

פרשת ויגש

How do you learn *p'shat* in these P'sukim from last week's Parshas Miketz? We read there (B'reishis Perek 41/P'sukim 41-45):

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל אֶרֶץ מִצְרָיִם: וַיִּסַּר פַּרְעֹה אֶת טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל יַד יוֹסֵף וַיִּלְבָּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ וַיִּשֶׂם רֶבֶד הַזָּהָב עַל צְוָאָרוֹ: וַיַּרְכֹּב אֹתוֹ בְּמִרְכָּבַת הַמִּשְׁנָה אֲשֶׁר לוֹ וַיִּקְרָאוּ לְפָנָיו אַבְרָהָ וַנִּתְּנוּ אֹתוֹ עַל כָּל אֶרֶץ מִצְרָיִם: וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא יָרִים אִישׁ אֶת יָדוֹ וְאֶת רַגְלוֹ בְּכָל אֶרֶץ מִצְרָיִם: וַיִּקְרָא פַרְעֹה שֵׁם יוֹסֵף צְפֹנָת פַּעֲנַח וַיִּתֵּן לוֹ אֶת אֲסֹנַת בֵּת פּוֹטִי פֶרַע כֶּהֵן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל אֶרֶץ מִצְרָיִם:

Par'o said to Yosef, 'See, I have placed you above all of the Land of Egypt. Par'o removed his ring from his hand and he placed it on the hand of Yosef and he dressed Yosef in linen garments and placed a gold chain on his neck. He gave him to ride in the 'second chariot' that Par'o had and they called before him, 'Avrech'; Yosef was placed above all of Egypt.

Par'o said to Yosef, 'I am Par'o and without you, no one in all of the Land of Egypt shall raise a hand or a leg.' Par'o called the name of Yosef *Tzofnas Paneach* and he gave him Osnas the daughter of Poti Pera the priest of On for a wife; Yosef went out above the Land of Egypt.

The people referred to Yosef as *avrech*. Rashi explains,

אברך - כתר גומו דין אבא למלכא

The meaning of this word is 'patron of the king'.

The later commentators explain that the term *avrech* is a contraction of two independent words: *av*, meaning father and *rach* which is a derivative of a term for 'king' in Eastern languages.

In the context of the verse, the people correctly saw Yosef as a senior advisor to Par'o and in this context 'patron' is a rendition preferable to 'father'.¹

¹ In a second *p'shat* Rashi writes:

אין אברך אלא לשון ברכים, שהכל היו נכנסין ויוצאין תחת ידו
The word *avrech* (אברך) comes from the word ברך. *Berech* means knee and the people called Yosef *avrech* to indicate that everything was under his control.

It is interesting to note in these verses in which Yosef is given two new names – *avrech* and *Tzofnas Paneach* that the Posuk still refers to him as Yosef.

In fact, in the very verse in which he is called *Tzofnas Paneach*, the Torah then concludes and writes:

וַיֵּצֵא יוֹסֵף עַל אֶרֶץ מִצְרַיִם:

Yosef went out above the Land of Egypt.

He was still Yosef and that is not necessarily a contradiction to the names that Egypt and Par'o bestowed upon him. Although we never again see his name as *Tzofnas Paneach* throughout Tanach, it certainly seems that Yosef was addressed by that name, or by the name *avrech*.

There is no contradiction in the use of name 'Yosef' in this verse because it is only the narrative of the verse that refers to him as Yosef. The Torah retains his name as Yosef whereas, seemingly, the people refer to him by the name that Par'o bestowed upon him – *Tzofnas Paneach*, the 'hidden solver' or as *avrech* – the King's patron.

However, this assumption is challenged by a Posuk in this week's Parshas Vayigash. How does the Torah describe the Egyptian reaction to Yosef's revelation?

We read (B'reishis Perek 45/Posuk 16):

וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֶחָי יוֹסֵף וַיֵּיטֵב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו:

The voice was heard in the Household of Par'o saying, 'The brothers of *Yosef* have come'; it was good in the eyes of Par'o and in the eyes of his servants.

This is no longer a narrative. The Torah is informing what the Egyptians said. And what they said was 'Yosef'; they did not refer to him as *Tzofnas Paneach* or as *Avrech*!

How is this to be explained?

