

Parshat Vayigash
Esther Wein
5 Tevet 5782
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Dedication:

- Ruchie Ackerman Liyluy Nishmas Rochel bas Chaim Shmuel, her mother in law
- Shaindy Schapiro is dedicating....!iluy nishmat her father ישי ב"ר יצחק משה whose yahrtzeit is טבת ן הכהן
- Debbie Seidel - wishing Shabtai Avraham Ben ItaLeah a very happy 76th birthday with health, happiness and yiras shamayim. Until 120

It has been a whole year since we started our tzedakah fund, may we always be there for each other.

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The Exile and Redemption of Language

A. Zevachim: Partnership framed within a context of Gevurah

46:1-4

וַיִּסַּע יִשְׂרָאֵל בְּכָל-אֲשֶׁר-לוֹ וַיָּבֵא בְּאֶרֶץ שֶׁבַע וַיִּזְבַּח זִבְחִים לֵאלֹהֵי אָבִיו יִצְחָק׃

So Israel set out with all that was his, and he came to Beer-sheba, where he offered sacrifices to the God of his father Isaac.

Ramban:

Now Scripture uses the word *z'vachim*, [a term connoting peace-offerings], to inform us that they were not burnt-offerings as were his fathers', as Abraham offered burnt-offerings. Our Rabbis have said (⁸¹*Zebachim 116a.*) **that Noachides did not offer peace-offerings; they offered burnt-offerings. And concerning Noah it is clearly written, And he offered burnt-offerings on the altar** But on account of his fear of the Eternal, Jacob offered peace-offerings in order to bring all Divine attributes into accord towards him, even as the Rabbis have expounded: "They are called *sh'lamim* (peace-offerings) because they bring *shalom* (peace) into the world."

Zevachim : Zevach Pesach. Matan Torah

B. Mareh Ha Layla= unclear vision

וַיֹּאמֶר אֵל-יְהוָה לְיִשְׂרָאֵל בַּמֶּרְאֵה הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הִנְנִי:

God called to Israel in a vision by night: "Jacob! Jacob!" He answered, "Here."

Hamek Davar

במראת הלילה. בעצם היום התראה אליו במראות הלילה להשכילו שהגיע שעה לקבל עליו עול גלות שמכונה בשם לילה. והעולם חשוך אז מהופעת רוה"ק רק בשעות קצרות לצורך ענין כמו אור הברק שמבהיק את הלילה:

C. Yisrael- Yakov/ Yakov

Ramban

AND HE SAID, JACOB, JACOB. After G-d had told him, *Thy name shall not be called any more Jacob, but Israel shall be thy name, Above, 35:10.* it would be proper that He call him by this glorious name, and so he is indeed mentioned three times in this section. *In Verses 1, 2 and 5.* However, He called him Jacob in order to hint that now he will not contend with G-d and men and prevail, [as the name Israel indicates], *Above, 32:29.* but he will be in a house of bondage until He will also bring him up again, since the exile now begins with him. This is the meaning of the verse, *And these are the names of the children of Israel who came into Egypt, Jacob and his sons, Verse 8 here.* for they would come there with the appellation, "children of Israel," since the children would multiply and increase there and their name and glory would extend. However, he is "Jacob" when descending thereto.

וַיֹּאמֶר אֲנִי ה־יְהוָה אֱלֹהֵי אֲבִיךָ אֵל-תִּירָא מִרְדֵּה מִצְרַיִם כִּי-לִגְוִי גְדוֹל אֲשִׁימְךָ שָׁם:

And He said, "I am God, the God of your father. Fear not to go down to Egypt, for I will make you there into a great nation.

D. Onkelos translation of "go down"

אֲנִי אֲרַד עִמָּךְ מִצְרַיִם וְאֲנִי אֶעֱלֶךָ גַם-עִלָּה וְיִסֹּף יְשִׁי יְדוּ עַל-עֵינֶיךָ:

I Myself will go down with you to Egypt, and I Myself will also bring you back; and Joseph's hand shall close your eyes."

Onkelos Bereisheet 46:4

אֲנִי אֲחֹת עִמָּךְ לְמִצְרַיִם וְאֲנִי אֲסַקְנָךְ אִם אֲסַקָּא וְיִסֹּף יְשִׁי יְדוּהִי עַל עֵינֶיךָ:

1. Compare to:

Bereisheet 18:21

אֲרַדְהָ-נָא וְאֲרָאָה הַכְּצַעְקָתָהּ הַבְּאָה אֵלַי עֲשׂוּ כֻלָּהּ וְאִם-לֹא אֲדַעָה:

I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note
”.

אתגלי כען ואדון הכי קבלתהון דעלת לקדמי עבדו אעבד עמהון גמירא (אם לא תיבין) ואם תיבין לא אתפרע:

Shemot 19:20

יֵרְדָה עַל־הַר סִינַי אֶל־רֹאשׁ הַהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הַהָר וַיַּעַל מֹשֶׁה

The LORD came down upon Mount Sinai, on the top of the mountain, and the :
LORD called Moses to the top of the mountain and Moses went up

ואתגלי :: על טורא דסיני לריש טורא וקרא :: למשה לריש טורא וסליק משה::

2. MN: 1:27:1-2

ONKELOS the Proselyte, who was thoroughly acquainted with the Hebrew and Chaldaic languages, made it his task to oppose the belief in God's corporeality. Accordingly, any expression employed in the Pentateuch in reference to God, and in any way implying corporeality, he paraphrases in consonance with the context. All expressions denoting any mode of motion, are explained by Him to mean the appearance or manifestation of a certain light that had been created [for the occasion], i.e., the Shekhinah (Divine Presence), or Providence. Thus he paraphrases "the Lord will come down" (Exod. 19:11), "The Lord will manifest Himself"; "And God came down" (xvi. 20), "And God manifested Himself"; and does not say "And God came down"; "I will go down now and see" (Gen. 18:21), he paraphrases, "I will manifest myself now and see." This is his rendering [of the verb yarad, "he went down," when used in reference to God] throughout his version, with the exception of the following passage, "I will go down (ered) with thee into Egypt" (Gen. 46:4), which he renders literally. A remarkable proof of this great man's talents, the excellence of his version, and the correctness of his interpretation! By this version he discloses to us an important principle as regards prophecy.

This narrative begins: "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob, etc. And He said, I am God, etc., I will go down with thee into Egypt" (Gen. 46:2, 3). Seeing that the whole narrative is introduced as a vision of the night, Onkelos did not hesitate to translate literally the words addressed to Jacob in the nocturnal vision, and thus gave a faithful account of the occurrence. For the passage in question contains a statement of what Jacob was told, not what actually took place, as is the case in the words, "And the Lord came down upon Mount Sinai" (Exod. 19:20). Here we have an account of what actually occurred in the physical world; the verb yarad is therefore paraphrased "He manifested Himself," and entirely detached from the idea of motion. Accounts of what happened in the imagination of man, I mean of what he was told, are not altered. A most remarkable distinction!

אנכי ארד עמך. מלמד שכשירדו ישראל למצרים ירדה שכינה עמהם

ואנכי אעלך. מלמד שכשעלו ישראל ממצרים עלתה שכינה עמהם

ברוך אתה ה' אלהינו ואלהינו אבותינו אלהינו אברהם אלהינו יצחק ואלהינו יעקב האל הגדול הגבור והנורא אל עליון גומל

חסדים טובים וקונה הכל וזוכר חסדי אבות ומביא גואל לבני בניהם למען-- שמו באהבה.: