

VaYechi
Esther Weinn
11 Tevet 5782
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Dedications:

- Rivky Jungreis liluy nishmat her father Aharon Ben Avraham
- Livia Jacobs

On the occasion of my father Baruch Mappa's 7th yurtzheit.

לעלוי נשמת אבי מורי ברוך בן אשר זיליג הלוי

May he have a lichtig Gan Eden. With love from his girls - Livia, Suzi and Chanala.

For fun: Yosef and the Hyksos Invasion

Bereisheet 47:31- Why did Yakov make him swear after he promised to fulfill Yakov's will?

וַיֹּאמֶר הַשְּׁבַע לִי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶה:

And he said, "Swear to me." And he swore to him. Then Israel bowed at the head of the bed.

50:1-6- Why did he fulfill an Egyptian burial rite?

וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבְכֶּה עָלָיו וַיִּשְׁקֶה-לוֹ:

Joseph flung himself upon his father's face and wept over him and kissed him.

וַיִּצַו יוֹסֵף אֶת-עֲבָדָיו אֶת-הַרְפָּאִים לְחַנֹּט אֶת-אָבִיו וַיַּחַנְטוּ הַרְפָּאִים אֶת-יִשְׂרָאֵל:

Then Joseph ordered the physicians in his service to embalm his father, and the physicians embalmed Israel.

וַיִּמְלְאוּ-לוֹ אַרְבָּעִים יוֹם כִּי כֵן יִמְלְאוּ יְמֵי הַחַנְטִים וַיִּבְכּוּ אֹתוֹ מִצְרַיִם שְׁבַע יָמִים יוֹם:

It required forty days, for such is the full period of embalming. The Egyptians bewailed him seventy days;

Why did he not have direct access to Pharaoh?

וַיַּעֲבְרוּ יְמֵי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל-בֵּית פַּרְעֹה לֵאמֹר אִם-נָא מִצְאָתִי חֵן בְּעֵינֵיכֶם דַּבְּרוּ-נָא בְּעַזְנִי פַרְעֹה לֵאמֹר:
 and when the wailing period was over, Joseph spoke to Pharaoh's court, saying, "Do me this favor, and lay this appeal before Pharaoh:

אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אֲנִי מֵת בְּקִבְרִי אֲשֶׁר כָּרַיתִי לִי בְּאֶרֶץ כְּנָעַן נִשְׁמָה תִקְבְּרֵנִי וְעַתָּה אֶעֱלֶה-נָא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:

My father made me swear, saying, "I am about to die. Be sure to bury me in the grave which I made ready for myself in the land of Canaan." Now, therefore, let me go up and bury my father; then I shall return."

וַיֹּאמֶר פַּרְעֹה עֲלֶה וְקַבֵּר אֶת-אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעַךָ:

And Pharaoh said, "Go up and bury your father, as he made you promise on oath."
"He was an avel, because in Egypt they mourned 70 days"

The majority of such modern scholars date Joseph to the Second Intermediate Period of Egyptian history, ca. 1786-1570 BC . The Hyksos were a Semitic people who migrated to the Nile Delta region and invaded Egypt around the 18th century BC, that is, between 1700 and 1900 BC, at a time of internal crisis that allowed them to conquer the government of the country, where they formed a dynasty. Avar is located in the eastern part of the Nile Delta is the site where the capital of the Hyksos sovereigns emerged; archaeological excavations have shown that the city was built on an earlier Egyptian site in the Middle Kingdom. It is a real fortress with walls eight meters thick; after the defeat of the Hyksos, the city was abandoned for some time, to be later recovered by the Ramesses dynasty, already during the New Kingdom. The length of time the Hyksos ruled is unclear. The fragmentary Turin King List says that there were six Hyksos kings who collectively ruled 108 years, however in 2018 Kim Ryholt proposed a new reading of as many as 149 years, while Thomas Schneider proposed a length between 160–180 years. The rule of the Hyksos overlaps with that of the native Egyptian pharaohs of the Sixteenth and Seventeenth Dynasty

Why the emphasis on the fact he was a Mitzri

Bereisheet 39:1

וַיֹּסֶף הַיִּוֹדָן מִצְרַיִם וַיְקַנְהוּ פוֹטִיפָר סֵרִיס פְּרֹעֶה שֶׁר הַטַּבָּחִים אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמַעֲלִיִּים אֲשֶׁר הוֹרְדוּהוּ שָׁמָּה:
When Joseph was taken down to Egypt, a certain Egyptian, Potiphar, a courtier of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought .him there

וַיְהִי ה' אִתְּ-יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרַיִי:

The LORD was with Joseph, and he was a successful man; and he stayed in the .house of his Egyptian master

Shmot 1:8: The "new king" that didn't know Yosef???