Let us see another verse from last week's Parsha that will raise a similar question.

We read there (Perek 41/Posuk 45):

וַתִּרְעַב כָּל אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל פַּרְעֹה לֵאמֹר פַּרְעֹה לְכָל מִצְרַיִם לְכוּ אֵל יוֹסֵף אֲשֶׁר יֹאמַר לָכֵם תַּעֲשׂוּ:

The entire Land of Egypt suffered from the famine and the people cried to Par'o for bread; Par'o said to all of Egypt, 'Go to Yosef; that which he will say to you, do.'

Again, this is not a narrative. The Torah is telling us what Par'o said to the people and what he said was that it was *Yosef* with whom they need to talk. He didn't say *Tzofnas Paneach* and he didn't say *Avrech*.

Furthermore, towards the end of Parshas Miketz when the brothers bring Binyamin for their second journey to Egypt, we read of the dinner that was prepared for them in the House of Yosef (Perek 43/P'sukim 32-33).

וַיֵּשְׁבוּ לוֹ לִבְדּוֹ וְלֵהֶם לִבְדָּם וְלַמִּצְרַיִם הָאֲכָלִים אֹתוֹ לִבְדָּם כִּי לֹא יוֹכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת הָעֵבְרִים לָחֶם כִּי תוֹעֵבָה הוּא לַמִּצְרַיִם:

They sat Yosef by himself and the brothers by themselves – and the Egyptians who were eating with him – by themselves - because the Egyptians were unable to eat bread with the Hebrews because it was an abomination for Egypt.

Rashi explains:

כי תועבה הוא - דבר שנאוי הוא למצרים לאכול את העברים, ואונקלוס נתן טעם לדבר:

Because it was an abomination – It was hateful for Egypt to eat with the Hebrews. Onkelos explains the reason.

We read in *Targum Onkelos* there:

ושויאו ליה בלחודוהי ולהון בלחודיהון ולמצראי דאכלין עמיה בלחודיהון ארי לא יכלין מצראי למיכל עם עבראי לחמא ארי בעירא דמצראי דחלין ליה עבראי אכלין:

They placed him by himself and them by themselves and the Egyptians, who were eating with him, by themselves because the Egyptians were unable to eat with the Hebrews because the Egyptian cattle which were their gods – the Hebrews ate them.

Let us see the next Posuk:

וַיֵּשְׁבוּ לִפְנֵי הַבָּכֹר כְּבִכְרָתוֹ וְהַצְעִיר כְּצַעֲרָתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל יָרְעֵהוּ:

They sat before Yosef, the first-born according to his first-born status and the youngest according to his status as the youngest; and the men shared their puzzlement one with the other.

Rashi explains:

הבכור כבכורתו - מכה בגביע וקורא ראובן שמעון לוי ויהודה יששכר וזבולון, בני אם אחת, הסבו כסדר הזה שהיא סדר תולדותיכם וכן כולם, כיון שהגיע לבנימין אמר זה אין לו אם ואני אין לי אם ישב אצלי:

The first-born according to his first-born status – Yosef tapped his goblet and called: ‘Reuven, Shimon, Levi, Yehuda, Yissochor and Zevulun – the sons of one mother – should sit in the order of your birth’; so Yosef did with them all.

When he came to Binyomin, Yosef said, ‘This one doesn’t have a mother and I do not have a mother – let him sit with me.’

When I first read the first of these two P’sukim I understood that Yosef sat by himself due to his royal position. It was improper for the sons of Yaakov, who were foreigners, and for the Egyptians, who were not royalty, to sit with the Viceroy of Egypt.

I also understood that the separate seating arrangement was so that the Egyptians and B’nei Yaakov would not eat together and that the separate seating was completely unrelated to Yosef.

However once Binyamin was invited to sit with Yosef both of the above assumptions are assailed. If it was improper for the Egyptians to sit with the Viceroy, certainly no foreigner should have such an opportunity.

If it was a grave affront to Egyptian sensitivities to sit with a Hebrew, why weren’t the Egyptians offended by the table shared by their ruler and a Hebrew?

In order to develop a unified approach to respond to these issues, let us look at an additional source.

