הגדל, החמדת, אשר אתה, בבית; ותלבש את-יעקב, בנה הקטן.

And Rebecca took the clothes of Esau

who was much larger and taller than Jacob and put the garments on Jacob and found that they fit perfectly and her younger (smaller) son.

This was a sign to Rebecca that what she was doing was correct because this was a miracle and was obviously supported by God.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו ותקח רבקה את-בגדי עשו בנה הגדל, החמדת, אשר אתה, בבית; ותלבש את-יעקב, בנה הקטן.

Did Rebecca do the right thing?

Chap 26:3-5 God blesses Isaac for Abraham his father had not blessed him formally and the rest of the chapter reports how the blessings manifested themselves 26:12 with food 25:22 with water from wells for a fruitful land.

And we also learn how Esau disqualified himself from becoming the recipient of the ancestral blessing 26:34-35. He took two Hittite wives – and they were a bitterness of spirit to Isaac and Rebecca.

There are actually three blessings here given by Yitzchak. The first is meant for Esau. Jacob blesses Esau with materialistic items and dominance over others 27:28-29 and requires a good deed 27:7 to bring Isaac venison i.e., to honor his father.

The second blessing now that Isaac knows that Esau is the recipient again confers only material blessings 27:39-40, for Esau, fat places of earth, dew, and that Esau would live by the sword.

The third blessing Yitzchak gave, now knowing this is for Jacob, passes on the blessing of Abraham. Namely, may God make you into a congregation of peoples and you will inherit the land. 28:3-4. Isaac never meant to pass on the blessing of Abraham to an unworthy heir, but had throughout reserved it for Jacob.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו ותקח רבקה את-בגדי עשו בנה הגדל, החמדת, אשר אתה, בבית; ותלבש את-יעקב, בנה הקטן.

(continued 2)

So did Rebecca do the right thing.

The Torah does not criticize her behavior. Or does it?! The Torah often shows us examples of Midah' Knoged Midah just as Jacob used guile against his father to get Esau's blessing 27:35. So may guile be used against Jacob?

Laban beguiles Jacob regarding his daughter 29:25. His own children use guile against Shechem and Hamor 34:13 and give Jacob a bad reputation. Certainly the guile used by Jacob against his father is punished and how about the guile of Rebecca?

She hoped to ensure for her beloved son prosperity and happiness as a result of the parental blessing. What actually happened to him? He had to leave his home, live like a refugee, and work for his subsistence. And it seems Rebecca never saw him again and he never again saw his mother. The Torah seems to tell us she was morally wrong.

B.S. Jacobson

Meditations on the Torah

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו וַתִּקַּח רִבְקָה אֶת-בְּגָדֵי עֵשָׂו בְּנֵהּ
הַגָּדֹל, הַחֲמֻדֹת, אֲשֶׁר אִתָּהּ, בְּבַיִת;
וַתַּלְבִּשׁ אֶת-יַעֲקֹב, בְּנֵהּ הַקָּטָן.

(continued 3)

And what was she trying to stop and to prevent?

Realize:

Only God can give blessings to His creatures.

People can give praise to God.

But people can only give to other people their wish that God give them His blessings and Isaac's blessing says only that. It seems from Isaac's first blessing he really thought it was Esau. He gave Esau the same type of blessing again when he knew it was Esau and through he had been deceived by Jacob gave to Jacob the blessing of Abraham. Even if Isaac's blessing had been misdirected the final arbiter of what blessing anyone would get would come from God. So no mistake could have happened. So Rebecca was wrong. She tried to prevent something that could not happen and injured all concerned.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו וַתִּקַּח רִבְקָה אֶת-בְּגָדֵי עֵשָׂו בְּנֵהּ
הַגָּדֹל, הַחֲמֻדֹת, אֲשֶׁר אִתָּהּ, בְּבַיִת;
וַתַּלְבִּשׁ אֶת-יַעֲקֹב, בְּנֵהּ הַקָּטָן.

Esau's clean garments

Esau greatly respected his father. He would wear his best garments when he served his father. For this Jacob feared him when they had their confrontation because Jacob did not show such respect for his father. In fact he tricked him.

Toldos

Genesis 27:27:7

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son is as the smell of a field which the LORD hath blessed.

כַּז וַיִּגַּשׁ, וַיִּשְׁק-לוֹ, וַיִּרַח אֶת-רֵיחַ בְּגָדָיו,
וַיְבָרְכֵהוּ; וַיֹּאמֶר, רְאֵה רֵיחַ בְּנִי, כְּרֵיחַ שָׂדֵה,
אֲשֶׁר בֵּרַכּוּ יְהוָה.

And Isaac smelled the fragrance of his garments and blessed him.

Hebrew word for garment ‘beged’ without vowels could be read as ‘boged’.
“betrayer” or “defector”

Though Isaac knew Jacob was a betrayer, had he still blessed Jacob.

Twersky p59

Toldos

Genesis 27:28:10

So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine.

כח ויתן-לה, האלהים, מטל השמים,
ומשמני הארץ--ורב דגן, ותירש.

Wine

If one is judicious in his drinking of wine he becomes a chief, a head, 'Rosh'.

If not, he becomes a 'Rash', "a pauper".

Yoma 76b

Torah Temimah 1:123

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

ל וַיְהִי, כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת-
 יַעֲקֹב, וַיְהִי אַךְ יֵצֵא יַעֲקֹב, מֵאֵת פְּנֵי
 יִצְחָק אָבִיו; וְעָשׂוֹ אָחִיו, בָּא מִצִּידוֹ.

Isaac had finished blessing Jacob.

The ‘lamed’ has a ‘tag’ “crownlet” curved down in contrast to the normal lamed in which the crownlet points upward.

This symbolizes that the blessing came from above and is being given down below as it says ‘Vayitein lechah Elokim’ and “God will give to you”.

And Isaac trembled very exceedingly, and said:
 'Who then is he that hath taken venison, and
 brought it me, and I have eaten of all before
 thou camest, and have blessed him? yea, and
he shall be blessed.'

לֵג וַיִּחְרַד יִצְחָק חֲרָדָה, גְּדֹלָה עַד-מְאֹד,
 וַיֹּאמֶר מִי-אֶפְסָא הוּא הֵצֵד-צִיד וַיָּבֵא לִי
 וְאָכַל מִכָּל בְּטָרָם תָּבוֹא, וְאַבְרָכָהוּ; גַּם-
בְּרוּךְ, יִהְיֶה.

He shall also remain blessed.

Isaac was outraged by Jacob's deception and wanted to curse him. He was reminded though that if you curse Jacob you yourself will be cursed. Isaac had just told Jacob, "Those who curse you will be cursed 27:29".

When Esau heard his father's words, he cried out a great and bitter cry, and he said to his father, "Bless me too, O my father!"

לד. כְּשָׁמַע עֵשָׂו אֶת דְּבַר אָבִיו וַיִּצְעַק
צְעָקָה גְּדֹלָה וּמְרָה עַד מְאֹד וַיֹּאמֶר
לְאָבִיו בְּרַכְנִי גַם אֲנִי אָבִי:

Bless me too father.

Why did Esau not say, “Take the blessing back”. It was given under false pretenses. But in the Torah words once spoken have a power and meaning of their own and cannot be taken back.

When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, even me also, O my father.'

לֹד כְּשָׁמַע עֵשָׂו, אֶת-דְּבָרֵי אָבִיו, וַיִּצְעַק
צָעָקָה, גְּדֹלָה וּמְרָה עַד-מְאֹד; וַיֹּאמֶר לְאָבִיו,
בְּרַכְנִי גַם-אֲנִי אָבִי.

“When Eisav heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, ‘Bless me, even me also, my father!’” Bereshis 27:34

As we know, the blessings which Yaakov received from Yitzchak were meant for Eisav.

Though given under false pretenses, through Yaakov’s deception, Yitzchak does not recant. Instead, he emphatically asserts that “he [Yaakov] will be blessed”, acknowledging, it seems, that the son he had not chosen was the one who deserved those blessings.

Ironically, Yaakov’s deception led Yitzchak to see the truth that he must have always known. Yaakov, not Eisav, was the one to continue the covenant with Hashem. It was he who needed the worldly blessings he’d thought to give to Eisav. Yaakov, the straightforward man, had to connive and deceive in order to achieve what was rightfully his. He did so with his brother, his father, and his father-in-law as well. His trials were different from those of his father and his grandfather. He may have been forced to connive, to learn the ways of the world, but he did not swerve one iota from serving the mitzvos of Hashem.

And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife.

כ וַיְהִי יצחק, בן-ארבעים שנה, בקחתו את-רבקה בת-
בְּתוּאֵל הָאֲרָמִי, מִפְּדַן אֲרָם--אָחוֹת לְבָן הָאֲרָמִי, לִזְוֹלָאָהּ.

“And Yitzchak was forty years old when he took Rivka, the daughter of Besuel the Arami, of Paddan Aram, the sister of Lavan the Arami, to be his wife.

Didn't we already know that Rivka is the daughter of Besuel from Padan Aram?

What is the need for this identification? - Rashi

One may notice that the identification is a bit unusual in another way. Rivka is first identified by family relation, as the daughter of Besuel, then by place, from Padan Aram, and then again by family – the sister of Lavan. Wouldn't it be more stylistic for her family identity to be listed in its entirety, and only then to proceed to listing her birthplace? Why is the order interrupted and jumbled?

The answer may lie in a different and well-known Rashi, with regard to Yaakov, who demanded as his reward for working seven years with Lavan (29:18) “Rachel your younger daughter”. Rashi is troubled by the need for Yaakov to be so specific. It was necessary due to the concern that, knowing Lavan's character, he may have been in for a surprise. Had Yaakov asked only for Rachel, Lavan may have found some other girl named Rachel, so Yaakov specified “your daughter”. Yet, this was not enough, because Lavan may have connived to rename his two daughters, giving Leah's name to Rachel and Rachel's name to Leah. He therefore added “your younger daughter”.

With this in mind, we can explain our verse. Abraham's servant (who is identified in the Midrash as Eliezer) was probably made aware of Lavan's devious character when he negotiated for the hand of Rivka. He therefore also specified, not any Rivka, but Rivka the daughter of Besuel. In case there was some other Besuel in a different city who also had a daughter by the name of Rivka, Eliezer added the identifying city, from Padan Aram. The verse continues, as if to ask why all this identification is needed, and it answers: “Because Rivka was the sister of Lavan. It is for this reason that Eliezer had to specify his objective, for he had a wily and devious foe with whom to contend.

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

טו וַתִּקַּח רַבֵּקָה אֶת-בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל,
הַחֲמֻדֹת, אֲשֶׁר אִתָּהּ, בְּבֵית; וַתַּלְבֵּשׁ אֶת-יַעֲקֹב,
בְּנֵה הַקָּטָן.

“And Rivka took her older son Eisav’s choice garments which were with her in the house, and clothed Yaakov, her young son.”

Did Eisav not have many wives? Yet he gave his garments to his mother for safekeeping! But he knew well the conduct of his wives, and he was suspicious of them. Rashi from Bereshis Rabba 65:17.

Rabbi Elchanan Wasserman once commented even evil people recognize that those who possess fear of heaven and are observant of the mitzvos are generally people who possess fine character as well. Even the wicked consider those who conduct their lives with fear of heaven to have an advantage, and they look upon religious people to be better and more trustworthy than their own cohorts.

The source for this phenomenon is found in the Torah in our verse, where the evil Eisav would not leave his valuable clothes in his own house where his wives would be able to steal them. Rather, Eisav chose to store his garments with his mother, Rivka, where he knew that they would be safe.

And Isaac entreated the LORD for his wife, because she was barren; and the LORD let Himself be entreated of him, and Rebekah his wife conceived.

כא וַיַּעֲתֶר יִצְחָק לַיהוָה לְנִכְח אִשְׁתּוֹ, כִּי עֲקָרָה הוּא; וַיַּעֲתֶר לוֹ יְהוָה, וַתֵּהָר רֵבֶקָה אִשְׁתּוֹ.

“And Yitzchak entreated God opposite his wife, because she was barren. And God allowed Himself to be entreated by him, and his wife Rivka conceived.: Bereshis 25:21

It is clear that the prayers of Yitzchak were targeted upon the fact that Rivka was barren and unable to have children. How did he know, however, that the source of the problem was Rivka, and that the lack of children was not due to his being unable to father a child?

Our sages tell us that the reason Rivka did not have children right away, not until Yitzchak davened on her behalf, was so that the pagans would not attribute her being fruitful to their blessings and prayers. After all, Lavan and Rivka’s mother had pronounced a blessing upon her when she departed with Eliezer (24:60 – “Our sister grow into thousands of myriads. May your descendants inherit the gate of their foes” . Hashem demonstrated to the evil ones that they were powerless in declaring blessings and that it was only through Yitzchak that any benefit would develop.

Yitzchak was unaffected and unharmed by the efforts of the evil ones in their attempt to declare their empty blessings. As the experience of the akeida arrived at its culmination, Hashem proclaimed to Abraham (22:7) “I will increase your offspring like the stars of the sky and the sand of the seashore”. This was a direct reference to Yitzchak and his being designated to be the carrier of the seed and the blessing of Abraham. Yitzchak therefore knew that he was destined to have children, and that the delay which they were experiencing was due to Rivka. He therefore directed his prayers accordingly.

And he said: 'Is not he rightly named Jacob?
for he hath supplanted me these two times: he
 took away my birthright; and, behold, now he
 hath taken away my blessing.' And he said:
 'Hast thou not reserved a blessing for me?'

לו ויאמר הכי קרא שמו יעקב, ויעקבני זה
 פעמים--את-בכרתי לקח, והנה עתה לקח
 ברכתי; ויאמר, הלא-אצלת לי ברכה.

It is because his name is Jacob that he deceived me these two times.

He makes a play on the name 'Yaakov' relating it to the root word 'Eikev'
 which may mean:

ambush	Rashi
outwit	Rashi
to deceive	Targum Yonason

And Isaac answered and said unto Esau:

'Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what then shall I do for thee, my son?'

לֹד וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו, הֲאֵן גְּבִיר שְׂמִתִּי
 לְךָ וְאֶת-כָּל-אֶחָיו נָתַתִּי לּוֹ לְעֹבְדִים, וְדָגָן
 וְתִירֹשׁ, סָמַכְתִּיו; וּלְכֶה אֶפּוֹא, מָה אֶעֱשֶׂה
 בְּנִי.

What can I do for you my son.

One of the blessings I gave Jacob is that he should be master and all his brothers would be slaves. A master owns everything a slave has no ownership. Anything I give to you Esau, or any blessing I give to you Esau will accrue to Jacob as well, through you.

And Esau said unto his father: 'Hast thou but one blessing, my father? bless me, even me also, O my father.' And Esau lifted up his voice, and wept.

לח ויאמר עשו אל-אביו, הברכה אחת
הוא-לק אבי--ברכני גם-אני, אבי; וישא
עשו קלו, ויבך.

Esau lifted his voice and wept.

This showed how sincerely Esau wanted Isaac's blessing and how much he felt tricked by his brother. Yaakov feared Esau's power later because of this sincerity.

Toldos

Genesis 28:8:7

and Esau saw that the daughters of Canaan
were evil in the eyes of Isaac his father;

ח וַיֵּרָא עֵשָׂו, כִּי רָעוֹת בָּנוֹת כְּנָעַן, בְּעֵינָיו,
!צָחֵק אָבִיו.

That the Canaanite women were evil in the eyes of his father Isaac.

Their idol worshipping incense had literally ruined Isaac's eyesight.

Meam Loez 2:519

Toldos

Genesis 28:9:7

so Esau went unto Ishmael, and took unto the wives that he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife. {S}

ט וַיֵּלֶךְ עֵשָׂו, אֶל-יִשְׁמָעֵאל; וַיִּקַּח אֶת-מַחֲלַת
בַּת-יִשְׁמָעֵאל בֶּן-אֲבִרְהָם אַחֹת נְבִיֹּת, עַל-
נָשָׁיו--לוֹ לְאִשָּׁה. {ס}

Mechalat

The name of his bride was actually Basmath but it was changed to Mahalath to indicate that on the day of his marriage all of Esau's sins were forgiven (Nimchelu) from which we learn that a bridegroom's sins are forgiven and he starts life with a clear slate.

Yerushalmi Bikkuim 3:3

Torah Temimah 1:125

Vayetze (07)
Genesis 28:10

Vayetze

Genesis 28:10:1-4

And Jacob went out from Beer-sheba, and went toward Haran.

וַיֵּצֵא יַעֲקֹב, מִבְּאֵר שֶׁבַע; וַיֵּלֶךְ, חָרָנָה.

And Jacob went out of Beer-sheva and went toward Charan.

Why does the Torah need to tell us that Jacob left Beer-sheva? It is understood if he went to Haran he had to leave where he was in order to go.

The Torah tells us both facts in order to show that Jacob honored both his mother and his father.

Rebecca asked him to leave so that Esau would not harm him. So leaving Beersheva was in her honor.

Jacob wanted him to go to Padan Aram to find a wife. So going toward Charan was to honor his father's wishes.

P.S. Jacob lived in Hebron he went to Beer-sheva and from there left the Holy Land to travel to Charan = Padan Aram

Vayetze

Genesis 28:11:1-2

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם, וַיִּשֶׂם מִרְאֲשֹׁתָיו;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

He encountered the place.

The letter ‘bais’ in ‘bamakom’ is a letter that makes the place a specific location.
The Rabbis say it was actually ‘Har Moriah’, the site where Abraham bound Isaac on the alter and where the Temple would later stand.

BT Pesachim 88a

Kestenbaum 63

‘Vayifga’ - can mean “encounter” but it can also mean “he prayed at that place”.
‘Bamakom’ - is mentioned three times in that one sentence. It can mean a specific place or it can mean that any and every place can be a place we may stop and pray to God.

Vayetze

Genesis 28:11:1-2

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשֶׂם מִרְאֲשֹׁתָיו;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

He approached.

Makom is another word for God. It could be understood that “he approached God”.

We learn from this word ‘vayifga’ that Jacob ordained the evening prayer.

The root word ‘pagah’ can mean, “approach, intercede (tifga) or pray”.

Abraham ordained Shacharit.

Torah Temimah 1:227

Yitchak ordained Mincha.

Vayetze

Genesis 28:11:1-7

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יָא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשָּׂם מִרְאֲשֹׁתָיו;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

He prayed at that place (Moriah) and rested because the sun went down.

Jacob prayed in the evening. He is therefore given credit for initiating the 'Maariv' prayer, the evening prayer.

Vayetze

Genesis 28:11:3-7

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יָא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשֶׂם מִרְאֲשֹׁתָיו;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

He rested there because the sun set.

Usually just the opposite – after the sun sets a person rests.

Midrash says this was an unusual event. The sun set suddenly in the middle of the day.

Vayetze

Genesis 28:11:8-12

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יָא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ, וַיִּקַּח
מֵאֲבְנֵי הַמָּקוֹם, וַיִּשֶׂם מֵרָאשִׁיתוֹ; וַיִּשְׁכַּב, בַּמָּקוֹם
הַהוּא.

When Jacob slept he took from the rocks of the place and put it under his head.

- to protect him from wild beasts.
- Why not protect his body also? God will protect his body. If he thought that God would protect his body why even bother to protect his head with stones since God will have to make a miracle for his body anyway?

The answer is that Jacob knew he was going to that wicked man Laban Harami who would try to trick him. So he wanted to protect his head so he could think clearly.

If the head is protected from wild and improper influences and surrounded by Torah protection, the hands and feet will rush so do Mitzvos and the entire body will be protected.

Or HaChayim

Vayetze

Genesis 28:11:8-10

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יָא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשֶׂם מֵרָאשִׁיתוֹ;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

He took of the stones of that place and put them at his head.

The stones each wanted Jacob's head to rest on it, so God fused them all into one as it states in V18, "He took the stone (sing) which he put at his head".

Each part of the stone could still have been jealous but they were now all one and usually in unity there is no jealousy.

Vayetze

Genesis 28:11:10

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשֶּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשָּׂם מֵרָאשִׁיתוֹ;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

That place

from which he took the stones was Mount Moriah,
from the alter upon which Isaac was bound as a sacrifice
and where the Temple, the Holy of Holies, would be built.

Meam Loez 3:25

Vayetze

Genesis 28:11:8-10

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם, כִּי-בָא הַשָּׁמֶשׁ,
וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם, וַיִּשֶׂם מֵרָאשִׁתּוֹ;
וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

And he took of the stones of the place.

- stones – plural some say he took 12 stones signifying the 12 tribes and the 12 signs of the zodiac.

Later it says in Gen 28:18, “He took the stone”, singular.

This signified that during the night the 12 separate stones were coalesced – fused – joined into one, as God promises to Jacob that He would make from 12 separate tribes, one nation, Israel.

Meam Loez 3:25

Vayetze

Genesis 28:12:12-13

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

יב וַיַּחְלֵם, וְהִנֵּה סֹלֶם מְצֻב אֶרֶץ, וְרָאָשׁוֹ,
מִגֵּיעַ הַשָּׁמַיְמָה; וְהִנֵּה מַלְאָכֵי אֱלֹהִים,
עֹלִים וְיֹרְדִים בּוֹ.

Angels of God go up and come down.

Why did the angels, who after all live in heaven, go up the ladder first?

Because these are angels that accompanied Jacob. While he lived in Israel they were on earth. They went up to heaven and new angels came down to accompany Jacob on the rest of his trip outside the land.

This process was reversed when he returned to the land Gen 32:2.

Rashi

Abarbanel

Kestenbaum 63

Vayetze

Genesis 28:12:3

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

יב וַיַּחְלֹם, וְהִנֵּה סֻלָּם מֵצֵב אֶרֶץ, וְרָאשׁוֹ,
מִגֵּיעַ הַשָּׁמַיְמָה; וְהִנֵּה מַלְאָכֵי אֱלֹהִים,
עֹלִים וְיֹרְדִים בּוֹ.

A ladder

The ladder symbolized Israel's future. It symbolized the revelation and receiving of the Torah from Sinai.

The numerical value of the word for ladder 'sulam', is 130. the same as the numerical value for the word Sinai.

Sulam - Somach-60, lamid-30, mem-40, = 130

Sinai - Somach-60, yud-10, num-50, yud-10 = 130

Meam Loez 3:30

Vayetze

Genesis 28:12:3

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

יב וַיַּחְלֵם, וְהִנֵּה סֵלֶם מְצֹב אֶרֶצָה, וְרֹאשׁוֹ,
מֵגִיעַ הַשָּׁמַיְמָה; וְהִנֵּה מַלְאָכֵי אֱלֹהִים,
עֹלִים וְיֹרְדִים בּוֹ.

The symbolism of a ladder is used by angels, messengers of God, who ascend and descend to establish communication between earthly and heavenly spheres, or to provide a means for man to raise himself spiritually.

The letter ‘aleph’ can be seen as a ladder with an upper and lower ‘yud’ denoting the celestial and mundane connected by a diagonal ‘vov’ linking man’s physical and spiritual inclinations.

Munk 54

Vayetze

Genesis 28:13:8-10

And, behold, the LORD stood beside him, and said: 'I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

יג וְהִנֵּה יְהוָה נֹצֵב עָלָיו, וַיֹּאמֶר, אֲנִי יְהוָה
אֱלֹהֵי אֲבֹרָהִם אָבִיךָ, וְאֱלֹהֵי יִצְחָק; הָאָרֶץ,
אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ--לְךָ אֶתְנַנָּה,
וּלְזַרְעֶךָ.

The Lord of Abraham your father.

Why does God tell Jacob that Abraham was his father? We know that Isaac was Jacob's father?

To reassure Jacob that even though the blessing Jacob had received from Yitzchak had been by trickery, God was going to give Jacob the blessing from Abraham and that the land of Israel would be for him and his offspring.

Meam Loez 3:28

Vayetze

Genesis 28:13:14-17

And, behold, the LORD stood beside him, and said: 'I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

יג וְהִנֵּה יְהוָה נֹצֵב עָלָיו, וַיֹּאמֶר, אֲנִי יְהוָה
אֱלֹהֵי אֲבֹרָהֶם אָבִיךָ, וְאֱלֹהֵי יִצְחָק; הָאָרֶץ,
אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ--לְךָ אֶתְנַנָּה,
וּלְזַרְעֶךָ.

The ground upon which you are lying.

God shrunk the entire land of Israel to a small area which fit under the size of Jacob, so he was recumbent on the entire land of Eretz Israel.

God folded the entire land of Canaan so that, in effect, under him was all of the promised land (Chullin 91B).

Vayetze

Genesis 28:13:13-17

And, behold, the LORD stood beside him, and said: 'I am the LORD, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

יג וְהִנֵּה יְהוָה נֹצֵב עָלָיו, וַיֹּאמֶר, אֲנִי יְהוָה
אֱלֹהֵי אֲבֹרָהִם אָבִיךָ, וְאֱלֹהֵי יִצְחָק; הָאָרֶץ,
אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ--לְךָ אֶתְנֶנָּה,
וּלְזַרְעֶךָ.

The Land upon which you are lying.

God folded up all of the Land of Israel and placed it under Jacob as he slept. So he could own it by the process of ‘Chazakah’, having possession of it through use of it.

Meam Loez 3:28

And thy seed shall be as the dust of the earth,
and thou shalt spread abroad to the west, and
to the east, and to the north, and to the south.
And in thee and in thy seed shall all the
families of the earth be blessed.

יְדִ וְהָיָה זְרַעְךָ כְּעֹפֶר הָאָרֶץ, וּפְרָצְתָּ יָמָה
וּקְדָמָה וְצָפֹנָה וְנִגְבָּה; וּנְבָרְכוּ בְךָ כָּל-
מִשְׁפְּחֹת הָאָדָמָה, וּבְזַרְעֶךָ.

And your descendants will be as the dust of the earth.

The Jewish people are compared to dust, sand and stars what is the significance?

Stars - are separate each one unconnected to any other, independent,
individual.

Sand - the grains remain separate yet are capable of group action so powerful
that they can change the course of rivers and oceans, and it becomes
more firm the more you step on it.

Dust - clings together.

Vayetze

Genesis 28:14:5-6,9

And thy seed shall be as the dust of the earth,
and thou shalt spread abroad to the west, and
to the east, and to the north, and to the south.
And in thee and in thy seed shall all the
families of the earth be blessed.

יְדִ וְהָיָה זֵרְעֶךָ כְּעֹפֶר הָאָרֶץ, וּפְרָצְתָּ יָמָה
וּקְדָמָה וְצָפֹנָה וְנֶגְבָה; וּנְבָרְכוּ בְךָ כָּל-
מִשְׁפְּחוֹת הָאָדָמָה, וּבְזֵרְעֶךָ.

You will break out toward the ...

‘Yamah’ - “The sea”, is to the west, ‘V’neghah’ - “the desert”, is to the south.

Think of yourself in Israel. What is to your west? The Sea.

What is toward the south? The desert.

Meam Loez 3:29

Vayetze

Genesis 28:16:1-4

And Jacob awakened out of his sleep, and he said: 'Surely the LORD is in this place; and I knew it not.'

טז וַיִּיקָץ יַעֲקֹב, מִשְׁנָתוֹ, וַיֹּאמֶר, אֲכַן יֵשׁ יְהוָה
בַּמָּקוֹם הַזֶּה; וְאֲנֹכִי, לֹא יָדַעְתִּי.

Jacob awoke from his sleep and said,

“This is the way of the righteous”. Immediately after he awake he said blessings to God. He said the morning blessings, Shema, Shemoneh Esrei and then he studied Torah.

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of God, and this is the gate of heaven.'

יָד וַיִּירָא, וַיֹּאמֶר, מֵהַנּוֹרָא, הַמָּקוֹם
הַזֶּה: אֵין זֶה, כִּי אִם-בַּיִת אֱלֹהִים, וְזֶה,
שַׁעַר הַשָּׁמַיִם.

This is none other than the House of God.

- Jacob called the place 'bayis'.
- It was later the site of the Temple, 'Mikdash'.
- The numerical difference between 'bayis' bais-2 yud-10 taf-400 = 412
and Mikdash mem-40 kuf-100 daled-4, shin-300 = 444
is 32 the numerical value of 'lev' "heart". Only by putting one's heart into
a home can it become a sanctuary.

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of God, and this is the gate of heaven.'

יָד וַיִּירָא, וַיֹּאמֶר, מֵהַנּוֹרָא, הַמָּקוֹם
הַזֶּה: אֵין זֶה, כִּי אִם-בַּיִת אֱלֹהִים, וְזֶה,
שַׁעַר הַשָּׁמַיִם.

This is none other than the house of God.

Jacob slept at the site of the Temple.

- Abraham called the place – mountain – because few people could reach its heights of goodness and Godliness.
- Isaac called it ‘sadeh’ “field”, - goodness and Godliness was more wide spread and many gained sustenance from the knowledge of God in the world.
- Jacob – called the place ‘bayis’, “house” – for the Shechinah had found a resting place on earth and that site later became the site of the Temple, Mount Moriah and Eretz Yisrael.

The Holy Temple is simply called “bayis”.

Isaiah 56:7 “Ki baisi bais tefillah yikoreh l’chol haamim”.

Vayetze

Genesis 28:20:15-20

And Jacob vowed a vow, saying: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

כ וַיִּדַר יַעֲקֹב, נְדָר לְאָמֹר: אִם-יְהִי אֱלֹהִים עִמָּדִי, וְשָׁמְרֵנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ, וְנָתַן-לִי לֶחֶם לֶאֱכֹל, וּבְגָד לְלַבֵּשׁ.

Will give me bread to eat and raiment to put on

Then God will be my Lord Gen 28:21.

We see that Jacob mentioned the fulfillment of his material needs before he turns to the spiritual. With material wants satisfied a person can serve God properly.

We also note that we first say in the morning, “Ma tovu” before we say, “Adon Olom”.

We also note that the righteous ask only for necessities.

Radak Stone p147

Torah Gems 1:237

Vayetze

Genesis 28:21:6-9

so that I come back to my father's house in
peace, then shall the LORD be my God,

כֹּא וְשָׁבְתִי בְּשָׁלוֹם, אֶל-בֵּית אָבִי; וְהָיָה
יְהוָה לִי, לֵאלֹהִים.

And God will be a God to me.

Jacob first prayed for food and clothing. Without material worries one can more joyfully serve God (R- Levi Yitzchak of Berditchev).

‘Vehayah’ is used to convey gladness and joy.

‘Vayehi’ is used to denote pain.

Then Jacob went on his journey, by foot and came to the land of the children of the east.

א וַיֵּשֶׁא יַעֲקֹב, רַגְלָיו; וַיֵּלֶךְ, אֶרְצָה בְּנֵי-קְדָמִים.

And Jacob lifted

Lifted up - walked lightly.

His feet - He was poor. All he had to lift was his feet he had nothing else to carry.

- Perhaps both feet at once and he flew to

Arztah - the land of Bnei Kedem. The land came to him, to greet him he only had to lift his legs.

Laaretz - That's why it does not say 'laaretz', "to the land" but 'artzah' "toward the land", the land moved.

- Why did the land move under his feet? To permit him a speedy trip to reach the place sooner.

Vayetze

Genesis 29:1:6-7

Then Jacob went on his journey, and came to the land of the children of the east.

א וַיֵּשֶׁא יַעֲקֹב, רִגְלָיו; וַיֵּלֶךְ, אֶרֶץ בְּנֵי-קְדָם.

First he came to the area of Bnei Kedem.

Then he went to the smaller region of Charon.

Or HaChayim

Gen 29:2:1-4

And he looked, and behold! a well in the field,
and behold! three flocks of sheep lying beside
it, because from that well they would water
the flocks, and a huge rock was upon the
mouth of the well.

ב. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וְהִנֵּה שָׁם
שְׁלֹשָׁה עֶדְרֵי צֹאן רֹבְצִים עָלֶיהָ כִּי מִן
הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים וְהָאֶבֶן
גְּדֹלָה עַל פִּי הַבְּאֵר

The scene of a bachelor, in a foreign land, meeting his bride to be at a well.

1. This occurs in Gen 24:11 Abraham sends his servant to Aram to procure a bride for Issac and he finds Renbekah.
2. This is a variation on the theme since an agent, Eliezar, was sent.
3. This also occurs in Gen 29:2 - here Jacob meets Rachel
4. Also, in Exodus 2:15,16 where Moses meets 7 women one of whom is Zipporah.
5. King Saul I Sam 9 - has all the elements but he does not marry one of the women who come to the well.
6. Ruth 2 a well is not mentioned but people are drawing water and it is a single woman in a foreign land who meets her destined husband.

Vayetze

Genesis 29:2:18

And he looked, and behold a well in the field,
and, lo, three flocks of sheep lying there by it.--
For out of that well they watered the flocks.
And the stone upon the well's mouth was
great.

ב וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה, וְהִנֵּה-שָׁם שְׁלֹשָׁה
עֲדָרֵי-צֹאן רֹבְצִים עָלֶיהָ--כִּי מִן-הַבְּאֵר הַהוּא,
יִשְׁקוּ הָעֲדָרִים; וְהָאֶבֶן גְּדֹלָה, עַל-פִּי הַבְּאֵר.

The article 'heh' tells us it was a huge rock

not just a regular rock. Every time it is referred to it is written as 'ha'even' "the rock". This proves to Jacob that God can give him strength to move this huge rock that would normally require superhuman strength or many persons. So he should believe that God can help him in many other ways also, for example, to fulfill his promises to him.

Or HaChayim 243

Vayetze

Genesis 29:2:18-22

And he looked, and behold a well in the field,
and, lo, three flocks of sheep lying there by it.--

For out of that well they watered the flocks.

And the stone upon the well's mouth was
great.

ב וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה, וְהִנֵּה-שָׁם שְׁלֹשָׁה
עֲדָרֵי-צֹאן רֹבְצִים עָלֶיהָ--כִּי מִן-הַבְּאֵר הֵהוּא,
יִשְׁקוּ הָעֲדָרִים; וְהָאֶבֶן גְּדֹלָה, עַל-פִּי הַבְּאֵר.

A great stone was upon the mouth of the well.

The sentence shows what a dishonest society lived here.

The stone was huge so that it would require many shepherds to all help in moving it
so their sheep could all share in the water.

They did not trust each other. The large stone made it necessary for many people to
be present when anyone wanted water. There was a selfish fear that someone
might get a possible advantage.

Torah Gems I:238

Samson Raphael Hirsch

Stone p148

Vayetze

Genesis 29:5:5-7

And he said unto them: 'Know ye Laban the son of Nahor?' And they said: 'We know him.'

ה וַיֹּאמֶר לָהֶם, הֲיֹדְעֵתֶם אֶת-לָבָן בֶּן-נָחוֹר;
וַיֹּאמְרוּ, יָדָעְנוּ.

Do you know Laban the son of Nachor?

Laban was not the son of Nachor. He was the son of Bethuel. But Laban was ashamed of his coarse father and called himself the son of Nachor. Nachor was Abraham's brother and his name had greater status.

Meam Loez 3:39

Vayetze

Genesis 29:5:8-9

And he said unto them: 'Know ye Laban the son of Nahor?' And they said: 'We know him.'

ה ויאמר להם, הידעתם את-לבן בן-נחור; ויאמרו, ידענו.

And they answered “We know”

Jacob was not asking if they knew Laban. They were from Charon. They would obviously know him.

But he was asking if they knew whether he was a true son of Nachor. Does he have a good character and reputation like Abraham’s brother.

Their answer - “We know”, told Jacob that they knew and it was not good.

Meam Loez 3:40

Vayetze

Genesis 29:6:3-6

And he said unto them: 'Is it well with him?'
And they said: 'It is well; and, behold, Rachel
his daughter cometh with the sheep.'

וַיֹּאמֶר לָהֶם, הַשְּׁלוֹם לּוֹ; וַיֹּאמְרוּ: שְׁלוֹם--
וְהִנֵּה רָחֵל בִּתּוֹ, בָּאָה עִם-הַצֹּאן.

Peace to him

his body and peace to his possessions or are they on friendly terms with him.

“To every thing you ask we answer shalom he is at peace in all regards”.

Genesis 29:6

- “And Lavan’s daughter is coming with the sheep”. Since one little girl can safely tend the sheep it shows that there is peace (Not so with Jethro’s 7 daughters). Lavan’s own daughter works as a shepherdess. He has so few sheep that one little girl can handle all his sheep. Either that or Lavan is actually a miserly tightwad.

Vayetze

Genesis 29:6:11-12

And he said unto them: 'Is it well with him?'
And they said: 'It is well; and, behold, Rachel
his daughter cometh with the sheep.'

וַיֹּאמֶר לָהֶם, הַשְּׁלוֹם לּוֹ; וַיֹּאמְרוּ: שְׁלוֹם--
וְהִנֵּה רָחֵל בָּתוֹ, בָּאָה עִם-הַצֹּאן.

“With the sheep”

all the sheep.

