

## The Incredible Message to Be Learned from Yaakov's Plea: "Do Not Bury Me in Mitzrayim"—Let Me Stay Alive

In this week's parsha, parshas Vayechi, we read (Bereishis 47, 29): "ויקרא ימי ישראל למות ויקרא לבנו ליוסף, ויאמר לו אם נא מצאתי חן בעיניך שים נא ירך תחת ירכי, ועשית עמדי חסד ואמת אל נא תקברני במצרים, ושכבתי עם אבותי ונשאתני ממצרים וקברתני בקבורתם, ויאמר אנכי אעשה The time approached for Yisrael to die, so he called for his son, for Yosef, and said to him, "Please, if I have found favor in your eyes, please place your hand under my thigh and do kindness and truth with me; please do not bury me in Mitzrayim. And I will lie down with my fathers and you shall transport me out of Mitzrayim and bury me in their grave." He said, "I will do in accordance with your words." He said, "Swear to me," and he swore to him; and Yisrael prostrated himself toward the head of the bed.

Regarding Yaakov's request of Yosef: "And do kindness and truth with me," Rashi comments: "Kindness that people do for the dead is kindness of truth, because one does not look forward to reciprocation." In other words, it is genuine kindness. Notwithstanding, this comment is somewhat problematic. Let us elaborate.

1) Rabeinu Eliyahu Mizrachi in his classic commentary on Rashi and the Maharal of Prague in Gur Aryeh are perplexed by Rashi's comment. For, we find that Avraham's servant Eliezer says to Lavan and Besuel (ibid. 24, 49): "ועתה אם ישכם עושים חסד:—and now, if you intend to do kindness and truth with my master, tell me." According to this statement, it appears that even the sort of kindness performed on behalf of the living is termed "kindness of truth"—"chesed shel emes." After all, Avraham, Eliezer's master, was still very much alive.

2) The Ohr HaChaim hakadosh is perplexed in light of Yaakov's remark to Yosef prior to his death (ibid. 48, 22): "ואני:—and I have given you one portion

more than your brothers. Rashi explains: "Because you are going to the trouble of taking care of my burial, I, too, have given you a (inheritance) plot in which you will be buried. And which is it? It is Shechem, as it says: 'And the bones of Yosef, which they brought up from Mitzrayim, they buried in Shechem.'" This clearly indicates that Yosef was compensated for his efforts regarding the arrangements for Yaakov's burial. So, how can this be considered a "chesed shel emes," a type of kindness where no reciprocation is anticipated?

3) Furthermore, it behooves us to scrutinize Rashi's comment that a chesed performed on behalf of the deceased is considered "chesed shel emes": "Because one does not look forward to reciprocation." For, when a person gives tzedakah to a poor person, he also does not expect the poor person to compensate him in return. After all, maybe only one poor man out of a thousand or perhaps even less succeeds in getting rich to the point that he is able to pay back those who helped him their due. Hence, one who performs chesed with a poor person does not anticipate to be compensated for his kindness.

Now, we could conjecture that a person who performs a chesed on behalf of the poor anticipates some form of reward from HKB"H. For, regarding the mitzvah of tzedakah, it is written (Devarim 15, 10): "נתון תתן לו ולא ירע לבבך בתתך לו, כי בגלל:—you shall surely give him, and let your heart not feel bad when you give him, for in return for this matter, Hashem, your G-d, will bless you in all your deeds and in your every undertaking. This being the case, then even when one performs a chesed on behalf of the deceased, he can expect to be rewarded by HKB"H, Who compensates those who perform Mitzvos what is due them. So, why does the Torah categorize the chesed performed on behalf of the dead as "chesed shel emes" more so than the chesed performed on behalf of the poor person?

Additionally, it is worthwhile exploring why Yaakov Avinu chose to make Yosef swear to him in the following manner: **“Please place your hand under my thigh.”** Now, it is true that we find that Avraham Avinu made Eliezer swear to him in the same manner (Bereishis 24, 2): **‘שים נא ירך תחת ירכי, ואשביעך בה’**—אלקי השמים ואלקי הארץ, אשר לא תקח אשה לבני מבנות הכנעני אשר אנכי—**please place your hand under my thigh, and I will have you swear by Hashem, G-d of the heavens and G-d of the earth, that you not take a wife for my son from the daughters of the Canaanite, among whom I swell. Rather, to my land and to my kindred shall you go and take a wife for my son, for Yitzchak.** However, there, too, it deserves further explanation. Why, in fact, did he ask him to place his hand under his thigh?