We read the opening verses of Parshas Voeschanan in Sefer D’vorim (Perek 3/P’sukim 23-25):

וְאֶתְחַנֵּן אֵל ה' בְּעֵת הַהוּא לֵאמֹר: אֲ...דָנִי ה' אֵתָהּ הַחֲלוּת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלָּתְךָ וְאֶת יְדְךָ הַחֲזָקָה אֲשֶׁר מִי אֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וְכַגְבוּרְתְּךָ: אֶעֱבְרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הֲהִרָה טוֹב הַזֶּה וְהִלְבֵּנִי:

I Moshe supplicated to Hashem at that time saying. My Master E...lokim, You have begun to show Your servant Your greatness and Your strong hand; Who

² This word is written with the letters of the *Shem HaMeforash* and is read E...lokim.

is mighty in the Heavens and on the land who can act like Your acts and Your might? Please let me pass and I will see the good land that is on the other side of the Jordan River, this good mountain and the *Levonon*.

What was בעת ההיא, that particular time that Moshe thought would be appropriate to make this request for Hashem to relent from His decree that Moshe Rabbenu would not enter into Eretz Yisroel?

Among the numerous responses to that question, we find one in Midrash D'vorim Rabba (Parshata 2/8).

In order to fully understand the Midrash, we need to review some preparatory verses.

As his death approached, Yosef gave very clear instructions as we read in the penultimate verse of Sefer B'reishis in Parshas Vayechi (Perek 50/Posuk 25):

וַיִּשָּׁבַע יוֹסֵף אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר פְּקֹד פִּקְדֹן אֲנִי לָקִים אֶתְכֶם וְהִעֲלֵתֶם אֶת עֲצָמֹתַי מִזֶּה:

Yosef imposed an oath upon B'nei Yisroel saying, 'G-d will certainly remember you and you should take up my bones from this place [Egypt].

In Parshas B'shalach (Sh'mos Perek 13/Posuk 19) we read:

וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ כִּי הִשָּׁבַע הַשָּׁבִיעַ אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר פְּקֹד פִּקְדֹן אֲנִי לָקִים אֶתְכֶם וְהִעֲלֵתֶם אֶת עֲצָמֹתַי מִזֶּה אֶתְכֶם:

Moshe took the bones of Yosef with him because Yosef explicitly imposed an oath upon B'nei Yisroel saying, 'G-d will certainly remember you and you should take up my bones from this place with you.'

The Midrash Halachah *d'Rabi Shimon bar Yochai* on this Posuk offers the praise that was certainly due to Moshe Rabbenu for this undertaking:

וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ בּוֹא וְרָאָה כִּמְהָ חֲבִיבוֹת מִצּוֹת עַל מֹשֶׁה רִבִּינוֹ שֶׁכָּל יִשְׂרָאֵל עֹסִיקִין בְּבִזָּה שֶׁל מִצְרַיִם וּמֹשֶׁה עֹסוּק בְּמִצְוָה וְעַלִּיו הוּא אוֹמֵר חָכֵם לֵב יִקַּח מִצּוֹת (משלי יח/3):

³ The entire verse reads:

חָכֵם לֵב יִקַּח מִצּוֹת וְאֵוִיל שִׁפְתָיִם יִלְבֹּט:

The wise at heart take Mitzvos; the evil one's lips weary.

Moshe took the bones of Yosef with him – come and see how much Mitzvos were beloved to Moshe Rabbenu. When all of Israel were involved in taking the spoils of Egypt and Moshe was involved in a Mitzvah. About Moshe it says, 'The wise of heart will take a mitzvah.'

We can now see the Midrash D'vorim Rabbah:

אמר רב לוי אמר לפניו רבונו של עולם עצמותיו של יוסף נכנסו לארץ ואני איני נכנס לארץ אמר לו הקדוש ברוך הוא מי שהודה בארצו נקבר בארצו ומי שלא הודה בארצו אינו נקבר בארצו, יוסף הודה בארצו מנין גבירתו אומרת (בראשית לט/יד⁴) ראו הביא לנו איש עברי וגו' ולא כפר אלא (שם /בראשית/ מ/טו⁵) גנב גנבתי מארץ העברים נקבר בארצו מנין שנאמר (יהושע כד/לב⁶) ואת עצמות יוסף אשר העלו מארץ מצרים קברו בשכם את שלא הודית בארצך אין אתה נקבר בארצך כיצד בנות יתרו אומרות (שמות ב/יט⁷) איש מצרי הצילנו מיד הרועים והוא שומע ושותק לפיכך לא נקבר בארצו.