Later, when Jacob leaves Laban, he can refer to Laban having few sheep. See Gen 30:30. This is proved by the fact that when Jacob first came one small shepherdess could manage the entire flock. It obviously was a small flock.

And she was a shepherdess - able to care for sheep, learned in all the profession. How did she learn from such a small flock? The sheep were sick requiring great effort and concentration and therefore she learned a lot from just a few sheep. Jacob turned this around and made a huge flock of healthy sheep.

Or HaChayim
Stone 149

Vayetze

Genesis 29:9:10-12

While he was yet speaking with them, Rachel came with her father's sheep; for she tended them.

ט עוֹדְנוּ, מְדַבֵּר עִמָּם; וְרַחֵל בָּאָה, עִם-הַצֹּאן
אֲשֶׁר לְאָבִיהָ--כִּי רֹעָה, הוּא.

She was a shepherdess.

This explains to us why a young girl is walking alone in the field, not that she has insufficient modesty, but that she has a job to do, she is a shepherdess.

Or HaChayim

Vayetze

Genesis 29:10:8-10,14-16,28-30

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

י וַיְהִי כַאֲשֶׁר רָאָה יַעֲקֹב אֶת-רָחֵל, בֵּת-לֵבָן
אָחִי אִמּוֹ, וְאֶת-צֹאן לֵבָן, אָחִי אִמּוֹ; וַיִּגַּשׁ
יַעֲקֹב, וַיִּגֹּל אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר,
וַיִּשְׁקֵה אֶת-צֹאן לֵבָן אָחִי אִמּוֹ.

Laban the brother of his mother.

Why is this relationship stressed and repeated so often?

Because we are meant to understand that all the deeds of Yaacov are in honor of his mother's relationship and according to her instructions. It explains for example, why Yaacov moved the stone for Rachel. It was because she is his relative, a cousin.

Or HaChayim

Vayetze

Genesis 29:10:24-26

Genesis 29:11:1

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

י וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת-רָחֵל, בֵּת-לֶבֶן
אָחִי אִמּוֹ, וְאֶת-צֹאן לָבָן, אָחִי אִמּוֹ; וַיִּגֶשׁ
יַעֲקֹב, וַיִּגַּל אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר,
וַיִּשְׁקֵה אֶת-צֹאן לָבָן אָחִי אִמּוֹ.

And Jacob kissed Rachel, and he raised his voice and wept.

יֵא. וַיִּשְׁקֵה יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת קִלּוֹ וַיִּבְרֶךְ:

V10 Jacob watered the flock “Vayashk”

V11 Jacob kissed Rachel – “Vayishak”

The two words ‘watered’ and ‘kissed’ sound the same.

The readers pronunciation must be precise or we will have him water Rachel and kiss the flock.

Gary Rendsburg p266

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

יב וַיִּגְדַּל יַעֲקֹב לְרַחֵל, כִּי אָחִי אָבִיהָ הוּא,
 וְכִי בֵן-רִבְקָה, הוּא; וַתֵּרָץ, וַתִּגְדַּל לְאָבִיהָ.

- And Jacob told Rachel that he was the brother of her father and the son of Rebecca.

- Is this true? No, he was really the son of her father's sister, Rebecca. But he used these words to tell Rachel that though her father, Lavan is a deceiver, he, Jacob, is a “brother in deceit”, he is a match for him.

Rachel asked, “are the righteous permitted to act deceitfully?” Yes, when others are trying to deceive them.

With an honest person act honestly and with a perverse person show yourself subtle.

II Samuel 22:27

BT – Bava Basra 123a4

Vayetze

Genesis 29:13:9-10,11-12

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

יג ויהי כששמע לבן את-שמע יעקב בן-
אחיתו, וירץ לקראתו ויחבק-לו וינשק-לו,
ויביאהו, אל-ביתו; ויספר ללבן, את כל-
הדברים האלה.

Laban ran toward Jacob.

Laban was confident that he must have brought wealth and precious gifts. If a mere servant Eliezar had come for Rebecca with 10 camels (24:10) surely Isaac's heir must be even more enormously wealthy.

Rashi

Stone p150

(Laban) embraced (Jacob)

Seeing no obvious camels or riches Laban thought he might have money on his person and therefore he embraced him in order to feel surreptitiously whether he had any hidden treasures.

Rashi Stone p150

Vayetze

Genesis 29:16:5,8

Now Laban had two daughters: the name of the greater was Leah, and the name of the younger was Rachel.

טז וילבן, שתי בנות: שם הגדלה לאה, ושם הקטנה רחל.

The name of the greater was Leah and the name of the smaller was Rachel.

But please notice it does not say older and younger it says the “greater one” and the “smaller one”.

Leah was called the “greater one” because from her would come Moses, Samuel, King David and all the other Kings of Judah and the Prophet Isaiah.

Rachel was called the “smaller one” since King Saul, who reigned only for a short time, came from her.

Vayetze

Genesis 29:17:3

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

יז וְעֵינֵי לֵאָה, רַכּוֹת; וְרַחֵל, הִיְתָה, יִפְת־
תָאֵר, וִיפֹת מְרָאָה.

And Leah's eyes were weak (or teary).

The Torah which is so careful not to mention that certain animals are Tahor and others are not Tahor even if it means that extra letters need to be used so as not to stress the shortcomings of the animal world such a Torah here stresses the shortcomings of one of our great ancestors? Not so, 'Rakos' refers to her "crying". When Leah learned that as the older daughter she might be married to Jacob's older son, Esau, and her younger sister would marry Jacob, she cried. Watery eyes here is a praiseworthy attribute, rather than a shortcoming.

BT – Bava Basra 123a3

Vayetze

Genesis 29:17:3

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

יָזַע וְעֵינֶיהָ לְאָה, רַכּוֹת; וְרַחֵל, הֵיטָה, יִפְת־
תָּאָר, וְיִפְת מְרָאָה.

Leah was a prophetess.

She knew that both she and her sister Rachel would be married to a son of Isaac. Since she was the older daughter she feared she would be matched with the older son Esau. She would cry whenever she contemplated her fate. Eventually her eyes become tender from crying so much.

Rashi

Kestenbaum 65

Vayetze

Genesis 29:23:5 Leah

Genesis 29:28:10 Rachel

And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

כג וַיְהִי בְעֶרְב־וַיִּקַּח אֶת-לֵאָה בִּתּוֹ, וַיָּבֵא אֹתָהּ אֵלָיו; וַיָּבֵא, אֵלֶיהָ.

And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife.

כח וַיַּעַשׂ יַעֲקֹב כֵּן, וַיִּמְלֵא שָׁבַע זֹאת; וַיִּתֵּן-לוֹ אֶת-רָחֵל בִּתּוֹ, לֹו לְאִשָּׁה.

-
- Jacob married two sisters Leah and Rachel.
 - Marrying two sisters was prohibited thereafter.
 - Jacob was able to marry two sisters because there was no proper witness to his having consummated the first marriage to Leah or the second marriage to Rachel since all the available witnesses in Laban's city were not honorable enough to be witnesses.

Gen 29:26:3-6

And Laban said, "It is not done so in our place to give the younger one before the firstborn.

כו. ויאמר לָבָן לֹא יַעֲשֶׂה כֵן בְּמִקְוָמֵנוּ
לְתֵת הַצְעִירָה לְפָנֵי הַבְּכִירָה:

It is not done in our place to give the younger before the firstborn.

This is Jacob's punishment. What did Jacob do? He placed himself the younger, before the firstborn before Esau and now he is told by Laban that behavior is not tolerated here. We will give you the older daughter first.

We will see other punishments that Jacob gets. His sons deceive him just as he deceived his father and at the end of Genesis. Jacob will become blind just as his father Issac was blind.

Gary Rendsburg p269

Vayetze

Genesis 29:26:6

And Laban said: 'It is not so done in our place,
to give the younger before the first-born.

כּו וַיֹּאמֶר לָבָן, לֹא-יַעֲשֶׂה כֵן בְּמִקְוֵמֵנוּ--
לְתֵת הַצְּעִירָה, לְפָנֵי הַבְּכִירָה.

In our place

This is Laban giving Jacob a dig implying that in counter distinction to what happened in Jacob's place, where the younger could supercede the older and take away his birthright by trickery, "such displacement of the older by the younger does not occur in our place", said Laban.

Meam Loez 3:54

Torah Gems I:241

Bais HaLevi

Vayetze

Genesis 29:31:4

And the LORD saw that Leah was hated, and he opened her womb; but Rachel was barren.

לא וַיֵּרָא יְהוָה כִּי-שָׂנְאוּהָ לְאֵה, וַיִּפְתַּח אֶת-
רַחֲמָהּ; וְרַחֵל, עֲקָרָה.

The Lord saw that Leah was hated.

This should not be interpreted that Jacob hated her, heaven forbid, but that she hated herself. She had a low opinion of herself.

Jacob did not hate Leah. Rather his love for Rachel was so great that his love for Leah seemed like hatred in comparison (Radak).

Kestenbaum 65

Vayetze

Genesis 29:31:3-8

And the LORD saw that Leah was hated, and he opened her womb; but Rachel was barren.

לֹא וַיֵּרָא יְהוָה כִּי-שָׂנְאוּהָ לְאֵהָ, וַיִּפְתַּח אֶת-
רַחְמָהּ; וְרַחֵל, עֲקָרָה.

And God saw that Leah was hated and he opened her womb

What is meant here by hated?

Is it conceivable that the Torah which does not speak disparagingly about an animal calling it “not kosher” vs not clean would speak about the shortcomings of the righteous patriarch? It would be a bad reflection on Jacob if he truly hated his wife Leah. No, Esau’s behavior was hated by Leah and as a reward God opened her womb.

Bava Basra 123a3

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

לד ותהר עוד, ותלד בן, ותאמר עתה הפעם
 ילֹוה אישי אלי, כִּי-יִלְדָתִי לוֹ שְׁלֹשָׁה בָנִים; על-
 כֵּן קָרָא-שְׁמוֹ, לְוִי.

And she conceived again, and bore a son; and she said: 'This time will I praise the LORD.' Therefore she called his name Judah; and she left off bearing.

לה ותהר עוד ותלד בן, ותאמר הפעם
 אוֹדֶה אֶת-יְהוָה--עַל-כֵּן קָרָאָה שְׁמוֹ, יְהוּדָה;
 ותַעֲמֵד, מִלְדָּת.

He called his name Levi. - Genesis 29:34:18-20

She called his name Yehudeh - Genesis 29:35:12-14

God named Levi therefore the masculine verb ‘karah’, “He called”. Leah named Yehudah therefore the feminine verb ‘kareah’ “She called” is used. The reader must accent the first syllable and pronounce the ‘resh’ of ‘kareah’ with a ‘sheva na’ and to accent the last syllable to distinguish their pronunciation.

Vayetze

Genesis 29:34:6-10

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

לד ותהר עוד, ותלד בן, ותאמר עתה הפעם
ילקה אישי אלי, כי-ילדתי לו שלשה בנים; על-
כן קרא-שמו, לוי.

Now this time my husband will accompany me because I have born him three sons.

Until now Leah said, “I carried my first two sons in my own two hands. Now I have a third son my husband will have to help me carry the children and will therefore have to accompany me”.

Torah Gems I:242

Vayetze

Genesis 30:1:7-9

And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob: 'Give me children, or else I die.'

א וַתֵּרָא רָחֵל, כִּי לֹא יִלְדָה לְיַעֲקֹב, וַתִּקְנֶא
רָחֵל, בְּאַחֲתֶיהָ; וַתֹּאמֶר אֶל-יַעֲקֹב הִבֵּה-לִּי
בָנִים, וְאִם-אֵין מִתָּה אָנֹכִי.

And Rachel was envious of her sister.

Rachel thought that Leah might be more worthy of bearing children than she because Leah was more righteous. So Rachel envied her sister's good deeds and tried to be more worthy herself.

Rashi

Kestenbaum 67

Vayetze

Genesis 30:15:14-17

And she said unto her: 'Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also?' And Rachel said: 'Therefore he shall lie with thee to-night for thy son's mandrakes.'

טו ותאמר לה, המעט קחתך את-אישי, ולקחת, גם את-דודאי בני; ותאמר רחל, לכן ישכב עמך הלילה, תחת, דודאי בנה.

Therefore he shall lie with you tonight.

Rachel did not value being with Jacob sufficiently as seen by the fact that she would exchange a night with him for the dudaim. Rachel was not, therefore, permitted to be buried with Jacob, instead Leah was.

Also to bury both sisters with their husband Jacob would be inappropriate since later marrying two sisters was not permitted.

Sforno

Vayetze

Genesis 30:18:12

And Leah said: 'God hath given me my hire,
because I gave my handmaid to my husband.
And she called his name Issachar.

יח ותאמר לאה, נתן אלהים שכרי, אשר-נתתי
שפחתי, לאישי; ותקרא שמו, יששכר.

The double 'shin' in Issachar refers to a double 'sechar' which means both reward and hire.

Leah hired Jacob with her son's dudaim and she was rewarded,

Since the first of these connotations is not complimentary one 'shin' is silent.

Baal HaTurim

Stone Chumosh P157

And afterwards she bore a daughter, and called כא ואחר, ילדה בת; ותקרא את-שמה, דינה. her name Dinah.

Afterwards she (Leah) bore a daughter and she called her name Dinah.

The word ‘v’achar’ “afterwards”, is not needed. It is interpreted that after Leah had her 6th son she realized that if her current pregnancy was a 7th son her sister Rachel could only have 1 of the 12 tribes destined to come from Jacob, less than each of the handmaidens who had two apiece. Leah therefore made a judgment (din) that this child should be a girl. After that decision she gave birth to a daughter and called her name Dinah.

The Gemorah Berachos 60a2 uses this interpretation to show us that praying for a specific sex to come from an already pregnant wife is not a prayer in vain. But the Gemorah answers, “this was clearly a miracle and you can’t learn any general rule from a miracle”.

Praying for something that has already happened i.e., sex of a child in a pregnant woman, is after the fact and is considered a prayer in vain.

Vayetze

Genesis 30:21:7

And afterwards she bore a daughter, and called דינה, וַתִּקְרָא אֶת-שְׁמָהּ, דינה. כא ואחר, ילדה בת; ותקרא את-שמה, דינה. her name Dinah.

Dinah

Comes from the word ‘din’ “judgment”. Leah passed judgment on herself. She noted that she had already given birth to 6 boys and each of the handmaidens had two. If she had another son her sister Rachel would not bear sons in equal numbers even to the handmaidens. She therefore prayed that her pregnancy result in delivery of a girl – Dinah.

Stone Chumosh P157

And she called his name Joseph, saying: 'The LORD add to me another son.'

כַּד וַתִּקְרָא אֶת-שְׁמוֹ יוֹסֵף, לֵאמֹר: יְהוָה לִי, בֶן אַחֵר.

- | | |
|----------------------------|---|
| <u>Reuben</u> -L 'Reu Ben' | - See a son |
| Simeon-L 'shema' | - God heard that I was unloved |
| Levi-L 'laveh' | - Attached to my husband (since she had 3 sons for him) |
| Judah-L 'ohdah' | - Give thanks to – praise God (for the “extra” son) |
| Dan-BR 'din' | - God has judged me |
| Naphtali -BR 'pallel' | - To pray - twisted the truth for my sister |
| Gad-ZL 'gad' | - Success |
| Asher-ZL 'ashir' | - Rich, Happy |
| Issachar-L 'sechar' | - Reward |
| Zebulun-L 'zevul' | - Permanent home |
| Joseph-R 'ahsaf' | - Add on for me another son |
| Benjamin-R 'Ben Oni' | - My sorrow – Rachel died in childbirth |

Meam Loez 3a76

L - Leah

R - Rachel

B - Rachel's handmaid – Bilhah

Z - Leah's handmaid - Zilpah

Vayetze

Genesis 30:24:4

And she called his name Joseph, saying: 'The LORD add to me another son.'

כַּד וַתִּקְרָא אֶת-שְׁמוֹ יוֹסֵף, לְאמֹר: יְהוָה לִי, בֶן אַחֵר.

	<u>Born</u>		<u>Died</u>	<u>Years Lived</u>
Reuven	14 Kislev	2193	2318	125
Shimon	28 Teves	2194	2314	120
Levi	16 Nisson	2195	2332	137
Judah	15 Sivan	2196	2315	119
Dan	9 Elul	2196	2321	125
Naphtali	5 Tishrei	2198	2323	123
Gad	10 Cheshvan	2198	2323	125
Asher	20 Shevat	2199	2322	123
Issacher	10 Av	2198	2320	122
Zebulun	7 Tishrei	2200	2314	114
Joseph	1 Tammuz	2199	2309	110
Benjamin	11 Cheshvan	2208	2317	109

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban: 'Send me away, that I may go unto mine own place, and to my country.

כֹּה וַיְהִי, כַּאֲשֶׁר יָלְדָה רָחֵל אֶת-יוֹסֵף; וַיֹּאמֶר
יַעֲקֹב, אֶל-לָבָן, שְׁלַחֲנִי וְאֶלְכָה, אֶל-מְקוֹמִי
וְלְאָרְצִי.

Jacob asked permission to leave from his father-in-law.

What obligation does a person have to honor one's father-in-law and one's mother-in-law?

Learned from David in I Samuel 24 who referred to Saul as his father.

One must respect in-laws just as an elder person but not like one's own parents.

Perhaps David called Saul an endearing term because he was King.

An in-law deserves honor. Stand up. Extend proper Derech Eretz. Open the door.

But an in-law is not accorded the same honor due one's parents.

A man's wife is like himself and since he must honor his parents he must also honor hers. But not after a divorce. How about after the wife or husband dies?

Continue to respect the in-laws.

Vayetze

- How about your step mother? Yes, but because of the honor due your father.
- How about your wife's step mother? You have no obligation to honor her.
- Honor to an elder or a Rav would come first before an in-law.
- Kavod. Honor what do we mean? Stand up for them, don't sit in their seat, don't contradict them, don't call them by their first name.
Stand all the way up for your Rebbi, your parents, or a king and you have an obligation to serve them and to feed them.
- What if the in laws are evil? You don't have to respect them but you do have to respect your parents even if they are evil.
- One is obligated to respect one's parents after they die but one has no such obligation for ones in-laws after they die and certainly after a divorce no obligation remains. It is as if the marriage connection has been severed.
- A father or father-in-law who comes to visit you may offer him to sit at the head of the table as a sign of honor. Now-a-days they will most likely be 'mochel' "forgo" such an honor. To be the Sandek for your child choose your father or your father-in-law.

Who should your wife serve first?

husband

husband's father

wife's father.

Serve her mother and father. If there is an argument between her parents she must listen to her husband. You are obligated to serve your father first and then your grandfather, his father, and besides they did you a good favor you have your life because of them therefore from the concept of good will even if they did not have in mind to do us good, we are obligated to honor them. They therefore deserve even more honor than other elders. You should not call your in-laws by their first name.

Vayetze

Genesis 30:28:5

And he said: 'Appoint me thy wages, and I will give it.'

כח ויאמר: נקבה שכרך עלי, ואתנה.

And I will pay it.

Literally, “and I will give her”.

Laban knew that Jacob would ask for one of his daughters. Therefore, when Jacob asked for his wages Laban said, “I will give her to you”.

Meam Loez 3a 80

Vayetze

Genesis 30:39:8-12

And he said unto him: 'Thou knowest how I have served thee, and how thy cattle have fared with me.

כט וַיֹּאמֶר אֱלִיֹּ--אֶתָּה יָדַעְתָּ, אֶת אֲשֶׁר
עֲבַדְתִּיךָ; וְאֵת אֲשֶׁר-הָיָה מִקְנֶךָ, אֵתִי.

The sheep mated facing toward the rods and the sheep gave birth to streaked spotted and ringed (lambs). This suggests an understanding of the influence of environment on an inherited predisposition.

Meam Loez 3a 83

And he heard the words of Laban's sons,
saying: 'Jacob hath taken away all that was our
father's; and of that which was our father's
hath he gotten all this wealth.'

א וַיִּשְׁמַע, אֶת-דְּבָרֵי בְנֵי-לָבָן לֵאמֹר, לְקַח
יַעֲקֹב, אֶת כָּל-אֲשֶׁר לְאָבִינוּ; וּמֵאֲשֶׁר
לְאָבִינוּ--עָשָׂה, אֶת כָּל-הַכֹּבֵד הַזֶּה.

And he heard the words of Laban's sons.

In the next sentence we learn that Jacob saw Laban's face (Gen 31:2).

This shows us that Laban's sons did not have the courtesy or respect to wait for their father before speaking.

They showed the same kind of disrespect that Laban had for his father see Gen 24:50 “And Laban and Bethuel answered”.

And he heard the words of Laban's sons,
 saying: 'Jacob hath taken away all that was our
 father's; and of that which was our father's
 hath he gotten all this wealth.'

א וַיִּשְׁמַע, אֶת-דְּבָרֵי בְנֵי-לָבָן לֵאמֹר, לְקַח
 יַעֲקֹב, אֶת כָּל-אֲשֶׁר לְאָבִינוּ; וּמֵאֲשֶׁר
 לְאָבִינוּ--עָשָׂה, אֶת כָּל-הַכְּבֹד הַזֶּה.

Jacob has taken everything of our father.

They were not speaking of Laban's property but saying that Jacob had taken over
 all the devious ways of their father.

Vayetze

Genesis 31:4:3-6

And Jacob sent and called Rachel and Leah to
the field unto his flock,

ד וַיִּשְׁלַח יַעֲקֹב, וַיִּקְרָא לְרַחֵל וּלְלֵאָה, הַשָּׂדֶה,
אֶל-צֹאֲנוֹ.

And he called Leah and Rachel to the field.

Why to the field?

To have a discussion secluded from all passersby so as not to be overheard.

Meam Loez 3a 90

Vayetze

Genesis 31:17:3-7

Then Jacob rose up, and set his sons and his wives upon the camels;

יָזַב וַיָּקָם, יַעֲקֹב; וַיִּשָּׂא אֶת-בְּנָיו וְאֶת-נָשָׁיו,
עַל-הַגְּמָלִים.

Jacob set out, and he placed his children and wives on the camels.

He took care of his children first. Saints are more concerned with their children than with their wives.

Meam Loez 3a 93

Also Gen 32:23

Also see Gen 36:6 when Esau traveled “he took his wives and his sons”, in reverse order to Jacob’s practice.

Stone p163

Vayetze

Genesis 31:24:6-7

And God came to Laban the Aramean in a dream of the night, and said unto him: 'Take heed to thyself that thou speak not to Jacob either good or bad.'

כַּד וַיְבֹא אֱלֹהִים אֶל-לָבָן הָאֲרָמִי, בְּחֵלֶם הַלַּיְלָה;
וַיֹּאמֶר לוֹ, הֲשָׁמַר לְךָ פֶּן-תִּדְבַר עִם-יַעֲקֹב--מֵטוֹב
עַד-רָע.

that night in a dream.

Why is it specified at night?

Because prophets of the other nations of the world do not receive their prophetic powers except under the stealth of night as we also learn in the story of Balaam where he requested that Balak's emissaries "rest here the night". Num 22:8.

Meam Loez 14:158

Vayetze

Genesis 31:24:10-18

And God came to Laban the Aramean in a dream of the night, and said unto him: 'Take heed to thyself that thou speak not to Jacob either good or bad.'

כַּד וַיְבֹא אֱלֹהִים אֶל-לָבָן הָאֲרָמִי, בַּחֲלֹם הַלַּיְלָה;
וַיֹּאמֶר לוֹ, הַשְׁמַר לְךָ פֶּן-תִּדְבַר עִם-יַעֲקֹב--מֵטוֹב
עַד-רָע.

Take heed that you speak not to Jacob either good or bad.

We could understand that Laban should not speak bad to Jacob but why should God warn Laban not to speak good to Jacob?

Because if Laban had praised or blessed Jacob he would have to feel obligated to Laban for his good words. God did not want Jacob to be obligated to Laban in any way.

Torah Gems I:247

Vayetze

Genesis 31:24:10-18

And God came to Laban the Aramean in a dream of the night, and said unto him: 'Take heed to thyself that thou speak not to Jacob either good or bad.'

כַּד וַיְבֹא אֱלֹהִים אֶל-לָבָן הָאֲרָמִי, בַּחֲלֵם הַלַּיְלָה;
וַיֹּאמֶר לוֹ, הַשְׁמֵר לָךְ פֶּן-תִּדְבַר עִם-יַעֲקֹב--מֵטוֹב
עַד-רָע.

Be careful that you do not speak to Jacob either good or bad.

People who are inherently bad express themselves in bad ways even if they might have no bad intent at that moment.

A person who is usually bad will be thought of as having bad intent even if he does not have it.

A person who habitually lies will not be believed even when he tells the truth.

Meam Loez 3a 96

Vayetze

Genesis 31:29:1-6

It is in the power of my hand to do you hurt;
but the God of your father spoke unto me
yesternight, saying: Take heed to thyself that
thou speak not to Jacob either good or bad.

כֹּת יְשׁ-לְאֵל יָדַי, לַעֲשׂוֹת עִמָּכֶם רָע; וְאֱלֹהֵי
אָבִיכֶם אָמַשׁ אָמַר אֵלַי לְאמֹר, הִשָּׁמֶר לְךָ
מִדְבָּר עִם-יַעֲקֹב--מִטּוֹב עַד-רָע.

It is in my hands to do you evil.

Note how legalistic Laban is.

“God only told me not to do you evil with words. But technically I could still do
you evil with my deeds!!”

If a bad word is forbidden a bad deed is even more forbidden,

Meam Loez 3a 97

And Jacob said when he saw them: 'This is God's camp.' And he called the name of that place Mahanaim. {P}

ג וַיֹּאמֶר יַעֲקֹב כִּאֲשֶׁר רָאָם, מַחֲנֵה אֱלֹהִים
זָה; וַיִּקְרָא שֵׁם-הַמָּקוֹם הַהוּא, מַחֲנֵיִם. {פ}

Machanaim – 2 camps

This Sidrah has 148 verses which is the numerical equivalent of Machanaim.

Mem - 40

Ches - 8

Nun - 50

Yud - 10

Mem - 40

148

Vayetze

Genesis 32:4:1-3

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֱדוֹם.

Why did he have to send any messengers, let sleeping dogs lie? No, Esau might then hear from other sources that certain travelers are in the vicinity and it would be much worse for Jacob.

Could he not have used human messengers? Yes, but perhaps Esau would pounce on the messengers. Angels would not be injured. Angels could discern Esau's mood and speak to him in accordance with his mood. Also, angels would not have to travel, they could just turn around.

Jacob sent the messengers in a spirit of brotherliness.

Not “to the land but ‘artzah’, “toward the land”. Angels only had to turn around and they were there.

Vayishlach (08)
Genesis 32:4

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֲדוֹם.

And Jacob sent messengers (Angels)

but they could not produce results only when the leaders met face to face could they make peace. Therefore, do not rely on messengers whoever they are even Angels.

Torah Gems I:250

Abraham Lincoln said. I do not like that man very much. I should get to know him better.

Avot 2:5 Do not judge a person until you are in his place. Usually meant in his circumstances but could also mean, until you reach him personally. A face to face encounter may clarify his behavior.

Twerski Chumash 70

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֲדוֹם.

Why did he have to send any messengers, let sleeping dogs lie? No, Esau might then hear from other sources that certain travelers are in the vicinity and it would be much worse for Jacob.

Could we not have used human messengers? Yes, but perhaps Esau would pounce on the messengers. Angels would not be harmed. Plus angels could discern Esau's mood and speak to him in accordance with his mood.

Yacov sent the messengers in a spirit of brotherliness.

Not “to the land but ‘artzah’, toward the land”. Angels only had to turn around and they were there.

Vayetze

Genesis 32:4:3

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֲדוֹם.

And Jacob sent messengers (Angels)

- but they could not produce results. Only when leaders meet face to face can they make peace. Therefore, do not rely on messengers, whoever they are, even angels.

Abraham Lincoln said, “I do not like that man very much I should get to know him better”.

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Twerski Chumosh 70

Vayetze

Genesis 32:4:3

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֱדוֹם.

Why did he have to send any messengers, let sleeping dogs lie? No, Esau might then hear from other sources that certain travelers are in the vicinity and it would be much worse for Jacob.

Could he not have used human messengers? Yes, but perhaps Esau would pounce on the messengers. Angels would not be injured. Angels could discern Esau's mood and speak to him in accordance with his mood.

Jacob sent the messengers in a spirit of brotherliness.

Not “to the land but ‘artzah’, “toward the land”. Angels only had to turn around and they were there.

Vayishlach

Genesis 32:4:8-11

And Jacob sent messengers before him to Esau
his brother unto the land of Seir, the field of
Edom.

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו,
אֶרְצָה שְׂעִיר, שְׂדֵה אֱדוֹם.

Land of Seir to Edom's field,

Shows what a spiteful person Esau was. He never wanted to forget what Jacob had done to him. 'Seir' means "goat", to remind him of the goat hair skins Jacob wore when he tricked Isaac into blessing him. 'Edom' means "red" the color of the stew for which Esau had sold his birthright Gen 25:30. These names would remind him, so he would never forget and could remain angry with Jacob.

Meam Loez 3:113

And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

ה וַיִּצַו אֹתָם, לֵאמֹר, כֹּה תֹאמְרוּן, לְאֲדֹנָי
 לַעֲשׂוֹ: כֹּה אָמַר, עַבְדְּךָ יַעֲקֹב, עִם-לָבָן גֵּרְתִּי,
 וְאַחַר עַד-עַתָּה.

And he commanded them saying, “so you should say”. Seems redundant.

Not so, Jacob wanted the messengers to be very precise and to quote exactly the words Jacob would tell them to Esau i.e., “my master”, and, “so says your servant”, words of deference that might assuage any anger or hatred Esau still harbored against him. He knew that a fight with Esau would endanger the lives and safety of his family and possessions.

Vayishlach

Genesis 32:5:14

And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have lived with Laban, and stayed until now.

ה וַיִּצְוּ אֹתָם, לֵאמֹר, כֹּה תֹאמְרוּן, לְאֲדֹנָי
לְעֵשָׂו: כֹּה אָמַר, עַבְדְּךָ יַעֲקֹב, עִם-לָבָן גָּרְתִּי,
וְאַחַר עַד-עַתָּה.

I lived with

The word 'garti' has the numerical equivalent of 613.

$$\text{gimel} = 3 \quad \text{resh} = 200 \quad \text{taf} = 400 \quad \text{yud} = 10 \quad = 613$$

I lived with Lavan but I kept the 613 commandments.

Rearrange the letters in 'garti' and you can make the mnemonic 'taryag' = 613.

I lived with Lavan as a 'ger' "stranger" only here do I feel at home.

I lived with Lavan who is an evil man and he did not hurt me so I know how to deal with evil. Don't you try to do evil to me.

Vayishlach

Genesis 32:6:3-4

And I have oxen, and asses and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.'

וַיְהִי-לִי שׁוֹר וְחֹמֹר, צֹאן וְעֶבֶד וְשִׁפְחָה;
וְאֶשְׁלָחָה לְהַגִּיד לְאֲדֹנָי, לְמִצְאָ-חַן בְּעֵינָיִךְ.

I have acquired an ox, a donkey, a sheep a servant and a maid,
in the singular.

Therefore, do not look at me as wealthy or as a threat.

Meam Loez 3:115

And the messengers returned to Jacob, saying:
'We came to thy brother Esau, and moreover
he cometh to meet thee, and four hundred
men with him.'

ז וַיָּשִׁבוּ, הַמַּלְאָכִים, אֶל-יַעֲקֹב, לֵאמֹר: בָּאנוּ
אֶל-אַחִיךָ, אֶל-עֵשָׂו, וְגַם הֵלֵךְ לִקְרַאתְךָ,
וְאַרְבַּע-מֵאוֹת אִישׁ עִמּוֹ.

We came to your brother, to Esau.

This seems redundant we know Esau is Jacob's brother.

The messengers wanted to convey to Jacob we came to your brother, although you
consider him a brother he behaves like Esau an infamous evil doer.

He is coming to “greet you” with 400 armed men.

Vayishlach

Genesis 32:8:1-5

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

ח וַיִּירָא יַעֲקֹב מְאֹד, וַיִּצָּר לוֹ; וַיַּחַץ אֶת-
הָעָם אֲשֶׁר-אִתּוֹ, וְאֶת-הַצֹּאן וְאֶת-הַבְּקָר
וְהַגְּמְלִים--לְשְׁנֵי מַחֲנוֹת.

And Jacob was very afraid and he was distressed.

He was afraid of being killed or of being forced to kill Esau in self defense.

Rashi

Kestenbaum 75

He was distressed that they should meet garbed in clothes for war which when Esau sees Jacob so dressed that may precipitate an encounter.

He was afraid and that caused him distress since he felt he should have enough faith in God to not be fearful.

Or HaChayim p276

Torah Gems I:25

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

ח וַיִּירָא יַעֲקֹב מְאֹד, וַיִּצָר לוֹ; וַיַּחַץ אֶת-הָעַם אֲשֶׁר-אִתּוֹ, וְאֶת-הַצֹּאן וְאֶת-הַבָּקָר וְהַגְּמְלִים--לְשְׁנֵי מַחֲנוֹת.

Then Jacob was greatly afraid.

Why should he fear Esau?

Because Esau had some merits and Jacob had some merits but also demerits.

- | | |
|---|---|
| <p>1. He lived in Eretz Israel
Therefore living in Israel can be considered equal to keeping all the 613 commandments.</p> <p>2. Esau kept the commandment to honor his father perfectly.</p> | <p>1. Kept all 613 commandments</p> <p>2. Jacob had not kept the command to honor his father. His parents told him to go to Laban for 7 years he stayed 20 years.</p> <p>3. He did not study Torah being busy with the sheep.</p> |
|---|---|

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into two camps.

ח וַיִּירָא יַעֲקֹב מְאֹד, וַיִּצָר לוֹ; וַיַּחַץ אֶת-
הָעָם אֲשֶׁר-אִתּוֹ, וְאֶת-הַצֹּאן וְאֶת-הַבְּקָר
וְהַגְּמְלִים--לְשְׁנֵי מַחֲנוֹת.

The following of even one Mitzvah has great value. A rich man once taunted R'Levi Yitzchak of Berditchev saying, “look, God said He would punish those who violate the Torah. I have transgressed all the Torah prohibitions and just look at me, I am wealthy, healthy, happy and lack for nothing”.

R Levi Yitzchak answered. “How do you know that God punishes sinners, you read it in the Shema. You should know that the Mitzvah of reading the Shema even once is so great that you achieved such prosperity. Imagine how successful you would be if you had performed more Mitzvot?”

And he said: 'If Esau come to the one camp,
and smite it, then the camp which is left shall
escape.'

ט וַיֹּאמֶר, אִם-יָבוֹא עֵשָׂו אֶל-הַמַּחֲנֶה
הָאַחַת וְהִכָּהוּ--וְהָיָה הַמַּחֲנֶה הַנִּשְׁאַר,
לְפָלִיטָה.

Do not rely on miracles alone. You must be proactive. Praise the Lord but pass the ammunition.

We see that Jacob approached Esau with a three pronged plan:

- | | |
|--|------------|
| 1. win him over with gifts | - presents |
| 2. pray for God's intercession | - prayer |
| 3. prepare for | - battle |
| 1. armed himself for the possibility of battle | |
| 2. And divided his camp. | |

And he said: 'If Esau come to the one camp,
and smite it, then the camp which is left shall
escape.'

ט וַיֹּאמֶר, אִם-יָבֹא עֵשָׂו אֶל-הַמַּחֲנֶה
הָאַחַת וְהִכָּהוּ--וְהָיָה הַמַּחֲנֶה הַנִּשְׁאַר,
לְפָלִיטָה.

The other company which is left will escape.

‘Vehaya’ implies joy.

Joy in the fact that in future persecutions Jews in one center will escape. There will never be a total destruction of the Jewish people.

It is a kindness that God scattered us all over the world. It prepared us to escape by use of three things:

gifts

prayer – if prayer won’t work what good are gifts or fighting

war

The prayers are that the gifts be accepted or that we win the war. This process teaches us not to put all our possessions in one place in war. Not all our eggs in one basket.

Torah Gems I:256

Meam Loez 3:120

And Jacob said: 'O God of my father Abraham, and God of my father Isaac, O LORD, who saidst unto me: Return unto thy country, and to thy kindred, and I will do thee good;

י וַיֹּאמֶר, יַעֲקֹב, אֱלֹהֵי אָבִי אַבְרָהָם, וְאֱלֹהֵי
אָבִי יִצְחָק: יְהוָה הָאֵלֹהִים אֵלַי, שׁוּב לְאֶרְצְךָ
וּלְמוֹלַדְתְּךָ--וְאִיטִיבָה עִמָּךְ.

Jacob used the name of Isaac.