### Death Is Not Mentioned in Association with David Who Left behind a Son Like Him

We shall begin to shed some light on the matter by invoking the popular aphorism: **“ברא כרעיה דאבזה”**—a son is his father’s legs. The source for this aphorism is found in the Gemara (Eiruvim 70b): **“יורש כרעיה דאבזה”**—**one who inherits is the legs of the father.** We must endeavor to explain why our blessed sages chose to express this fact in these terms. Of all the bodily limbs, why did they choose to describe a son as **“כרעיה דאבזה”**—his father’s legs? Clearly, there are bodily limbs and organs that are far more vital and important, such as the heart and brain.

Concerning this subject, we find a fantastic idea presented in the Orach LaTzaddik (Vaeira), authored by the esteemed Rabbi Eliezer Lipa, the son of Rabbi Elimelech of Lizhensk, zy”a. I also found this idea expressed in greater detail in the Tzemach David, authored by the esteemed Rabbi David of Dinov, zy”a. We shall elaborate on their sacred idea based on a statement from the wisest of all men (Kohelet 9, 10): **“כל אשר תמצא ירך לעשות: בכוחך עשה, כי אין מעשה וחשבון ודעת וחכמה בשאול אשר אתה הולך שמה”**—**whatever you are able to do with your might, do it. For there is neither doing nor reckoning nor knowledge nor wisdom in the grave where you are going.** Rashi explains that Shlomo HaMelech is exhorting us to fulfill all of the Mitzvos while we are still alive; for, after death, when the soul has abandoned the physical body, it is no longer possible to perform any mitzvah.

Now, our holy sefarim teach us the following: If a person educates his children and the members of his household to serve Hashem, he continues to be rewarded for their performance of Mitzvos even after he has passed away—as if he is still alive.

The source for this notion comes from Avraham Avinu. HKB”H praises Avraham as follows (Bereishis 18, 19): **‘כי ידעתינו למען אשר יצוה את בניו ואת ביתו אחריו, ושמרו דרך ה’ לעשות צדקה ומשפט, למען הביא ה’—על אברהם את אשר דיבר עלי’**—**for I have cherished him, because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice, in order that Hashem might bring upon Avraham that which he had spoken of him.**

Rashi explains regarding the words **“in order that Hashem might bring”**: **“Thus does he command his children: ‘Keep the way of Hashem so that Hashem might bring upon Avraham, etc.’ It does not say, ‘Upon the house of Avraham,’ but rather ‘upon Avraham.’ We have thus learned that anyone who raises a righteous son, it is as if he does not die.”** This, in fact, is what we have learned in the Gemara (B.B. 116a): **“מפני מה בדוד נאמרה בו שכיבה וביואב נאמרה בו מיתה... דוד שהניח—בן כמותו נאמרה בו שכיבה, יואב שלא הניח בן כמותו נאמרה בו מיתה”**—**why regarding David does the text employ the term “שכיבה” (“reposing”), whereas regarding Yoav the text employs the term “מיתה” (“dying”)? Regarding David, who left behind a son like himself, the term “reposing” is used; however, regarding Yoav, who did not leave behind a son like himself, “dying” is used.**

### Just as His Children Are Alive He Too Is Alive

In Chanukas HaTorah (Vayeichi 49), he brings in the name of the great Rabbi Heschel of Cracow, zy”a, an explanation based on this concept regarding the Gemara’s contention (Ta’anis 5b): **“וכי בכדי ספדו ספדנייא וחנטו חנטייא”**—**so, did they eulogize him and embalm him for naught?** The Gemara asks an obvious question: **“מקרא אני דורש, שנאמר (ירמיה ל-י) ואתה אל תירא עבדי יעקב נאום ה’ ואל תחת ישראל, כי הנני מושיעך מרחוק ואת זרעך מארץ—I am expounding a passuk; for it says: “And you fear not, My servant Yaakov, says Hashem, and do not become broken, Yisrael, for behold I will deliver you from afar, and your seed from the land of their captivity.” This passuk draws a parallel between him (Yaakov) and his seed; just as his seed is alive, so, too, is he alive.**

This is somewhat puzzling; for the Gemara’s question seemingly remains unanswered. If Yaakov Avinu is still alive and did not die, then why did they eulogize and embalm a living person? Rabbi Heschel explains the Gemara’s intent based

on the statement mentioned above: **“דוד שהגיה בן כמותו נאמרה בו”** **“שכיבה—regarding David, who left behind a son like himself, the text employs the term “שכיבה”**. The merit of his son Shlomo HaMelech, a”h, made it as if he was still alive and advancing even in the world up above.