⁴ The entire verse reads:

וַתִּקְרָא לְאֲנָשֵׁי בֵּיתָהּ וַתֹּאמֶר לָהֶם וַתֹּאמֶר לָהֶם יָאֵמְרוּ רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בָּנוּ בָּא אֵלַי לְשֹׁכֵב עִמִּי וַאֲקֹרָא בְּקוֹל גָּדוֹל:

She called to the people of her household and she said to them, 'see, he brought to us a Hebrew man to mock us; he came to me to lay with me and I called in a loud voice.'

⁵ The entire verse reads:

כִּי גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם פֹּה לֹא עָשִׂיתִי מְאוּמָה כִּי שָׁמוּ אֹתִי בְּבוֹר:

Because I was stolen away from the land of the Hebrews and also here I did nothing [wrong] and they placed me in the pit.

⁶ The entire verse reads:

וְאֵת עֲצָמוֹת יוֹסֵף אֲשֶׁר הֶעֱלוּ בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְּשֹׁכֵם בְּחֶלְקֵת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי חָמוֹר אָבִי שֹׁכֵם בְּמֵאָה קִשְׁיָטָה וַיְהִי לְבְנֵי יוֹסֵף לְנַחֲלָה:

And the bones of Yosef that B'nei Yisroel brought up from Egypt, they buried in Shechem, in the plot of land that Yaakov bought from the children of Chamor, the father of Shechem for 100 *k'sita*; they because the inheritance of the children of Yosef.

⁷ The entire verse reads:

וַתֹּאמְרוּן אִישׁ מִצְרִי הֲצִילָנוּ מִיַּד הָרְעִים וְגַם דָּלָה דָּלָה לָנוּ וַיִּשְׁקֵךְ אֶת הַצֹּאן:

The daughters of Yisro said, 'an Egyptian man saved us from the hand of the shepherds and he also strenuously drew [water] for us and he gave the sheep to drink.'

Rav Levi said, 'Moshe said before Hashem, "Master of the World, how can it be that the bones of Yosef entered into the Land of Israel and I cannot enter into the Land?"

Hashem replied to him. 'The one who acknowledged his land is buried in his land. The one who did not acknowledge his land is not buried in his land.'

From where do we know that Yosef acknowledged his land? His master's wife says, 'Look, he brought to us a Hebrew'. Yosef did not deny that. Rather he said, 'I was stolen from the Land of the Hebrews'. From where do we know that Yosef was buried in his land? The verse says, 'The bones of Yosef that they brought up from the Land of Egypt – they buried in Shechem.'

Hashem said, 'You Moshe who did not acknowledge your land, you are not buried in your land. How is it that the daughters of Yisro said, "An Egyptian man saved us from the shepherds" and Moshe hears and is silent?'

Therefore Moshe was not buried in his land.

The Meforshim and Midrashim explain the justification for Moshe's appearance as an Egyptian and defend him.

Nonetheless, Yosef is cited as a unique example of one who carried his 'Jewishness' visibly and proudly.

If we take this badge of honor that was presented to Yosef we will expect it to signify his consistent quality of behavior, not just a one-time praiseworthy act.

Being that so, we are now able to understand the commentary of Chasam Sofer ('Al HaTorah 5596 d.h. *Vayikro*).

Chasam Sofer reminds us to read the verse in which Par'o gives Yosef a name once again:

וַיִּקְרָא פַרְעֹה שֵׁם יוֹסֵף צְפֹנָת פְּעִנַח וַיֵּתֵן לוֹ אֶת אֲסֹנַת בֵּת פּוֹטִי פַרְעֵ כַּהֵן אֵן לְאִשָּׁה
וַיֵּצֵא יוֹסֵף עַל אֶרֶץ מִצְרָיִם:

Par'o called the name of Yosef *Tzofnas Paneach* and he gave him Osnas the daughter of Poti Pera the priest of *On* for a wife; Yosef went out above the Land of Egypt.

In the very verse that tells us that *Par'o*, King of Egypt, changed Yosef's name, the Torah writes descriptively that it was *Yosef* who went out in Egypt.