Even though he was alive (and God's name is not normally associated with a living person in this way because he was merely reiterating God's words see Gen 28:13.

Esau had great respect for his father and Jacob wanted to mention Isaac's name to remind Esau.

If Esau was actually coming to kill him it might mean that Isaac was dead and then it would be appropriate to use his name.

Vayishlach

Genesis 32:11:1-5

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

יֵא קִטְנִיתִי מִכָּל הַחֲסָדִים, וּמִכָּל-הָאֱמֶת, אֲשֶׁר עָשִׂיתָ, אֶת-עֲבֹדְךָ: כִּי בְמִקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה, וְעַתָּה הֵייתִי, לְשְׁנֵי מַחֲנוֹת.

I am not worthy of all the mercies and of all the truth.

Ha'Chassidim - kindness, Ha'emes - divine assistance.

A goodness that cannot be repayed. What could man give to God to pay back God's kindness?

Jacob was the recipient of two types of favors:

1. to achieve wealth and
2. to keep it against Lavan's trickery.

Any better explanation of these two words? Or HaChayim 1:277

Perhaps he referred to the following:

1. God repaid him with benefits in compensation for his good deeds 'emes'.
2. Plus He gave him extra benefits 'chessed'.

Vayishlach

Genesis 32:11:1-3

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

יֵא קִטְנֹתִי מִכָּל הַחֲסָדִים, וּמִכָּל-הַאֲמֶת, אֲשֶׁר עָשִׂיתָ, אֶת-עֲבֹדְךָ: כִּי בְמִקְלִי, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה, וְעַתָּה הֵייתִי, לְשְׁנֵי מַחֲנֹת.

I am not worthy of all the mercies.

A person who demands the return of something he is owed can only ask till he obtains the item back.

A person who asks for a gift can be given one and still ask for further mercies,.

If we had been granted God's favors for our good deeds we could come to a point where we would have been fully paid but since we receive God's favor through His mercy and loving kindness we can hope there will be no end to that.

Torah Gems 1:257

Vayishlach

Genesis 32:11:1

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

יֵא קִטְנֹתִי מִכָּל הַחֲסָדִים, וּמִכָּל-הָאֱמֶת, אֲשֶׁר
עָשִׂיתָ, אֶת-עֲבֹדְךָ: כִּי בְמִקְלִי, עָבַרְתִּי אֶת-
הַיַּרְדֵּן הַזֶּה, וְעַתָּה הֵייתִי, לְשְׁנֵי מַחֲנֹת.

I am not worthy.

A Rebbe said, “A Torah sage must have 1/8 of 1/8 of pride” (Sotah 5). In other words even though pride is a negative quality a person should have a little of it.

Vayishlach is the 8th Sidra in the Torah and the 8th verse in the Sidra is, “I am not worthy of all these mercies”. Everything came to him through God’s mercies.

Torah Gems I:256

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.

יב הַצִּילֵנִי נָא מִיַּד אָחִי, מִיַּד עֵשָׂו: כִּי-
יִרָא אֶנְכִּי, אֶת־אֶת־פְּנֵי-יְבוּא וְהִכְנִי, אִם עַל-
בָּנָיִם.

Deliver me I pray you from the hand of my brother from the hand of Esau.

It seems redundant to say, ‘hand of my brother from the hand of Esau’, the same person.

He actually is saying:

Deliver me from him whether he comes in the guise of my brother, seemingly benevolent, or in the guise of Esau. Both ways are dangerous. One poses spiritual danger the other physical danger.

And Thou saidst: I will surely do thee good,
and make thy seed as the sand of the sea,
which cannot be numbered for multitude.'

יג וְאַתָּה אָמַרְתָּ, הִיטֵב אֵיטִיב עִמָּךְ;
וְשָׂמֵתִי אֶת-זַרְעֲךָ כְּחֹל הַיָּם, אֲשֶׁר לֹא-יִסְפָּר
מְרֹב.

And Jacob said... and you said “I will make your children like the sands of the sea”.

Actually God had never promised Jacob that he would make his children like the sand of the sea but as the dust of the earth Gen 28:14. But God did promise it to Abraham. Jacob included it on his own accord.

- stars - individual, separate independent, each bright and brilliant.
- sand - individual yet can combine and be powerful.
- dust - combined and not divisible.

And he lodged there that night; and took of
that which he had with him a present for Esau
 his brother:

יָד וַיִּלֶן שָׁם, בַּלַּיְלָה הַהוּא; וַיִּקַּח מִן-הַבָּא
בְּיָדוֹ, מִנְחָה--לְעֵשָׂו אָחִיו.

He took that which came to his hand.

He picked the animals at random. Since they would be sent to a man as immoral as Esau he left it up to destiny to decide which animal would be sent to Esau as a tribute. Obviously, it is preferable for an animal to be slaughtered in a Kosher manner and be eaten by a saint like Jacob.

Vayishlach

Genesis 32:15:1-2

Genesis 32:16:1-2

two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

Thirty nursing camels with their young, forty cows and ten bulls, twenty she donkeys and ten he donkeys.

טו. עֲזִים מְאֵתִים וּתְיָשִׁים עֶשְׂרִים רְחֵלִים
מְאֵתִים וְאַיִלִים עֶשְׂרִים:

טז. גְּמָלִים מִיְּבִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת
אַרְבָּעִים וּפָרִים עֶשְׂרֵה אֶתְנַת עֶשְׂרִים וְעֵיֶרֶם
עֶשְׂרֵה:

The total number of animals mentioned in these two sentences is precisely 580 head.

This alludes to the fact that the royal line of Edom, Esau, began 580 years before that of Israel.

580 also alludes to the gematria, the numerical value of the word ‘Sair’ to compensate for the trick done with the ‘sair’ “hair coat” or that Esau’s strength and power comes from sair.

These gifts from Jacob of 580 animals were supposed to neutralize that power of Esau that came from sair.

Note: Shin-300, ayin-70, yud-10, resh-200 = 580

200	she goats
20	he goats
200	ewes
20	rams
30	camels
30	colts
40	cows
10	bulls
20	she donkeys
10	he donkeys

Or HaChayim 1:278

580

Vayishlach

Genesis 32:15:1-2

two hundred she-goats and twenty he-goats,
two hundred ewes and twenty rams,

טו עֲזִים מְאֵתִים, וְתִשְׁיִם עֶשְׂרִים, רְחֵלִים
מְאֵתִים, וְאַיִלִים עֶשְׂרִים.

A verse of 8 words all ending in the letter mem.

Vilna Goan
Shulman

And he delivered them into the hand of his servants, every drove by itself; and said unto his servants: 'Pass over before me, and put a space betwixt drove and drove.'

יָד וַיִּתֵּן, בְּיַד-עֲבָדָיו, עֵדֶר עֵדֶר, לְבָדּוֹ;
וַיֹּאמֶר אֶל-עֲבָדָיו, עֲבְרוּ לִפְנֵי, וְרוּחַ
תְּשִׂימוּ, בֵּין עֵדֶר וּבֵין עֵדֶר.

Put a space between one drove and the next.

‘Ve-revach’ - “a space”.

This word occurs in two places in the Bible.

In Esther 4:14 - an enlargement and deliverance will arise to the Jews.

Jacob implores God, when troubles come upon my descendants please do not bring them one after another but give them space between their troubles.

Vayishlach

Genesis 32:19:2-3

then thou shalt say: They are thy servant Jacob's; it is a present sent unto my lord, even unto Esau; and, behold, he also is behind us.'

יֵט וְאָמַרְתָּ, לְעַבְדְּךָ לְיַעֲקֹב--מִנְחָה הוּא
שְׁלוּחָה, לְאֲדֹנָי לַעֲשׂוֹ; וְהִנֵּה גַם-הוּא,
אֲחֵרֵינוּ.

To your servant Jacob.

The Talmud teaches there are four groups who will not experience the world to come:

1 scoffers 2 liars 3 slanderers 4 flatterers

However, it is permissible to flatter a wicked person to escape the danger he poses. Others say, it is not permitted even in those circumstances but equivocal flattery is permitted, as Jacob did here.

Meam Loez 3:129

Vayishlach

Genesis 32:23:4-13

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

כג וַיִּקָּם בַּלַּיְלָה הַזֶּה, וַיִּקַּח אֶת-שְׁתֵּי נָשָׁיו
וְאֶת-שְׁתֵּי שִׁפְחֹתָיו, וְאֶת-אֶחָד עָשָׂר, יְלָדָיו;
וַיַּעְבֵּר, אֶת מַעְבַּר יַבְבֹּק.

Jacob took his wives before his children.

Previously in Gen 31:17 he took his children first and we said it was because saints consider their children more valuable than their wives.

In this case since he was crossing a rapidly flowing river into a dangerous environment he took his wives first, in order to better protect his children from the danger.

Meam Loez 3:130

Vayishlach

Genesis 32:25:5-6

And Jacob was left alone; and there wrestled a
man with him until the breaking of the day.

כה וַיִּזְתַּר יַעֲקֹב, לְבַדּוֹ; וַיֵּאבֶּק אִישׁ עִמּוֹ,
עַד עֲלֹת הַשָּׁחַר.

And Jacob was left alone and wrestled with him till day break

unprotected by his family and friends.

Torah Gems I:260

Being left alone, isolated and detached from others and with no one there for whom one could do acts of kindness (chesed) which is one of man's most important functions, leaves a person vulnerable to the Yetzer Hara. The commentators say that Jacob wrestled with the Yetzer Hara.

Twerski Chumosh 72

And he said: 'Let me go, for the day breaketh.'

כַּז וַיֹּאמֶר שְׁלַחֲנִי, כִּי עָלָה הַשָּׁחַר; וַיֹּאמֶר

And he said: 'I will not let thee go, except thou
bless me.'

לֹא אֲשַׁלְּחֶךָ, כִּי אִם-בֵּרַכְתָּנִי.

And he said, “I will not let you go except you bless me”.

Jacob wanted an assent to the blessing which Yitzchak gave him from Esau's angel himself.

- Jacob did not ask for a new blessing.
- Jacob's status would be made more secure by Esau recognizing his right to it.

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

כֹּט וַיֹּאמֶר, לֹא יִעֲקֹב יֹאמַר עוֹד שְׁמִי--כִּי, אִם-יִשְׂרָאֵל: כִּי-שָׁרִיתָ עִם-אֱלֹהִים וְעִם-אָנָשִׁים, וַתִּוְכַל.

You have contended with God and with men and have won.

Won? And remained a cripple? What kind of victory is that?

If Jacob came out of a philosophical argument with an angel crippled, it is proof that the angel did not have any convincing argument and had to revert to force.

This is proof that the argument of the angel is in the wrong and that in the argument Yaakov prevailed.

Vayishlach

Genesis 32:29:9

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

כט ויאמר, לא יעקב יאמר עוד שמך--כי,
אם-ישׂראל: כי-שרית עם-אלהים ועם-
אנשים, ותוכל.

Israel

So we truly are the children of these ancestors that make up the name Yisroel.

Yud	Yaakov, Yitzchak
Shin	Sarah
Resh	Rachel, Rivka
Aleph	Abraham
Lamid	Leah

Vayishlach

Genesis 32:28:6

Genesis 32:29:10--13

And he said unto him: 'What is thy name?' And he said: 'Jacob.'

כח ויאמר אליו, מה-שְׁמֶךָ; ויאמר, יַעֲקֹב.

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

כט ויאמר, לא יַעֲקֹב יִקְרָא עוֹד שְׁמֶךָ--כִּי, אִם-יִשְׂרָאֵל: כִּי-שָׁרִיתָ עִם-אֱלֹהִים וְעִם-אֲנָשִׁים, וַתִּזְכָּל.

You have striven with the Divine.

Jacob's name 'Yaakov' is related to the noun "Eikev" "heel" Gen 25:26,

and to the verb 'Akev' "to outsmart or deceive" Gen 27:36. The name suggests trickery and deceit.

His new name 'Yisroel' is related to 'sererah' "authority or superiority" (Rashi) and "prince" (Ralbag).

Vayishlach

Genesis 32:29:9

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

כֹּט וַיֹּאמֶר, לֹא יִעֲקֹב יֹאמַר עוֹד שְׁמִי--כִּי,
אִם-יִשְׂרָאֵל: כִּי-שָׁרִיתָ עִם-אֱלֹהִים וְעִם-
אָנָשִׁים, וַתּוֹכַל.

God's honest man – Yashar El-Yisroel.

Changing one's name can annul an evil decree. Perhaps the decree that Esau might kill Jacob was annulled with the change of name.

Sick people change their name to annul a bad decree.

Meam Loez 3:139

And Jacob called the name of the place Peniel:
'for I have seen God face to face, and my life is
preserved.'

לֹא וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם, פְּנֵי אֵל: כִּי-
רָאִיתִי אֱלֹהִים פְּנִים אֶל-פְּנִים, וַתִּנָּצֵל נַפְשִׁי.

Jacob called the place ‘paniel’ - as a contraction of ‘panisi El’ “I have faced God”

The Torah designates the place ‘panuel’ s a command for future generations to
‘penu El’ “turn toward God”.

Kol HaTorah

Kestenbaum 77

Vayishlach

Genesis 32:32:1-3

And the sun rose upon him as he passed over Peniel, and he limped upon his thigh.

לב ויזרח-לו השמש, כאשר עבר את-פְּנוֹאֵל; והוא צִלַּע, על-יָרְכוּ.

The sun rose for him...

The sun rose especially for Jacob to soothe his pain from the injured hip hurt in the wrestling with the angel.

The sun heals the wounds of saints and burns the likes of Esau.

Meam Loez 3:140

Therefore the children of Israel eat not the sinew of the thigh-vein which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh, even in the sinew of the thigh-vein.

לג על-כן לא-יאכלו בני-ישראל את-גיד
הנִשָּׂה, אֲשֶׁר על-כף הַיָּרֵךְ, עד, הַיּוֹם
 הַזֶּה: כִּי נָגַע בְּכַף-יָרֵךְ יַעֲקֹב, בְּגִיד הַנִּשָּׂה.

The children of Israel are not to eat the sciatic nerve (the displaced sinew).

This is the first negative commandment in the Torah.

The prohibition includes the sciatic nerve and the common peroneal nerve on both sides and all the fat covering the sciatic nerve (see Chullin 91a).

All these parts must be removed before the flesh may be eaten. Chullin 92b. Meat can be prepared this way and is available in Israel.

Vayishlach

Genesis 33:4:8

And Esau ran to meet him, and embraced him,
and fell on his neck, and kissed him; and they
wept.

ד וַיֵּרַץ עֵשָׂו לִקְרַאתוֹ וַיִּחַבְּקֵהוּ, וַיִּפֹּל עַל-
צַוְאָרוֹ וַיִּשָּׁקֵהוּ; וַיִּבְכּוּ.

And he kissed him.

The word “and he kissed him” is marked with dots on every letter suggesting that some of the extra ink is placed there instead of words, the Rabbi’s doubted whether Esau’s kiss was genuine.

Soncino p125

Hertz

Behold, we were binding sheaves in the midst of the field, and behold, my sheaf arose and also stood upright, and behold, your sheaves encircled [it] and prostrated themselves to my sheaf."

ז. וְהִנֵּה אֲנַחְנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה
וְהִנֵּה קָמָה אֲלֵמְתִי וְגַם נִצְבָה וְהִנֵּה תִסְבְּינָה
אֲלֵמְתֵיכֶם וְתִשְׁתַּחֲוּיִן לְאֵלֵמְתִי:

Finally Joseph and Rachel came forward.

Note that Joseph is mentioned before Rachel. Joseph stood in front of her to protect her. For this he was rewarded.

And Esau said: 'I have enough; my brother, let ט וַיֹּאמֶר עֵשָׂו, יֵשׁ-לִי רַב; אָחִי, יְהִי לְךָ אֲשֶׁר-לְךָ.
that which thou hast be thine.'

I have plenty – my brother.

Why did Esau add the word ‘my brother’, to whom else could he have been speaking?

He used the words my brother to indicate that his reconciliation with Jacob was because they were brothers and not because of the bribe the gifts that Yaakov gave him.

His claim of brotherliness would have been better proved if he had not accepted the gifts.

Vayishlach

Genesis 33:10:18-20

And Jacob said: 'Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

י וַיֹּאמֶר יַעֲקֹב, אֶל-נָא אִם-נָא מָצָאתִי חֵן
בְּעֵינֶיךָ, וְלִקְחָתָּ מִנְּחֹתַי, מִיָּדַי: כִּי עַל-כֵּן
רָאִיתִי פָנֶיךָ, כְּרֹאת פְּנֵי אֱלֹהִים--וַתְּרַצְנֵי.

As one sees the face of God.

What is the intent of this phrase?

To implicate that Jacob has “friends in high places”. He is acquainted with the face of God and Esau should be fearful of doing him harm.

Torah Temimah 1:143

Sotah 41b

Let my lord, I pray thee, pass over before his servant; and I will journey on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.'

יָד יַעֲבֹר-נָא אֲדֹנָי, לִפְנֵי עַבְדּוֹ; וְאֲנִי אֶתְנַהֵלָה
לְאִטִּי, לְרֶגֶל הַמְּלָאכָה אֲשֶׁר-לִפְנֵי וּלְרֶגֶל
הַיְלָדִים, עַד אֲשֶׁר-אָבָא אֶל-אֲדֹנָי, שְׁעִירָה.

Until I come to Seir.

But Jacob does not go to Seir he goes to Succoth.

He perhaps says this so as not to let Esau know where he is actually going in order to prevent any confrontation.

He may be referring to the ultimate meeting referred to in the Haftorah, Ovadiah 1:21, “and liberators shall ascend to Mt Zion to judge the Mountain of Esau-Seir”.

And Esau said: 'Let me now leave with thee some of the folk that are with me.' And he said: 'What needeth it? let me find favour in the sight of my lord.'

טו וַיֹּאמֶר עֵשָׂו--אֲצִיגֶה-נָא עִמָּךְ, מִן-
הָעַם אֲשֶׁר אִתִּי; וַיֹּאמֶר לְמָה זֶה,
אֲמַצָּא-חַן בְּעֵינֵי אָדֹנָי.

Why do this? Let me find favor (in the future) in your eyes.

Rather than accept this offer of Esau's men to protect him, which Jacob did not need, he preferred to request an ongoing future relationship of favor with him.

Or HaChayim 282

And Esau said: 'Let me now leave with thee some of the folk that are with me.' And he said: 'What needeth it? let me find favour in the sight of my lord.'

טו וַיֹּאמֶר עֵשָׂו--אֲצִיגֶה-נָּא עִמָּךְ, מִן-
הָעַם אֲשֶׁר אִתִּי; וַיֹּאמֶר לְמָה זֶה,
אֲמַצָּא-חַן בְּעֵינֵי אָדֹנָי.

Let me assign to you some of the people who are with me.

Jacob refuses, “to what purpose”, he asks?

At first Esau is hostile then he changes and becomes overly friendly.

Much like the Yetzer Hara, if one tactic does not destroy the Jewish people perhaps another will.

We lost 6 million in the Holocaust but survived,

We have lost more than 6 million in the 50 years since the Holocaust through intermarriage.

Don't hate us and don't love us, Jacob politely declined. Jacob's refusal to associate with Esau is appropriate for us. Courtesy and consideration with our neighbors? Yes. Fraternization? No.

Vayishlach

Genesis 33:17:12-15

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle.

Therefore the name of the place is called Succoth. {S}

יָד וַיַּעֲקֹב נֹסַע סֹכְתָהּ, וַיִּבֶן לוֹ בַּיִת; וַיִּמְקְנֶהוּ
עָשָׂה סֹכְתָהּ, עַל-כֵּן קָרָא שְׁם-הַמָּקוֹם
סֹכּוֹת. {ס}

Jacob built for himself a house and for his cattle he built tents (Succos) and he called the name of the place “Succos”.

Why “Succos” and not “House?” To teach people when they ask why is this place called Succos he will be able to teach them the Torah principle of ‘Tzar baalei Chaim’ “to avoid causing discomfort to animals”. Jacob expended great time, energy and money to provide his animals with a degree of comfort in winter and summer. Calling attention to the name of the place allows us to stress that good deed.

Or HaChayim 282

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city.

יח וַיָּבֵא יַעֲקֹב שְׁלָם עִיר שְׁכֶם, אֲשֶׁר בְּאֶרֶץ
 כְּנַעַן, בְּבֵאוֹ, מִפְּדַן אֲרָם; וַיַּחֵן, אֶת-פְּנֵי
 הָעִיר.

Jacob arrived in peace (or complete) to Shechem.

Jacob arrived in “Shalem” – peace. Shalom is used as a mnemonic for:

Shin - shem - name a good name – known for integrity

Lamid - lashon - language speaks no gossip uses only proper words

Mem - malbush - attire – clean – appropriate – respectful

These identifying traits suggest a great deal about a person and we must strive such that each aspect of our external appearance and behavior be proper.

And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.

יט וַיִּקַּן אֶת-חֶלְקַת הַשָּׂדֶה, אֲשֶׁר נָטָה-
שָׁם אָהָלוֹ, מִיַּד בְּנֵי-חָמוֹר, אָבִי שָׁכֶם--
בְּמָאָה, קֶשֶׁטָה.

This verse speaks of one of the three real estate purchases in the Holy land that are recorded in the Tanach.

Abraham purchased the cave of Machpelah Gen 23:15-18.

Jacob's purchase of this campsite Gen 33:19.

David's purchase of the site of the Holy Temple Chronicles 21:25.

No one but the nation of Israel can have legal claim to these sites.

Midrash Bereishis Rabbah

Kestenbaum 79

And Dinah the daughter of Leah, whom she had borne unto Jacob, went out to see the daughters of the land.

א וַתֵּצֵא דִּינָה בֵּת-לֵאָה, אֲשֶׁר יָלְדָה
לְיַעֲקֹב, לִרְאוֹת, בְּבָנוֹת הָאָרֶץ.

The daughter of Leah.

Why mention this? We know Dinah was Leah's daughter. It is to stress that like mother like daughter Leah had gone out to meet her husband (Gen 30:15) something quite forward in those times which gave a bad impression.

As an only daughter she had no female companions so she went out to see the girls of the land.

And Dinah the daughter of Leah, whom she had borne unto Jacob, went out to see the daughters of the land.

א וַתֵּצֵא דִּינָה בֵּת-לֵאָה, אֲשֶׁר יָלְדָה
לְיַעֲקֹב, לְרְאוּת, בְּבָנוֹת הָאָרֶץ.

Dinah “going out”.

Going out from the protection of the family circle indicating she had made herself vulnerable to Shechem’s attack by going into the midst of strangers.

Dinah went out as “Leah went out to him” 30:16.

Torah Temimah 1:146

TY Sanhedrin 2:6

Vayishlach

Genesis 34:2:7-8

And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and humbled her.

ב וַיֵּרָא אֶתְהָּ שָׁכֶם בֶּן-חָמוֹר, הַחִי-נְשִׂיא
הָאָרֶץ; וַיִּקַּח אֶתְהָּ וַיִּשְׁכַּב אִתָּהּ, וַיַּעֲנֶהּ.

A prince of the Land.

Shechem's high position might explain why no one came to Dinah's aid when she cried for help.

Or HaChayim 283

And his soul did cleave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke comfortingly unto the damsel.

ג וַתִּדְבֹק נַפְשׁוֹ, בְּדִינָה בַת-יַעֲקֹב; וַיֶּאֱהַב,
אֶת-הַנְּעָרָה, וַיְדַבֵּר, עַל-לֵב הַנְּעָרָה.

Dinah

How old was she at this time?

She is slightly older than Joseph (see 30:21,24).

Jacob left Horan 6 years after Joseph's birth (30:27-28) and spent 2 years traveling to Beer Sheba (Rashi to 33:17).

Dinah was about 9 years old when Shechem kidnapped her (Rabbeinu Bachya).

And his soul did cleave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke comfortingly unto the damsel.

ג וַתִּדְבֹק נַפְשׁוֹ, בְּדִינָה בֵּת-יַעֲקֹב; וַיֵּאָהֵב,
אֶת-הַנַּעֲרָ, וַיְדַבֵּר, עַל-לֵב הַנַּעֲרָ.

He loved the maiden and appealed to the emotions of the maiden.

The Torah omits the feminine ‘heh’ of the word ‘Naara’ leaving it spelled like the masculine form ‘Naar’ “lad”.

This indicates that Dinah did not act in a virtuous feminine manner. She had made herself vulnerable to Shechem’s attack by “going out” 34:1 leaving the family circle and going into the midst of strangers.

The Talmud (Kesubos 40b) explains that when the word is spelled in full it means a girl between 12-12½ and without the ‘heh’ any girl younger.

And Shechem said unto her father and unto her brethren: 'Let me find favour in your eyes, and what ye shall say unto me I will give.

יא ויאמר שכם אל-אביה ואל-אחיה, אמצא-
 חן בעיניכם; ואשר תאמרו אלי, אתן.

And Shechem spoke to her father and her brothers.

And the sons of Jacob answered Shechem and his father Chamor.

The sons of Jacob answered even though Jacob was present. We see that Jacob was aware of their plot and stood by without trying to stop them. If so why was he so angry at them when they carried it out successfully (V 30)?

Because Jacob thought their plan regarding circumcision was meant to weaken the inhabitants so that Jacob and his sons could rescue Dinah and flee the region. He never dreamt they would put the people to death.

Rambam

Kestenbaum 79

'These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

כַּאֲשֶׁר הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתָּנוּ, וַיֵּשְׁבוּ
בְּאֶרֶץ וַיִּסְחָרוּ אִתָּהּ, וְהָאֶרֶץ הַזֹּאת רַחֲבַת-יָדַיִם,
לְפָנֶיהֶם; אֶת-בָּנֹתָם נָקַח-לָנוּ לְנָשִׁים, וְאֶת-
בָּנֹתֵינוּ נָתַן לָהֶם.

They killed every male.

What could be the justification kill those that did the crime as well as all those who did not? Why would they have killed the innocent ones? Because the males protected Shechem and Chamor so to get to the guilty persons they had to kill the others.

Accessories to the crime kept Dinah kidnapped.

The people failed to establish a judiciary to deal with the crimes of Shechem as is required by the Noachide laws, therefore, they were guilty of the death penalty.

Or HaChayim 287

Why then was Jacob angry with them? Not because what they did was wrong but because they endangered the entire family.

Ramban

Kestenbaum 79

And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth.

ח. וַתָּמָת דְּבָרָה מִיִּנְקַת רַבֵּקָה וַתִּקְבֹּר
מִתַּחַת לְבַיִת אֵל תַּחַת הָאֵלֹן וַיִּקְרָא שְׁמוֹ
אֵלֹן בְּכוֹת:

We have the notice that Deborah the nurse maid of Rebekah died. But no where do we learn of Rebekah's death. She has been written out of the story. She never sees her son Jacob again and we never hear of her death. In this way the Torah teaches us about the punishment she received for instigating the deception of her husband Isaac by her son Jacob.

And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak; and the name of it was called Allon-bacuth. {P}

ח וַתָּמָת דְּבִרָה מִיִּנְקַת רֵבֶקָה, וַתִּקָּבֵר
מִתַּחַת לְבַיַּת-אֵל תַּחַת הָאֵלֹן; וַיִּקְרָא שְׁמוֹ,
אֵלֹן בְּכוּת. {פ}

Another weeping.

The name of the place where Deborah the wet nurse of Rebecca who had served Jacob died and was buried.

It means another weeping. Jacob was informed at this same time that his mother Rebecca had died. Isaac had her buried secretly. Isaac reasoned Abraham has died, I am confined by blindness, Yaacov is in Paddon Aram who from our family will attend the funeral and eulogize Rebecca only Esau? And everyone present will curse Rebecca for having given birth to Esau. So he buried her without fanfare.

Rambam

Kestenbaum 81

Vayishlach

Genesis 35:18:8-9

And it came to pass, as her soul was in departing--for she died--that she called his name Ben-oni; but his father called him Benjamin.

יח ויהי בצאת נפשה, כי מתה, ותקרא שמו,
בן-אֹנִי; וְאָבִיו, קָרָא-לוֹ בְנֵימִין.

Ben oni - son of my sorrow.

Ben-oni

Benjamin - son of the right or south.

Throughout the Torah the name Binyamin is written without the ‘yud’ before the final ‘mem’, only here it is written full.

Sotah 36b

Torah Temimah

His name signifies Rachel’s pain during his birth.

Kestenbaum 81

And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it. {P}

Now the sons of Jacob were twelve:

כב ויהי, בשכן ישראל בארץ ההוא, וילך
 ראובן וישכב את-בלהה פילגש אביו, וישמע
 ישראל; {פ}

And Israel (Jacob) heard. 35:22:13-14

And the sons of Jacob were twelve. 35:22:15-19

This verse is one of three in the Torah to span 2 parsheios, ½ in one and ½ in the other.

The other 2 are Num 26:1 and Deut 2:8. There are also 25 more examples in the books of the prophets.

They can be considered two separate verses or as 1 long verse therefore there are 2 sets of cantillation marks often superimposed on the same word which may confuse the reader. It may be read as 1 verse or 2 verses and a 3rd opinion says either way is ok.

Vayishlach

Genesis 35:22:6-10

And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it. {P}

Now the sons of Jacob were twelve:

כב ויהי, בשכן ישראל בארץ ההוא, וילך
ראובן וישכב את-בלהה פילגש אביו, וישמע

ישראל; {פ}

Reuvan slept with Bilha

What might be the significance of the eldest son doing this with his father's maidservant?

He usurped his father's place. In the end he is not given first born status. Instead Joseph does and Judah gets the Kingdom.

Reuvan loses his first born status his mother was Leah
Bilha was the maidservant of Rachel.

Rabbi Norman Crandus

Vayishlach

Genesis 35:26:11-12

and the sons of Zilpah, Leah's handmaid: Gad and Asher. These are the sons of Jacob, that were born to him in Paddan-aram.

כּוּ וּבְנֵי זִלְפָּה שִׁפְחַת לְאָה, גָּד וְאַשֶׁר;
אֵלֶּה בְּנֵי יַעֲקֹב, אֲשֶׁר יָלְדוּ-לוֹ בְּפָדַן אַרְם.

And these were the sons of Yaakov that was (were) born to him in Padan Aram.

The word ‘Yulad’ is singular “he was born” instead of ‘Yuladu’ “they were born”. This is to teach that they are considered one group of equals.

Midrash LeKach Tov
Kestenbaum 83

Vayishlach

Genesis 36:12:10

And Timna was concubine to Eliphaz Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah Esau's wife.

יב ותמנע היתה פילגש, לאליפז בן-עשו,
ותלד לאליפז, את-עמלק; אלה, בני עדה
אשת עשו.

Why do we need to know this? Because it teaches us an important lesson. Timna wanted to convert to Judaism (Sanhedrin 99b) but Abraham, Isaac and Jacob all refused her. They must have been correct to refuse her but did it in a manner that she felt rejected. She was bitter and infused into her son, Amalek, the venomous hatred that has continued through the ages i.e., Haman was an Amalekite.

We may have to turn down a request but we must do so in a manner that does not compound disappointment with hurt and offend. Put yourself in the other person's position and choose your words carefully.

Twerski Chumosh 75

Vayesheiv (09)
Genesis 37:1

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

א וַיֵּשֶׁב יַעֲקֹב, בְּאֶרֶץ מְגֹרֵי אָבִיו--בְּאֶרֶץ, כְּנָעַן.

Jacob settled in the area where his father had lived in the Land of Canaan.

The sentence Gen 35:27 says:

“Jacob came to his father Isaac in Mamre, Kiriath Arba now known as Hebron”.

Why does this sentence have to repeat that information and say in two ways, Jacob settled:

1. in the area where his father had lived
2. in the Land of Canaan?

To teach us that it was the merit of his father Isaac that saved Jacob from the wrath and anger of Esau.

Another explanation.

In the last paragraph the Torah told us that Esau inherited the Land of Seir. The Torah here tells us what Jacob's inheritance was.

Vayesheiv

Genesis 37:1:3-7

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

א וַיֵּשֶׁב יַעֲקֹב, בְּאֶרֶץ מְגֹרֵי אָבִיו--בְּאֶרֶץ, כְּנָעַן.

The redundancy is resolved by the Torah telling us something new.

Jacob aspired to more than his father had.

Jacob settled in the area in which his father had been only a temporary sojourner. Jacob would live there permanently.

Meam Loez 3:230

Vayesheiv

Genesis 37:2:1-2

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-
עשרה שנה היה רעה את-אחיו בצאן,
והוא נער את-בני בלהה ואת-בני זלפה,
נשי אביו; ויבא יוסף את-דבתם רעה,
אל-אביהם.

This sentence is missing two vovs

- the 'vov' before 'eleh' and
- the first 'vov' in 'toldos'

Two 'vov's' each 6 = 12

This may suggest that this attitude by Jacob that Joseph was his heir, the result of his life, his chronicles, was going to affect, in a sad way, all the 12 sons.

Vayesheiv

Genesis 37:2:2-4

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-
עשרה שנה היה רעה את-אחיו בצאן,
והוא נער את-בני בלהה ואת-בני זלפה,
נשי אביו; ויבא יוסף את-דבתם רעה,
אל-אביהם.

The generations, the offspring of Jacob is Joseph.

The purpose of Jacob working for Laban was only for Rachel and therefore, for Joseph. She should have given birth to the first born but her sister Leah did so first. But God arranged to take the birthright from Reuvan and give it to Joseph.

Bava Basra 123a3

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-
 עשרה שנה היה רעה את-אחיו בצאן,
 והוא נער את-בני בלהה ואת-בני זלפה,
 נשי אביו; ויבא יוסף את-דבתם רעה,
 אל-אביהם.

These are the chronicles of Jacob-Joseph.

Joseph was the most important outcome of Jacob's life his emigration to Egypt and therefore the survival through the famine of the people of Israel.

Meam Loez 3:232

- The descendants of Jacob were only possible because of Yosef.
 Or HaChayim
- But this sentence gives us a hint as to the danger of this story. Though Jacob had 12 sons he focused his attention and considered as his successor, the product of his life, to be Joseph. This generated the jealousy we know that followed. The word 'Eleh' without the 'vov' suggests a criticism or separation from the past. That criticism may be directed toward Jacob's unbalanced love of Joseph.

Vayesheiv

Genesis 37:2:1-4

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-עשרה
שנה היתה רעה את-אחיו בצאן, והוא נער את-
בני בלהה ואת-בני זלפה, נשי אביו; ויבא יוסף
את-דבתם רעה, אל-אביהם.

These are the offspring of Jacob – Joseph.

The Torah mentions ‘toldos Yaakov’ “the offspring (plural) of Jacob”, so we would expect to read about all of his sons listed by their names. But only Joseph’s name is mentioned. He was Jacob’s main son because the events in their lives resembled each other closely.

Neither of their mothers could have children naturally.

Each of their mothers had 2 children.

Jacob bought the birth right. Joseph was given the double portion (birthright of the first born) by having 2 tribes not 1.

Jacob and Joseph were both hated by their brothers who wanted to kill them.

Each became wealthy, each went down to Egypt.

Each became exalted through dreams and they looked alike.

Vayesheiv

Genesis 37:2:2-4

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יַעֲקֹב, יוֹסֵף בֶּן-שֶׁבַע-
עֶשְׂרֵה שָׁנָה הָיָה רֹעֵה אֶת-אֶחָיו בַּצֹּאן,
וְהוּא נֶעַר אֶת-בְּנֵי בְלָהָה וְאֶת-בְּנֵי זִלְפָּה,
נְשֵׁי אָבִיו; וַיָּבֵא יוֹסֵף אֶת-דִּבְתָּם רָעָה,
אֶל-אָבִיהֶם.

These are the chronicles of Jacob - Joseph.

The 12 have been reduced to 1, Joseph.

The spiritual message of Jacob is transmitted through Joseph.

Toldos – birth

These are the products of Jacob's life – Joseph.

Vayesheiv

Genesis 37:2:5-8

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-
עשרה שנה היה רעה את-אחיו בצאן,
והוא נער את-בני בלהה ואת-בני זלפה,
נשי אביו; ויבא יוסף את-דבתם רעה,
אל-אביהם.

Seventeen years old

The evil urge is very strong in a person 17 years old and that may explain why Joseph engaged in tale-bearing and provocative behavior toward his brothers.

Or HaChayim p298

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-עשרה שנה היה רעה את-אחיו בצאן, והוא נער את-בני בלהה ואת-בני זלפה, נשי אביו; ויבא יוסף את-דבתם רעה, אל-אביהם.

He brought a bad report about them to his father.

Midrash states that the report contained three actions.

1. They ate limbs from living animals (Shechted but not yet dead – cut the meat from the still living animal but did not eat it till the animal died.
2. They consorted with the local women (dealt with them in business only), and that
3. they demeaned the sons of Belheh and Zilpah.

This Lashon Hara, even though true, came back to haunt Yosef.