The same held true for Yaakov Avinu. With respect to his physical body, he died. Therefore, they embalmed him and eulogized him. Yet, since “his bed was complete and perfect”—because all twelve of Yaakov’s sons were total tzaddikim, and they constituted the foundation of kedushah for the people of Yisrael throughout the generations—the Gemara concludes that: **“יעקב אבינו לא מת”**. The merit of his descendants’ (the people of Yisrael) Torah and Mitzvos is credited to him as if he is still advancing even in the world up above—as if he is still alive and not dead.

This is the meaning of the Gemara’s answer: **“מקיש הוא לזרעו, מה זרעו בחיים אף הוא בחיים”**. In other words, his offspring are still alive and walking and following the path of the Torah; they represent tzaddikim, who are referred to as being alive; and not, chas v’shalom, reshaim, who even during their lifetimes are viewed as being dead. In similar fashion, Yaakov Avinu is still alive. For, all of the Torah and Mitzvos which occupy Bnei Yisrael in his merit make it as if he is still a **“הולך”**—a person who is still able to walk and advance, even in the world up above.

**“I will grant you those who can walk among these who stand in place”**

In this manner, the Chatam Sofer (Haftarah Beha’aloscha) interprets the prophet’s statement (Zechariah 3, 7): **“ונתתי לך”** **“I will grant you “mehalchim” (those who can walk) among these “omdim” (those who stand in place)**. So long as a Jew is alive and able to perform Mitzvos and good deeds, he is considered a **“הולך”**—he can advance from one level to the next. Note the language of the passuk (Vayikra 26, 3): **“אם בחוקותי תלכו”**—literally **“if you walk in the way of My statutes.”** Yet, after a person passes away, he is considered an **“עומד”**; it is as if he is standing in place, because he can no longer improve his status by performing Mitzvos and good deeds; he can no longer “walk,” so to speak.

If, however, he leaves behind children who follow the path of Torah and “yirah,” he is still considered a **“הולך”**, even in the world above. This is the thrust of the statement (Sanhedrin 104a): **“ברא מזכי אבא”**—**a son can earn merit for a father**. This then

is the interpretation of the passuk: **“ונתתי לך מהלכים בין העומדים האלה”**. Even in the world of the neshamot, where the departed after death have the status of **“omdim,”** you will still maintain the status of **“mehalchim,”** due to the continued observance of Torah and Mitzvos in Olam HaZeh by your offspring. Here are his sacred words:

**“ונתתי לך מהלכים בין העומדים האלה. כי הצדיק אחרי מותו אינו מהלך כי הוא חפשי מהמצוות, אמנם בשעהמיד תלמידים הרבה, אם כן כל המצוות אשר יעשו הם הוה ליה כאלו הוא עשאם, והרי הוא עולה והולך ממדרגה למדרגה גם אחרי מותו, וזהו ונתתי לך מהלכים, אפילו כשתהיה בין העומדים האלה, שהוא לאחר מיתה.”**

**A tzaddik after his death is no longer a “mehalech,” because he is free of the Mitzvos. Yet, if he had many students, all of the Mitzvos that they will perform, it will be as if he had performed them. As a result, he ascends and advances from level to level even after his death. This is the meaning of the passuk: “I will grant you ‘mehalchim.” You will maintain that status even when you are among these “omdim”—in other words, after death.**

Let us interject the enlightening words of the holy Admor Rabbi Yissachar Dov of Belz, zy”a, (Eikev). He addresses the juxtaposition of pesukim in the second paragraph of “Krias Shema” (Shemot 11, 19): **“ולמדתם אותם את בניכם לדבר בם... למען ירכבו ימיכם”** **“And you shall teach these words to your children that they may discuss them . . . In order that your days be prolonged . . . like the days of the heaven on the earth.”** These verses emphasize the tremendous importance of educating and leaving behind children that follow the path of the Torah. **“ולמדתם אותם את בניכם”**—if we educate our children to live a life based on Torah and Mitzvos; **“למען ירכבו ימיכם”**—our days will multiply to the following extent; **“כימי השמים על הארץ”**—that even the days that we are in heaven, after we have passed away, will maintain the status of the days that we were still alive on this earth—because we will continue to be rewarded, even in the upper world, for the Mitzvos being performed by our children.