This is how Chasam Sofer expresses it there:

אף על פי שפרעה שינה שמו צפנת פענח מכל מקום הוא לא שינה. ויצא יוסף על ארץ מצרים – בשם יוסף ולא בשם שנתן לו פרעה.

Even though Par'o changed his name to *Tzofnas Paneach*, nevertheless *Yosef* didn't change his name. When he went out in Egypt – he went with the name *Yosef*, not the name that Par'o gave him.

In his *Oznaim LaTorah* on this Posuk, Rav Zalman Sorotzkin ZT"l notes that we only find the term *Tzofnas Paneach* one time in the Torah, in our verse. This teaches, he writes:

שיוסף לא השתמש בו, רק בשמו העברי.

Yosef did not use the name Par'o gave. He only used his Hebrew name⁸.

This interpretation gives added strength to that which we will in Parshas Sh'mos, at its beginning (Perek 1/Posuk 5):

וְיְהִי כָּל נַפְשׁ יִצְאֵי יִרְךָ יַעֲקֹב שִׁבְעִים נַפְשׁ וַיֹּסֵף הָיָה בְּמִצְרַיִם:

And all the people, those who came from the side of Yaakov were seventy souls; Yosef was in Egypt.

Rashi writes:

ויוסף היה במצרים - והלא הוא ובניו היו בכלל שבעים, ומה בא ללמדנו, וכי לא היינו יודעים שהוא היה במצרים, אלא להודיעך צדקתו של יוסף, הוא יוסף הרועה את צאן אביו, הוא יוסף שהיה במצרים ונעשה מלך ועומד בצדקו:

Yosef was in Egypt- Were not he and his sons among the seventy? [Why is he listed separately?] Furthermore, what does this phrase come to teach?

⁸ Rav Sorotzkin continues that this verse serves as a *תוכחה מגולה*, an open rebuke, to those who use a name other than a Hebrew one.

He cites individuals who began using a non-Jewish name when they received an official government appointment or office and it was no longer 'appropriate' to use their Hebrew name.

Yosef was appointed to a high political office and the King wanted him to Egyptianize his name and Yosef withstood that demand.

Do we not know that Yosef was in Egypt? But, this phrase comes to tell you the righteousness of Yosef. The Yosef who was in his father's house, shepherding his father's sheep, was the same Yosef when he was in Egypt and became king. He remained steadfast in his righteousness.

We know that one of the reasons that our ancestors deserved to be redeemed from Egypt was the fact that they preserved their Hebrew names and did not take on Egyptian ones.

The Midrash Halachah Mechilta D'rabi Yishmael (Parshas Bo Masseches D'Pischa, Parshata 5) teaches:

ומנין שלא שנו שמם כשם שמייחסן בירידתן שנאמר ראובן שמעון לוי ויהודה (שמות א/ב) כך מייחסן בעלייתן ראובן שמעון לוי ואו' ויתילדו על משפחותם לבית אבותם וגו' (במדבר א/יח⁹) ואו' המלאך הגאל אותי מכל רע יברך את הנערים ויקרא בהם שמי וגו' (בראשית מח/טז¹⁰)

From where do we know that they did not change their names in Egypt? The answer is that the Torah relates to their names when left Egypt in the same way that it does when they went down to Egypt. When they went down to Egypt we read, 'Reuven, Shimon, Levi and Yehuda.'

When they went up from Egypt we read 'Reuven, Shimon, Levi' and it says 'they showed the births of their children according to their fathers' house.'

⁹ The entire verse reads:

וְאֵת כָּל הָעֵדָה הִקְהִילוּ בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְּלָדוּ עַל מִשְׁפְּחוֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר שְׁמוֹת מִבְּנֵי עֲשָׂרִים שָׁנָה וּמַעְלָה לְגִלְגֻלָּתָם:

They gathered the entire congregation on the first day of the second month and they showed the births of their children according to the House of their Father according to the number of names from the age of twenty and above, according to each person.

¹⁰ The entire verse reads:

הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים וַיְקַרָּא בָהֶם שְׁמִי וְשֵׁם אֲבוֹתֵי אַבְרָהָם וַיִּצְחָק וַיִּדְגּוּ לְרַב בְּקֶרֶב הָאָרֶץ:

The angel that has redeemed me from all that is bad, he should bless the lads and call upon them my name and the names of my fathers, Avraham and Yitzchak' and they should increase many times in the midst of the land.