1. The blood of an animal was used to stain his coat signifying to his father that he was dead.
2. He himself was pursued by a woman who wished to consort with him.
3. He himself was made a slave to Potiphar.

Such is the danger of Lashan Hara. It comes back and hurts the person who speaks it much in the way that he wished to hurt the person he told it about.

Vayesheiv

Genesis 37:2:9-13

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

ב אלה תלדות יעקב, יוסף בן-שבע-
עשרה שנה היה רעה את-אחיו בצאן,
והוא נער את-בני בלהה ואת-בני זלפה,
נשי אביו; ויבא יוסף את-דבתם רעה,
אל-אביהם.

He used to tend the flocks of sheep with his brothers.

‘Roeh’, “tend” could be read ‘Raah’, “evil”, suggesting the evil action he saw his brother’s engage in with the sheep i.e., eating their flesh while they are still alive.

However, the Torah hints that this report is not true for later the brother’s slaughtered an animal to dip Joseph’s coat into.

Or HaChayim

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

ג וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בְּנָיו--כִּי-בֶן-
זְקֵנִים הוּא, לוֹ; וַעֲשָׂה לוֹ, כְּתֹנֶת פָּסִים.

Israel loved Joseph more than all his sons because he was a child of his old age.

If asked why he loved Joseph more most of us would say because he was the child of Rachel who was Jacob's favorite wife but here the Torah gives us a different answer.

We are wisest in our old age.

We perhaps can avoid the mistakes we may have made when we were younger i.e., how to raise our children.

A child of old age may have a more wholesome upbringing than his older siblings.

A parent may have more time to teach a child of his older age and that child therefore may be more influenced and share more in common with his older parent.

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

ג וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בְּנָיו--כִּי-בֶן-
זְקֵנִים הוּא, לוֹ; וַעֲשָׂה לוֹ, כְּתֹנֶת פָּסִים.

Israel loved Joseph more than all his sons because he was a child of his old age.

Old age - a wise child

Rashi - Jacob transmitted to Joseph all that he learned in the academy of Shem and Ever.

When Jacob (Israel) had to leave his house to live with Laban, Rebecca sent him first to the academy of Shem and Ever to learn how to live in an alien devious environment i.e., with Laban. Now that Joseph was to eventually live in Egypt he needed this knowledge and learned it from his father. Today, children leave home to go to college etc, how prepared are they for the outside world? Yaakov needed 14 extra years of preparation, and Joseph needed special instruction from his father in order to survive those outside influences.

Vayesheiv

Genesis 37:3:1-4

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

ג וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בְּנָיו--כִּי-בֶן-
זְקֵנִים הוּא, לוֹ; וַעֲשָׂה לוֹ, כְּתֹנֶת פָּסִים.

And Israel loved Joseph

Joseph was loved even if he had not been proved to be superior to the others. He was loved for himself not in comparison to the others.

He did not need to put others down to elevate himself.

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

ג וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו--כִּי-בֶן-
זְקֵנִים הוּא, לוֹ; וַעֲשָׂה לוֹ, כְּתֹנֶת פְּסִים.

He was a child of his old age

When he had contact with his father he showed how good a student he was to him alone.

He revealed his strengths only to his father.

That's why Jacob gave him over the entire Torah learned at the Yeshiva Shem V'ever. 'Zakein', can denote "old man" or "sage" or "scholar". Jacob reviewed his knowledge with Joseph by teaching him.

Meam Loez 3:237

When he played with the children of Bilhah and Zilpah he played as a 'naar', as a "child". When he interacted with his father it was with the qualities of a 'ben zekeinim' a "child of his old age".

Joseph knew how to adjust his ways to every individual.

Torah Gems I:272

Rabbi Hecht-Orech Chaiyim

Vayesheiv

Genesis 37:3:14-15

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

ג וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בְּנָיו--כִּי-בֶן-
זְקֵנִים הוּא, לוֹ; וַעֲשָׂה לוֹ, כֹּתֶנֶת פְּסִיִּם.

A long colorful coat

literally a cloak coat.

Pasim - an acrostic of the 4 who tormented Joseph's life.

Peh - Potiphar

Somach - the merchants – “sochrim”

Yud - the Ismaelites

Mem - the Midianites

Meam Loez 4:140

Vayesheiv

Genesis 37:4:4

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

ד וַיִּרְאוּ אֶחָיו, כִּי-אֶתוֹ אָהַב אָבִיהֶם מִכָּל-
אֶחָיו--וַיִּשְׁנְאוּ, אֹתוֹ; וְלֹא יָכְלוּ, דַּבְּרוּ לְשָׁלֵם.

In peace

Throughout the Torah the word ‘shalom’, is spelled in full with a ‘vov’ except in our verse which is missing this letter. Perhaps this spelling is used to indicate that the brothers could not speak with full peacefulness with Joseph.

Vechur LaZahav
Kestenbaum 85

Vayesheiv

Genesis 37:5:1-3

And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more.

ה וַיִּחְלֶם יוֹסֵף חֲלֹם, וַיַּגֵּד לְאָחָיו; וַיִּזְקְפוּ
עוֹד, שָׂנְאָ אֹתוֹ.

And Joseph dreamt a dream.

The Torah testifies here that it was really a dream. It was not just wishful thinking or some arrogant statement by Joseph or an hallucination, it was a genuine nocturnal vision.

This is to reject the suspicion that Joseph made up the story and is to justify the words of Joseph.

Rabbi Hecht-Orech Chaim

And Joseph dreamed a dream and told his brothers, and they continued to hate him.

ה. וַיִּחְלֶם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאָחָיו
וַיִּוְסְפוּ עוֹד שְׂנֹא אֹתוֹ:

Joseph's dreams

Dreams come in pairs 37:5 sheaves and V9 sun, moon and 11 stars.

2 dreams	40	baker	cupbearer
2 dreams	41	grain	cows

Why are there pairs of dreams see 41:32 “this means that the thing has been determined by God and God is hastening to do it.

Vayesheiv

Genesis 37:6:3-4

And he said unto them: 'Hear, I pray you, this dream which I have dreamed:

ו וַיֹּאמֶר, אֲלֵיהֶם: שְׁמַעוּ-נָא, הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי.

Please, listen to me.

He begged them to listen because the brothers did not want to listen.

Listen please to the dream. 'Na', conveys urgency. This is interpreted as now, don't postpone it. A dream must be interpreted on the same day of the dream in order for it to be fulfilled and also this shows the brothers that they are considered friends to whom one goes for dream interpretation.

Dreams are no longer relied on in our era.

Rabbi Hecht-Orech Chaim

Vayesheiv

Genesis 37:7:1,7,12

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

ז וְהִנֵּה אֲנִיחוּ מֵאֲלֵמִים אֲלֵמִים, בְּתוֹךְ הַשָּׂדֶה, וְהִנֵּה קָמָה אֶלְמָתִי, וְגַם-נִצְבָּה; וְהִנֵּה תִסְבִּינָה אֶלְמָתֵיכֶם, וְתִשְׁתַּחֲוּי לְאֶלְמָתִי.

And behold.

Joseph uses the word ‘hineh’ “behold” in this Posuk three times. This alludes to the three times the brothers would have to come to Egypt.

Mean Loez 3:240

For a dream to be considered a prophetic vision it must be crystal clear. The person must feel that items in the dream are actually happening and so Joseph uses the words ‘V’hineh’ 3 times to identify the items that he beheld and how clear they were.

Or HaChayim 302

Vayesheiv

Genesis 37:8:11-18

And his brethren said to him: 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?' And they hated him yet the more for his dreams, and for his words.

ח וַיֹּאמְרוּ לוֹ, אָחִיו, הֲמֶלֶךְ תִּמְלֹךְ עָלֵינוּ,
אִם-מְשׁוֹל תִּמְשָׁל בָּנוּ; וַיֹּסְפוּ עוֹד שָׂנֵא אֹתוֹ,
עַל-חֲלֹמֹתָיו וְעַל-דִּבְרָיו.

And Joseph told his brothers a dream which caused them to hate him more.

Question: Why would he do this he knew they hated him, not every dream has to be revealed?

Answer: Perhaps he wanted them to realize that this dream was ordained by Heaven and should not be used as a cause for increased hatred. It is not his ambition but it was ordained by Heaven and neither he nor they can tamper with destiny. They should simply bend their heads in compliance and the hatred would be removed.

Also perhaps they will serve as his close friends to interpret the dream with him. But sadly the gates of love were closed by hatred.

Rabbi Hecht-Orech Chaim

Gen 37:9:13-20

And he again dreamed another dream, and he related it to his brothers, and he said, "Behold, I have dreamed another dream, and behold, the sun, the moon, and eleven stars were prostrating themselves to me."

ט. וַיִּחְלֵם עוֹד חֲלוֹם אֲחֵר וַיְסַפֵּר אֹתוֹ
לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתַי חֲלוֹם עוֹד
וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאֶחָד עָשָׂר כּוֹכָבִים
מִשְׁתַּחֲוִים לִי:

The sun, moon and the eleven stars, will bow down to him.

But this is not logical. At no time in Joseph's life were their mother, father and eleven brothers because in Gen 35 Rachel his mother gives birth to his youngest brother Benjamin.

There could be a father, mother and 10 brothers or a father and 11 brothers but never a father, mother and eleven brothers to match the dream that Joseph had.

Vayesheiv

Genesis 37:10:16-23

And he told it to his father, and to his brethren;
and his father rebuked him, and said unto him:
'What is this dream that thou hast dreamed?
Shall I and thy mother and thy brethren indeed
come to bow down to thee to the earth?'

י וַיִּסְפֹּר אֶל-אָבִיו, וְאֶל-אֶחָיו, וַיִּגְעַר-בּוֹ
אָבִיו, וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר
חִלְמָתָ: הֲבֹא נְבוֹא, אֲנִי וְאִמִּי וְאֶחָי,
לְהִשְׁתַּחֲוֹת לְךָ, אֶרְצָה.

“Shall we bow down to you?”

How ironic that later after Joseph was appointed second in command to Pharaoh he was called ‘Avrech’ Gen 41:43 which means “kneel” from the root word ‘birkiyim’ “knees” (Rashi).

Meam Loez 3B 644

Vayesheiv

Genesis 37:10:6-8

And he told it to his father, and to his brethren;
and his father rebuked him, and said unto him:
'What is this dream that thou hast dreamed?
Shall I and thy mother and thy brethren indeed
come to bow down to thee to the earth?'

י וַיִּסְפֹּר אֶל-אָבִיו, וְאֶל-אֶחָיו, וַיִּגְעַר-בּוֹ
אָבִיו, וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר
חִלְמָתָ: הֲבֹא נְבוֹא, אֲנִי וְאִמִּי וְאֶחָי,
לְהִשְׁתַּחֲוֹת לָךְ, אֶרְצָה.

And his father rebuked him.

Jacob chastised Joseph intimating that the dream was not true and would not be fulfilled for how could it be that Jacob and Rebecca would bow down. This was done to reduce the hatred of the brothers. But Jacob had no doubt that the dream was true and would not be discounted.

Or HaChayim 304

Vayesheiv

Genesis 37:4:9

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Genesis 37:8:13

Genesis 37:11:1

ד וַיִּרְאוּ אָחָיו, כִּי-אֶתוֹ אָהַב אָבִיהֶם
מִכָּל-אָחָיו--וַיִּשְׁנְאוּ, אֹתוֹ; וְלֹא יָכְלוּ,
דַּבְּרוֹ לְשָׁלָם.

And his brethren said to him: 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?' And they hated him yet the more for his dreams, and for his words.

ח וַיֹּאמְרוּ לוֹ, אָחָיו, הֲמִלְךָ תִּמְלֶךָ עָלֵינוּ, אִם-
מִשׁוֹל תִּמְשָׁל בָּנוּ; וַיֹּסֶפוּ עוֹד שְׁנֹא אֹתוֹ, עַל-
חֲלֻמֹתָיו וְעַל-דִּבְרָיו.

And his brethren envied him; but his father kept the saying in mind.

יא וַיִּקְנְאוּ-בּוֹ, אָחָיו; וְאָבִיו, שָׁמַר אֶת-הַדְּבָר.

Hatred is noted before jealousy.

They hated him as a foolish arrogant person trying to elevate himself above them.

Hatred usually comes as a result of jealousy not the other way.

Here, however, after hearing the second dream they realized the dream is actually true. No son will dream up the vision of his own father bowing before him. So they knew it was true and Joseph would be elevated to a high level and they envied his future exalted position.

Their prior hatred now turned to envy-jealousy.

Rabbi Hecht-Orech Chaim

Vayesheiv

Genesis 37:12:4

And his brethren went to feed their father's אֶת-צֹאן אֲבִיהֶם, בְּשֶׁכֶם. **יב** וַיֵּלְכוּ, אִחָיו, לְרֻעוֹת אֶת-צֹאן אֲבִיהֶם, בְּשֶׁכֶם.
flock in Shechem.

And his brothers left to tend their father's sheep in Shechem.

The word 'es', otherwise untranslated, has dots over the letters usually denoting the deletion of a concept.

The brothers primary intention was not to tend sheep but to conspire and plan what they would do to Joseph.

Meam Loez 3:245

Vayesheiv

Genesis 37:13:12-14

And Israel said unto Joseph: 'Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them.' And he said to him: 'Here am I.'

יג וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף, הֲלוֹא אַחֶיךָ
רְעִים בְּשָׂכְמ--לָכֵה, וְאֶשְׁלַחְךָ אֲלֵיהֶם;
וַיֹּאמֶר לוֹ, הִנְנִי.

called to Joseph to go to his brothers and Joseph said, 'hineini' "I am here".

Meaning I am ready to go to them even to suffer death at their hands because of their hatred for me.

Meam Loez 37:13

Vayesheiv

Genesis 37:14:3-8

And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem.

יד ויאמר לו, לך-נא ראה את-שלום אחיך
ואת-שלום הצאן, והשבני, דבר; וישלחהו
מעמק חברון, ויבא שכמה.

Go and see the wellbeing of your brother.

Jacob sent Joseph out to inquire about the wellbeing of his brothers.

In interpersonal relationships if we would only have as our primary concern the wellbeing of our fellowman, much of the discord and unhappy events in our lives and in history could be avoided.

Meam Loez 3:246

“Go and see what is well”. Notice the good points of your brothers and not their imperfections.

Torah Gems I:278

We may ask how could Jacob send Joseph to his brothers, surely he perceived the danger to Joseph because of the brother's jealousy? Yes, but sending him as a Shaliach Mitzvah should protect Joseph from any harm.

Or HaChayim 305

And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem.

יֵד וַיֹּאמֶר לוֹ, לָךְ-נָא רְאֵה אֶת-שְׁלוֹם אַחֶיךָ
וְאֶת-שְׁלוֹם הַצֹּאן, וְהַשְּׂבִי, דְבַר; וַיִּשְׁלַחְהוּ
מֵעֵמֶק חֶבְרוֹן, וַיָּבֹא שְׂכֵמָה.

Why did Jacob send Joseph whom the brothers hated to go and learn how they were doing? Didn't he know it was dangerous. He could have sent anyone of his servants.

- This showed that providence had decreed that Joseph be sent.
- Jacob might also have sent Joseph in hopes that this inquiry about their welfare might improve the relationship between Joseph and his brothers.

And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem.

יָד וַיֹּאמֶר לוֹ, לָךְ-נָא רְאֵה אֶת-שְׁלוֹם אַחֶיךָ וְאֶת-שְׁלוֹם הַצֹּאן, וְהַשְׁבִּינִי, דְּבָר; וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן, וַיָּבֵא שְׂכֵמָה.

Please go and have a look.

In response to the logical question how could Yaakov send Joseph to his brothers in the field knowing how they hate him isn't he placing Joseph in danger?
 In Posuk 13 Joseph is told, "come and I will send you". This indicates that Joseph is to be a Shaliach Mitzvah for Yaakov and in Posuk 14 'laich Na' "please go".
 A 'Shaliach Mitzvah' enjoys divine protection but only until he reaches his destination. In the second order, Posuk 14, Jacob made sure Joseph would have 2 destinations and Jacob could then rest assured that Joseph would be safe.

Vayesheiv

Genesis 37:14:14

And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem.

יָד וַיֹּאמֶר לוֹ, לֵךְ-נָא רְאֵה אֶת-שְׁלוֹם אַחֶיךָ
וְאֶת-שְׁלוֹם הַצֹּאן, וְהַשְּׂבִי, דָּבָר; וַיִּשְׁלַחְהוּ
מֵעֵמֶק חֶבְרוֹן, וַיָּבֹא שְׁכֶמָה.

How is it then that Joseph was sold as a slave if he was protected performing a Shalach Mitzvah?

When we say that a Shaliach Mitzvah will not come to harm that means permanent harm. Joseph wound up as the ruler of Egypt. His difficulties were temporary and only in preparation for his eventual elevation.

Or HaChayim 306

Or we can say Joseph was protected when he went to Shechem, because that is where Jacob sent him, but when his brother's were not there and he went to Dothan he was no longer his father's messenger and was no longer protected.

Or HaChayim 306

Gen 37:15:2

Then a man found him, and behold, he was straying in the field, and the man asked him, saying, "What are you looking for?"

טו. וַיִּמְצְאוּהוּ אִישׁ וְהָיָה תַעֲהָבָה בַּשָּׂדֶה
וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה תִּבְקֹשׁ:

We now meet the most important person in all of Jewish history and we never learn his name.

When Joseph came to Shechem he met a man who told him that his brothers had gone to Dofhan. Who is this man? Why do we need him in the story? Joseph went in to find his brothers let him do so and the story continues. No, we are to imagine that without this encounter Joseph would have returned home and reported that he could not find them. End of story and end of the Jewish people who would not have been saved during the upcoming drought. This man is the divine hand in history that causes everything else to happen. Joseph finds his brothers. They sell him into slavery and he becomes viceroy of Egypt and the Jewish people are saved.

Vayesheiv

Genesis 37:15:2,7

Genesis 37:17:2

And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: 'What seekest thou?'

טו וַיִּמְצְאוּ אִישׁ, וְהִנֵּה תֹעָה בַּשָּׂדֶה;
וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר, מַה-תִּבְקֶשׁ.

And the man said: 'They are departed hence; for I heard them say: Let us go to Dothan.' And Joseph went after his brethren, and found them in Dothan.

יד וַיֹּאמֶר הָאִישׁ, נָסְעוּ מִזֶּה--כִּי שָׁמַעְתִּי
אֹמְרִים, נֵלְכָה דְתַיִנָּה; וַיֵּלֶךְ יוֹסֵף אַחֲרֵי אֶחָיו,
וַיִּמְצָאם בְּדֹתָן.

And a man found him 37:15:2

and the man asked him 37:15:7 and the man said. 37:17:2

The man is referred to 3 times.

Who is the man referred to here? The Midrash suggests it was angels, either one 3 times or 3 different angels, all directing Joseph forward in this historically necessary path for the Jewish people.

Meam Loez 3:247

Vayesheiv

Genesis 37:15:2

And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: 'What seekest thou?'

טו וַיִּמְצְאוּ אִישׁ, וְהִנֵּה תֵעָה בַשָּׂדֶה;
וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר, מַה-תִּבְקֶשׁ.

Man

Rashi tells us this is the angel Gabriel. 'Gever' means "man" and Gabriel (man of God) is often referred to simply as "man".

Vayesheiv

Genesis 37:15:9-10

Genesis 37:16:2-5

And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: 'What seekest thou?'

טו וַיִּמְצְאוּ אִישׁ, וְהִנֵּה תֹעָה בַּשָּׂדֶה;

וַיִּשְׁאַלְהוּ הָאִישׁ לְאמֹר, מֶה-תִּבְקֶשׁ.

And he said: 'I seek my brethren. Tell me, I pray thee, where they are feeding the flock.'

טז וַיֹּאמֶר, אֶת-אֲחֵי אֲנֹכִי מְבַקֵּשׁ; הַגִּידָה-נָא

לִי, אֵיפֹה הֵם רֹעִים.

What do you seek?

A very perceptive question to ask a 17 year old. The same question most 17 year olds are asking themselves.

Cara Passman - ASBI

Answer: Joseph wanted to be like other young people, to follow the crowd.

Therefore he asked, “where are my brothers”?

Joseph was more perceptive than most and went through the maturation process rapidly and came to the correct resolution, “I want to be like my role models my older brothers”. Gen 37:16:2-5

Vayesheiv

Genesis 37:16:2-5

Genesis 37:17:3-4

And he said: 'I seek my brethren. Tell me, I pray thee, where they are feeding the flock.'

טז ויאמר, את-אחי אנכי מבקש; הגידה-נא לי, איפה הם רעים.

And the man said: 'They are departed hence; for I heard them say: Let us go to Dothan.' And Joseph went after his brethren, and found them in Dothan.

יז ויאמר האיש, נסעו מזה--כי שמעתי אמרים, נלכה דתינה; וילך יוסף אחר אחיו, וימצאם בדתן.

I seek my brothers. 37:16:2-5

And the man said

They have traveled on from this". 37:17:3-4

Has two meanings

1. They have traveled from here and
2. They have moved on and away from the idea of treating you as a brother.

Rashi

Kestenbaum 87

Vayesheiv

Genesis 37:17:3-4

And the man said: 'They are departed hence;
for I heard them say: Let us go to Dothan.' And
Joseph went after his brethren, and found
them in Dothan.

יָד וַיֹּאמֶר הָאִישׁ, נָסְעוּ מִזֶּה--כִּי שָׁמַעְתִּי
אֹמְרִים, נֵלְכָה דִּתְיָנָה; וַיֵּלֶךְ יוֹסֵף אַחֵר אֲחָיו,
וַיִּמְצָאם בְּדוֹתָן.

They traveled from here.

They moved from 'zeh' in gematria means 12, i.e., from brotherliness. They no longer related to Joseph as one of them. No longer considered themselves a group of 12 but excluded Joseph from their number.

Rashi

Vayesheiv

Genesis 37:21:2

And Reuben heard it, and delivered him out of their hand; and said: 'Let us not take his life.'

כֹּא וַיִּשְׁמַע רְאוּבֵן, וַיִּצְלֵהוּ מִיָּדָם; וַיֹּאמֶר,
לֹא נִכְנֹוּ נַפְשׁ.

Reuvan

the first born of Israel.

Reuvan the Bechor of Jacob, had the most to gain if Joseph would in fact have been killed. Joseph had been given the spiritual leadership of the family by his father Jacob, disenfranchising Reuvan from his right of primogeniture. Had Joseph died it would have returned to Reuvan. Nonetheless Reuvan's Tsuvah was so sincere (from the sin of not accepting Jacob's decision to move into Bilha's tent after his mother Leah died), that Reuvan actually saved Joseph's life, 'veyatzilehu miyadam'.

Vayesheiv

Genesis 37:21:6-8

And Reuben heard it, and delivered him out of their hand; and said: 'Let us not take his life.'

כֹּא וַיִּשְׁמַע רְאוּבֵן, וַיִּצְלֵהוּ מִיָּדָם; וַיֹּאמֶר,
לֹא נִכְנֹו נַפְשׁוֹ.

Let us not strike down a soul

It should actually say 'lo nakeh nefesh' "let us not strike down a soul", but says in the reflexive, "let us not kill our souls" 'lo nakehnu nefesh'.

If we kill him our souls will be held accountable in the next world and we will be punished, therefore, let us not kill him.

Meam Loez 3:249

Vayeshiev

Genesis 37:24:1

and they took him, and cast him into the pit--
and the pit was empty, there was no water in
it.

כֹּד וַיִּקְחֵהוּ--וַיִּשְׁלֹכוּ אֹתוֹ, הַבְּרֶה; וְהַבּוֹר
רָק, אֵין בּוֹ מַיִם.

And they took him

‘Vayikachuhu’ combines the words “they took” ‘Vayikchu’, with the object, ‘hu’ “him”. If so we would have expected the Torah to write with a vov after the ‘chet’. Without that vov the word could be read ‘Vayikachehu’ “he took him”. Although the other brothers were present only Simeon actually threw Joseph into the pit, therefore ‘Vayikachehu’ “he took him” could really be correct. However, the Torah holds them all responsible as if they had also done so since they did not protest. Therefore it is written, ‘Vayikachuhu’ “they took him”.

Bereishis Rabbah 84:16

Kestenbaum 87

Meam Loez 3:250

If evil is done in your presence some are guilty but all are responsible.

R’ AJ Heschel

Vayesheiv

Genesis 37:26:5-6

And Judah said unto his brethren: 'What profit
is it if we slay our brother and conceal his
blood?

כּוּ וַיֹּאמֶר יְהוּדָה, אֶל-אֶחָיו: מַה-בְּצַע, כִּי
נִהְרַג אֶת-אֶחָינוּ, וְכִסִּינוּ, אֶת-דָּמוֹ.

What benefit

The word 'betzah' is an acronym of BTZE: referring to the three prayer services.

Boker - morning - Vayera Abraham

Tzohorayim - afternoon - Chayeh Sarah

Erev - evening - Vayetze -Jacob

The brothers prayed the 3 services each day. Judah says to them “‘Mah Betzah’?
‘What benefit’ will we get from our Betzah, our morning, afternoon and
evening prayers if we kill our brother? How can we do this evil and on the
other hand pray to Hashem?”

Meam Loez 3:253

Come, let us sell him to the Ishmaelites, but our hand shall not be upon him, for he is our brother, our flesh." And his brothers hearkened.

כז. לכו ונמכרנו ליִשְׁמַעֲלִים וְיָדְנוּ אֵל
תְּהִי בּוֹ כִּי אָחִינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אָחָיו

V27 Caravan of Ishmaelites passing

V28:3 Midianite traders passed by pulled Joseph up and sold him for 20 pieces of silver to the Ishmaelites,

V36:1 Medanites sold Joseph to Egypt to

V25L2 Midianites and Medanites are different people derived from the sons of Abrahams wife – Keturah.

Gen 39:1 Joseph retells the story that Ishmaelites brought him to Egypt,.

So was it Midianites, Medanites or Ishmaelites or all three who were involved in transporting Joseph to Egypt?

The confusion here reflects the confusion in Joseph's mind. He was deep in a pit and could not be sure of the transactions going on above him. Is this confusion the result of multiple authors or merely to uncertainty that Joseph experienced.

And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph into Egypt.

כח וַיַּעֲבְרוּ אֲנָשִׁים מִדְיָנִים סְחָרִים, וַיִּמְשְׁכוּ
וַיַּעֲלוּ אֶת-יֹסֵף מִן-הַבּוֹר, וַיִּמְכְּרוּ אֶת-יֹסֵף
לִישְׁמַעֲאֵלִים, בְּעֶשְׂרִים כֶּסֶף; וַיְבִיאוּ אֶת-יֹסֵף,
מִצְרָיִמָּה.

Midianites were passing....

Sold to the Ishmaelites.

V25 Caravan of Ishmaelites.

V28 Why does the Torah mention that Midianites were passing when the sale was to the Ishmaelites?

V36 Yet in V36 we read that Midianites sold Joseph to Potiphar. Yet in 39:1 we read that Joseph was brought down to Egypt and sold to Potiphar by Ishmaelites.

V25 Yehudah suggested that Joseph be sold to the Ishmaelites. But they were spice traders and would not deal in slaves who had been enforced into slavery.

Midianites did deal in slaves they were merchants and less concerned so it is interpreted that the Midianites bought Joseph from his brothers while he was a freeman and made him their slave. Purchasing a person to be a slave who was already a slave was acceptable to the Ishmaelites who bought Joseph from the Midianites and sold him to Potiphar.

Vayesheiv

Genesis 37:29:1-8

And Reuben returned unto the pit; and,
behold, Joseph was not in the pit; and he rent
his clothes.

כֹּט וַיָּשֶׁב רְאוּבֵן אֶל-הַבּוֹר, וַהֲנֶה אֵין-יוֹסֵף
בַּבּוֹר; וַיִּקְרַע, אֶת-בְּגָדָיו.

And Reuven returned to the pit and behold Joseph was not there.

Why was Reuven surprised when he saw that Joseph was not in the pit was he not present when the brothers sold him? No, he was not. Each day one of the brothers returned home to care for Jacob, so Reuven was absent when Joseph was sold.

Midrash Bereshis Rabbah
Kestenbaum 87

Vayesheiv

Genesis 37:30:7-8

And he returned unto his brethren, and said:
'The child is not; and as for me, whither shall I
go?'

ל וַיָּשָׁב אֶל-אָחָיו, וַיֹּאמֶר: הֲיֵלֵד אֵינְנוּ, וְאֲנִי
אָנֹכִי אֲנִי-בָא.

And I.... Where

The letters of ‘ani ahnah’ are the first letters of the phrase:

“A God of vengeance is the Lord as a God of vengeance He appears”. Psalms 94:1

Aleph - Ail, nun-nikamos, yud-Hashem, aleph-Ail nun-nikamos, heh-hophiah.

When Reuven saw that Yosef was no longer in the pit he immediately feared God’s retribution that is alluded to by the words he uttered ‘ani ahnah’.

Meam Loez 3:334

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: 'Nay, but I will go down to the grave to my son mourning.' And his father wept for him.

לֵה וַיִּקְמוּ כָל-בָּנָיו וְכָל-בָּנוֹתָיו לְנַחֲמוֹ, וַיִּמָּאֵן
לְהִתְנַחֵם, וַיֹּאמֶר, כִּי-אֶרְדָּא אֶל-בְּנֵי אָבִי
שָׂאלָה; וַיִּבְרַךְ אֹתוֹ, אָבִיו.

All his son's and all his daughters.

This is the first reference suggesting more daughters than the one we know about Dinah. Who were they?

Midrash suggests that Jacob had 13 daughters, that each of the 12 sons was born with a twin sister and Dinah would make 13.

Or the word daughter could refer to his son's wives, Jacob's daughters in law, a common designation, or it could refer to his granddaughters.

Vayesheiv

Genesis 37:35:16-18

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said: 'Nay, but I will go down to the grave to my son mourning.' And his father wept for him.

לֵה וַיִּקְמוּ כָל-בָּנָיו וְכָל-בָּנוֹתָיו לְנַחֲמוֹ, וַיִּמָּאֵן
לְהִתְנַחֵם, וַיֹּאמֶר, כִּי-אֶרְדָּא אֶל-בְּנֵי אָבִי
שָׂאֵלָה; וַיִּבְכֶּה אֹתוֹ, אָבִיו.

His father wept for him.

His father in this verse refers to Jacob's father Isaac.

Meam Loez 3:261

Vayesheiv

Genesis 37:36:10

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard. {P}

לו וְהַמְדָּנִים--מְכָרוּ אֹתוֹ, אֶל-מִצְרַיִם: לְפוֹטִיפָר
סָרִיס פְּרָעָה, שֶׁר הַטְּבָחִים. {פ}

The chamberlain of the slaughters.

Means that Potiphar was either Pharaoh's:

chief butcher (Rashi) or his
chief executioner (Ramban).

Kestenbaum 89

Now it came about at that time that Judah was demoted by his brothers, and he turned away until [he came] to an Adullamite man, named Hirah.

א. וַיְהִי בְּעֵת הַהוּא וַיֵּרֶד יְהוּדָה מֵאֵת
אָחִיו וַיֵּט עַד אִישׁ עַדְלָמִי וְשֵׁמוֹ חִירָה:

Story of Judah and Tamar

ER married Tamar and he died.

Er's brother Onan was to provide offspring for his brother by marrying and impregnating Tamar but Onan spilled his seed on the ground. He was obligated to provide offspring for his brother. This is called Levirate marriage from the word Levir (brother-in-law) in Latin. P 306

Onan is killed by God because of this behavior and Judah promises his third son to Tamar, Shelah when he grows up. But Judah fails to bring Shelah to Tamar.

V14

Vayesheiv

Genesis 38:2:4-8

And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, and went in unto her.

ב וַיֵּרָא-שָׁם יְהוּדָה בַּת-אִישׁ כְּנַעֲנִי, וּשְׁמוֹ
שׁוּעַ; וַיִּקְחָהּ, וַיָּבֵא אֵלֶיהָ.

The daughter of a man... whose name was Shua.

Judah's wife is called by her father's name rather than her own because her most distinguishing feature was her father's prominence.

Later V12 she is called 'bas Shua', either "the daughter of Shua" or like Bath-Sheba, "Bathshua".

The term 'Canaani' usually means "Canaanite". However, it is not feasible that Judah would violate the family prohibition of marrying a Canaanite woman. See 24:3,37 and 38:1. Therefore, in BT Pesachim 50a we learn that the word 'Canaani' also means "merchant".

Targum Onkelos
Kestenbaum 89

Vayesheiv

Genesis 38:2:1-3

And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, and went in unto her.

ב וַיֵּרָא-שָׁם יְהוּדָה בֵּת-אִישׁ כְּנַעֲנִי, וַשְּׁמוֹ
שׁוּעַ; וַיִּקְחָהּ, וַיָּבֵא אֵלֶיהָ.

The story of Judah seems to be an intrusion in the story of Joseph. However, Judah's future relative is David, founder of the Davidic dynasty.

When Israel is divided ½ becomes the Kingdom of Judah following Judah's line and the other the Kingdom of Israel following Joseph's line.

Vayesheiv

Genesis 38:3:4

Genesis 38:4:5

Genesis 38:5:5

And she conceived, and bore a son; and he
called his name Er.

ג וַתְּהַר, וַתֵּלֶד בֵּן; וַיִּקְרָא אֶת-שְׁמוֹ, עֵר.

And she conceived again and bore a son, and
she named him Onan.

ד. וַתְּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ אוֹנָן:

Once again she bore a son, and she named him
Shelah, and he (Judah) was in Chezib when she
gave birth to him.

ה. וַתִּסֹּף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ
שֵׁלָה וְהָיָה בְּכֶזֶיב בְּלִדְתָהּ אֹתוֹ:

And he called his name 38:3:4

And she called his name ... 38:4:5

And she called his name ... 38:5:5

Teaches us that Judah named his first son and that Judah's wife named their second
and third sons.

Vayesheiv

Genesis 38:9:14-15

Genesis 38:10:1-3

And Onan knew that the seed would not be his; and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother.

ט וַיֵּדַע אֹנָן, כִּי לֹא לוֹ יִהְיֶה הַזָּרַע; וְהָיָה אִם-בָּא אֶל-אִשְׁתֵּי אָחִיו, וְשָׁחַת אֶרְצָהּ, לְבִלְתִּי נָתֵן-זָרַע, לְאָחִיו.

And the thing which he did was evil in the sight of the LORD; and He slew him also. י וַיֵּרַע בְּעֵינֵי יְהוָה, אֲשֶׁר עָשָׂה; וַיִּמָּת, גַּם-אֹתוֹ.

Another argument that supports the view that abortion is not permitted by Judaism is the prohibition against spilling one's seed. Certainly if there is a death penalty for that which is merely a rudimentary potential for life how much more so is it not permitted to destroy a life far more advanced on the path to eventually becoming a human being.

So she took off her widow's garb, covered [her head] with a veil and covered her face, and she sat down at the crossroads that were on the way to Timnah, for she saw that Shelah had grown up, but as for her she was not given to him for a wife.

יִדְּ. וַתִּסֹּר בְּגָדֶיהָ אֲלֵמְנוּתֶיהָ מֵעֲלֶיהָ וַתִּכְסֶּה
בְּצַעֲרֶיהָ וַתִּתְעַלֶּף וַתֵּשֶׁב בְּפֶתַח עֵינִים
אֲשֶׁר עַל דְּרֹךְ תְּמַנָּה כִּי רָאָתָה כִּי
גָדַל שְׁלֹה וְהוּא לֹא נִתְּנָה לוֹ לְאִשָּׁה:

Notice that the same means by which Judah deceived Jacob Gen 37 which is the same means that Jacob deceived Issac Gen 27 in the same means that Tamar deceives Judah Gen 38.

1. An article of clothing worn by Jacob to trick his father.
2. An article of clothing - Joseph coat used by Judah to deceive Jacob.
3. An article of clothing - Tamar dressed as a prostitute to deceive Judah.

Is this not biblical justice?

So she took off her widow's garb, covered [her head] with a veil and covered her face, and she sat down at the crossroads that were on the way to Timnah, for she saw that Shelah had grown up, but as for her she was not given to him for a wife.

יִד. וַתִּסֹּר בְּגָדֶיהָ אֲלֵמְנוּתֶיהָ מֵעַלֶיהָ וַתִּכְסֶּה
 בַּצַּעֲרִיף וַתִּתְעַלֶּף וַתָּשָׁב בְּפֶתַח עֵינָיִם
 אֲשֶׁר עַל דְּרֹךְ תִּמְנָתָה כִּי רָאָתָה כִּי
 גָדַל שְׁלָה וְהוּא לֹא נִתְּנָה לוֹ לְאִשָּׁה:

Petach - Nayim - There is a place called Enaim near Timnah in the western edge of the tribal allotment of Judah. But the words Petah Enaim which means “entrance to Enaim” also means “the opening of the eyes”.