יָם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע אֶת-יוֹסֵף:

A new king arose over Egypt who did not know Joseph.

2229 Yosef became Viceroy/king

2368 Moshe was born

Approximately 140 years



Ketz HaYemin - קץ הימין - 'End of the Right'

A. 47:28- Parsha Stumah

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה שָׁנָה וַיְהִי יְמֵי-יַעֲקֹב שְׁנֵי חֲמִידָן שָׁבַע שָׁנִים וְאַרְבָּעִים וּמֵאֵת שָׁנָה:

Jacob lived seventeen years in the land of Egypt, so that the span of Jacob's life came to one hundred and forty-seven years.

Rashi

Why is this section (Sidra) totally closed? Because, comprising as it does an account of the death of Jacob, as soon as our father Jacob departed this life **the hearts and eyes of Israel were closed (their eyes became dim and their hearts troubled) because of the misery of the bondage which they then began to impose upon them.** Another reason is: because he (Jacob) wished to reveal to his sons the date of the End of Days (i.e. when Israel's exile would finally end; cf. Rashi on Genesis 49:1), but the vision was closed (concealed) from him Genesis Rabbah 96:1

B. 49:1- Shechina departed

ויקרא יעקב אל־בניו ויאמר האסףו ואגידה לכם את אשר־יקרא אתכם באחרית הימים:

And Jacob called his sons and said, "Come together that I may tell you what is to befall you in days to come.

Rashi

ואגידה לכם

He wished to reveal to them the end of Israel's exile but the Shechinah departed from him and he began to speak of other things (Genesis Rabbah 98:2

הקבצו ושמעו בני יעקב ושמעו אל־ישראל אביכם:

Assemble and hearken, O sons of Jacob;

Hearken to Israel your father:

1. Bereisheet Raba 91:10- Dvar Shel Batalah

רבי לוי בשם רבי חמא בר חנינא מעולם לא אמר יעקב אבינו דבר של בטלה,

ויקרא יעקב לבנוהי ואמר אתכנשו ואחוי לכון ית די יערע יתכון בסוף יומיא:

2. BR 98:3: When Am Yisrael is Echad

נעשו בני ישראל אגדה אחת, התקינו עצמכם לגאולה, מה כתיב אחריו, (יחזקאל לז, כב): ועשיתי אתכם לגוי אחד וגו'. (בראשית מט, א): את אשר יקרא אתכם באחרית הימים,

3. Micha 2:12-13- Achdut

אסף אסף יעקב כלך קבץ אקבץ שארית ישראל יחד אשימנו כצאן צרה כעדר בתוך הדברו תהימנה מאדם:

I will assemble Jacob, all of you; I will bring together the remnant of Israel;

I will make them all like sheep like a flock inside its pen they will be noisy with people.

{עלה הפרץ לפניהם פרוצו ויעברו שער ויצאו בו ויעבר מלכם לפניהם ויהוה בראשם:

One who makes a breach goes before them; they enlarge it to a gate and leave by it.

Their king marches before them, The LORD at their head.

C. What is Ketz - קץ? Fixed or predestined time for...

BR 98:3

רבי סימון אמר מפלת גוג הראה להם, היה מה דאת אמר (יחזקאל לח, טז): באחרית הימים תהיה, רבי יהודה

אמר בנין בית המקדש הראה להם, היה מה דאת אמר (מיכה ד, א): והיה באחרית הימים יהיה הר בית ה' נכון.

רבנן אמרי בא לגלות להם את הקץ ונתפסה ממנו. רבי יהודה בשם רבי אלעזר בר אבינא שני בני אדם נגלה להם

הקץ וחרז ונתפסה מהם, ואלו הם יעקב ודניאל, דניאל (דניאל יב, ד): ואתה דניאל סתם את הדברים וחתם. יעקב,

את אשר יקרא אתכם באחרית הימים. (בראשית מט, ג): ראובן בכרי אתה, מלמד שבא לגלות להם את הקץ

ונתפסה ממנו. משל לאוהבו של מלך שהיה נפנה מן העולם והיו בניו סובבין את מטתו, אמר להם בואו ואגלה לכם

מסתורין של מלך, תלה עיניו והביט במלך, אמר להם היו זהירין בכבודו של מלך.

D. Ketz is Nekama?

What is Nekama?