This provides us with a very nice understanding of Rashi’s comment there (ibid. 21): **“לתת להם, לתת לכם אין כתיב כאן אלא לתת”**—the verse states **“to give to them,”** not to give “to you”; this constitutes an allusion from the Torah to the resurrection of the dead. Rashi is hinting, in his own inimitable way, that when children follow in the ways of the Torah—as they were instructed to do by their parents



and grandparents—they are resurrecting their forefathers who have already passed away. This is Rashi’s meaning: **מכאן לתחיית** “**מכאן לתחיית**—in the merit of the Torah that the children learn, they are resurrecting the dead; **כימי השמים על הארץ**—it is as if they, the deceased, are still walking on this earth.

This clarifies the intention of our blessed sages: **יורש כרעה** “**יורש כרעה**--**an heir is his father’s legs.**” They are teaching us that as the one who carries on his father’s legacy, a son’s duty in this world is to function as the legs that his father lacks in the world above. Since there is neither doing nor reckoning in the grave, a deceased father can no longer elevate himself spiritually on his own. The obligation now rests on the son, “the legs of the father,” to carry his father up the rungs of the spiritual ladder—even after the father’s demise--by means of his good deeds.

### **“Chesed that Is Performed on Behalf of the Deceased -- to Resurrect Them by Performing Mitzvos**

This enlightens us as to Yaakov’s somewhat unusual request from his son Yosef: **“The time approached for Yisrael to die, so he called for his son, for Yosef, and said to him, ‘Please, if I have found favor in your eyes, please place your hand under my thigh.’”** With this request Yaakov Avinu alluded to Yosef that after his death, he will be lacking the thighs, which allow him to walk. For, in the world above, he would no longer be able to perform Mitzvos and good deeds on his own; he would no longer be a **“הולך”**. Hence, he would require Yosef to serve as his missing thighs, by continuing to walk and follow Yaakov’s path of Torah and service of Hashem, even in Mitzrayim.

This is the thrust of Yaakov’s request: **“Please, if I have found favor in your eyes, please place your hand under my thigh”**—indicating that you will accept upon yourself the task of serving as my thighs; so that I will be able to maintain my status as a **“הולך”**—one who continues to walk and advance spiritually—even in the realm of the neshamot. Then he goes on to explain how to accomplish this feat: **“And do kindness (chesed) and truth (emes) with me.”** As Rashi explains: **“Kindness that people do for the dead is kindness of truth.”**

Then Yaakov goes on to specify the chesed that he wants Yosef to perform on his behalf as a dead person: **“Please do not bury me in Mitzrayim.”** Do not cause me to be buried in Mitzrayim by failing to follow the ways of the Torah which I taught you. For, under those circumstances, I will be like someone who did not leave behind a son like himself; such a person is referred

to as being dead. Instead, follow the path of the Torah so that I will continue to be thought of as being alive, even after I have passed away. If you do this for me: **“I will lie down with my fathers”**—I will merit merely lying down and reposing but not actually dying. Therefore, the passuk specifically employs the term **“ושכבתי”** like it does with David HaMelech, indicating that he was merely “reposing” but not “dead.”

Therefore, the Torah records the following after Yosef promises to fulfill this request: **“He said, ‘I will do in accordance with your words.’ He said, ‘Swear to me,’ and he swore to him; and Yisrael prostrated himself toward the head of the bed.”** Rashi clarifies: **“Towards the head of the bed”**—because his bed was whole, and there was no wicked person among his children; after all, Yosef was a king, and moreover, he had been taken captive among non-Jews, and yet he stood fast in his righteousness. In other words, Yaakov was praising and thanking HKB”H for the fact that he had indeed merited a son the likes of Yosef, the epitome of a tzaddik, upon which the world depends—“tzaddik yesod olam.” In this merit, he would continue to live on even after passing away.