Could relate to the fact that Tamar was covered except for her eyes after covering her face with a veil.

Or that she opened Judah’s eyes to the injustice he had done her by not giving Shelah to her.

She was taken out, and she sent to her father in law, saying, "From the man to whom these belong I am pregnant," and she said, "Please recognize whose signet ring, cloak, and staff are these?"

כה. הוא מוצאת והיא שלחה אל חמיה
 לאמר לאיש אשר אלה לו אנכי הרה ותאמר
 הכר נא למי החתמת והפתילים והמטה
 האלה:

“Recognize these”

Tamar confronts Judah with the three items he gave her as a pledge that he would return with a baby goat, a kid.

Notice these same words in Gen 37:32:11-12 “recognize this” is used by the brothers when they bring Joseph’s bloodied coat to their father Jacob.

Who was the ring leader of that story? It was Judah who had the idea of selling Joseph, killing a kid, putting Josephs coat in the blood and showing it to his failure.

Here, Judah the guilty party, is confronted with the same words used in both episodes.

And it came to pass in the time of her travail, כַּז וַיְהִי, בָּעֵת לִדְתָהּ; וַהֲנִה תְּאוּמִּים, בְּבֶטְנָהּ.
that, behold, twins were in her womb.

And behold there were twins in her womb.

When speaking of Tamar's twins the word is spelled with an 'aleph' and a 'yud'.

When speaking of Rebecca's twins 25:24 the word is spelled without the 'aleph' or 'yud'.

In Tamar's twins both grew up equally righteous, Perez and Zereh, therefore, the word is spelled full. In Rebecca's twins they were very different personalities, twins biologically but opposites in spirituality. Therefore, the word for twins is missing 2 letters.

And it came about when she gave birth, that he (the infant) stretched out his hand. So the midwife took and bound a crimson thread on his hand, saying, "This one came out first."

כח. וַיְהִי בְלִדְתָהּ וַיִּתֵּן יָד וַתִּקַּח הַמִּילְדָּת
וַתִּקְשֶׁר עַל יָדוֹ שְׁנֵי לְאָמֹר זֶה יֵצֵא
רִאשׁוֹנָה:

Twins in her womb.

Perez was to be born second but came out before Zerah. Another example of the younger brother superceding or being more successful.

Cain and Able

Joseph and Esau

Mosesd and Aaron

Vayesheiv

Genesis 38:29:9-11

Genesis 38:30:10

And it came to pass, as he drew back his hand, that, behold his brother came out; and she said: 'Wherefore hast thou made a breach for thyself?' Therefore his name was called Perez.

כֵּן וַיְהִי כִּמְשִׁיב יָדוֹ, וְהִנֵּה יֵצֵא אָחִיו,
וַתֹּאמֶר, מֵה-פְּרֻצַּת עָלַיָּךְ פְּרֹץ; וַיִּקְרָא שְׁמוֹ,
פְּרֹץ.

And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zerah. {S}

לְ וְאַחַר יֵצֵא אָחִיו, אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי;
וַיִּקְרָא שְׁמוֹ, זֶרַח. {ס}

Break - Perez

Shine - Zerah

These are allusions to the sun. Which shines and the moon whose light rises and fades and actually disappears (breaks) at the time of the new moon.

Also it is an allusion to the Jewish monarchy which lasted 30 generations like the month has 30 days. The light of the Jewish monarchy rose from Abraham to David 14 generations 15 with Solomon and then faded till the exile of King Zedekiah who was made blind by Nebuchadnezzar literally and figuratively putting out the light of Israel just as the moon goes dark at the end of it's 30 day cycle.

Rabbeinu Bachya

Kestenbaum 91

Vayesheiv

Genesis 38:29-30

And it came to pass, as he drew back his hand, that, behold his brother came out; and she said: 'Wherefore hast thou made a breach for thyself?' Therefore his name was called Perez.

כֵּן וַיְהִי כִּמְשִׁיב יָדוֹ, וַהֲנִה יָצָא אָחִיו,
וַתֹּאמֶר, מֵה-פְּרֻצַּת עָלֶיךָ פְּרָץ; וַיִּקְרָא שְׁמוֹ,
פְּרָץ.

And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zerah. {S}

לְ וְאַחֲרַיִם יָצָא אָחִיו, אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי;
וַיִּקְרָא שְׁמוֹ, זֶרַח. {ס}

The connection of Perez and Zenoth to the moon and their future ancestor David is also hinted at by our reciting the sentence each month when we sanctify the new moon at Kiddush Levanah. ‘David Melech Yisroel Chai V’Kayam’.

During periods of persecution the Sanhedrin was not permitted to publicize it’s ruling regarding the start of the new month but did so by spreading that message through the case sentence above. The Gematria of that sentence and the Gematria of the words Rosh Chodesh are the same, 819.

Rabbeinu Bachya
Kestenbaum 91

Now Joseph had been brought down to Egypt, and Potiphar, Pharaoh's chamberlain, chief of the slaughterers, an Egyptian man, purchased him from the Ishmaelites who had brought him down there.

א. וַיֹּסֵף הַיֹּרֵד מִצְרַיִם וַיְקַנְהוּ פּוֹטִיפָר סָרִיס
פְּרַעֲהוֹ שֶׁר הַטְּבָחִים אִישׁ מִצְרַיִם מִיַּד
הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדוּהוּ שָׁמָּה:

And Joseph was brought down to Egypt

No archeological evidence that Israelites were in Egypt Gen Chapter 37 to Chapter 50.

Joseph – skill – he has dreams and he can interpret dreams. Does the Joseph story ring true?

Hyksos – Semites in Egypt – Lived in Goshen, brought horses to Egypt.

Jacob and Joseph mummified for 40 days – mourned for 70 days. Even a large number of Israelites in Egypt?

No statues? No external evidence.

Does the story hang together.

Potiphara – unjustly accused Joseph of making advances.

- Pati Re is an Egyptian name “that given by the sun”, similar to Potiphar.

Pharaoh’s magicians – coptic – ancient Egyptian language written in Greek. Seshperarch – means magician in coptic. Scribes house – life. Scribes of the house of life = a priests school.

Egyptian dream book. Why were the Pharaoh’s magicians not able to interpret the dreams? Because there was no similar entry in the dream book.

Hyroglyph recorded a 7 year famine (Sehel Island). The Nile did not rise. People starving to

death depicted on the walls. The Joseph story is written by someone who knows Egypt that seems certain.

The ring of gold. Signet ring. Given by Pharaoh to his Vizer.

Avrek - means “heart to you” “may your heart remain with you”. Used as a real Egyptian greeting and to say goodbye.

Priests keep their land. Very authentic in Egypt

Egyptians had a religious requirement to place the body in a tomb on the 70th day.

Vayesheiv

Genesis 39:1:5

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

א וַיֹּסֶף, הוֹרֵד מִצְרַיִם; וַיִּקְנֵהוּ פּוֹטִיפָר
סָרִיס פְּרֹעָה שֶׁר הַטְּבָחִים, אִישׁ מִצְרַיִם, מִיַּד
הַיִּשְׁמְעֵאלִים, אֲשֶׁר הוֹרְדוּהוּ שָׁמָּה.

Potiphar

A contraction of two words ‘pitaim parim’ “he fattened bulls”.

He used to fatten bulls which would be slaughtered for idol worship.

Midrash Bereishis Rabbah
Kestenbaum 91

Vayesheiv

Genesis 39:2:5,8

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

ב וַיְהִי יְהוָה אֶת-יוֹסֵף, וַיְהִי אִישׁ מְצַלִּיחַ; וַיְהִי, בְּבַיִת אֲדֹנָיו הַמִּצְרִי.

And the Lord was with Joseph
and he was - successful
and he was - in the house
of his master the Egyptian.

The second “and he was” seems superfluous but not so. It is to show us that Joseph served God when he was free and wealthy i.e., “successful” and when he was poor and a slave “in the house of his master the Egyptian”. In both cases he and we should be loyal to God and God will be loyal to us.

During the prayer for the new moon we ask for “fear of heaven”. Why this redundancy?

Because between the first and second request there is a request for wealth and honor. The fear of heaven may be different in a person if he attains wealth and honor and therefore we ask for it before and then again after we pray for wealth and honor.

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Hafetz Hayim

And Joseph found favour in his sight, and he ministered unto him. And he appointed him overseer over his house, and all that he had he put into his hand.

ד וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו, וַיִּשְׁרֶת אֹתוֹ;
וַיִּפְקְדֵהוּ, עַל-בֵּיתוֹ, וְכָל-יֵשׁ-לוֹ, נָתַן בְּיָדוֹ.

39:4:7-9 He appointed him over his household

39:4:13:14 He placed in his hands

39:5: He appointed him in his house

39:6: He left all that he had in Joseph's custody

Why this repetitious statement?

Whenever Joseph handled any item it appeared to be blessed. Potiphar would bring merchandise home just so Joseph would be able to touch it.

Vayesheiv

Genesis 39:8:1

But he refused, and said unto his master's wife: 'Behold, my master, having me, knoweth not what is in the house, and he hath put all that he hath into my hand;

ח וַיִּמְאֵן--וַיֹּאמֶר אֶל-אִשְׁתֵּי אֲדֹנָיו, הֲנִי אֲדֹנִי
לֹא-יָדַע אֶתִּי מֵה-בַּבַּיִת; וְכֹל אֲשֶׁר-יֵשׁ-לּוֹ,
נָתַן בְּיָדִי.

There are three instances of a Shalsheles in the trop in all of Genesis.

The one in this parsha occurs on the word 'Vayemoain' and suggests that Joseph thought about his father and grandfather and therefore could not sin because of the three part chain "the Shalsheles" between the generations.

But he refused, and said unto his master's wife: 'Behold, my master, having me, knoweth not what is in the house, and he hath put all that he hath into my hand;

ח וַיִּמְאַן--וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲדֹנָי, הֲנָן אֲדֹנָי
 לֹא-יָדַע אֹתִי מֵה-בַּבַּיִת; וְכֹל אֲשֶׁר-יֵשׁ-לוֹ,
 נָתַן בְּיָדִי.

‘Shalsheles’ is recited in Bereshis on three occasions as a cantillation note:

1. When Lot hesitates in leaving Sodom. Perhaps because his property is there.
2. When Eliezer hesitates in following Abraham’s order to go look for a wife for Yitzchak. Perhaps he was thinking that his daughter might qualify as Yitzchuk’s wife instead.
3. And when Joseph hesitates as he refuses Potiphar’s wife “adamantly”.

It shows that Judaism understands human nature. We are permitted to hesitate and to be tempted, to weigh the alternatives, to struggle with the Yatzer Horah. But when we make our decision it must include a consideration of the ‘Shalsheles’ “the entwined braided threads”, the “Chut Hameshalosheles Sheleolom Lo Menatek” as Zaide, Moshe Kranzler always said. If we have thoughts of the generations, who we are, who our ancestors were, with consideration of that perspective, we will make the proper decision.

Now it came to pass after these events that his master's wife lifted up her eyes to Joseph, and she said, "Lie with me."

ז. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא
אִשְׁתּוֹ אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף וַתֹּאמֶר
שְׁכַבָה עִמִּי:

Porphan's wife

Joseph was sold as a slave in Gen 37 but rose to a high position as a slave as a chief servant to the chief servant of Pharaoh.

V7 "Lie with me", she said – 2 words

V8-9 35 words of Josephs response

V11 "Lie with me" - "but he ran away". We are treated to 4 retelling of this episode.

V12 he got away

V13 She saw he had fled outside

V14 She called out to her servants, "look, the Hebrew man, bit he got away, he came to dally with us". She is admitting her own quilt since he got away from her attempts to seduce her,

V17 She tells her husband that Joseph fled outside. "He a Hebrew slave he came to dally with me". Gary Rendsburg p319

V20 Did Potiphar believe his wife? He sent Joseph to prison where the King's prisoners were kept rather than have Joseph executed.

Vayesheiv

Genesis 39:9:21

he is not greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife. How then can I do this great wickedness, and sin against God?'

ט איננו גדול בבית הזה, ממני, ולא-חשך
ממני מאומה, כי אם-אותך באשר את-
אשתו; ואיך אעשה הרעה הגדלה, הזאת,
וְחָטַאתִי, לְאֱלֹהִים.

I will sin against God,

Joseph should have said “we will sin”, but Joseph spoke in the singular because he did not wish to be put together with Potiphar’s wife even in this speech.

Torah Gems I

R Simcha Bunim of Pshicha

And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound; and he was there in the prison.

כ וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ, וַיִּתְּנֵהוּ אֶל-בַּיִת
הַסֵּהר--מְקוֹם, אֲשֶׁר-אֲסוּרֵי (אֲסִירֵי) הַמֶּלֶךְ
אֲסוּרִים; וַיְהִי-שָׁם, בְּבַיִת הַסֵּהר.

Then Joseph's master took him and placed him in the prison.

This shows that despite his wife's accusations Potiphar respected Joseph and instead of having his guards arrest Joseph and put him into prison, Potiphar escorted Joseph himself, and he put him in a prison where the King's prisoners were confined. Joseph's crime was considered a political or white collar crime, so to speak. He was not placed with dangerous criminals in order to protect Joseph.

Vayesheiv

Genesis 40:1:5-8

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt.

א וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, חֲטָאוּ מִשְׁקָה
מֶלֶךְ-מִצְרַיִם, וְהֶאֱפָה--לְאֲדֹנָיָהֶם, לְמֶלֶךְ
מִצְרַיִם.

That the butler of the King of Egypt and his baker had offended their Lord.

A fly was found in the butler's wine (Rashi quoting a midrash).

Because of this little fly Joseph came to Pharaoh's attention and eventually become Governor, saved Jacob and his 70 relatives which led eventually to bondage and then freedom, Sinai, Torah etc. See how important even a little fly can be in God's plan for the world.

Torah Gems I:288

Vayesheiv

Genesis 40:3:4-9

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

ג וַיִּתֵּן אֹתָם בְּמִשְׁמַר, בֵּית שַׂר הַטְּבָחִים--
אֶל-בֵּית הַסֵּהר: מְקוֹם, אֲשֶׁר יוֹסֵף אֶסוּר
שָׁם.

And he put them to be watched by the captain of the guard of the prison where Joseph was confined.

The captain of the guard was Potiphar himself. He was in charge of the prison where Joseph was confined and he could watch over Joseph's safety.

Kestenbaum 93

And the captain of the guard charged Joseph
to be with them, and he ministered unto them;
and they continued a season in ward.

ד וַיִּפְקֹד שָׂר הַטְּבָחִים אֶת-יֹסֵף, אֹתָם--
וַיִּשְׁרֹת אֹתָם; וַיְהִיו יָמִים, בְּמִשְׁמָר.

And the captain of the guard appointed Joseph and he attended them.

Potiphar was a colleague and friend of the two imprisoned officers and he was also the custodian of the prison. He assigned Joseph to attend to their needs and in this way Joseph learned the workings of the Pharaoh's court and made their acquaintance. They knew to refer Joseph to the King when that need arose.

Vayesheiv

Genesis 40:13:11-14

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

יג בְּעוֹד שְׁלֹשֶׁת יָמִים, יִשָּׂא פָרְעָה אֶת-
רֵאשִׁי, וְהִשִּׁיבָהּ, עַל-כַּנֶּה; וְנָתַתָּ כּוֹס-פָּרְעָה,
בְּיָדוֹ, כַּמִּשְׁפָּט הָרֵאשׁוֹן, אֲשֶׁר הָיִיתָ מִשְׁקֵהוּ.

And you will give the cup into Pharaoh's hand.

Directly from you into the hand of Pharaoh suggesting that Pharaoh now trusts him.
He will take the cup directly and not pass it first to a wine taster to make sure it isn't poisoned.

In the dream Joseph interprets that the wine steward will be back doing his job. The baker however, will have the bread stolen by pecking birds and will not be able to do his job. It is easy to interpret that the wine steward will be ok and the baker will not.

Vayesheiv

Genesis 40:15:4-5

For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.'

טו כִּי-גָנַב גָּנַבְתִּי, מֵאֶרֶץ הָעִבְרִים; וְגַם-פֹּה
לֹא-עָשִׂיתִי מְאוּמָה, כִּי-שָׂמוּ אֹתִי בַבּוֹר.

From the land of the Hebrews.

Joseph is praised for proudly describing himself as a Hebrew. Because of this he earned the privilege of being buried in Eretz Yisroel.

Whereas Moses told Yethro's daughter's that he was an Egyptian (see Ex 2:19) and he was denied burial in the Holy land.

The Stone Chumosh p220

Vayesheiv

Genesis 40:17:8-10

and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head.'

יָד וּבִסַּל הָעֶלְיוֹן, מִכֹּל מֵאֲכָל פַּרְעֹה--מִעֲשֵׂה
אֶפֶה; וְהָעוֹף, אָכַל אֹתָם מִן-הַסֵּל--מֵעַל
רֹאשִׁי.

And the birds ate them.

The butler dreamed that he actually performed the duties of his office i.e., gave the cup into the hand of Pharaoh.

Whereas in the baker's dream he was prevented from doing so.

Their dreams contained within them a hint of the ominous consequences.

Hertz Chumosh p151

Vayesheiv

Genesis 40:23:7

Yet did not the chief butler remember Joseph,
but forgot him.

כג וְלֹא-זָכַר שַׂר-הַמְּשָׁקִים אֶת-יֹסֵף,
וַיִּשְׁכַּח. {פ}

And he forgot him

The chief butler forgot him.

Joseph should have known better than to have relied on a human to change the course of the future. Because he did so God showed him that does not work and had him stay in prison for two more years. A year for each time he asked.

Eliyahu Dessler

Mark Lensky

Rashi

Could you study the dreams of the butler and baker and interpret their dreams just as accurately as did Joseph? 40:17

Every tiny detail created on this earth has an important purpose even a fly 40:1.
What is a common human failing that this story teaches us (ingratitude) 40:23 and what can we do about it?

Vayesheiv

Shabbos Chanukah
Haftorah for Bahaalotechah

“Not by might, nor by power, but by my spirit”, says the Lord of Hosts. The Haftorah for this first Shabbos of Chanukah includes this statement, which seems to fly in the face of the central event that made Chanukah possible. The might and power of the Macabees to defeat the Syrian Greeks.

Yet during most of our history we only had God’s spirit to defend us through crusades, expulsions, the inquisition, pogroms and the holocaust. We were defenseless. Today, we must match our physical strength with spiritual strength. Power must be redeemed by purpose and elevated by principle even Napoleon understood this when he told his minister of education “You know, Fontaine, what astonishes me most in this world is the inability of force to create anything. In the long run the sword is always beaten by the spirit”.

Rabbi Sidney Greenberg

Miketz (10)
Genesis 41:1

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

א וַיְהִי, מִקֵּץ שְׁנַתַּיִם יָמִים; וּפְרָעָה חָלַם,
וַהֲנֶה עֹמֵד עַל-הַיָּאֵר.

And it came to pass at the end of two years to the day.

Why did it take two more years for Joseph to be made free?

Because Joseph told the chief butler on two occasions:

1. remember me
2. to make mention of me.

This suggested that he relied on a human being to help free him instead of relying on God entirely (and Joseph relied on an evil person like the butler). God punished him with two more years in prison.

Torah Gems I:291

Even though he was in jail for two more years it seemed like merely ‘yamim’ to Joseph like a single day.

Meam Loez 3b:359

Miketz

Genesis 41:1:2-4

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

א וַיְהִי, מִקֵּץ שְׁנַתִּים יָמִים; וּפָרְעָה חָלָם,
וַהֲנֶה עֹמֵד עַל-הַיָּאֵר.

And it occurred at the end of two years.

Joseph's imprisonment was extended two years because he asked the master of the cupbearers to remember him to Pharaoh. Seeking help from a human being showed lack of trust in God so Joseph was punished. On the other hand a person is not permitted to rely on miracles. Pesachim 64b.

So it was certainly appropriate for Joseph to take some action to bring about his own liberation: is this not a contradiction? No, Joseph was both right and wrong. It was proper for him to ask the master of the cup bearers to remember him to Pharaoh but not to believe that this would be the way his salvation would occur. The proper outcome was still in the hands of God.

Miketz

Genesis 41:1:8-10

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

א וַיְהִי, מִקֵּץ שְׁנַתַּיִם יָמִים; וּפְרָעָה חֹלֵם,
וְהָיָה עֹמֵד עַל-הַיָּאֵר.

Behold, he stood on the river.

When Pharaoh told Joseph the dream he said,

“Behold I stood on the river bank”. He changed the story in order to test Joseph’s powers.

Joseph changed it back to the actual dream that Pharaoh had and Pharaoh knew that Joseph’s powers were genuine.

Torah Gems I:292

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

ג וְהִנֵּה שִׁבְעַת פָּרוֹת אַחֲרוֹת, עֹלוֹת אַחֲרֵיהֶן מִן-הַיָּאֵר, רָעוֹת מְרֻאָה, וְדִקּוֹת בְּשָׂר; וַתֵּעַמְדֶּנָּה אֶצְלֵי הַפָּרוֹת, עַל-שִׁפְתֵי הַיָּאֵר.

And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

ד וַתֹּאכְלֶנָּה הַפָּרוֹת, רָעוֹת הַמְרֻאָה וְדִקּוֹת הַבְּשָׂר, אֶת שִׁבְעַת הַפָּרוֹת, יִפֹּת הַמְרֻאָה וְהַבְּרִיאֹת; וַיִּיקֶץ, פָּרְעֹה.

Came up after them 41:3:5-6

Stood by them 41:3:13

Consumed them 41:4:1

This symbolizes the system used by the Yatzer Hara to first approach a person, then accompany them and then entirely consume them.

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

ג וְהִנֵּה שִׁבְעַת פָּרוֹת אַחֲרוֹת, עֹלוֹת אַחֲרֵיהֶן מִן-הַיָּאֵר, רָעוֹת מְרֻאָה, וְדַקּוֹת בְּשָׂר; וַתַּעֲמִדְנָהן אֶצְלֵן הַפָּרוֹת, עַל-שֵׁפֶת הַיָּאֵר.

And they stood next to the healthy cows (and destroyed them).

Merely standing next to ugly gaunt cows representing famine and evil can result in being engulfed by them. Evil cannot triumph over good if it is kept at a distance.

Be aware of the dangers to which we and our children are exposed.

Miketz

Genesis 41:7:11-12

And the thin ears swallowed up the seven rank
and full ears. And Pharaoh awoke, and, behold,
it was a dream.

ז ותבלענה, השבלים הדקות, את שבע
השבלים, הבריאות והמלאות; וייקץ פרעה,
והנה חלום.

And behold it was a dream.

Singular - Pharaoh realized that even though he had two different visions one of cows and one of grain, they were part of the same dream and had the same message.

Meam Loez 3b:360

The word “behold” tells us that the dream was so life-like that Pharaoh was surprised to realize it had been a dream.

Meam Loez 3b:361

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

ח וַיְהִי בַבֶּקֶר, וַתִּפְעֶם רוּחוֹ, וַיִּשְׁלַח וַיִּקְרָא
 אֶת-כָּל-חֲרֻטְמֵי מִצְרַיִם, וְאֶת-כָּל-חֲכָמֵיהֶ;
 וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת-חֲלֹמוֹ, וְאִין-פֹּתֵר
 אוֹתָם לְפַרְעֹה.

And his spirit was troubled

Pharaoh awoke after the second dream and his spirit was troubled. Why was he not troubled after the first dream?

The dream of the cattle did not trouble Pharaoh because if need be one can do without meat. But when he dreamt the second dream, that there would be a shortage of grain so there would not even be bread, he was troubled.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

ח וַיְהִי בַבֶּקֶר, וַתִּפְעַם רוּחוֹ, וַיִּשְׁלַח וַיִּקְרָא
 אֶת-כָּל-חֲרֻטְמֵי מִצְרַיִם, וְאֶת-כָּל-חֲכָמֵיהֶ;
 וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת-חֲלֹמוֹ, וְאִין-פִּוְתֵר
 אוֹתָם לְפַרְעֹה.

And Pharaoh told them his dream and they could not interpret them.

Pharaoh recognized that his dream was a singular message.

The interpreters were so far from being able to understand what Pharaoh described that they thought he had dreams, in the plural.

Miketz

Genesis 41:8:19-22

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

ח וַיְהִי בַבֶּקֶר, וַתִּפְעֶם רוּחוֹ, וַיִּשְׁלַח וַיִּקְרָא
אֶת-כָּל-חֲרֻטְמֵי מִצְרַיִם, וְאֶת-כָּל-חֲכָמֵיהֶ;
וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת-חֲלֹמוֹ, וְאִין-פֹּתֵר
אוֹתָם לְפַרְעֹה.

For Pharaoh

This extra word, 'le Pharaoh', comes to tell us that they could interpret the dreams but not to Pharaoh's satisfaction.

Rashi

And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

יב וְשָׁם אֶתְנוּ נֶעַר עֵבְרִי, עֶבֶד לְשַׂר הַטַּבָּחִים,
וְנִסְפָּר-לוֹ, וַיִּפְתָּר-לָנוּ אֶת-הַלְּמִתֵּינוּ: אִישׁ
כְּחִלְמוֹ, פָּתַר.

Rashi says this means to imply:

A young man - a fool - one who act childishly.

Hebrew - not even familiar with our language and our culture and laws.

Slave - The Egyptian constitution prevented a slave from holding any important or authoritative position.

Notice everything he could think of to belittle Joseph, he mentioned. Such is the way with prejudiced people. Even after you befriend them they have nothing good to say about you.

Miketz

Joseph's betrayals:

Brothers sold him into slavery.

Potiphar's wife claimed that he tried to seduce her.

The chief butler forgot about him.

He was raised as a favorite child:

His father gave him the cloak of many colors a sign of leadership over the family.

He related to his brothers his two egocentric dreams.

Could such a young person, coddled by his father, unconcerned about the feelings of his siblings and self absorbed, ever become a sensitive mature and understanding leader?

It is clear that he would need dramatic experiences to allow him to grow. These experiences, though destabilizing and tearing us away from what we have become accustomed to, are difficult and necessary to make a person sensitive, understanding of others, and appreciative. They are the only way we can gain a full measure of our potential and competence, and to live lives that will be a blessing to others and to ourselves.

Rabbi Sidney Goldstein11

Jewish Star Dec 27, 2000

Miketz

Genesis 41:14:6-8

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh.

יָד וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת-יוֹסֵף, וַיְרִיצֵהוּ;
מִן-הַבּוֹר; וַיְגַלַּח וַיַּחְלֶף שְׂמֹלֵתוֹ, וַיָּבֵא אֵל-
פַּרְעֹה.

They made him run from the pit.

Joseph left the dungeon on Rosh Hashanah

1 Tishre 2230

Sept 24, 1532 BCE

Although the Torah had not yet been given, the patriarchs followed it and would not have shaved on Rosh Hashanah. But not to shave in order to look presentable might result in death showing disrespect for Pharaoh. The lesser act is permitted and not to be a place for unnecessary strickness.

Meam Loez 3b:363

Miketz

Genesis 41:25:13-14

And Joseph said unto Pharaoh: 'The dream of Pharaoh is one; what God is about to do He hath declared unto Pharaoh.

כה ויאמר יוסף אל-פרעה, חלום פרעה
אחד הוא: את אשר האלהים עשה, הגיד
לפרעה.

He told Pharaoh

He told him because it was so near ready to be fulfilled. Gen 41:25:13-14

He showed to Pharaoh Gen 41:28:10-12

He showed it to him because the 7 bad years were remote and distant.

Rashi

Miketz

Genesis 41:29:5-9

Behold, there come seven years of great plenty
throughout all the land of Egypt.

כֹּט הִנֵּה שִׁבַּע שָׁנִים, בָּאוֹת--שִׁבַּע גְּדוֹל,
בְּכָל-אֶרֶץ מִצְרָיִם.

There will be a great surplus in the Land of Egypt.

This tells us that only Egypt will have a surplus during the first seven years.

Meam Loez 3b:367

Miketz

Genesis 41:30:11-14

And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

ל וְקָמוּ שִׁבְעַת שָׁנֵי רָעָב, אַחֲרֵיהֶן, וְנִשְׁכַּח כָּל-
הַשְּׂבֹעַ, בְּאֶרֶץ מִצְרַיִם; וְכָלָה הָרָעָב, אֶת-
הָאָרֶץ.

The famine will ravage the land.

This tells us that the famine will not be limited to Egypt i.e., the entire then known world will experience the severe famine.

Meam Loez 3b:367

Now therefore let Pharaoh look out a man
discreet and wise, and set him over the land of
 Egypt.

לֵג וְעֵתָה יִרְא פַרְעֹה, אִישׁ נְבוֹן וְחָכָם;
 וְיִשִּׁיתָהוּ, עַל-אֶרֶץ מִצְרָיִם.

Yosef Hatzadik Joseph the righteous one.

What makes him uniquely righteous?

God never speaks to Yosef yet Yosef is constantly invoking God's name.

1. When Potiphara tries to induce Joseph to sin he says, “How can I sin against God?” Gen 39:6.
2. In prison with the butler and baker. “Do not interpretations belong to God?” Gen 40:8
3. Yosef before Pharaoh. “It is not for me to interpret dreams, God will give Pharaoh an answer of peace”. Gen 41:16.

And in each step of his interpretation and plan for the future Joseph mentions God's name Gen 41:25, 28,32

Joseph continuously mentions God's name even in the alien environment of Egypt and before the lowly imprisoned butler and baker as well as the most high Pharaoh, even though God does not ever actually speak to him.

The true test is to feel God's presence even when God is silent.

Now therefore let Pharaoh look out a man
discreet and wise, and set him over the land of
Egypt.

לֵג וְעֵתָה יֵרָא פַרְעֹה, אִישׁ נְבוֹן וְחָכָם;
וַיִּשִׂיתָהוּ, עַל-אֶרֶץ מִצְרָיִם.

Now let Pharaoh choose a man discerning and wise.

Why did Joseph give him advice he was only asked to interpret the dream this seems to go beyond that task?

Not really. The part where Pharaoh awoke was something that Pharaoh dreamed also and therefore Joseph interpreted that part of Pharaoh's dream as signifying that Pharaoh should awake from his slumber and choose an alert and aware person to save the country from starvation.

Miketz

Genesis 41:33:1

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

לֵג וְעַתָּה יִרְא פַרְעֹה, אִישׁ נְבוֹן וְחָכָם;
וְיִשִּׁיתֵהוּ, עַל-אֶרֶץ מִצְרָיִם.

Now

Means that even though the problem time of famine is 7 years away, you must prepare for it now during the good and plentiful years. So choose a discerning and wise man now.

Torah Gems I:296

Miketz

Genesis 41:34:7-10

Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven years of plenty.

לֵד יַעֲשֶׂה פַרְעֹה, וַיִּפְקֹד פְּקֻדִים עַל-הָאָרֶץ;
וְחָמֵשׁ אֶת-אֶרֶץ מִצְרַיִם, בְּשִׁבְעַ שְׁנֵי הַשָּׁבָע.

And prepare the land of Egypt.

The word for “prepare” is ‘chimaish’ from the root word ‘chamesh’, 5. This suggests that Pharaoh should double the tax from 1/10th to 2/10 = 1/5th to store up food for the famine years.

Others say ‘chimaish’ suggests that Pharaoh should purchase 1/5th of the land of Egypt to obtain grain to sell to the people during the lean years.

Rashbam

Radak

Stone Chumosh

And the thing was good in the eyes of Pharaoh, וַיֵּיטֵב הַדָּבָר, בְּעֵינֵי פַרְעֹה, וּבְעֵינֵי כָל-עַבְדָּיו.
and in the eyes of all his servants.

And the thing was good in the eyes of Pharaoh.

Why?

The plan would save his people's lives.

The whole world would be forced to come to Egypt to beg for and to buy food.

He could set the price as high as he wished and accumulate great riches for himself and his kingdom.

Was this God's intention that Pharaoh be wealthy?

No, it was a method of gathering all the riches into Egypt so when the Bnei Israel left 210 years later they could leave with great wealth. Gen 15:14

And the thing was good in the eyes of Pharaoh, וְיִיטֵב הַדָּבָר, בְּעֵינֵי פַרְעֹה, וּבְעֵינֵי כָל-עַבְדָּיו.
and in the eyes of all his servants.

And the matter was good in the eyes of Pharaoh.

Usually when a subject told the king that some bad would befall the Kingdom the King punished that person. But Joseph was able to tell Pharaoh only good.

The years of plenty – that's good,

The years of famine - are also good because during those “bad” years the Pharaoh would be able to sell grain and gather all the riches cattle and land of the area for himself.

Miketz

Genesis 41:37:1-4

לז וַיִּיטב הַדָּבָר, בְּעֵינֵי פַרְעֹה, וּבְעֵינֵי כָל-עַבְדָּיו.
And the thing was good in the eyes of Pharaoh,
and in the eyes of all his servants.

It also teaches that whatever the Israelites took from Egypt was justified since it was brought there by the plan of God in order for the Israelites to have it when they left.

God and Joseph were the reason Egypt was able to accumulate such wealth.

Meam Loez 3b:367

Miketz

Genesis 41:39:12-15

And Pharaoh said unto Joseph: 'Forasmuch as God hath shown thee all this, there is none so discreet and wise as thou.

לֹט וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף, אַחֲרֵי הוֹדִיעַ
אֱלֹהִים אוֹתְךָ אֶת-כָּל-זֹאת, אֵין-נִבּוֹן וְחָכָם,
כְּמוֹךָ.

There is none as discerning and wise as you.

Usually a person who brings bad news to a King is punished by the King. Joseph knew this. How did he get away with telling the King about the 7 years of famine that would come after the 7 years of plenty?

He showed the King that even the famine was actually a good for Egypt. Pharaoh could sell the extra grain to the hungry people and get all their property.

Torah Gems I:296

Miketz

Genesis 41:43:9

And he made him to ride in the second chariot which he had; and they cried before him: 'Abrech'; and he set him over all the land of Egypt.

מַג וַיִּרְכַּב אֹתוֹ, בְּמִרְכָּבַת הַמִּשְׁנָה אֲשֶׁר-לוֹ,
וַיִּקְרְאוּ לְפָנָיו, אֲבֹרַח; וַנִּתֵּן אֹתוֹ, עַל כָּל-אֶרֶץ
מִצְרַיִם.

Abrech

Can mean AV-father (in wisdom) and Rakh-tender (in years).

Rashi

Or it can come from the root word 'Birkayim', "knees" – meaning – "fall on your knees". (Rashi)

Torah Gems I:298

This was a supreme irony. Since the brothers had asked, "shall we bow down to you"? Gen 37:10

Meam Loez 3b:367

Miketz

Genesis 41:45:5-6,10

And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phaera priest of On. And Joseph went out over the land of Egypt.--

מה ויקרא פרעה שם-יוסף, צפנת פענח,
ויתן-לו את-אסנת בת-פוטי פרע כהן און,
לאשה; ויצא יוסף, על-ארץ מצרים.

Tzaphenath Paneah

From ‘tzaphan’ meaning “hidden” and ‘yapah – nach’ “easily reveals”.

He who easily reveals the hidden.

Asenath

Daughter of Dinah whom Shechem, son of Chamor, had fathered. Jacob had to hide her under a bush (Seneh). Potiphar is mentioned as her father because he raised her as his daughter.

Meam Loez 3b:376

Miketz

Genesis 41:45:7-13

And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.--

מה ויקרא פרעה שם-יוסף, צפנת פענח,
ויתן-לו את-אסנת בת-פוטי פרע כהן און,
לאשה; ויצא יוסף, על-ארץ מצרים.

And Joseph was given Asenath as a wife daughter of Potiphara.

It is a vindication of Joseph's behavior that he was given Asenath daughter of Potiphar for a wife.

No man whose wife had been involved with a man for illicit behavior would ever give his daughter to such a person for a wife.

No father would entrust his daughter to a man with low morals and unrestrained sexual urgings.

R Sholom Lipsker, Miami 2000

Miketz

Genesis 41:50:5-8

And unto Joseph were born two sons before the year of famine came, whom Asenath the daughter of Poti-phaera priest of On bore unto him.

נ וּלְיוֹסֵף יָלֵד שְׁנֵי בָּנִים, בְּטָרַם תְּבוֹא שָׁנַת
הַרָעָב, אֲשֶׁר יִלְדֶּה-לּוֹ אֲסֵנַת, בֵּת-פּוֹטִי פַרְעֵ
כֹּהֵן אוֹן.

And to Joseph were born two sons before the year of famine came.

His sons were born before the years of famine. This sentence comes to teach us that when people are suffering others should not be enjoying themselves. You must not disassociate yourself from a general calamity but must partake in the grief so you can properly partake in its consolation.

Meam Loez 3b:379

Miketz

Genesis 41:51:15-16

And Joseph called the name of the first-born Manasseh: 'for God hath made me forget all my toil, and all my father's house.'