1. Rav Shimon Schwab - Yeshayahu

P. 689

2. Nekama is “Blibi”

Yeshayahu 63:4

כִּי יוֹם נִקְמָם בְּלִבִּי וּשְׁנַת גְּאוּלִי בָאָה

3. Sanhedrin 99a :

רבי אומר ג' מאות וששים וחמש שנה כמנין ימות החמה שנאמר (ישעיהו סג, ד) כי יום נקם בלבי ושנת גאולי באה
 Rabbi Yehuda HaNasi says: The messianic era will last 365 years, corresponding to the number of days of the solar year, as it is stated: “For the day of vengeance is in My heart, and the year of My redeemed is come” (Isaiah 63:4).

מאי יום נקם בלבי א"ר יוחנן ללבי גליתי לאברי לא גליתי ר"ש בן לקיש אמר ללבי גליתי למלאכי השרת
 לא גליתי

The Gemara asks: What is the meaning of the phrase: “For the day of vengeance is in My heart”? Rabbi Yohanan says that it means that God said: I revealed the day of vengeance to My heart, but I did not reveal it to My limbs, as it were, as I never stated it explicitly. Rabbi Shimon ben Lakish says that it means that God said: I revealed this secret to My heart, but I did not reveal it to the ministering angels.

4. Devarim 32:35

לִי נִקְמָם וְשִׁלְמִים לְעַת תִּמְוֹט רַגְלָם

כִּי קָרוֹב יוֹם אִיָּדִים וְחָשׁ עֲתִידֹת לָמוֹ:

To be My vengeance and recompense, at the time that their foot falters.

Yea, their day of disaster is near, and destiny rushes upon them.

5. Nekama is Gadol- Chessed, and on the Right

Brachos 33a

מִתְקִיף לָהּ רַב אַחָא קַרְחִינָאָה: אֶלָּא מֵעַתָּה, גְּדוּלָה נִקְמָה שְׁנִתְּנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שְׁנִאָמַר “אֵל נִקְמוֹת ה'”!

Rav Aḥa Karḥina’a strongly objects to this approach that being placed between two names of God accords significance: However, if so, the same should hold true for vengeance. Great is revenge that was placed between two letters, as it is stated: “God of vengeance, Lord, God of vengeance shine forth” (Psalms 94:1)

6. The 2 names of Hashem surrounding “nekama” are names of Rachamim,

The right is the symbol of strength

Chessed/ overflow is the strongest force but it is restrained allowing for all the confusion and suffering we have endured

E. The end of the “right”

1. Pesachim 56a

(דאָמער רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימין, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלהינו ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד")

As Rabbi Shimon ben Lakish said that it is written: "And Jacob called his sons and . said, Gather around and I will tell you what will occur to you in the end of **yemin** (Genesis 49:1). Jacob wanted to reveal to his sons when the complete redemption would arrive at the end of days (see Daniel 12:13), but the Divine Presence abandoned him, rendering him unable to prophesy. He said: 'Perhaps the Divine Presence has abandoned me because, Heaven forbid, one of my descendants is unfit, as was the case with my grandfather Abraham, from whom Ishmael emerged, and like my .father Isaac, from whom Esau emerged

:His sons said to him

Hear Israel, our father, the Lord is our God, the Lord is One

"שמע ישראל ה, אלוקינו ה אחד"

They said: Just as there is only one God in your heart, so too, there is only one in our hearts

At that moment Jacob our father said in praise: 'Blessed be the name of His glorious . kingdom for ever and ever', as all his children were righteous

"ברוך שם כבוד מלכותו לעולם ועד"

2. Rashi

קץ הימין - שיחזיר ימינו לפניו שהשיב אחר ימינו מפני אויב:

3. Eicha 2:3

{גִּדַע בְּחַר־אֵף כָּל קֶרֶן יִשְׂרָאֵל הַשִּׁיב אַחֲרָיִם מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לְהַבֵּה אֶכְלָה סָבִיב: }ס

In blazing anger He has cut down all the might of Israel; he has withdrawn His right hand

In the presence of the foe; he has ravaged Jacob like flaming fire, consuming on all sides.

Rav Moshe Vayechi 5773

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F. Takeaway:

Nekama: We are awaiting the Ketz Ha Yemin, the time of Nekama which means the total transformation of Sheker itself into Emes. We will see that all the effort intended to harm us in and of itself strengthened us.

(think Yosefs brothers selling him)

The ultimate secret of Nekama is found in the “lev” of Hashem, meaning it is the underlying force driving history but its revelation is withheld until there is utter confusion and our “eyes and hearts” are closed to understanding.

Nekama will reveal the Oneness of everything in totality, in all of existence, turning all the most bitter moments and all the sheker into Emet.

We can learn from everyone if we can see their disorientation as a function of confusion and we know that the sheker itself leads a person to emes eventually.