Based on this notion, we can better appreciate Avraham’s directive to his servant Eliezer: **“Please place your hand under my thigh, and I will have you swear by Hashem, G-d of the heavens and G-d of the earth, that you not take a wife for my son from the daughters of the Canaanite, among whom I swell. Rather, to my land and to my kindred shall you go and take a wife for my son, for Yitzchak.”** In this manner, Avraham conveyed to Eliezer that he sought a proper wife for his son Yitzchak. Together they would produce proper offspring who would follow the precepts of the Torah and thereby fill the role of Avraham’s thighs. Thus, Avraham would maintain the status of a **“הולך”** even after passing away. This would be impossible were Yitzchak to marry a Canaanite woman, since their ways were corrupt.

At this point, we can suggest a novel interpretation of Rashi’s comment: **“Kindness that people do for the dead is kindness of truth, because one does not look forward to reciprocation.”** This comment is not to be understood as it appears initially. For, we have already seen that Yaakov rewarded Yosef by giving him Shechem as compensation for his efforts. Furthermore, we know that HKB”H rewards those who perform His Mitzvos.

Rather, Rashi is teaching us that the deceased, seeing as he is already in the realm of the neshamot, does not anticipate any compensation for fulfilling the Mitzvos. After all, there are no deeds or accountability in the grave. Therefore, when the children of the deceased follow the path of Torah and “yirah”—as they were instructed to do by the deceased while he was still alive—they are performing an act of “chesed shel emes” on behalf of the deceased. They are enabling him to receive compensation for the Mitzvos performed by his offspring even in the world of the neshamot. Clearly, there is no greater chesed than this—acruing to the deceased the merit of Mitzvos that he himself is no longer able to perform.

### In the Merit of the “Aleph” of אמ”ת Yaakov Avinu Never Died

Continuing onward and upward, let us address Rashi’s contention that the chesed children perform on behalf of the deceased is called “חסד של אמת”. The Megaleh Amukot (Veyechi) and the Agra D’Pirka (167) comment on this statement of Chazal’s: “יעקב אבינו לא מת”—**Yaakov Avinu never died**. They explain that Yaakov’s midah is “emes,” as it is written (Michah 7, 20): “תתן אמת ליעקב חסד לאברהם”—**grant “emes” (truth) to Yaakov, “chesed” (kindness) to Avraham**. Therefore, he never died--“מת”—because the letter “aleph” was added to the word “מת”, forming the word אמ”ת.

Let us add a twist of our own to their explanation that Yaakov’s death was counteracted by his attribute of “emes.” We have learned in the Mishnah (Avos 1, 2): “על שלשה דברים העולם ועל גמילות חסדים—**the world stands on three pillars—on the Torah, on religious service and on the performance of acts of kindness**.” The Zohar hakadosh (Vayeitzei 146b) explains that these three pillars are none other than the three Avot: “על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים—**the world is supported by three pillars. . . Yaakov is the pillar of Torah; Yitzchak is the pillar of religious service; Avraham is the pillar of acts of kindness**.” Thus, we see that Yaakov Avinu is the pillar of Torah.

Accordingly, we can suggest that this is why Yaakov merited representing the attribute of אמ”ת; because the Torah is referred to as אמ”ת, as the Gemara explains (Berachos 5b): “emes” is **Torah, as it states (Mishlei 23, 23): “Purchase ‘emes’; do not sell it.”** Therefore, due to Yaakov’s intimate association with

the Torah, which is called “emes,” he did not die; he remains forever alive; because the Torah, with which the world was created, is the source of life. This explains the formula of the berachah which is recited after reading from the Torah: **אשר נתן לנו תורת אמת וחי עולם נטע בתוכנו—Who gave us the Torah of “emes,” and implanted eternal life within us.** In other words, in the merit of the Torah, which is called “emes,” we merit eternal life, in keeping with the notion of: **יעקב אבינו לא מת—Yaakov Avinu never died.**

Yet, based on what we learned above, we can provide a more practical explanation as to how Yaakov Avinu utilized the midah of “emes” to thwart death. We have learned in the Gemara (Shabbat 104a): “קושטא קאי, שיקרא לא קאי”—**truth endures forever; falsehood does not**. Similarly, it is written (Mishlei 12, 19): “שפת אמת תיכון לעד”—**true speech will endure forever**. Accordingly, one who educates his offspring to follow the path of Torah and “yirah,” represents “emes”; because his Torah endures forever. Consequently, he defies death, which does not endure.