נא ויקרא יוסף את-שם הבכור, מנשה: כי-
נשני אלהים את-כל-עמלי, ואת כל-בית אבי.

Joseph named his first born Manasseh because God “made me forget, ‘Nashah’, all my troubles and my father’s house”.

“Now that I have reached a high position I have forgotten my difficult times as a slave and a prisoner and my father’s house”. And he forgot all the Torah that he had learned in his “father’s house”. By calling his son Manasseh he would remember this misfortune and it would prod him to return to his studies when his busy schedule permitted.

Meam Loez 3b:380

And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians: 'Go unto Joseph; what he saith to you, do.'

נה ותרעב כל-ארץ מצרים, ויצעק העם אל-
פרעה ללחם; ויאמר פרעה לכל-מצרים לכו-
אל-יוסף, אשר-יאמר לכם תעשו.

Go to Joseph; whatever he tells you, do it.

Note: The Torah does not tell us what Joseph told them to do,

He told them to circumcise themselves in hopes that this might be the first step in their recognition of the true God. But the Egyptians had heard how the entire city of Shechem had been massacred on the third day after submitting to circumcision and they were afraid that Joseph had a similar plan in mind for them.

Miketz

Genesis 41:55:1-4

And when all the land of Egypt was famished,
the people cried to Pharaoh for bread; and
Pharaoh said unto all the Egyptians: 'Go unto
Joseph; what he saith to you, do.'

נָה וַתִּרְעַב כָּל-אֶרֶץ מִצְרַיִם, וַיִּצְעַק הָעָם אֶל-
פַּרְעֹה לֵלֶחֶם; וַיֹּאמֶר פַּרְעֹה לְכָל-מִצְרַיִם לְכוּ
אֶל-יוֹסֵף, אֲשֶׁר-יֹאמַר לָכֶם תַּעֲשׂוּ.

And all of Egypt hungered.

The people of Egypt had been forewarned of the famine and had taken precautions against it. If they nonetheless hungered it must be because their stores rotted or were used up from the effects of the severe famine.

Rashi

Miketz

Genesis 42:1:1-2

Now Jacob saw that there was corn in Egypt,
and Jacob said unto his sons: 'Why do ye look
one upon another?'

א וַיֵּרָא יַעֲקֹב, כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם; וַיֹּאמֶר
יַעֲקֹב לְבָנָיו, לָמָּה תִּתְרָאוּ.

And Jacob saw

How could he see – Jacob was not in Egypt?

This indicates that Jacob had a prophetic vision and saw that in Egypt there would
be a means to obtain food.

Meam Loez 3b:384

Miketz

Gen 42:1:3-6

Now Jacob saw that there was corn in Egypt,
and Jacob said unto his sons: 'Why do ye look
one upon another?'

א וַיֵּרָא יַעֲקֹב, כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם; וַיֹּאמֶר
יַעֲקֹב לְבָנָיו, לָמָּה תִּתְרָאוּ.

That there was grain in Egypt.

Rashi suggest the word 'saivair' “grain” be written 'sevair' – “hope” hope for food,
life and perhaps hope for finding Joseph.

Rashi

Miketz

Gen 42:2:8

And he said: 'Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence; that we may live, and not die.'

ב ויאמר--הנה שמעתי, כי יש-שֶׁבֶר
בְּמִצְרַיִם; רְדוּ-שָׁמָּה וּשְׁבְרוּ-לָנוּ מִשָּׁם, וְנָחִיָּה
וְלֹא נָמוּת.

Go down there

Hints that Jacob foresaw that his sons would be degraded, brought down, by Joseph when they came to Egypt.

Jacob could just as well have said 'Lekhu' "go" to Egypt. The word redu' has a special significance. The numerical equivalence, 210, indicates that from the time Jacob emigrated to Egypt until the Exodus there would be 210 years.

Rashi

Meam Loez 3b:385

Miketz

Gen 42:3:2-4

And Joseph's ten brethren went down to buy ג וַיֵּרְדוּ אָחֵי-יוֹסֵף, עֶשְׂרֵה, לְשֹׂבֵר בָּר, מִמִּצְרַיִם.
corn from Egypt.

10 brothers were sent down

Question: Why did Jacob have to send 10 sons (not including Joseph of course and Benjamin) and their helpers down to Egypt to buy food for the family could he not have sent 2-3-4 and they could purchase for all?

Answer: Since Joseph was sold there was discord among Jacob's sons and they could not be relied upon to help one another. Therefore each head of a part of the family had to go down to Egypt to buy food for his own small part of the family.

Jacob sent 10 so they could pray together as a minyon.

Miketz

Gen 42:3:2-4

And Joseph's ten brethren went down to buy ג וַיֵּרְדוּ אֶחָי-יֹסֵף, עֶשְׂרֵה, לְשִׁבְרֵךְ, מִמִּצְרַיִם. corn from Egypt.

Why did Joseph not notify his father that he was alive.

While he was a slave his brothers might have intercepted the message in order not to be embarrassed by their father's knowledge of their bad deed. And perhaps he would curse them and all the brothers would die or the brothers would try to find Joseph and finish the job, meaning kill him later. He was no longer afraid they would kill him but he did not want to embarrass his brothers and did not want to cause them shame.

Miketz

Gen 42:3:2-4

And Joseph's ten brethren went down to buy corn from Egypt. ג וַיֵּרְדוּ אָחֵי-יוֹסֵף, עֲשָׂרָה, לְשִׁבַּר בָּר, מִמִּצְרַיִם.

And ten brothers of Joseph went down.

Note: the Torah refers to them not as the 10 sons of Jacob but as the 10 brothers of Joseph to indicate that they regretted what they had done to him and still recalled him and their relationship to him after all these years,

Meam Loez 3b:385

Rashi

Miketz

Gen 42:5:5-6

And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan.

ה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל, לְשֹׁבֵר בְּתוֹךְ הַבָּאִים: כִּי-
הָיָה הָרָעָב, בְּאֶרֶץ כְּנָעַן.

Among the arrivals

It does not say ‘im’ “with” the arrivals but amongst indicating that that they were mixed with the people so as not to appear as a group. Since they were powerful and handsome they would be less threatening interspersed with others.

Rashi

Miketz

Gen 42:7:8-10

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke roughly with them; and he said unto them: 'Whence come ye?' And they said: 'From the land of Canaan to buy food.'

ז וַיֵּרָא יוֹסֵף אֶת-אֶחָיו, וַיִּכְרַם; וַיִּתְנַכֵּר
אֲלֵיהֶם וַיְדַבֵּר אִתָּם קָשׁוֹת, וַיֹּאמֶר אֲלֵהֶם
מֵאֵין בָּאתֶם, וַיֹּאמְרוּ, מֵאֶרֶץ כְּנַעַן לְשִׁבְר-
אֶל.

Joseph saw his brothers and he recognized them but he acted like a stranger toward them.

Can it be that Joseph HaTzadik exacted revenge on his brothers and tormented them? We would expect this Tzaddik to not harbor a grudge but to magnanimously forgive them!

But if he had they would forever be ashamed. They could not redeem themselves. This act of Teshuvah requires that a person be put into the same situation and this time act in a proper manner. Joseph acted with favoritism toward Benjamin to cause jealousy and threatened to keep him. The brothers offered to take his place. Far from being a vengeful torment Joseph's actions were in their interest. His actions allowed them to redeem their self esteem, a vital ingredient of healthy living.

Miketz

Gen 42:7:5

Gen 42:8:1-4

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke roughly with them; and he said unto them: 'Whence come ye?' And they said: 'From the land of Canaan to buy food.'

ז וַיֵּרָא יוֹסֵף אֶת-אֶחָיו, וַיִּכְרֵם; וַיִּתְנַכֵּר
אֲלֵיהֶם וַיְדַבֵּר אֲתָם קָשׁוֹת, וַיֹּאמֶר אֲלֵהֶם
מֵאֵין בָּאתֶם, וַיֹּאמְרוּ, מֵאֶרֶץ כְּנָעַן לְשִׁבְר־
אֶכְל.

And Joseph knew his brethren, but they knew him not.

ח וַיִּכֶּר יוֹסֵף, אֶת-אֶחָיו; וְהֵם, לֹא הִכְרָהוּ.

Why does the Torah repeat itself and tell us in sentence 7 and again in sentence 8 that Joseph recognized his brothers?

“And Joseph saw his brother and recognized them” as a group Gen 42:8.

“And Joseph recognized his brothers”. Now being with them a little longer he could identify which one was which, as individuals.

Meam Loez 3b:389

Miketz

Gen 42:9:1-7

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

ט וַיִּזְכֹּר יוֹסֵף--אֶת הַחֲלֻמוֹת, אֲשֶׁר חָלַם
לָהֶם; וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם, לִרְאוֹת
אֶת-עֲרוֹת הָאָרֶץ בְּאֵתֶם.

And Joseph remembered the dreams that he dreamt.

Why is this recollection of the dreams that he had appropriate at this point in the story?

Because Joseph sees that the dream he had of his brothers bowing down to him has been fulfilled Gen 42:6 “and they bowed to him” “with their faces to the earth”, ‘apayim arztah’.

Meam Loez 3b:390

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

ט וַיִּזְכֹּר יוֹסֵף--אֶת הַחֲלֵמוֹת, אֲשֶׁר חָלַם
 לָהֶם; וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם, לִרְאוֹת
 אֶת-עֲרוֹת הָאָרֶץ בְּאֵתָם.

And he said to them, “You are spies”.

Joseph knew they were not spies why did he accuse them falsely? It is not proper that Joseph the righteous should accuse people falsely.

The word ‘miraglim’ – “spies” is actually an acronym of words that tell the precise facts accurately it stands for mem-mayimi - from my mother

resh-Rachel - Rachel

gimel – ganavrem - you stole me

lamed – leMidyanim - and to Midionites

yud – Ismaelim - Ismaelites

mem – machartem - You sold me

Miketz

Genesis 42:14:9-10

And Joseph said unto them: 'That is it that I spoke unto you, saying: Ye are spies.

יָד וַיֹּאמֶר אֲלֵהֶם, יוֹסֵף: הֲוֹא, אֲשֶׁר דִּבַּרְתִּי
אֲלֵכֶם לֵאמֹר--מְרַגְלִים אַתֶּם.

You are spies

Anytime you swear falsely swear by Pharaoh. By Pharaoh's life etc. 42:15:3-4.

You are spies. You entered through 10 entrances,

you say you look for your brother. If you find him you will take him even if we do not want to sell him to you for ransom. You would even make war on us to get him. Therefore, you are dangerous to our society. And I know that you are murderers and you killed an entire city. (refers to Shechem!!)

Miketz

Genesis 42:15:3-4

Hereby ye shall be proved, as Pharaoh liveth,
ye shall not go forth hence, except your
youngest brother come hither.

טו בְּזֹאת, תִּבְחַנּוּ: חַי פַּרְעֹה אִם-תֵּצְאוּ
מִזֶּה, כִּי אִם-בָּבוֹא אֶחָיֶכֶם הַקָּטָן הַזֶּה.

By the life of Pharaoh.

Joseph swore not by God's name but by Pharaoh's name since he knew the oaths
were only partly true.

He did however keep each oath. He did not let them leave until the younger brother
came.

And since they proved the truth of their words they were not spies.

Meam Loez 3b-392

And he put them all together into ward
three days.

יִזְ וַיֹּאסֶף אֹתָם אֶל-מִשְׁמֶרֶת, שְׁלֹשֶׁת יָמִים.

Then he herded them into a ward for a three day period.

Joseph imprisoned his brothers for three days to atone for the three wrongs they had done to him:

Stripped Joseph of his tunic 37:23

Cast him into the pit 37:24

Sold Joseph. 37:28 Baal HaTurim

Joseph's motive was not revenge and if it were he would have imprisoned them for a much longer time. But by being punished for those acts here on earth they would be protected from a more harsh heavenly punishment.

And they said one to another: 'We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'

כַּא וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו, אֲבָל אֲשָׁמִים אָנַחְנוּ
עַל-אָחִינוּ, אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ
אֵלֵינוּ, וְלֹא שָׁמַעְנוּ; עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה
הַזֹּאת.

But we are guilty because of our brother.

Question: What is the meaning of the word ‘but’ in this sentence?

Answer: The fact that Joseph considered them to be brothers so close that if one was kept behind the others could be relied upon to rescue him they would not abandon him. “But we are guilty, we did abandon one of our brothers. We did not listen to the anguish of his soul”. If the viceroy knew about this he would not trust us to return for one brother.

Miketz

Genesis 42:24:1,4

And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

כַּד וַיֹּסֵב מֵעֲלֵיהֶם, וַיִּבְרַךְ; וַיָּשָׁב אֲלֵהֶם, וַיְדַבֵּר אֲלֵהֶם, וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן, וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם.

And he turned away.

Does not merely mean he turned away but he distanced himself as well so they could not see him cry. We know that he went away some distance because it next says, “and he returned to them”.

Rashi

Miketz

Genesis 42:24:8-11

And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

כַּד וַיִּסֹּב מֵעֲלֵיהֶם, וַיִּבֶה; וַיָּשָׁב אֲלֵהֶם, וַיְדַבֵּר
אֲלֵהֶם, וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן, וַיֶּאֱסֹר אֹתוֹ
לְעֵינֵיהֶם.

Imprisoning Simon

The first of the 4 traumatic events Joseph subjected his brothers to. He did this in order for them to repent their sins as much as possible in their life times. They would suffer less in the world to come and their children would have to suffer less in Egyptian slavery.

1. Imprisoning Simon. 42:24
2. Putting money in their bags. 42:25 44:1
3. Demanding that they bring Benjamin. 42:15
4. Hiding the cup in Benjamin's bag. 44:2

Meam Loez 4:150

And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

כַּד וַיִּסֹּב מֵעֲלֵיהֶם, וַיִּבְרַךְ; וַיָּשָׁב אֲלֵהֶם, וַיְדַבֵּר
אֲלֵהֶם, וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן, וַיֹּאסֶר אֹתוֹ
לְעֵינֵיהֶם.

Simeon

Why did he imprison Simeon?

He is the one who said, “Look the dreamer is coming”, Gen 37:19.

He threw Joseph into the pit.

Simeon and Levi required separation since they conspired to kill the men of Shechem and might conspire again to kill, this time to kill Joseph.

Whenever the two boys got together they caused trouble.

Miketz

Genesis 42:24:12-14

And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

כַּד וַיֹּסֵב מֵעֲלֵיהֶם, וַיִּבְרָךְ; וַיָּשָׁב אֲלֵהֶם, וַיְדַבֵּר
אֲלֵהֶם, וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן, וַיֹּאסֶר אֹתוֹ
לְעֵינֵיהֶם.

Bound him before their eyes.

It was Simeon who had actually thrown Joseph in the pit. Meam Loez 3:396.
But as soon as the other brothers left Joseph released Simeon and fed him and gave him to drink (Rashi).

In Kiddushin 59 we learn that a good deed can supercede a bad thought. Therefore, in order to uproot the bad feeling that he had for Simeon, who was the main person to persuade the brothers to act against him, Joseph performed a deed of feeding Simeon and giving him to drink.

Torah Gems I:303

Miketz

Genesis 42:27:1-4

And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack.

כַּז וַיִּפְתַּח הָאֶחָד אֶת-שָׁקוֹ, לְתֵת מִסּוּבָא
לְחֵמֵרוֹ--בְּמִלּוֹן; וַיֵּרָא, אֶת-כֶּסֶפוֹ, וְהִנֵּה-הוּא,
בְּפִי אֲמֹתָתָיו.

And the one opened his sack.

Only one brother (Levi) opened his sack and saw the money, his own.

Meam Loez 3:398

The “one” implies a brother who was in a particularly lonely situation i.e., Levi who was without his brother Simeon.

Rashi

Miketz

Genesis 42:29:1,7,13

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying:

כֹּט וַיָּבֹאוּ אֶל-יַעֲקֹב אָבִיהֶם, אֶרְצָה כְּנָעַן;
וַיִּגִּדוּ לוֹ, אֶת כָּל-הַקִּרְתָּ אֲתָם לְאֹמֶר.

They came to Jacob they told him they said to him.

All these details were relayed in a gradual fashion gently and progressively so as not to shock their elderly father with the bad news that they would have to take Benjamin with them on their next trip to Egypt.

Miketz

Genesis 42:29

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying:

כֹּט וַיָּבֹאוּ אֶל-יַעֲקֹב אֲבֵיהֶם, אֶרְצָה כְּנָעַן;
וַיִּגִּדוּ לוֹ, אֶת כָּל-הַקֶּרֶת אֲתָם לְאִמְרָה.

And they told him all that had happened.

The word for “happened” ‘koros’ is usually spelled with a ‘vov’. It’s lack in the Torah suggests that their telling was also deficient so as to minimize the suffering of their father.

Meam Loez 3b:399

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were afraid.

לֵה וַיְהִי, הֵם מְרִיקִים שְׂקֵיהֶם, וְהִנֵּה-אִישׁ
צָרוּר-כֶּסֶף, בְּשִׁקּוֹ; וַיִּרְאוּ אֶת-צָרוּרוֹת
כֶּסְפֵיהֶם, הִמָּה וְאֲבֵיהֶם--וַיִּירְאוּ.

And behold each one's money bag was in his sac and they were afraid.

Question: In Gen 42:27,28 when money was found in one sac (Levi's) their hearts sank in terror and they trembled 'Vayetze libam' and 'Vayecherdu'. Here money was found in 9 other sacs and they were only afraid 'Vayirah'. I would expect them to be more fearful with money in 9 sacs than they were with money in only 1 sac.

Answer: Not so, money in one bag could be explained as a mistake or as stealing by Levi. But money in all the bags can only be explained as some planned action by the viceroy. No longer could they logically be accused of stealing the money which was the most dangerous possibility.

Miketz

Genesis 42:36:7-10

And Jacob their father said unto them: 'Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; upon me are all these things come.'

לו ויאמר אלהם יעקב אביהם, אתי שכלתם: יוסף איננו, ושמעון איננו, ואת-בנימן תקחו, עלי היו כלנה.

Joseph is no more and Shimon is no more,.

Uses the same term, 'aineinu', for both suggesting that perhaps Jacob sensed that Joseph like Shimon might still exist.

Rabbi Norman Crandus

Miketz

Genesis 42:36:14-16

And Jacob their father said unto them: 'Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; upon me are all these things come.'

לו ויאמר אליהם יעקב אביהם, אתי
שכלתם: יוסף איננו, ושמעון איננו, ואת-
בנימן תקחו, עלי היו כלנה.

And now you would take Benjamin? On me occurs everything!!

It is not seemly for Jacob to complain about his fate knowing, as he does, that everything is planned out by God. What is actually happening here?

Jacob may actually be saying, “Go now and take Benjamin with you to Egypt. It is ok. Because all the bad things planned out to occur to me have already occurred”, as hinted to in the word ‘alaiy’. Since Benjamin is not in that list no harm will come to him.

Danny Altshul
Vilna Gaon

And Reuben spoke unto his father, saying:

'Thou shalt slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him back to thee.'

לֹד וַיֹּאמֶר רְאוּבֵן, אֶל-אָבִיו לֵאמֹר, אֶת-שְׁנֵי

בָּנָי תַמִּית, אִם-לֹא אָבִיאֲנֹו אֵלֶיךָ; תִּנְה אֶתֹו

עַל-יָדֵי, וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ.

The Rabbis point out that this is the last time that Reuwan is portrayed as the leader of the brothers. From now on Judah is. Why?

Perhaps, because he swears on his two sons as a surety for his promise. He would give up the lives of others, Jacob's grandchildren, if he broke his promise. What kind of a surety is that? Kill two grandchildren? A man who makes such a promise does not deserve to be a leader.

And Judah said unto Israel his father: 'Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and also our little ones.

ח וַיֹּאמֶר יְהוּדָה אֶל-יִשְׂרָאֵל אָבִיו, שְׁלַח הַנֶּעַר אִתִּי--וְנִקְוָמָה וְנִלְכָּה; וְנִחְיֶה וְלֹא נָמוּת, גַּם-אֶנְחִינוּ גַם-אַתָּה גַם-טַפְנוּ.

Let's live and not die.

If we don't go down to Egypt we will all surely die of starvation. If Benjamin comes with us there is only a small chance of any harm coming to him. The choice is clear. If Benjamin does not come with us he too will die of starvation. When there is a certainty of death at one choice and only a possibility of death on the other choice the choice is clear.

Rashi

Meam Loez 3b:406

Miketz

Genesis 43:11:10-12

And their father Israel said unto them: 'If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and ladanum, nuts, and almonds;

יֵא וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אָבִיהֶם, אִם-כֵּן
אֶפֹּא זֹאת עֲשׂוּ--קַחוּ מִזְמֶרֶת הָאָרֶץ
בְּכֻלֵּיכֶם, וְהוֹרִידוּ לְאִישׁ מִנְחָה: מְעֵט צָרִי,
וּמְעֵט דָּבֶשׁ, נְכֹאת וְלֵט, בְּטָנִים וּשְׂקָדִים.

Take from the most praiseworthy items of the land.

Comes from the word ‘zemer’ – “song”.

Take from the best items – those that people sing their praises of in this land.

Miketz

Genesis 43:12:1-7

and take double money in your hand; and the money that was returned in the mouth of your sacks carry back in your hand; peradventure it was an oversight;

יב וְכֶסֶף מְשֻׁנָּה, קָחוּ בְיַדְכֶם; וְאֶת-הַכֶּסֶף
הַמְּוָשָׁב בְּפִי אֲמַתְחֵיכֶם, תָּשִׁיבוּ בְיַדְכֶם--
אוֹלֵי מְשֻׁנָּה, הוּא.

Take double the money in your hands and the money that was returned.

This suggests triple funds.

R' Norman Crandis

But see Gen 43:15 “And the double money they took in their hands”. It seems that they only took double not triple. But this is not necessarily so, because they also took tribute money as well.

Meam Loez b:411

Miketz

Genesis 43:12:1-9

and take double money in your hand; and the money that was returned in the mouth of your sacks carry back in your hand; peradventure it was an oversight;

יב וְכֹסֶף מְשֻׁנָּה, קָחוּ בְיָדְכֶם; וְאֶת-הַכֶּסֶף
הַמּוֹשָׁב בְּפִי אֲמַתְחֵיכֶם, תָּשִׁיבוּ בְיָדְכֶם--
אוּלֵי מְשֻׁנָּה, הוּא.

How much money were they told to take with them, double the money or triple?

Makes sense. Pay for the past and now pay for new crops. But then the brothers were to pay back the money left in the mouths of your sacks does it mean pay 3x the amount of money??

Perhaps, because of the continued famine the price of grain had increased.

Rashi

Kestenbaum 103

Miketz

Genesis 43:14:8-14

and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And as for me, if I be bereaved of my children, I am bereaved.'

יָד וְאֵל שֵׁדִי, יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ,
וְשִׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר, וְאֶת-בְּנֵימִין;
וְאֲנִי, כְּאִשֶּׁר שָׁכַלְתִּי שָׁכַלְתִּי.

And send with you your other brothers.

Plural, meaning Simeon and Joseph as well as Benjamin.

Jacob's words contained this inadvertent (or perhaps done knowingly) prophecy.

Meam Loez 3b:409

Rashi

Miketz

Genesis 43:14:8-14

and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And as for me, if I be bereaved of my children, I am bereaved.'

יָד וְאֵל שֵׁדִי, יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ,
וְשִׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר, וְאֶת-בְּנֵימִין;
וְאָנִי, כְּאִשׁוּר שְׂכַלְתִּי שְׂכַלְתִּי.

And he will send out your other brother(s) and Benjamin.

Could Jacob have known that Joseph was there?

The word 'acher' "other" seems unnecessary and Rashi questions whether this word suggests yet another brother, namely Joseph.

Rashi

Kestenbaum 103

And when Joseph saw Benjamin with them, he said to the steward of his house: 'Bring the men into the house, and kill the beasts, and prepare the meat; for the men shall dine with me at noon.'

טז וַיֵּרָא יוֹסֵף אֶתָם, אֶת-בְּנֵימִין, וַיֹּאמֶר
 לְאִשְׁרָעַל-בֵּיתוֹ, הֵבֵא אֶת-הָאֲנָשִׁים הַבָּיְתָה;
 וּטְבַח טְבַח וְהָקֵן, כִּי אֶתִי יֹאכְלוּ הָאֲנָשִׁים
 בַּצָּהֳרָיִם.

Bring these men home and prepare a meal.

It is unusual to first bring the guests to your house and then begin to prepare a feast. In this case Joseph wanted the men to see that the animals used for the meal were killed and prepared in a Kosher way according to Hebrew ritual and that the sciatic nerve (Gid Hanasheh Gen 32:33) was removed.

Miketz

Genesis 43:20:4-5

and said: 'Oh my lord, we came indeed down at the first time to buy food.

כ וַיֹּאמְרוּ, בִּי אֲדֹנָי; יֵרֵד יִרְדְּנוּ בְּתַחֲלָה, לְשֶׁבֶר-אֶכֶל.

We had indeed come down.

Not only did we come down to Egypt but it is also a severe descent for us personally.

We had been accustomed to supply others, now we are dependant.

Rashi

And he asked them of their welfare, and said:
'Is your father well, the old man of whom ye
 spoke? Is he yet alive?'

כַּז וַיִּשְׂאֵל לָהֶם, לְשָׁלוֹם, וַיֹּאמֶר הַשְּׁלוֹם אֲבִיכֶם
 הַזֶּקֶן, אֲשֶׁר אָמַרְתֶּם--הַעוֹדֵנּוּ, הִי.

And he inquired about the welfare of their father, the old man.

It would be redundant to ask about their “father” and then refer to him as “the old man”. No Joseph here was inquiring about the welfare of his grandfather Isaac as well as the welfare of his father.

They answer him. “Our father, your servant, still lives”, 43:28 letting Joseph know that Isaac does not any longer live. He had died 12 years after Joseph came to Egypt. Gen 35:29.

Miketz

Genesis 43:33:3-4, 7-8

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one with another.

לג וישבו לפניו--הבכר כבכרתו, והצעיר כצערתו; ויתמהו האנשים, איש אל-רעהו.

The first born according to his seniority... and the men marvelled.

What did they marvel about?

Had the seating been according to the order of their ages the text would have read 'ketoldosam'. This way 'kivchruso' implies that all aspects of their seniority were taken into account. i.e., which brothers were the first born of their mothers.

For this the men were astonished.

Rashi

Miketz

Genesis 43:34:7-12

And portions were taken unto them from before him; but Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him.

לד וַיִּשָּׂא מִשָּׂאת מֵאֵת פָּנָיו, אֲלֵהֶם, וַתֵּרֶב
מִשָּׂאת בְּנֵימִן מִמִּשָּׂאת כָּלֶם, חֲמֵשׁ יְדוֹת;
וַיִּשְׂתּוּ וַיִּשְׂכְּרוּ, עִמּוֹ.

And it was greater the portion of Benjamin from the portions of the next 5 times.

This suggests that Joseph learned very little. The different treatment of one of the brothers was previously a cause of jealousy. Joseph had suffered so much from it yet still singles out Benjamin for special treatment.

Rabbi Norman Crandis

Another opinion suggests that each group of brothers was placed at a different table. Each table received the same portion. Therefore Benjamin received 5 portions besides the one designated for him.

Leah's 6 sons

Zilpah 2 sons

Bilhah's 2 sons

Rachel's 1 son – Benjamin

Meam Loez 3b:418

Miketz

Genesis 43:34:13-15

And portions were taken unto them from before him; but Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him.

לד וישא משאת מאת פניו, אלהם, ותרב
משאת בנימן ממשאת כלם, חמש ידות;
וישתו וישכרו, עמו.

They drank and became intoxicated with him.

Joseph had just given Benjamin portions 5 times that of any of the brothers at this festivel meal. We can understand why Joseph drank he was reunited with his brothers but why would the brothers celebrate?

After they sold Joseph they realized the destructive power of being envious and wished to rid themselves of this trait. Now that they saw Benjamin receive 5 x their portion and they felt no hint of envy they celebrated this spiritual achievement.

Twerski 92

Miketz

Genesis 44:1:1-5

And he commanded the steward of his house,
saying: 'Fill the men's sacks with food, as much
as they can carry, and put every man's money
in his sack's mouth.

א וַיִּצַו אֶת-אֲשֶׁר עַל-בֵּיתוֹ, לֵאמֹר, מִלֵּא
אֶת-אֲמֹתַחַת הָאָנָשִׁים אֶכְל, כַּאֲשֶׁר יוּכְלוּן
שָׂאת; וְשִׁים כֶּסֶף-אִישׁ, בְּפִי אֲמֹתַחַתוֹ.

And (Joseph) gave instructions to the man who was in charge of his house.

Rashi points out that this steward was his oldest son, Manasseh.

Meam Loez 3:420

Miketz

Genesis 44:3:2

As soon as the morning was light, the men were sent away, they and their asses. ג הבקר, אור; והאנשים שלחו, המה וסמריהם.

As soon as the morning was light and the men were sent away they and their donkeys.

We learn from this that a person should travel only when it is light for this is good for him. Genesis 1:4

Because it is less likely for him to be attacked by bandits or wild animals.

Pesachim 2a2

Miketz

Genesis 44:8:11

Behold, the money, which we found in our sacks' mouths, we brought back unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

ח הֵן כֶּסֶף, אֲשֶׁר מָצְאוּנוּ בְּפִי אִמְתַּחֲתֵינוּ--
הֲשִׁיבֵנוּ אֵלָיךָ, מֵאֶרֶץ כְּנָעַן; וְאִיךָ, נִגְנוֹב מִבֵּית
אֲדֹנָיךָ, כֶּסֶף, אוֹ זָהָב.

Since we brought back the money we found in the months of our bags from the land of Canaan. How could we steal from the house of our lord silver or gold?

This logical argument is known as a 'Kal Vachomer'. The three others in the chumash are in Ex 6:12, Num 12:14, and Deut 31:27.

Meam Loez 3b:425

There are 10 in all throughout the Tanach.

Miketz

Genesis 44:13:1-2

And they rent their clothes, and laded every man his ass, and returned to the city.

יג ויקרעו, שמלתם; ויעמס איש על-חמרו,
וישבו העירה.

And they tore their clothes.

The brothers had caused their father Jacob to rend his clothes in grief (37:34), now they were receiving a fitting punishment.

Meam Loez 3b:428

And Joseph said unto them: 'What deed is this that ye have done? know ye not that such a man as I will indeed divine?'

טו וַיֹּאמֶר לָהֶם יוֹסֵף, מָה-הַמַּעֲשֶׂה הַזֶּה
אֲשֶׁר עָשִׂיתֶם; הֲלוֹא יִדְעַתֶּם, כִּי-נֹחַשׁ
 יִנְחֹשׂ אִישׁ אֲשֶׁר כְּמֹנִי.

Question: Was Joseph acting with cruelty or out of revenge when he insisted that the brothers came a second time and that they bring Benjamin and then when he hid his royal cup in Benjamin's sac in order to accuse him of stealing?

Answer: No, it was not cruel or vengeful. The best way to determine if a person has really done 'Teshuvah' "repented" and feels sorry for his bad act is to observe how he acts when a similar circumstance occurs. Here, Joseph sees that the brothers do not abandon Benjamin as they abandoned him. Joseph sees that Judah, one of the ring-leaders toward Joseph actually offers himself in Benjamin's place and that another of Rachel's sons (Benjamin) is now treated in a proper way by the brothers. Joseph could now see that they had truly done Teshuvah.

Miketz

Genesis 44:16:10-14

And Judah said: 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found.'

God has found

Judah understands this is an act of God. This has all occurred not because anyone of us is guilty of a sin against Joseph or Pharaoh now. But they are being punished for their old hidden sin against Joseph and as Joseph was sold into slavery so too now the brothers submit to being put into slavery.

טז וַיֹּאמֶר יְהוָה, מֵה־נֹּאמַר לְאֲדֹנָי, מֵה־נִּדְבַר,
וּמֵה־נִּצְטַדֵּק; הֲאֵלֵהִים, מִצָּא אֶת־עֹן עֲבָדֶיךָ--הֲנִנּוּ
עֲבָדִים לְאֲדֹנָי, גַּם־אֲנַחְנוּ גַם אֲשֶׁר־נִמְצָא הַגְּבִיעַ
בְּיָדוֹ.

Rashi

Vayigash (11)
Genesis 44:18

Vayigash

Genesis 44:18:1-6

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אֲדֹנָי, יְדַבֵּר-נָא
עֲבֹדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאַל-יַחַר אַפְּךָ
בְּעֲבָדְךָ: כִּי כַמוֹהִי, כָּפַרְעֹה.

Then Judah came near to him and said “oh my Lord...”

The trop on these words in the Hebrew text are:

‘Kadma ve-azla revii’ = “the 4th son went ahead”,

‘Zarka munah segol’ = he threw away the chosen.

Why the 4th son Judah and not the first son Reuben? Because “he had thrown away the chosen” The ‘am Segulah’ by his (Reuven’s) actions or he (Judah) had given up his right to the world to come with his promise to Jacob V32 that he would “bear the blame for not bringing Benjamin back home to his father forever”. Forever means the world to come.

Vilna Gaon

Torah Gems I 310

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אֲדֹנָי, יְדַבֵּר-נָא
עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאַל-יִחַר אַפְּךָ
בְּעִבְדְּךָ: כִּי כְמוֹהוּ, כָּפַרְעֹה.

Then Judah came near to him and said, “Please my Lord, let me please speak a word into my Lord’s ears”.

- Joseph had accused them of being spies. They replied that they were 12 sons of one father and had come to buy grain. Joseph again said, “That is what I said, you are spies”. Believing that this lack of communication might be the fault of the translator Judah asked to speak directly to Joseph without any translator.
 - He asks “please” twice. ‘bee adoni’ 44:18:5-6 and ‘nah’ 44:18:8.
- Torah Gems 1:308
- He asked to come near to speak a secret. One can only whisper into one ear, he may have had a message for Joseph’s ears alone. Perhaps a threat of battle or leprosy (just like Pharaoh).

Vayigash

Genesis 44:18:10-12

Then Judah came near unto him, and said:
'Oh my lord, let thy servant, I pray thee,
speak a word in my lord's ears, and let not
thine anger burn against thy servant; for
thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אֲדֹנָי, יִדְבַר-נָא
עֲבֹדְךָ דְבַר בְּאָזְנֵי אֲדֹנָי, וְאַל-יַחַר אַפְּךָ
בְּעֲבֹדְךָ: כִּי כַמֹּזֶה, כִּפְרָעָה.

I will speak about something into the ears of my master.

Rashi says on the words. He says, “let my words enter your ears”. What does that add? It suggests that the listener does not want to hear those words. It should say ‘el adoni’, instead of ‘bioznei adoni’.

Also see Ex 11:2

P Rabinowitz-Chazan

Vayigash

Genesis 44:18:5-6

Then Judah came near unto him, and said:
'Oh my lord, let thy servant, I pray thee,
speak a word in my lord's ears, and let not
thine anger burn against thy servant; for
thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אָדֹנָי, יְדַבֵּר-נָא
עִבְדְּךָ דָּבָר בְּאָזְנֵי אָדֹנָי, וְאַל-יַחַר אַפְּךָ
בְּעִבְדְּךָ: כִּי כַמוֹךָ, כָּפַרְעֹה.

O my Lord

Or, “It is only through me that you are my Lord”. He may be trying to say that since it was Yehudah’s advice to sell Joseph, Joseph would not be in a position of authority at all but for him.

Or HaChayim 357

Vayigash

Genesis 44:18:13-16

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אֲדֹנָי, יְדַבֵּר-נָא
עֲבֹדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאַל-יַחַר אַפְּךָ
בְּעֲבֹדְךָ: כִּי כַמוֹהִי, כָּפַרְעֹה.

Do not be angry with your servant

Why should he get angry with him for saying a few words in his ears? Proof that what he is going to tell him he does not want to hear.

Pinchas Rabinowitz-Chazan

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

יח וַיִּגַּשׁ אֵלָיו יְהוּדָה, וַיֹּאמֶר בִּי אֲדֹנָי, יְדַבֵּר-נָא
עֲבֹדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי, וְאַל-יַחַר אַפְּךָ
בְּעֲבָדְךָ: כִּי כַמוֹךָ, כָּפַרְעֹה.

For you are like Pharaoh

in that even through you found the stolen object in our possession and you could convict and punish all 11 of us you let 10 go. You have the power to pardon just as Pharaoh. Please also pardon our 11th brother also.

A previous Pharaoh kept out great-grandmother Sarah in his palace for just one night against her will and as a punishment he developed leprosy. Keep Benjamin against his will and you may get leprosy, just like Pharaoh.

False accusation – slander – punishment for slander is leprosy.