And it says, 'The angel that redeemed me, he should bless the lads and call them by my name'.

Yosef set the example and B'nei Yisroel followed¹¹.

According to this explanation, one might ask, why didn't Yosef's brother hear the name Yosef and thus reveal the secret? Although there are many possible scenarios that would explain this phenomenon, the reason that the brothers did not hear that he was called Yosef is most likely that which we learned at the very outset of this tragic affair that began with Yosef's sale.

We read in Parshas Vayeshev (Perek 37/Posuk 14):

וַיֹּאמֶר לוֹ לֵךְ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם הַצֹּאן וְהַשְּׂבִינִי דְבַר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֵא שְׂכֵמָה:

Yaakov said to Yosef, 'Go please and see the welfare of your brothers and the welfare of the sheep and reply to me; Yaakov sent Yosef from the Valley of Chevron and Yosef came to Shechem.

Rashi writes:

מעמק חברון - והלא חברון בהר, שנאמר (במדבר יג/כב¹²) ויעלו בנגב ויבא עד חברון, אלא מעצה עמוקה של אותו צדיק הקבור בחברון, לקיים מה שנאמר לאברהם בין הבתרים (לעיל טו/יג¹³) כי גר יהיה זרעך:

¹¹ It would thus follow that *Avrech*, if it is a name that was given to Yosef by the people, was only a nickname. It was the name the people used to refer to Yosef, an honorific. But, certainly it did not come to replace the name that Par'o wished to bestow upon his second-in-command.

¹² The entire verse reads:

וַיֵּעְלוּ בְּנֵגֶב וַיָּבֵא עַד חֶבְרוֹן וְשֵׁם אַחִימָן שִׁשִּׁי וְתַלְמִי יְלִידֵי הָעֵנָק וְחֶבְרוֹן שִׁבַע שָׁנִים נִבְנְתָה לְפָנַי צֵעַן מִצְרַיִם:

They went up in the *Negev* and he came to Chevron; there was Achiman, Sheishai, Talmai, the children of the giant and Chevron was built seven years before Tzoan of Egypt.

¹³ The entire verse reads:

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעִבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

Hashem said to Avram, 'You should surely know that your seed will be a stranger in a land that is not theirs and they will enslave them and they will afflict them for 400 years.'

From the Valley of Chevron – Isn't Chevron on a mountain [and not in a valley (עמק)] as it says, "They went up in the Negev and he came until Chevron"? But the meaning is that Yaakov sent Yosef based on the deep (עמוק) counsel of that Tzaddik who is buried in Chevron to fulfill that which was said to him, to Avraham, at *Bris Bein HaBsorim*, "Your seed will be a stranger."

That is, the Divine plan was that Yosef should be able to keep his identity hidden from his brothers until the proper time for the revelation of his identity to be revealed arrived.

Evidently, Yosef's determination to preserve his identity as a Hebrew by retaining his name as 'Yosef' persuaded Par'o to desist from Egyptianizing his name. And thus Par'o told the people who came clamoring for bread in their family:

לכו אל יוסף

Go to Yosef,

he said, relinquishing the name of Tzofnas Paneach.

Now we no longer find the sitting arrangements in the Yosef's house to be so puzzling.

The Egyptians who ate with Yosef knew that he was a Hebrew. They knew that he also partook of their deity.

This was certainly not the first time that Egyptians ate in Yosef's house. What would be the reason that such an invitation would have been extended to them precisely at that time?

Rather, Egyptians did dine with the Viceroy but they never ate at the same table with him! They knew that he was a Hebrew.

And, of course, they would not eat at the same table with the other Hebrews who were there – all for the very same reason.

And even if it was strange that Yosef/Tzofnas Paneach 'divined' that Binyomin should sit with him, it wasn't particularly shocking for the Egyptian guests. Yosef and his guests were all Hebrews and they partook of the Egyptian deity together.

Oznaim L'Torah here continues the theme that we learned above and writes:

עבד כי ימלוך בארץ נוכריה, הוא משתדל להתבולל בעמו החדש ולהדמות אליו בכל דרכיו ונימוסיו, כדי שישכחו מוצאו הנוכרי; אבל יוסף הודה בארצו בבית הסהר ונהג כמנהג העברים אפילו בארמון המלך.