And we said unto my lord: We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

כ וּנְאֻמָּר, אֶל-אֲדֹנָי, יֵשׁ-לָנוּ אָב זָקֵן,
וְיָלֵד זָקֵנִים קָטָן; וְאָחִיו מֵת, וַיֵּיתֶר
הוּא לְבִדּוֹ לְאִמּוֹ וְאָבִיו אֲהָבּוֹ.

And his brother is dead.

Which brother is Judah saying is dead?

Is it true that Joseph is dead?

Why did Judah tell a lie?

Because he feared that just as they were forced to bring Benjamin once the Pharaoh's chief (Joseph) had been told about him, the brothers might also be forced to bring Joseph and of course, they could not. Therefore, it is safer to say he is dead.

In Judah's defense he could really have thought that Joseph was dead because if he was alive they were sure he would have sent word to his father to reassure him and relieve his grief.

And thy servant my father said unto us: Ye know that my wife bore me two sons;

כֹּז וַיֹּאמֶר עַבְדְּךָ אָבִי, אֵלֵינוּ: אַתֶּם יִדְעֶתֶם, כִּי שְׁנַיִם יָלְדָה-לִי אִשְׁתִּי.

And your servant my father said.

Joseph's brothers used this term 5 times and each time Joseph heard it he remained silent indicating his agreement.

That was why his life was shortened by 10 years.

Why 10 years if the brothers only said it 5 times (1 x in Miketz and 4 x in Vayigash)? Miketz 43:28, Vayigash 44:24, 44:27, 44:30, 44:31.

Because there was a translator between them. Joseph heard it 5 times from the brothers and another 5 times from the translator.

This teaches us to speak up and disagree if something is said with which we do not agree otherwise the length of our lives is in jeopardy.

Vayigash

Genesis 44:31:1-6

it will come to pass, when he seeth that the lad is not with us, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave.

לא וְהָיָה, כִּרְאוֹתוֹ כִּי-אֵין הַנֶּעֱר--וּמֵת;
וְהוֹרִידוּ עִבְדֶיךָ אֶת-שֵׂיבַת עִבְדֶיךָ אֲבִינוּ,
בְּיָגוֹן--שָׂאֵלָה.

It shall come to pass when he sees that the lad is not (with us) he will die.

We won't even have time to explain to him. We fear that as soon as he sees us coming and Benjamin is not with us, he will die immediately.

Toral Gems I:312

Dubner Magid

“As soon as he sees”. The word ‘kireoso’ with an initial ‘kaf’ indicates immediacy. The instant Jacob sees that Benjamin is absent he will die.

Meam Loez 3:444

Vayigash

Genesis 44:32:15-16

For thy servant became surety for the lad
unto my father, saying: If I bring him not
unto thee, then shall I bear the blame to my
father for ever.

לֵב כִּי עֲבָדְךָ עָרַב אֶת-הַנֶּעֱר, מִמֶּעַם אָבִי
לֵאמֹר: אִם-לֹא אָבִיאָנּוּ אֵלֶיךָ, וְחָטָאתִי
לְאָבִי כָּל-הַיָּמִים.

I will have sinned to my father for all time.

Meaning this world and in the world to come.

Rashi

Vayigash

Genesis 45:1:1-4

Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood no man with him, while Joseph made himself known unto his brethren.

א וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק, לְכָל הַנִּצְבִּים
עָלָיו, וַיִּקְרָא, הוֹצִיאוּ כָל-אִישׁ מֵעָלַי; וְלֹא-
עָמַד אִישׁ אִתּוֹ, בְּהִתְנוּדַע יוֹסֵף אֶל-אָחָיו.

Then Joseph could not restrain himself.

Why was Joseph able to restrain himself until then and what changed matters just then?

Judah's willingness to put himself into Benjamin's place so that their father would not suffer made Joseph certain that the brothers had sincerely repented so he not longer had to restrain himself. They had learned their lesson.

Torah Gems I:314

And Joseph said unto his brethren: 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were affrighted at his presence.

ג וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף, הֲעוֹד
אָבִי חַי; וְלֹא-יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ, כִּי
נִבְהָלוּ מִפָּנָיו.

Is there an obligation to respect ones older brothers despite what they did to him?
Joseph treated them with respect.

We must treat every one with respect but do we have an extra obligation to brothers?

Kavod - stand up for our parents when they walk into a room.
 - never sit in their chair
 - serving them
 - open door for them
 - do not call them by their first name
 - do not contradict them.

20:12 - 10 commandments – “honor your father and your mother” is explained in Kiddushin and in Kesubos 23b - the extra ‘et’, means to include your father’s wife (your stepmother) and your stepfather, and the extra vov “l” includes your oldest brother. Therefore, it is a Torah obligation to honor your older brothers. But not necessarily your older sisters.

And Joseph said unto his brethren: 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were affrighted at his presence.

ג וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף, הֲעוֹד
אָבִי חַי; וְלֹא-יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ, כִּי
נִבְהָלוּ מִפָּנָיו.

I am Joseph

Why did Yosef not reveal himself earlier to his brothers?

He wanted to get even?

He wanted to be sure they had done Tesuvah:

1. For selling their brother and he saw that they had done Tesuvah when they were faced with a similar possibility of abandoning Benjamin and they acted differently.
2. For hurting and bringing pain to their father. As soon as Joseph heard of Judah's concern for the welfare of their father, then the 2 aspects of the crime were recognized and they had performed Tesuvah for both.

Then Joseph revealed himself.

And Joseph said unto his brethren: 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were affrighted at his presence.

ג וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף, הֲעוֹד
אָבִי חַי; וְלֹא-יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ, כִּי
נִבְהָלוּ מִפָּנָיו.

Is my father still alive?

Joseph knows that his father Jacob is alive.

42:13 The youngest is now with our father.

43:28 Our father is at peace he still lives.

44:24 We went up to my father, we told him, our father said.

Why does he now ask?

To learn if Jacob still thinks of him, Joseph. Does he still ask for him or pray for his welfare? Is my father still alive?

And Joseph said unto his brethren:
'Come near to me, I pray you.' And
they came near. And he said: 'I am
Joseph your brother, whom ye sold
into Egypt.

ד וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גָּשׁוּ-נָא אֵלַי,
וַיִּגָּשׁוּ; וַיֹּאמֶר, אֲנִי יוֹסֵף אֶחֱיֹכֶם,
אֲשֶׁר-מָכַרְתֶּם אֹתִי, מִצְרָיִמָּה.

Come close to me.

The Midrash in Bereshis Rabbah suggests that Joseph wanted them to come close to show them his circumcision.

Also, he had the brothers come close to him so he could tell them quietly and not let Benjamin hear about how they sold him as a slave.

And Joseph said unto his brethren: 'Come near to me, I pray you.' And they came near. And he said: 'I am Joseph your brother, whom ye sold into Egypt.'

ד וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גְּשׁוּ-נָא אֵלַי,
וַיִּגְשׁוּ; וַיֹּאמֶר, אֲנִי יוֹסֵף אֶחֱיֹכֶם,
אֲשֶׁר-מָכַרְתֶּם אֹתִי, מִצְרָיִמָּה.

I am Joseph your brother whom you sold into Egypt.

Is it nice to remind the brothers of their terrible deed just as they have repented and changed their ways?

That was not what Joseph meant to do. These words are to tell the brothers that Joseph has not been changed by the evil environment of Egypt. He is still the same Joseph that he was before.

Torah Gems I:317

Menachem Mendel of Kotzk

And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

ה וְעַתָּה אֵל-תִּשְׁעָזְבוּ, וְאֵל-יַחַר בְּעֵינֵיכֶם, כִּי-
מִכְרֹתֶם אֹתִי, הִנֵּה: כִּי לְמַחְיָה, שָׁלַח־נִי אֱלֹהִים
לְפָנֵיכֶם.

“and now do not be sad, etc.”

We must assume that Joseph was well aware that at present the brothers were saddened by the fact that they had sold him. He added that they should not become angry at themselves for having set in motion all the developments which had led to this reunion. He told them that actually what the brothers had done had resulted in their now being able to rely on him to see them through the famine, and not become impoverished, etc.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

יב וְהִנֵּה עֵינֵיכֶם רְאוּת, וְעֵינֵי אָחִי
בְנֵימִין: כִּי-פִי, הַמְדַבֵּר אֵלֵיכֶם.

Your eyes shall see as do the eyes of my brother Benjamin.

Means - Just as Benjamin sees that I have no ill feelings toward him, for he was not present when you others sold me, so should your eyes see, that I have no hatred for you.

Rashi

Kestenbaum 109

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

יב וְהִנֵּה עֵינֵיכֶם רְאוֹת, וְעֵינֵי אָחִי
בְּנֵימִין: כִּי-פִי, הַמְדַבֵּר אֵלֵיכֶם.

Your own eyes are seeing it. 12:1-3

- my circumcision and the fact that I circumcised all of Egypt.

Along with Benjamin's eyes. 12:4-6

- Why do I mention Benjamin's eyes separately from all the other brothers?
Benjamin was not part of your plot and I obviously bear no ill will toward him and would not mislead him.

And I am speaking to you 12:7-10

- with my own mouth in Hebrew.

What more proof could you need to believe my words and be convinced that you your families and our father must hurry and come down and I will make it safe for you.

Meam Loez 3:456

Rashi

And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

טו וַיִּנָּשֶׂק לְכָל-אָחָיו, וַיִּבֶן עֲלֵהֶם;
וְאַחֲרֵי כֵן, דִּבְרוּ אָחָיו אִתּוֹ.

Joseph “wept on them”.

The word ‘aleyhem’ is written here without a ‘yud’. The missing ‘yud’ which = 10 alludes to the 10 martyrs who were killed because of what the brother’s did in selling Joseph into slavery. This is commemorated in the Eleh Ezkerah prayer on Yom Kippur.

Meam Loez 3:458

Joseph weeping is mentioned 8 times in the Torah. A person who has suffered a lot cries easily.

Oznayim LaTorah
Torah Gems I:322

And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

טו וַיִּנָּשֶׁק לְכָל-אָחָיו, וַיִּבְרַךְ עֲלֵהֶם; וְאַחֲרַי כֵּן,
דִּבְרוּ אָחָיו אֵתוֹ.

After that his brothers talked with him.

After the brothers observed Joseph crying over them they were able to respond to him and they said to him whatever was on their minds. After all, everything that Joseph had said to them up to that point might have been designed only to alleviate the brothers' feeling ashamed of their conduct. It was only after he kissed them and wept over the years they had been separated that the brothers recognized Joseph's truly good character and that he was a true brother that they were able to speak to him naturally. Whereas Joseph's original burst of weeping could have been attributed to his reunion with Benjamin, the latest burst of weeping definitely concerned his reunion with all of them.

And the report thereof was heard in Pharaoh's house, saying: 'Joseph's brethren are come'; and it pleased Pharaoh well, and his servants.

טז וְהַקֵּל נִשְׁמַע, בֵּית פַּרְעֹה לֵאמֹר, בָּאוּ,
אָחֵי יוֹסֵף; וַיֵּטֵב בְּעֵינֵי פַרְעֹה, וּבְעֵינֵי

Pharaoh's house

The report reached Pharaoh's palace, etc. Inasmuch as the Torah (verse 2) had already reported Joseph as crying out aloud, the Torah now had to report that the reason for Joseph's strange behavior had become clear. Pharaoh and his servants now realized that a great reunion had taken place.

Both Pharaoh and his servants were pleased about this. Why should they care? Whereas up until now they had felt embarrassed that a former slave ruled over them, the brothers' arrival made it clear that Joseph had never been a slave.

And the report thereof was heard in Pharaoh's house, saying: 'Joseph's brethren are come'; and it pleased Pharaoh well, and his servants.

טז וְהַקֹּל נִשְׁמַע, בֵּית פַּרְעֹה לְאמֹר, בָּאוּ,
אָחֵי יוֹסֵף; וַיֵּטֵב בְּעֵינֵי פַרְעֹה, וּבְעֵינֵי

The sound was heard in Pharaoh's house.

The word for sound 'kol' is spelled here 'kof lamed' while the middle letter 'vov' is omitted. This sound 'kol' with a silent missing letter was heard very distant best, that is why we pray the amidah silently so it will be heard best and carry all the way to God.

Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

יִט וְאֶתְה צְוִיתָהּ, זֹאת עֲשׂוּ: קַחוּ-לְכֶם
מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת, לְטַפְּכֶם וְלְנִשְׁיֵיכֶם,
וּנְשֵׂאתֶם אֶת-אֲבִיכֶם, וּבֵאתֶם.

Pharaoh orders - take for you wagons from Egypt.

Gen 45:21:5-11

And Joseph gave them wagons as spoken by the mouth of Pharaoh.

Yet, Jacob only gives credit to his son Joseph for sending the wagons.

see Gen 45:27:10-15

- “And he saw the wagons that Joseph sent”. Sending wagons was a sign from Joseph to his father Yaakov who would recall that the last topic they studied together was about the ‘egel’, spelled the same as ‘egel’ for “wagon”.

Also regard not your stuff; for the good things of all the land of Egypt are yours.'

כ וְעִינְכֶם, אֶל-תַּחֲסוּ עַל-כְּלֵיכֶם: כִּי-טוֹב כָּל-
אֶרֶץ מִצְרַיִם, לָכֶם הוּא.

Because the best of all the land of Egypt is yours.

Pharaoh was speaking, but did not really understand what he was saying. At the end of their long exile in Egypt the Israelites would go out with all the best goods of the land.

That would fulfill God's promise to Abraham, "afterward they will leave with great wealth". Gen 15:14

They literally emptied out the nations treasuries. Ex 12:36

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred shekels of silver, and five changes of raiment.

כב לְכֹלֵם נָתַן לְאִישׁ, חֲלָפוֹת שְׂמֵלֹת;
וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף, וְחֲמִשׁ
חֲלָפֹת שְׂמֵלֹת.

But to Benjamin he gave 300 pieces of silver and 5 changes of clothes.

Did Joseph not learn the lesson that he suffered so much under, that by treating one brother differently you can create jealousy?

Exactly - he was testing the other brothers to see if they had truly repented their actions by again creating a situation that could arouse jealousy to make certain that it did not any longer do so.

Rambam

Torah Gems I:323

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred shekels of silver, and five changes of raiment.

כב לְכֹלֵם נָתַן לְאִישׁ, חֲלָפוֹת שְׂמֹלֶת;
וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף, וְחֲמִשׁ
חֲלָפֹת שְׂמֹלֶת.

To all of them he gave a change of clothes.

Because in the last Parsha 44:13 they had torn their clothes in anguish when they learned that Benjamin's sac contained the stolen goblet.

Torah Gems I:323

Tur on the Torah

Vayigash

Genesis 45:24:7-9

So he sent his brethren away, and they departed; and he said unto them: 'See that ye fall not out by the way.'

כֹּד וַיִּשְׁלַח אֶת-אָחִיו, וַיֵּלְכוּ; וַיֹּאמֶר
אֲלֵהֶם, אַל-תִּרְגְּזוּ בַדֶּרֶךְ.

Don't become agitated on the way.

Joseph knew they were ashamed and he was concerned that they would quarrel on the way over the matter of his sale regarding who suggested it who carried it out etc.

So he admonished them not to do so.

Rashi

And they told him, saying: 'Joseph is yet alive,
and he is ruler over all the land of Egypt.' And
his heart fainted, for he believed them not.

כּו וַיִּגְדּוּ לוֹ לֵאמֹר, עוֹד יוֹסֵף חַי, וְכִי-הוּא
מִשָּׁל, בְּכָל-אֶרֶץ מִצְרַיִם; וַיִּפֶּגַע לִבּוֹ, כִּי לֹא-
הֶאֱמִין לָהֶם.

He did not believe them.

This is one of the punishments for not telling the truth.

Even when you do tell the truth you will not be believed.

Pirke De Rabbi Nussan
Kestenbaum 109

And they told him, saying: 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart fainted, for he believed them not.

כּו וַיִּגְדּוּ לוֹ לֵאמֹר, עוֹד יוֹסֵף חַי, וְכִי-הוּא
מִשְׁל, בְּכָל-אֶרֶץ מִצְרַיִם; וַיִּפֶּגַע לִבּוֹ, כִּי לֹא-
הֶאֱמִין לָהֶם.

They told him saying.

Once they had conditioned Jacob's mind they informed him that Joseph was still alive. Having said this they added a little later that Joseph had achieved a position of great stature in Egypt.

It is troubling that Joseph did not communicate with his father during all these years, did he not realize that his father must have been in terrible anguish concerning what had happened to him? While it is true that as long as Joseph was a slave he may not have been able to communicate with his father, nonetheless during the nine years since his appointment as viceroy surely he could have done so? Why did he not at least write his father a letter to temper his father's pain and to stop him from mourning him? Not only this, why did he not at least send a message to his father during the year of famine when there was a constant stream of traveler's between Egypt and Canaan?

And they told him, saying: 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart fainted, for he believed them not.

כּוּ וַיִּגְדּוּ לוֹ לֵאמֹר, עוֹד יוֹסֵף חַי, וְכִי-הוּא מֶשֶׁל, בְּכָל-אֶרֶץ מִצְרַיִם; וַיִּפֶּגַע לִבּוֹ, כִּי לֹא-הָאֱמִין לָהֶם.

- #1 Even assuming that an opportunity had presented itself prior to his sudden and dramatic promotion, he was afraid that as soon as his brothers would hear about his whereabouts they would try and murder him so that he could not testify against them. The brothers would therefore have a vested interest in disposing of Joseph if they heard that he was still alive somewhere.
- #2 It is also possible that as soon as Jacob would receive such a communication he would curse the brothers for what they had done to Joseph; as a result the brothers would die and he would indirectly be responsible for their deaths.
- #3 Once Joseph had been released from prison and become viceroy he no longer had to fear for his life if a letter from him would be intercepted or the brothers would attempt to kill him to prevent their father from learning the truth. On the other hand, he considered a statement by our sages in *Baba Mitzia* 59 that it is preferable to be buried in a fiery oven than to cause a fellow human being to go pale with shame. Joseph was concerned for his brothers' dignity as human beings, something they would lose if their father would find out at that point what the brothers had done to his favorite child. He decided therefore that the anguish of one man, i.e., his father, was preferable to discrediting his brothers.

And He said, "I am God, the God of your father.
Do not be afraid of going down to Egypt, for
there I will make you into a great nation.

ג. וַיֹּאמֶר אֲנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֵל תִּירָא
מִרְדָּה מִצְרַיִם כִּי לְגוֹי גָדוֹל אֲשִׁימְךָ שָׁם:

“Do not be afraid... for I will make you into a great nation there.”

What precisely was Jacob afraid of when he set out to go to Egypt? If it was the fear of ushering in exile for his family, how did God’s assurance alleviate that fear? If, on the other hand, God meant to console him that there would be no exile there, history teaches that Jacob’s family became enslaved and suffered persecution and hard labor in Egypt.

And they told him, saying: 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart fainted, for he believed them not.

כֹּה וַיִּגְדּוּ לוֹ לֵאמֹר, עוֹד יוֹסֵף חַי, וְכִי-
הוּא מֹשֶׁל, בְּכָל-אֶרֶץ מִצְרַיִם; וַיִּפֹּג
לְבוֹ, כִּי לֹא-הֶאֱמִין לָהֶם.

And they told him

Why use the word ‘Vayagidu’ he could have used the word ‘Vayomru’.
The word ‘yagid’ comes from the same root as the word ‘aggadah’ “story” or
“narrative”.

The brother’s did not straight out tell him they informed him by round-about stories.

1. not to shock him with the good news but also
2. because what they had to tell their father also implicated them in evil deeds and it was hard to say that directly.

And they told him, saying: 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart fainted, for he believed them not.

כּו וַיִּגְדּוּ לוֹ לֵאמֹר, עוֹד יוֹסֵף חַי, וְכִי-
הוּא מֹשֶׁל, בְּכָל-אֶרֶץ מִצְרַיִם; וַיִּפֹּג
לְבוֹ, כִּי לֹא-הֶאֱמִין לָהֶם.

And he told him saying Joseph lives.

The sons were careful to break this news to Jacob very carefully and did so in a progressive, serial fashion.

First they told stories
then they spoke about Joseph
then they finally told him that Joseph is alive.

Physicians say that elderly persons cannot take sudden good or bad news.

And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

כַּז וַיִּדְבְּרוּ אֵלָיו, אֶת כָּל-דְּבָרֵי יוֹסֵף אֲשֶׁר
 דִּבֶּר אֲלֵהֶם, וַיֵּרָא אֶת-הָעֲגָלוֹת, אֲשֶׁר-שָׁלַח
 יוֹסֵף לְשֵׂאת אֹתוֹ; וַתְּחִי, רוּחַ יַעֲקֹב אֲבִיהֶם.

And they spoke to him (Jacob) all the words that Joseph spoke to them.

Is there anywhere in Torah or commentaries where we learn that Jacob was ever informed of the actions of his sons against Joseph?

Joseph had said, “Don’t worry or feel guilty because you sold me”. 45:5

“I am Joseph your brother whom you sold to Egypt”. 45:4

If they told Jacob all the words Joseph said, as this Posuk says they did, than these comments would inform him of the actions of his sons against Joseph.

And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

כַּז וַיִּדְבְּרוּ אֵלָיו, אֶת כָּל-דִּבְרֵי יוֹסֵף אֲשֶׁר
דִּבֶּר אֲלֵהֶם, וַיֵּרָא אֶת-הָעֲגָלוֹת, אֲשֶׁר-שָׁלַח
יוֹסֵף לְשֵׂאת אֹתוֹ; וַתְּחִי, רוּחַ יַעֲקֹב אֲבִיהֶם.

And Jacob saw the wagons.

And when Jacob saw the wagons he had confidence that Joseph lived and that he remained true to Judaism. Why? Because on the day Joseph disappeared Joseph and Jacob had been studying the portion of the Torah relating to the ‘egel aruphah’ the calf whose neck is broken in a case of unsolved murder between towns.

Even though this is before the Torah was given the patriarchs had the Torah and were studying it!!

And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

כַּז וַיְדַבְּרוּ אֵלָיו, אֵת כָּל-דִּבְרֵי יוֹסֵף אֲשֶׁר
דִּבֶּר אֲלֵהֶם, וַיֵּרָא אֶת-הָעֲגָלוֹת, אֲשֶׁר-שָׁלַח
יוֹסֵף לְשֵׂאת אֹתוֹ; וַתְּחִי, רוּחַ יַעֲקֹב אָבִיהֶם.

And he saw the wagons that Yosef sent...
and the spirit of Jacob was revived.

- But Joseph did not send the wagons, Pharaoh did. But it reminded Jacob.
- Why did seeing the wagons revive Jacob?

What was it about the wagons that caused Jacob's spirit to be revived?

He knew that only Joseph would know that on the day he disappeared they had been studying the laws of the Egel Aruphah the laws regarding an unsolved murder and breaking the neck of a calf and this signal proved to Jacob that Joseph was truly alive Deut 21:1-9.

And Israel said: 'It is enough; Joseph my son is yet alive; I will go and see him before I die.'

כח ויאמר, ישראל, רב עוד-יוסף בני, חי; אלקה
ואראנו, בטורם אמות.

And Israel said it is too much.

Why does he say, “it is too much?”

Because not only is Joseph his son alive, Israel would be fully satisfied with that news alone but to be told that he is also the ruler of all Egypt, is too much.

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

ד אֲנֹכִי, אֵרֵד עִמָּךְ מִצְרַיִם, וְאֲנֹכִי, אֶעֱלֶךָ
גַּם-עֲלֶיךָ; וַיֹּסֵף, יָשִׁית יָדוֹ עַל-עֵינֶיךָ.

The considerations we have just mentioned may also explain why God referred to Himself twice as ‘anochi’ when telling Jacob that He would descend with him to Egypt and would go up with him again when Jacob would be buried, God meant that the level of ‘shechinah’ that would accompany him on his return would be a higher level than that which accompanied him at the time he journeyed to Egypt. It was the latter level of ‘Anochi’ which the Jewish people experienced at Mount Sinai, and it is that level of ‘Anochi’ which is experienced at the end of the forty nine years of the Jubilee cycle. There is a mystical dimension in the fact that the Exodus from Egypt is mentioned in the Torah a total of forty nine times.

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

ד אָנְכִי, אֶרְדָּ עִמָּךְ מִצְרַיִמָּה, וְאָנְכִי, אֶעֱלֶךָ
גַּם-עֲלֶיךָ; וַיֹּסֶף, יָשִׁית יָדוֹ עַל-עֵינֶיךָ.

“and Joseph will certainly put his hands on your eyes”.

This was an assurance to Jacob that Joseph would not die during his lifetime. It was welcome news to Jacob as he had prophesied that he would descend to the grave of his son Joseph (37,36). God wanted Jacob to know that he had erred in that forecast.

I will go down with thee into Egypt; and I will
also surely bring thee up again; and Joseph
 shall put his hand upon thine eyes.'

ד אֲנֹכִי, אֶרְדָּה עִמָּךְ מִצְרַיִם, וְאֲנֹכִי, אֶעֱלֶךָ
 גַּם-עֲלֶיךָ; וַיֹּסֵף, יָשִׁית יָדוֹ עַל-עֵינֶיךָ.

I will surely bring you up.

The Torah uses double wording here literally, “I will bring you up also bringing you up”, suggests that God is alluding to-I will bring you up from slavery in Egypt and I will bring you up to the Holyland and up from future exiles and I will bring you up from Egypt to be buried in the land of Israel

Rashi

It also implies that Jacob will die in Egypt and never return alive to Israel.

And they took their cattle, and their goods,
which they had gotten in the land of Canaan,
 and came into Egypt, Jacob, and all his seed
 with him;

וַיִּקְחוּ אֶת-מִקְנֵיהֶם, וְאֶת-רְכוּשָׁם
 אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן, וַיָּבֹאוּ,
 מִצְרָיִמָּה: יַעֲקֹב, וְכָל-זָרְעוֹ אִתּוֹ.

That they had amassed in the Land of Canaan.

All other possessions acquired outside of the land of Israel i.e., Padon Aram, were
 not worthy to take to Egypt. Also see Gen 50:5

Rashi

And they took their cattle, and their goods,
which they had gotten in the land of Canaan,
and came into Egypt, Jacob, and all his seed
with him;

וַיִּקְחוּ אֶת-מִקְנֵיהֶם, וְאֶת-רְכוּשָׁם
אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן, וַיָּבֹאוּ,
מִצְרָיִמָּה: יַעֲקֹב, וְכָל-זָרְעוֹ אִתּוֹ.

his sons, and his sons' sons with him, his
daughters, and his sons' daughters, and all his
seed brought he with him into Egypt. {S}

ז בָּנָיו וּבְנֵי בָנָיו, אִתּוֹ, בְּנֹתָיו וּבָנוֹת
בָּנָיו, וְכָל-זָרְעוֹ--הֵבִיא אִתּוֹ,
מִצְרָיִמָּה. {ס}

And they came to Egypt

he brought with him to Egypt.

The Torah tries to tell us there were ideological differences between the sons of Jacob, some agreed readily, others wished to delay as long as possible, the decent to a land where their children would become slaves. These two groups are referred to above. There were those who came willingly and in sentence 46:7 those who had to be brought. They did not wish to come voluntarily.

And the sons of Simeon: Jemuel, and Jamin,
and Ohad, and Jachin, and Zohar, and Shaul
the son of a Canaanitish woman.

• וּבְנֵי שִׁמְעוֹן, יְמוּאֵל וַיָּמִין וְאֶהֱדָ--וַיַּכִּין
וְצֹחַר; וְשָׂאוּל, בֶּן-הַכְּנַעֲנִית.

The son of the Canaanite woman.

The patriarchs always insisted that their sons not marry women from the Canaanite Nations See 24:3,37 & 28:1. How then could Simeon marry a Canaanite woman?

When Dinah had been violated by Shechem she did not agree to be rescued and returned to her people since she feared no one would marry her with this experience in her past. However, Simeon promised to marry his 1/2 sister Dinah and so she allowed herself to be rescued. Because of her experience with Shechem, a Canaanite, she was referred to as the Canaanite woman.

These are the sons of Leah, whom she bore unto Jacob in Paddan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three.

טו אלה בני לאה, אשר ילדה ליעקב
בפדן ארם, ואת, דינה בתו: כל-נפש
בניו ובנותיו, שלשים ושלש.

The children of Leah in addition to Dinah numbered 33.

However, only 32 are named here. One of the granddaughters of Leah, Yocheved, daughter of Levi, was not yet born when they left Canaan. She was born as they entered Egypt therefore, she does not appear on the list of those who left Canaan but she was included in the total of 70 who entered Egypt.

Rashi

Kestenbaum 111

Bava Basra 123b1

Or perhaps we count the Shechinah, which suggests that God went down to Egypt and accompanied Jacob and his family $69 + 1 = 70$.

Vayigash

Genesis 46:26:14-15

Genesis 46:27:7-8

All the souls belonging to Jacob that came into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

כּו כָּל-הַנְּפֹשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִם,
יִצְאֵי יָרְכוּ, מִלְּבַד, נָשִׁי בְנֵי-יַעֲקֹב--כָּל-
נְפֹשׁ, שְׁשִׁים וְשֵׁשׁ.

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten. {S}

כּז וּבְנֵי יוֹסֵף אֲשֶׁר-יֵלְדוּ-לוֹ בְּמִצְרַיִם,
נְפֹשׁ שְׁנַיִם: כָּל-הַנְּפֹשׁ לְבֵית-יַעֲקֹב
הַבָּאָה מִצְרַיִם, שִׁבְעִים. {ס}

Seventy people came down to Egypt.

Yet if we count it comes only to - 46:26, 14-15 = 66; 46:27:78 = 2 = 68 + Jacob (or Joseph) = 69

The 70th is thought to be a twin to Dinah or Yocheved, the mother of Moses who was born just as soon as they entered Egypt.

She was conceived outside of Egypt therefore not named at that time but had her birth in Egypt therefore she counted as going to Egypt.

Bava Basra 123b1

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten. {S}

כַּז וּבְנֵי יוֹסֵף אֲשֶׁר-יָלְדוּ-לוֹ בְּמִצְרַיִם,
נֶפֶשׁ שְׁנָיִם: כָּל-הַנְּפֹשׁ לְבֵית-יַעֲקֹב
הַבָּאָה מִצְרַיִמָּה, שְׁבַעִים. {ס}

All the souls of the house of Jacob which came to Egypt were seventy.

The Hebrew word for “souls” here is written in the singular. There are many times when Jews must come together to form a minyan, to have three to say the benching (grace after meals). Jews are responsible for each other. Therefore this reference that all Jews are as one – unified – equal is singular, since they all worshipped one God.

Torah Gems I:329

Rashi

Vayigash

Genesis 46:29:1-3

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

כֹּט וַיַּאֲסֹר יוֹסֵף מִרְכָּבָתוֹ, וַיַּעַל לְקָרְאֵת-
יִשְׂרָאֵל אָבִיו גֹּשְׁנָה; וַיֵּרָא אֵלָיו, וַיִּפֹּל עַל-
צַוְאָרָיו, וַיִּבֶךְ עַל-צַוְאָרָיו, עוֹד.

And Joseph harnessed his chariot.

The Torah says Joseph did it himself likely out of respect for his father.

Meam Loez 3b:474

Rashi

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

כֹּת וַיֵּאָסֶר יוֹסֵף מִרְכָּבָתוֹ, וַיַּעַל לְקָרְאֵת-
 יִשְׂרָאֵל אָבִיו גִּשְׁשָׁה; וַיֵּרָא אֵלָיו, וַיִּפֹּל עַל-
צַוְאָרָיו, וַיִּבֶךְ עַל-צַוְאָרָיו, עוֹד.

He presented (he appeared) to him

He fell on his neck

He wept on his neck for a long time.

Rashi - Jacob did not kiss Joseph or cry (because he was saying the Shema).

Rambam says no

Joseph presented himself to Jacob.

Jacob fell on Joseph's neck.

Jacob wept on Joseph's neck for a long time (even more crying than he had done in their 22 year separation).

And Israel said unto Joseph: 'Now let me die,
since I have seen thy face, that thou art yet
alive.'

ל וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף, אָמוּתָהּ הַפְּעַם,
אַחֲרַי רְאוּתִי אֶת-פְּנֵיךָ, כִּי עוֹדֶךָ חַי.

He said, “now I can die after I have seen your face because you are still alive”.

Of course Joseph is alive, Jacob knew that since his sons told him in 45:26.

Actually, Jacob now reassured himself that not only was Joseph alive but even though Joseph was powerful and a ruler and had been a slave he had been able to preserve his righteousness. He had preserved his spiritual heritage. It is well known that the righteous would prefer the disappearance of a son to a son that embarrassed them by leaving the correct path, now that he saw his face Jacob could die, Joseph and his faith “was still alive.”

Vayigash

Genesis 46:32:1-3

Gen 47:3:7-15

Genesis 46:34:2-12

and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have.

לב וְהָאֲנָשִׁים רְעֵי צֹאן, כִּי-אֲנָשִׁי מִקְנֵה הַיּוֹ; וְצֹאֲנָם וּבְקָרָם וְכָל-אֲשֶׁר לָהֶם, הֵבִיאוּ.

that ye shall say: Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.'

לד וְאָמַרְתֶּם, אֲנָשִׁי מִקְנֵה הַיּוֹ עַבְדֶּיךָ מִנְעוּרֵינוּ וְעַד-עַתָּה--גַּם-אֲנַחְנוּ, גַּם-אֲבֹתֵינוּ: בְּעִבּוּר, יִתְשְׁבוּ בְּאֶרֶץ גֹּשֶׁן, כִּי-תוֹעֵבַת מִצְרַיִם, כָּל-רֹעֵה צֹאן.

I will tell Pharaoh the men are shepherds.

You must tell Pharaoh that we are live stock dealers we and our fathers. 46:34:2-12

Joseph told Pharaoh Gen 47:1:1-9

His brothers told Pharaoh Gen 47:3:7-15

Why so much repetition-the shepherds, cattle, flocks, sheep?

Egyptians worshipped sheep-aries – the Ram – Amon.

Tell them you have been shepherds for generations so they don't think you mock them with your new profession.

And you will be given land to graze your cattle far away in Goshen. The land is good, and there it is less likely that you will mix with the Egyptian population, less likely to elicit their jealousy.

Vayigash

Genesis 47:1:1

Genesis 47:7:1

Then Joseph went in and told Pharaoh, and said: 'My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.'

א וַיָּבֹא יוֹסֵף, וַיִּגַּד לְפַרְעֹה, וַיֹּאמֶר אָבִי
וְאָחִי וְצֹאנָם וּבְקָרָם וְכָל-אֲשֶׁר לָהֶם, בָּאוּ
מֵאֶרֶץ כְּנָעַן; וְהִנֵּם, בְּאֶרֶץ גֹּשֶׁן.

And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

ז וַיָּבֹא יוֹסֵף אֶת-יַעֲקֹב אָבִיו, וַיַּעֲמֵדְהוּ
לִפְנֵי פַרְעֹה; וַיְבָרֶךְ יַעֲקֹב, אֶת-פַּרְעֹה.

Both verses begin with the same letters but with different pronunciations and meaning.

and Joseph came V #1 Vayavo

and Joseph brought V #7 Vayaveh

Be careful not to confuse the two pronunciations.

Vayigash

Genesis 47:7:6-8

And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

ז וַיָּבֵא יוֹסֵף אֶת-יַעֲקֹב אָבִיו, וַיַּעֲמֵדְהוּ
לְפָנָי פַּרְעֹה; וַיְבָרֶךְ יַעֲקֹב, אֶת-פַּרְעֹה.

And he presented him before Pharaoh

The word ‘Vaiyaamidehu’ suggests that “he placed him”, he set him, he positioned him, before Pharaoh, or opposite Pharaoh so that Jacob could bless Pharaoh. He blessed him he asks the blessings of Hashem for the King who had befriended his beloved son.

Or HaChayim 378

Hertz p177

And Pharaoh said unto Jacob: 'How many are the days of the years of thy life?'

ח ויאמר פרעה, אל-יעקב: כמה,
ימי שני חייך.

How many years have you lived?

Few and bitter have been the days of my years of life.

Jacob born 2108 1653 BCE add 130 years tells us he went to Egypt in 2238
1523 BCE.

And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

ז וַיָּבֵא יוֹסֵף אֶת-יַעֲקֹב אָבִיו, וַיַּעֲמֵדֵהוּ לִפְנֵי פַרְעֹה; וַיְבָרֶךְ יַעֲקֹב, אֶת-פַּרְעֹה.

And Jacob blessed Pharaoh.

Rashi says in appreciation for his having befriended his beloved son.

Rambam says Rashi is wrong!! To bless Pharaoh was a haughty act (Chutspadic)! Pharaoh is supposed to be a divine ruler-he blesses he does not get blessed. Jacob was demonstrating that only his God could give effective blessings. Pharaoh is bemused. Are you mad? How old are you? Jacob tells him 130 and then blesses him again that the waters of the Nile should rise to the level of Pharaoh's knees (Birkayim from the word Baruch) and then disrespectfully goes out from the presence of Pharaoh V10 abruptly.

Vayigash

Genesis 47:10:1-4

And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

י וַיְבָרֶךְ יַעֲקֹב, אֶת-פַּרְעֹה; וַיֵּצֵא, מִלְּפָנָי פַּרְעֹה.

And Jacob blessed Pharaoh.

He blessed him that the Nile should rise to his knees which would result in the Nile irrigating the fields of Egypt.

Rashi

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them; and the land became Pharaoh's.

כ וַיִּקַּן יוֹסֵף אֶת-כָּל-אֲדָמַת מִצְרָיִם,
 לְפָרְעָה, כִּי-מָכְרוּ מִצְרָיִם אִישׁ שְׂדֵהוּ, כִּי-
 חָזַק עֲלֵהֶם הָרָעָב; וַתְּהִי הָאָרֶץ,
 לְפָרְעָה.

And the Land became Pharaoh's.

Was it not his before?

Yes, administratively and politically. He reigned over it but now he actually bought it and owned it. The people had to mortgage and finally sell their land to the state to buy grain to eat.

Rashi

And as for the people, he removed them city by city, from one end of the border of Egypt even to the other end thereof.

כא וְאֶת-הָעָם--הֶעֱבִיר אֹתוֹ,
לְעָרִים: מִקְצֵה גְבוּל-מִצְרַיִם, וְעַד-קְצֵהוּ.

And (Joseph) transferred people to the cities from one end of Egypt's borders to the others.

So that every one would be strangers in their neighborhood and no one could say that only the Israelites had no ancestral hereditary rights. All the people had been uprooted and were strangers.

Then Joseph said unto the people: 'Behold, I have bought you this day and your land for Pharaoh. Lo, here is seed for you, and ye shall sow the land.

כג ויאמר יוסף אל-העם, הן קניתי
אתכם היום ואת-אדמתכם לפרעה; הא-
לכם זרע, וזרעתם את-האדמה.

Behold I have bought you today and your land.

Earlier in sentence 47:20 we learn that Joseph bought all the land of Egypt.

Here, he informs us that since all the land had been purchased the people were so poor they had to actually sell themselves and Joseph bought them that day, as hired hands.

Or HaChayim

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

כַּד וְהָיָה, בְּתַבּוּאֹתַי, וּנְתַתֶּם חֲמִישִׁית, לְפָרְעָה; וְאַרְבַּע הַיְדֹת וְהָיָה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֶאֱכֹלְכֶם, וְלֶאֱשֶׁר בְּבֵתֵיכֶם--וְלֶאֱכֹל לְטַפְּכֶם.

You will give a 5th to Pharaoh.

1/5th to Pharaoh – 1/5th for seed for next years planting, 1/5th for you and your wife, 1/5th for your household servants and workers and 1/5th for your children.

The 1/5th is 2 x the usual tithe 1/10th Joseph chose the number 1/5th by careful analysis of peoples habits and mathematical calculations. This is not just a number chosen at random.

In a good year people eat 2 x their normal amount .

In a bad year people eat 1/2 of their usual amount or 1/4th of what they would eat in a good year.

Therefore, if in a good year you give the people 80% of their crop and reserve the 20% for the bad year, you are planning and preparing to do for them what they would naturally have done for themselves.

Rashi, R' S. R. Hirsch

Kestenbaum 97

Vayechi (12)
Genesis 47:28

And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

כח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שְׁבַע
עָשָׂר שָׁנָה; וַיְהִי יָמֵי-יַעֲקֹב, שְׁנַיִם חֲמִיּוֹן--
שְׁבַע שָׁנִים, וְאַרְבָּעִים וּמָאתַיִם שָׁנָה.

This Sidra should have begun with the last sentence of last weeks Sidra. But our sages did not want that Sidra to end with a statement that, “all the land of Egypt belonged to Pharaoh”.

Therefore, this Parsha is “sealed” i.e., there is no break in the Torah indicating the beginning of this Parsha.

Torah Gems I:335

Rashbam

Vayechi

Genesis 47:28:1-2

And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

כח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שִׁבְעַ
עָשָׂר שָׁנָה; וַיְחִי יָמֵי-יַעֲקֹב, שְׁנַיִם חִיַּיִם--
שִׁבְעַ שָׁנִים, וְאַרְבָּעִים וּמֵאֵת שָׁנָה.

The prominent ‘chet’ in the word ‘Vayechi’ is an allusion to the Talmudic saying,
“Jacob did not die, but lives on through his descendants”, Taanis 5b.

Munk p114

The Gematria of ‘Vayechi’ is 34 suggesting that the years of life that Jacob actually enjoyed was 34 years. This refers to the 17 years before Joseph was kidnapped and the 17 years that Jacob lived in Egypt after learning that Joseph was alive.

Rabbi Bensuwangen
Ft. Lauderdale, Florida

Vayechi

Genesis 47:28:1-7

And Jacob lived in the land of Egypt
seventeen years; so the days of Jacob, the
years of his life, were a hundred forty and
seven years.

כח וַיְהִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שְׁבַע
עֶשְׂרֵה שָׁנָה; וַיְהִי יָמֵי-יַעֲקֹב, שְׁנַיִם חִיָּוִים--
שְׁבַע שָׁנִים, וְאַרְבָּעִים וּמֵאֵת שָׁנָה.

And Jacob lived in the Land of Egypt 17 years.

Joseph was taken from him at age 17 (32:2) Jacob had supported his son Joseph for
17 years and it is therefore worthy that Joseph should support his father in
dignity for 17 years.

Meam Loez 3b:490

This would otherwise be redundant. We know Jacob was 130 years old when he
came to Egypt (47:9) and he lived to be 147 years old (47:28).

Vayechi

Genesis 47:28:1-7

And Jacob lived in the land of Egypt
seventeen years; so the days of Jacob, the
years of his life, were a hundred forty and
seven years.

כח וַיְהִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שִׁבְעַ
עָשָׂר שָׁנָה; וַיְהִי יָמָיו-יַעֲקֹב, שְׁנַיִם חִיּוּ--
שִׁבְעַ שָׁנִים, וְאַרְבָּעִים וּמֵאֵת שָׁנָה.

And Jacob lived in Egypt for 17 years.

‘Vayechi’ is not the word to use if you mean “reside” it would be better to use
‘Vayigar’ or ‘Vayesheiv’.

Life can be a process of living day after day or life can be a process of dying one
day closer to death each day.

Jacob lived in Egypt for 17 years.

He reversed the process that had begun when Joseph was thought to have died. Life
had no meaning he just existed. Now he lived happy and content.

Meam Loez 3b:490

Rabbi Moshe Soloveitchik

Vayechi

Genesis 47:28:1-2

And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

כח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שִׁבְעַ
עָשָׂר שָׁנָה; וַיְחִי יָמָיו-יַעֲקֹב, שְׁנַיִם חִיַּיִם--
שִׁבְעַ שָׁנִים, וְאַרְבָּעִים וּמָאתַיִם שָׁנָה.

The parsha records Jacob's death. Yet it is called 'Vayechi' "and he lived". It contains the death of all his sons and the enslavement of all the Jews should this he titled "and he lived?"

The death of Sarah is recorded in, 'Chayei Sarah'.

When a Tzaddik dies he/she leaves an indelible mark so he is regarded as living forever, in a spiritual sense.

Also, this is to teach us that an individual may die but as long as their descendants honor and perpetuate their way of life the person lives on and the people of Israel live on.

Rabbi Dr. David Spindel

Vayechi

Genesis 47:28:17

And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

כח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, שְׁבַע
עֶשְׂרֵה שָׁנָה; וַיְהִי יָמֵי-יַעֲקֹב, שְׁנַיִם חִיּוּ--
שְׁבַע שָׁנִים, וְאַרְבָּעִים וּמֵאֵת שָׁנָה.

And the whole age of Jacob was 147 year.

The Pasuk uses the singular ‘shanah’ and not the plural ‘shanim’ to teach us that Jacob was constant and steady following the same righteous path all his life. All his days were the same.

Torah Gems I:337

Vayechi

Genesis 47:29:22-23

And the time drew near that Israel must die; and he called his son Joseph, and said unto him: 'If now I have found favour in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

כֹּט וַיִּקְרָבוּ יְמֵי-יִשְׂרָאֵל, לְמוֹת, וַיִּקְרָא לְבָנוֹ
לְיוֹסֵף וַיֹּאמֶר לוֹ אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ,
שִׁים-נָא יָדְךָ תַּחַת יָרְכִי; וְעָשִׂיתָ עִמָּדִי חֶסֶד
וְאֶמֶת, אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם.

And do for me true kindness.

True kindness is that which is done for the dead since one cannot expect any payment for it.

Meam Loez 3b:491

Rashi

But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place.' And he said: 'I will do as thou hast said.'

ל וְשָׁכַבְתִּי, עִם-אֲבֹתַי, וַיִּשְׂאֵתֵנִי
מִמִּצְרַיִם, וַיִּקְבְּרֵתֵנִי בְקִבְרֵתָם; וַיֹּאמֶר,
אֲנֹכִי אֶעֱשֶׂה כְּדִבְרֶךָ.

I will do as you say.

Joseph said to Jacob, “I will do as you say”.

But Jacob says “swear it to me” and Joseph swears to him. 47:31:2-3

Was Joseph’s word not enough? Did he have to swear also? The oath was done in case the Pharaoh refused permission. Joseph could say I swore to my father on his death bed and I must not violate my oath.

Meam Loez 3b:494

Ramban

And it came to pass after these things, that one said to Joseph: 'Behold, thy father is sick.' And he took with him his two sons, Manasseh and Ephraim.

א וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וַיֹּאמֶר
לְיוֹסֵף, הִנֵּה אָבִיךָ חָלָה; וַיִּקַּח אֶת-שְׁנֵי
בָנָיו, עִמּוֹ--אֶת-מְנַשֶּׁה, וְאֶת-אֶפְרָיִם.

Respect for one's grandparents.

Not speaking about basic Menschlichkeit, that goes without saying, but serving them by standing when they enter a room and not sitting in their seat.

In the Torah this is the first connection of grandparents with grandchildren.

Avraham, and Yitzchak did not interact with their grandchildren. Here, Joseph brought the grandchildren with him to visit their grandfather Jacob 50:23.

Vayechi

Genesis 48:5:14-19

And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine.

ה וְעַתָּה שְׁנֵי-בְנֵיךָ הַנוֹלָדִים לְךָ בְּאֶרֶץ
מִצְרַיִם, עַד-בָּאִי אֵלַיךָ מִצְרַיִמָּה--לִי-
הֵם: אֶפְרַיִם, וּמְנַשֶּׁה--כְּרֵאוּבֵן וְשִׁמְעוֹן, יִהְיוּ-
לִי.

Jacob said to Joseph, “Ephraim and Menasheh shall be mine like Reuven and Simon”.

They will be equal to my sons.

Joseph will obtain the double portion due to the ‘bechor’ “first born”, Reuven.

Reuven lost it by moving Jacob’s bed. The double portion will be provided to

Ephraim and Menasheh. This teaches us that a ‘bechor’ receives 2 x the portion of any other brother not 2/3 of the entire estate.

Bava Basra 123a1

We understand why Reuvan lost the right to be a bechor but why did Jacob give it to Joseph? He could have given it to the next son in line Shimon? No, Joseph benefited the entire family and gratitude was due him. In addition the bechor should have come from Rachel because it was for her alone that Jacob worked for Lavan. God arranged for it to return to Rachel and her first born son.

Bava Basra 123a3

Vayechi

Genesis 48:5:18-19

And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine.

ה וְעַתָּה שְׁנֵי-בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ
מִצְרַיִם, עַד-בָּאִי אֵלַיךָ מִצְרַיִם--לִי-
הֵם: אֶפְרַיִם, וּמְנַשֶּׁה--כְּרְאוּבֵן וְשִׁמְעוֹן,
יְהִיוּ-לִי.

They are mine.

Jacob says Ephraim and Menasseh are like my sons,

they will be given portions equal to the other sons in Eretz Israel.

Meam Loez 3b:502

Rashi

Vayechi

Genesis 48:8:7-8

And Israel beheld Joseph's sons, and
said: 'Who are these?'

ח וַיֵּרָא יִשְׂרָאֵל, אֶת-בְּנֵי יוֹסֵף; וַיֹּאמֶר, מִי-אֵלֶּה.

“Who are these”?

Jacob – his sight failing needed the boys to be identified.

Or - Who is their mother that they should be worthy of a blessing?

Or - They came so rarely to see their grandfather that I can hardly recognize them.

Meam Loez 3b:505

Rashi

Vayechi

Genesis 48:8:6-8

And Israel beheld Joseph's sons, and
said: 'Who are these?'

ח וַיֵּרָא יִשְׂרָאֵל, אֶת-בְּנֵי יוֹסֵף; וַיֹּאמֶר, מִי-אַלֶּה.

And he said who are these?

His sight was failing him as we see in the next sentence and perhaps thinking back to when he received the blessing from his father, who he tricked and deceived, he requested a verbal identification in addition to his own recollection.

Vayechi

Genesis 48:9:11

And Joseph said unto his father: 'They are my sons, whom God hath given me in this.' And he said: 'Bring them, I pray thee, unto me, and I will bless them.'

ט וַיֹּאמֶר יוֹסֵף, אֶל-אָבִיו, בְּנֵי הֵם,
אֲשֶׁר-נָתַן-לִי אֱלֹהִים בְּזֶה; וַיֹּאמֶר,
קְחֵם-נָא אֵלַי וְאֶבְרַכֶּם.

In this

Joseph said to his father Jacob, “They are my sons whom God gave me in this.”

He showed him his marriage contract through which God gave him his children.

Joseph’s wife Asneth raised in Potiphar’s house is actually Dinah’s daughter (i.e., his niece) and a member of Jacob’s descendants.

Meam Loez 3b:506

Vayechi

Genesis 48:13:3-4

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

יג ויקח יוסף, אֶת-שְׁנֵיהֶם--אֶת-אֶפְרַיִם
בְּיָמִינוּ מִשְׁמָאל יִשְׂרָאֵל, וְאֶת-מְנַשֶּׁה
בְּשְׂמָאלוֹ מִיָּמִין יִשְׂרָאֵל; וַיִּגֶשׁ, אֵלָיו.

The blessings of Ephraim and Manasseh were deserved because of their success in maintaining their spiritual integrity in Egypt though born on foreign soil and raised in an alien environment. We use their names in our Shabbat blessings to our children since the 2 boys were such good role models and examples.

Torah Gems I:346

V13 note Joseph acknowledges Ephraim's pre-eminence over his brother by taking him with his right hand showing him greater honor (ostensibly to present him to Jacob's left hand but still we see he used his right hand).

Ephraim was greater than Manasseh because Ephraim spent his formative years studying Torah with Jacob whereas Manasseh was Joseph's assistant in governing the country.

Stone Chumash p273

Vayechi

Genesis 48:14:16-18

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

יָד וַיִּשְׁלַח יִשְׂרָאֵל אֶת-יְמִינוֹ וַיָּשֶׁת עַל-רֹאשׁ
אֶפְרַיִם, וְהוּא הַצָּעִיר, וְאֶת-שְׂמָאלוֹ, עַל-
רֹאשׁ מְנַשֶּׁה: שָׂכַל, אֶת-יָדָיו, כִּי מְנַשֶּׁה,
הַבְּכוֹר.

And Israel stretched out his right hand onto the head of Ephraim who was the younger.

He crossed his hands.

Why? Ephraim spent his time learning Torah from his grandfather Jacob.

Menasseh worked with Joseph. He was the trusted servant who placed the goblet in one brother's sac and served as translator.

Ephraim was smaller i.e., more humble and therefore deserved a blessing more.

Meam Loez 3b:508

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

יָד וַיִּשְׁלַח יִשְׂרָאֵל אֶת-יְמִינוֹ וַיִּנָּשֵׂת עַל-רֹאשׁ
 אֶפְרַיִם, וְהוּא הַצָּעִיר, וְאֶת-שְׂמָאלוֹ, עַל-
 רֹאשׁ מְנַשֶּׁה: שֶׁכֵּל, אֶת-יָדָיו, כִּי מְנַשֶּׁה,
 הַבְּכוֹר.

He manipulated his hands.

Jacob crossed his hands to place his right hand on the head of Ephraim who was on his left because he was younger.

Was this meant as disrespect for Manasseh? No. If he meant to do that he would have made his grandson's switch positions. Rather Jacob honored Manasseh by his being at his right side and he honored Ephraim by placing his right hand on his head.

Vayechi

Genesis 48:15:1-3

And he blessed Joseph, and said: 'The God before whom my fathers Abraham and Isaac did walk, the God who hath been my shepherd all my life long unto this day,

טו וַיְבָרֶךְ אֶת-יֹסֵף, וַיֹּאמֶר: הָאֱלֹהִים אֲשֶׁר
הִתְהַלַּכְוּ אֲבֹתַי לְפָנָיו, אֲבָרָהֶם וְיִצְחָק--
הָאֱלֹהִים הָרַעָה אֹתִי, מֵעוֹדִי עַד-הַיּוֹם הַזֶּה.

But then notice in Posuk 48:16, “May God bless the lads”. Jacob is actually blessing the boys but the Torah says that he is blessing Joseph. The blessing of Joseph’s children is also considered Joseph’s blessing. When a man has good children no one is more blessed than he. 48:16:26-19.

Vayechi

Genesis 48:16:16

the angel who hath redeemed me from all evil,
bless the lads; and let my name be named in
them, and the name of my fathers Abraham
and Isaac; and let them grow into a multitude
in the midst of the earth.'

טז המלאך הגאֵל אתִי מִכָּל-רָע, יְבָרֶךְ אֶת-
הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמִי, וְשֵׁם אָבֹתִי
אַבְרָהָם וְיִצְחָק; וַיִּדְגּוּ לָרֹב, בְּקֶרֶב הָאָרֶץ.

And they shall multiple like fish (dag) in the land.

This is a two part blessing. Fish grow numerously as mentioned and the evil eye
has no power over fish so may it have no power over your offspring.

Meam Loez 3b:508

Rashi

Vayechi

Genesis 48:18:5-7

And Joseph said unto his father: 'Not so, my father, for this is the first-born; put thy right hand upon his head.'

יח ויאמר יוסף אל-אביו, לא-כן אבי: כי-
זה הבכר, שים ימינך על-ראשו.

Not that way my father

When Joseph saw that his father put his right hand on the head of the second son Ephraim he was concerned that Jacob did that thinking that the first born Manasseh was the result of Joseph sinning with Potiphar's wife and he jumped to correct him.

Meam Loez 3b:510

Rashi

And his father refused, and said: 'I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

יט וַיִּמְאֵן אָבִיו, וַיֹּאמֶר יָדַעְתִּי בְּנִי
 יָדַעְתִּי--גַם-הוּא יִהְיֶה-לְעָם, וְגַם-הוּא
 יִגְדֹל; וְאוֹלָם, אָחִיו הַקָּטָן יִגְדֹל מִמֶּנּוּ,
 וְזָרְעוֹ, יִהְיֶה מְלֵא-הַגּוֹיִם.

However, his younger brother will be greater than he.

We may ask not only why the younger brother is mentioned first but why these boys and not sons of Jacob or other grandchildren are the examples used for the Friday night blessings of the children?

One of the reasons the two brothers are chosen in the blessing we give our children is that even though one will be greater than the other we never sense any jealousy or rivalry between them. This is such a worthy quality that it warrants our using their names for blessing our children.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. {P}

כב ואני נתתי לך, שכם אחד--על-
אחיך: אשר לקחתי מיד האמרי,
בחרבי ובקשתי. {פ}

which I took from the Amorite with my sword and bow.

Our sages render that verse as, “with my prayer and my plea”. Since the armor of the righteous is fulfilled commandments and good deeds accomplished. This, more than weapons, are victorious over enemies.

And it is this that “Balak saw that (Israel-Jacob) had done to the Amorites”.

Num 22:2

Meam Loez 14:149

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.' {P}

כב וְאֲנִי נָתַתִּי לְךָ, שְׂכָם אֶחָד--עַל-
אֶחָיִךְ: אֲשֶׁר לָקַחְתִּי מִיַּד הָאֲמֹרִי,
בְּחַרְבִּי וּבִקְשָׁתִי. {פ}

And I have given to you an extra portion than that of your brothers.

Human nature again. Despite their recent contrition when the other brother's learned that Joseph's son's received an extra portion, and even more importantly they received blessings from the dying Jacob and their sons did not, they became jealous.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.' {P}

כב ואני נתתי לך, שְׁכֶם אחד--על-
אחִיךָ: אֲשֶׁר לָקַחְתִּי מִיַּד הָאֲמֹרִי,
בְּחַרְבִּי וּבְקִשְׁתִּי. {פ}

The Torah is divided into 54 sidras.

Within each sidra the text is further divided into parshios (paragraph – like passages) which are separated by a blank space.

The spaces are in two forms “open” ‘petuchah’ where the line the previous parasha ends is left blank and the next starts on a new line. Or ‘setumah’ “closed”, where a space of at least 9 letters is left and the new parasha begins on the same line.

Such a space open or closed is designated peh or somach or three peh or three somach at the end of the sidra. Only this week, between Vayigash and Vayechi, is there no space at all.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.' {P}

כב ואני נתתי לך, שכם אחד--על-
אחיו: אשר לקחתי מיד האמורי,
בחרבי ובקשתי. {פ}

With Jacob's death in this Sidra, the downhill road to enslavement began.

The eyes and heart of Israel were sealed with sorrow.

The opportunity for escape was closed. No opening left therefore no space left between Sidras.

Also, Yaakov wanted to reveal to his sons the ultimate end of all the exiles of his descendants (See 49:1), but Heaven sealed his access to prophecy.

Vayechi

Genesis 49:1:3-4

also Ex 1:1-5

And Jacob called unto his sons, and said:
'Gather yourselves together, that I may tell
you that which shall befall you in the end
of days.

א וַיִּקְרָא יַעֲקֹב, אֶל-בָּנָיו; וַיֹּאמֶר,
הַאֲסֹפוּ וְאֶגִּידָה לָּכֶם, אֵת אֲשֶׁר-יִקְרָא
אֶתְכֶם, בְּאַחֲרֵית הַיָּמִים.

Among all the letters in the names of the tribes, there is no ‘chet’ and no ‘tet’
which spell ‘cheit’ “sin:”.

- This suggests that Jacob did name his sons with great care and foresight.
- This suggests that the sons were sinless and they followed the Torah even though not yet commanded to do so.
- The names of the tribes were written on the breastplate of the Kohen Gadol and when the people looked at it they did not see the word sin. We are dedicated to avoid sin and to cultivate holiness.

Vayechi

Genesis 49:1:13-14
also Ex 1:1-5

And Jacob called unto his sons, and said:
'Gather yourselves together, that I may tell
you that which shall befall you in the end
of days.

א וַיִּקְרָא יַעֲקֹב, אֶל-בָּנָיו; וַיֹּאמֶר,
הֲאֶסְפוּ וְאֶגִּידָה לָכֶם, אֶת אֲשֶׁר-יִקְרָא
אֶתְכֶם, בְּאַחֲרֵית הַיָּמִים.

The end of days

The letters 'tzade' and 'kuf' are also absent from the names of Jacob's sons.

Jacob wanted to reveal 'kaitz' "the end of days", the time set for the advent of the Moshiach but God did not want that to happen and so the letters 'tzade' and 'kuf' do not appear in their names (Meam Loez Exodus 28).

The breast plate 'choshen mishpat' however had to have all 22 letters of the aleph - beis and they were supplied by the addition of the names of the patriarchs. The 'chet' from yitzchak and the title 'shivtei Yeshurun' supplied the 'tet'.

Vayechi

Genesis 49:4:5-8

Unstable as water, have not thou the excellency; because thou wentest up to thy father's bed; then defiledst thou it--he went up to my couch. {P}

ד פחז כמים אל-תותר, פי עלית משכבי
אביר; אז חללת, יצועי עליה. {פ}

Because you went up on your father's bed

Why, when Jacob gives his blessings to his sons, does he not criticize their behavior toward Joseph? He is critical of other actions of his sons; Reuvan for moving his bed from Bilha's tent to the tent of his mother Leah, and Shimon and Lavi for the action they took against Shechem.

Likely he was pleased with Joseph's explanation that this was arranged for by God and it had a very good outcome. You can't criticize your sons for their behavior if it was preordained by God for good.

Meam Loez 3b:516

Vayechi

Genesis 49:4:1-2

Unstable as water, have not thou the excellency; because thou wentest up to thy father's bed; then defiledst thou it--he went up to my couch. {P}

ד פחז כמים אל-תותר, כי עלית משכבי
אביר; אז חללת, יצועי עליה. {פ}

Impetuous as water.

This section deals with Jacob's blessings to his sons. Telling Reuben that he is impetuous hardly seems like a blessing.

Not so. The greatest blessing that a person can be given is to be told exactly what he is.

But the first born should have been King and Kohen. The trait of impetuosity, rather than wisdom and justice, disqualifies a person from those positions.

Sforno

Targum Yonason

Kestenbaum 117

Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger they slew men, and in their self-will they houghed oxen.

וּ בְסוּדָם אֶל-תָּבֵא נַפְשִׁי, בְּקִהְלָם אֶל-תִּחַד
 כְּבֹדִי: כִּי בְאַפָּם הָרְגוּ אִישׁ, וּבְרִצְנָם עָקְרוּ-
שׁוֹר.

And by their whim they hamstring an ox.

Jacob seems only to criticize Shimon and Levi for moving his bed but not for their behavior toward Joseph. Here is the reference to Joseph, who Moses compared to an ox see Deut 33:17. “With his horns to gore other nations being Ephraim and Manasseh”. Here we do see Jacob critical of the behavior of the brother’s toward Joseph.

Note, Yaakov criticizes and curses their rage but not them. Rashi.

Let my soul not come into their council; unto their assembly let my glory not be united; for in their anger they slew men, and in their self-will they houghed oxen.

וּבְסוֹדֵם אֶל-תְּבֹא נַפְשִׁי, בְּקִהְלָם אֶל-תִּחַד
 כְּבֹדִי: כִּי בְאַפָּם הָרְגוּ אִישׁ, וּבְרִצְנָם עָקְרוּ-
 שׁוֹר.

Let not my soul be connected with their congregation

refers to the evil done by Simeon and Levi in killing the inhabitants of Shechem.

And when the Torah mentions Zimri who disputes with Moses, he is designated (Num 25:14) as Zimri, son of Salu, a prince in the clan of Simeonites.

And when the Torah mentions Korach who disputes with Moshe he is designated (Num 16:1) Korach son of Yitzhar, son of Kehath, son of Levi.

In neither case is Jacob's name associated with them. Jacob is not connected with their behavior just as he requested.

Vayechi

Genesis 49:8:5-7

Judah, thee shall thy brethren praise; thy hand shall be on the neck of thine enemies; thy father's sons shall bow down before thee.

ח יהודה, אתה יודוך אחיך--יְדֶךָ,
בְּעַרְףְּ אִבְיָךְ; יִשְׁתַּחֲווּ לְךָ, בְּנֵי אָבִיךָ.

If you look through the blessings to Judah you see every letter of the Hebrew alphabet except ‘Zayin’ which means “weapon” to indicate that Judah will not be warlike but will defeat his enemies not with weapons but miraculously through God’s word.

Meam Loez 3b:523

Vayechi

Genesis 49:13:1-4

Zebulun shall dwell at the shore of the sea, and he shall be a shore for ships, and his flank shall be upon Zidon. {P}

יג זְבוּלֹן, לְחוּף יַמִּים יִשְׁכֵּן; וְהוּא
לְחוּף אֲנִית, וַיִּרְכְּתוּ עַל-צִידֹן. {פ}

Zebulun shall settle on seashores.

Yissachar was born first and should have been mentioned before Zebulun. Why was the second mentioned first?

Recall Zebulun and Yissachar had a partnership where Yissachar learned Torah for both and Zebulun supported both materially.

By mentioning Zebulun first the Torah teaches us that he who supports Torah has an even greater reward than the one who learns it.

Zebulun made it possible for Yissachar to devote himself to Torah.

Torah Gems I:355

Meam Loez 3b:526

Meam Loez 16:67

Vayechi

Genesis 49:16:1-3

Dan shall judge his people, as one of the tribes of Israel.

טז דָן, יִדִין עַמּוֹ--כְּאַחַד, שְׁבֵטֵי יִשְׂרָאֵל.

Dan will avenge his people.

Refers to Dan's most famous descendent, Samson, who was like a guerrilla warrior fighting a one-man battle against a massive enemy.

He was the only judge to be captured by the enemies of Israel.

Rambam

Kestenbaum 119

Vayechi

Genesis 49:18:1-3

I wait for Thy salvation, O LORD. {S}

יח לִישׁוּעָתְךָ, קוּיִתִּי יְהוָה. {ס}

For your salvation do I long, O Hashem.

Jeroboam established idol worship in their territory, therefore, Jacob prayed for their salvation to Hashem.

Kol HaTorah

Kestenbaum 119

Vayechi

Genesis 49:24:12-13

But his bow was strongly established, and his arms were gilded from the hands of the Mighty One of Jacob; from there he sustained the rock of Israel,

כד. ונתַּשֵׁב בְּאִיתָן קִשְׁתּוֹ וַיִּפְזַז זְרַעֵי יָדָיו מִיַּדֵּי
אָבִיר יַעֲקֹב מִשָּׁם רֶעָה אָבֶן יִשְׂרָאֵל:

The stone of Israel

See Rashi-contraction of the words ‘av’ and ‘ben’ = ‘even’. This suggest a healthy relationship between father and son. It is stable and permanent like a rock.

Rashi

Benjamin is a wolf that raveneth; in the morning he devoureth the prey, and at even he divideth the spoil.'

כַּז בְּנֵימִין זֶאֵב יִטְרֹף, בַּבֹּקֶר יֹאכֵל
עַד; וְלָעֶרֶב, יַחְלֵק שָׁלָל.

Benjamin is a predatory wolf: in the morning he devours prey. 49:27:1-3

Saul was the first Jewish King. The “morning” of the Jewish monarchy was from the tribe of Benjamin. Although his reign was brief he consolidated his power and defeated Moab, Edom and the Philistines.

In the evening he will distribute spoils. 49:27:7-9

And in the “evening”, after the monarchy and Jerusalem had been destroyed, Mordechai, from the tribe of Benjamin, defeated Haman and saved the nation.

Rashi

Kestenbaum 119

Benjamin is a wolf that raveneth; in the morning he devoureth the prey, and at even he divideth the spoil.'

כַּז בְּנֵימִין זָאֵב יִטְרֹף, בַּבֶּקֶר יֹאכֵל
עַד; וְלַעֲרֵב, יַחְלֵק שָׁלָל.

Benjamin will be ravenous as a wolf.

Why was Benjamin granted the honor of having the Temple built in his portion and not one of the other brothers?

- Of all the brothers only Benjamin was born in Eretz Israel.
- Of all the brothers only Benjamin was blameless in the sale of Joseph. The 10 brothers because they sold him and Joseph himself is somewhat guilty since it was his actions, style, personality, haughtiness or other transgressions which caused and were the vehicle through which the others sinned.

Vayechi

Genesis 49:33:10-13

And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered unto his people.

לֹג וַיִּכְלֵ יַעֲקֹב לְצִוֹת אֶת-בָּנָיו, וַיֵּאָסֶף
רַגְלָיו אֶל-הַמֶּטֶה; וַיִּגָּע, וַיֵּאָסֶף אֶל-
עַמּוּיוֹ.

He breathed his last and was gathered to his people.

Sages point out that the Torah does not state that Jacob died. If he never died, but went straight up to heaven was it in vain that they eulogized him and embalmed him?

No. A person who leaves children is considered to be still alive.

Torah Gems I:360

And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered unto his people.

לֵךְ וַיִּכְלֵם יַעֲקֹב לְצִוּת אֶת-בְּנָיו, וַיֵּאָסֶף רַגְלָיו
אֶל-הַמִּטָּה; וַיָּגֹעַ, וַיֵּאָסֶף אֶל-עַמּוּיוֹ.

He expired and was gathered to his people.

Jacob had a hard life.

Esau wanted to kill him.

Eliphaz took all his possessions.

He worked for Laban for 20 years.

Esau came to greet him with hundreds of soldiers to kill him.

He fought with an angel and was injured.

His daughter was raped in Shechem.

His children killed every man in town.

His son Joseph vanished for 22 years.

Sending his sons to Egypt brought him great grief. Simon was held hostage and he was compelled to send Benjamin.

Now in Egypt he finally had pleasant days.

And forty days were fulfilled for him; for so are fulfilled the days of embalming. And the Egyptians wept for him threescore and ten days.

ג וַיִּמָּלְאוּ-לוֹ אַרְבָּעִים יוֹם, כִּי כֵן
 יִמָּלְאוּ יְמֵי הַחֲנֻטִּים; וַיִּבְכוּ אֹתוֹ
 מִצְרַיִם, שִׁבְעִים יוֹם.

The days of the embalming.

A Jewish persons body is not to be embalmed. So how do we explain this reference to embalming of Jacob?

The Zohar explains that Jacob died through a divine kiss. This type of death does not lead to deterioration of the body. The Egyptians would see an un-embalmed body remaining in a fresh living state and would think he was a god and worship Jacob as an idol. To prevent this Joseph had his father embalmed and his preserved state would be ascribed to the embalmers skill rather than to Jacob's divinity.

Vayechi

Genesis 50:4:4-8

And when the days of weeping for him were past, Joseph spoke unto the house of Pharaoh, saying: 'If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying:

ד וַיַּעֲבְרוּ, יְמֵי בְּכִיתוֹ, וַיְדַבֵּר יוֹסֵף, אֶל-
בֵּית פַּרְעֹה לֵאמֹר: אִם-נָא מָצְאֵתִי חֵן,
בְּעֵינֶיכֶם--דַּבְּרוּ-נָא, בְּאָזְנֵי פַרְעֹה
לֵאמֹר.

And Joseph spoke to the household of Pharaoh.

Notice he did not speak to Pharaoh directly. He did not do what he decided to do but had to ask permission.

The Egyptian exile begins with Jacob's death in the year 2255 or 1506 bce and he was buried on Sept 22, 1506 bce on the first day of Succoth.

Meam Loez 3b:541

Meam Loez 3b:56

Jacob lived 147 years and gave 28 years to King David. Jacob was destined to live 175 years like Abraham.

Legend has it that Adam gave 70 years to King David.

Meam Loez 3b:541 & 543

Vayechi

Genesis 50:6:8

And Pharaoh said: 'Go up, and bury thy father, according as he made thee swear.'

ו וַיֹּאמֶר, פַּרְעֹה: עֲלֵה וּקְבֹר אֶת-אָבִיךָ,
כַּאֲשֶׁר הִשְׁבִּיעֶךָ.

Go up and bury your father as he made you promise.

Rashi: Pharaoh said, “only because Jacob made you swear. Otherwise, I Pharaoh, would not have let you go”. The promise was made by Joseph to Pharaoh not to make it known that Joseph actually knew 71 languages and Pharaoh only knew 70. Pharaoh made him swear not to tell. If Joseph would break his promise (to his father) he could easily break his promise to Pharaoh.

So Pharaoh wanted Joseph to keep his promise to his father and therefore allowed him to go. We know he was reluctant to let him go because again we have the phrase ‘beoznei’ “in his ears” in that sentence. 50:4:17-18

Cantor Pinchas Rabinovitch

and all the house of Joseph, and his brethren,
and his father's house; only their little ones,
and their flocks, and their herds, they left in
the land of Goshen.

ח וְכָל בֵּית יוֹסֵף, וְאָחָיו וּבֵית אָבִיו: רָק,
טָפָם וְצֹאנָם וּבְקָרָם--עֲזָבוּ, בְּאֶרֶץ גֹּשֶׁן.

Only they left their little children, sheep and cattle in Goshen.

Pharaoh did not trust that they would return and therefore did not permit them to
leave with all their possessions but held some as hostages.

This was the day the Egyptian exile began.

Vayechi

Genesis 50:26:1-2

So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt. {P}

כֹּו וַיָּמָת יוֹסֵף, בֶּן-מֵאָה וְעֶשְׂרִי שָׁנִים;
וַיִּחַנְטוּ אֹתוֹ, וַיִּשְׂם בְּאֲרוֹן בְּמִצְרַיִם. {ש}

The exile and slavery was to have lasted 400 years Gen 15:13.

God began to count from the birth of Isaac 190 years before Jacob descended into Egypt. And until the death of Jacob's last remaining son Levi, Jacob's family had a peaceful existence in Egypt. So the actual period of slavery, which began after Levi's death, was 116 years.

Kol HaTorah

Rashi

Kestenbaum 121