When a slave assumes a role of royalty in a foreign land, he strives to intermingle with his new people and to become similar to them in all of his actions and behaviors so that they will forget his foreign background.

But Yosef acknowledged his land in the prison and behaved in consonance with the Hebrew practice, even in the palace of the king.

And for the same reason we are not surprised at the way they, the Egyptian people, particularly those in the royal households, reacted to the reunion between Yosef and his family.

They said:

וְהַקֹּל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֶחָיו יוֹסֵף וַיֵּיטֵב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו:

The voice was heard in the Household of Par'o saying, 'The brothers of *Yosef* have come'; it was good in the eyes of Par'o and in the eyes of his servants.

It was the brothers of Yosef who were united with Yosef, not the brothers of Tzofnas Paneach or the brothers of *Avrech*.

He was Yosef. That was his identity and he never forgot it.

This Shabbos Parshas Vayigash 5780 will be a momentous day in Jewish History because the 13th Siyum HaShas occurs then – on the 7th of Teves.

It is a momentous day for those Talmidei Chachamim who prepared and taught the Shiur daily, day-in and day-out for seven and one-half years.

It is a momentous day for those who learned Daf HaYomi, day-in and day-out for the past seven and one-half years.

For those who completed Shas for the first time this week it may be considered to be an accomplishment that seemed beyond their capabilities.

For those who completed Shas *again*, and enhanced their learning by adding on to what they have done before – more review, learning Tosfos, going to a shiur, etc.

then they share the specialness with those who are completing Shas for the first time. This is also a first-time for them.

And the family members who support the learning of their family participants, knowing that the hours may conflict at times and that the dedicated Daf HaYomi learner may prefer to forego non-essential celebrations because his learning is a celebration in and of itself.

And for those who did not participate in the learning or giving support for those who did learn, they, too are beneficiaries of this unique endeavor that is now celebrating its first century.

The merit of Torah learning, be it in Daf HaYomi or in any and every framework of Torah study, is a boon for Klal Yisroel and maybe for the entire world as we bring palpable sanctity into being.

The Chassidishe Sefarim say that we can read the beginning of our Parshas Vayigash and find that it relates to our relationship with G-d.

Let us make our own attempt to do the same:

ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך באזני אדני ואל יחר אפך בעבדך

Yehuda, the Yehudim-the Jewish People, approached Him and said, 'Please my L-ord, may Your servant speak in Your ears and You will not be angry at Your servant.

כי עבדך ערב את הנער מעם אבי לאמר אם לא אביאנו אליך וחטאתי לאבי כל הימים.

Your servant has taken responsibility for the next generation's welfare from our Father telling Him that if we do not bring him to You, we will have sinned to our Father for all time.

The Torah tells us the response:

ולא יכול להתאפק

He could not withhold Himself and He revealed Himself. He exchanged His identity to us from *Tzofnas Paneach*, the Hidden One, and He revealed Himself to us as *Yosef*, as the Posuk (D'vorim Perek 1/Posuk 11) writes:

ה' אָ...לִּיקִי אַבֹּתֵיכֶם יִסֹּף עֲלֵיכֶם כְּכֶם אֶלֶף פְּעָמִים וַיְבָרֶךְ אֶתְכֶם כְּאִשֶּׁר
דִּבֶּר לָכֶם:

May Hashem the G-d of your fathers *add* on to you one-thousand fold and bless you like He spoke to you.

Our words are not empty. They are tangible and real.

On this Shabbos, and at the various celebrations that are taking place in this time period, we are pledging ourselves with our actions for these past seven years and making a commitment for the future.

We take responsibility; we stand before our Father and demonstrate our commitment for the young Israel to grow and to become attached with a bond that is durable under all conditions.

Mazal Tov to those making the Siyum.

Mazal Tov to those who will begin the fourteenth cycle at the very same time when the thirteenth cycle concludes.

Mazal Tov to those who, without their support, the Siyum could not have been made.

Mazal Tov to Klal Yisroel and 'Mazal Tov' to HaKodosh Boruch Hu. May He Yisborach always have nachas from us, His children.

Shabbat Shalom

Rabbi Pollock