### Yaakov Found Merit because His Bed Was Complete

Now, in this week’s parsha, it is written (Bereishis 47, 31): **“Yisrael prostrated himself toward the head of the bed.”** Rashi explains that this implies that his children (the products of his bed, so to speak) were complete and perfect; none were wicked; Yosef was a king and had remained completely righteous despite being captive and dwelling among the goyim. It is now quite clear why Yaakov specifically merited to represent “emes.” It was because all of his progeny were tzaddikim, who followed in his footsteps. As a result: **“יעקב אבינו לא מת”—Yaakov Avinu never died**. He left behind a generation of tzaddikim emulating his ways. As we have learned, anyone who leaves behind children like himself is not associated with death.

This then was Yaakov’s request from his son Yosef: **“Perform on my behalf ‘chesed’ and ‘emes.’** Rashi explains that “chesed” performed on behalf of the dead is termed **“chesed shel emes.”** By following the path of the Torah, which I taught you, you are performing on my behalf a “chesed” of “emes.” Thus, the words: “תתן אמת ליעקב” will be fulfilled; for, my Torah will endure from generation to generation. In this merit: **“ושכבתי עם אבותי”—I will “repose” with my fathers, alive not dead.** For, the midah of **“emes”** allows me to defy death.

With great pleasure, we can now reconcile the difficulties posed by Rabeinu Eliyahu Mizrachi and the Maharal regarding Rashi's comment that "chesed shel emes" is "chesed" performed on behalf of the deceased. They noted that similar terminology was employed by Eliezer in his dealings with Lavan and Betuel: "ועתה אם ישכם עושים חסד ואמת את אדוני הגידו לי". Eliezer, the ever loyal servant, foresaw by means of "ruach hakodesh" that the union of Yitzchak and Rivka would produce Yaakov, whose progeny would all be tzaddikim. As a result, the promise of: "תתן אמת ליעקב" would be fulfilled; the Torah of "emes" that he exemplified would endure forever. Therefore, Eliezer requested that Lavan and Betuel perform "**chesed shel emes**" on behalf of Avraham, by allowing Rivka to marry Yitzchak. Their union would produce Yaakov, the epitome of "emes," who would endure forever: "יעקב אבינו לא מת".

Based on this understanding, we can reconcile the following passuk in this week's parsha (Bereishis 50, 15): "ויראו אחי יוסף כי מת אביהם ויאמרו לו ישטמנו יוסף והשב ישיב לנו את כל הרעה אשר גמלנו אותו, ויצונו אל יוסף לאמר אביך צוה לפני מותו לאמר, כה תאמר לי יוסף אנא שא נא פשע אחיך וחטאתם כי רעה גמלוך, ועתה שא נא לפשע עבדי אלקי אביך". **Yosef's brothers saw that their father was dead, and they said, "Perhaps Yosef will bear hatred against us and then he will surely repay us all the evil that we did him." They commanded that Yosef be told, "Your father commanded**

**before his death, saying: Thus shall you say to Yosef: 'Please forgive the spiteful deed of your brothers and their sin; for they have done you evil.' So now, please forgive the spiteful deed of the servants of your father's G-d."** The commentaries find it difficult to understand how the shevatim stated something that never happened. Rashi explains: "**Your father commanded**"—they altered the facts about this matter for the sake of "shalom"; for Yaakov did not give such an order; since Yosef was not suspect in his eyes.

Yet, based on what we have discussed, we can suggest that the shevatim had in mind the oath that Yaakov asked Yosef to commit to prior to his passing away: "**Do 'chesed' and 'emes' with me; please do not bury me in Mitzrayim.**" As explained, Yaakov requested that Yosef perform on his behalf "chesed shel emes," enabling him to remain alive in effect even after his physical departure from this world, by ensuring that all of his sons follow in his footsteps. This implies that he asked Yosef to forgive his brothers for selling him into slavery. Otherwise, they could not be considered tzaddikim; which would prevent Yaakov from remaining spiritually alive. To emphasize this point, Yosef says to his brothers (ibid. 19): "**Fear not, for am I instead of G-d? Although you intended me harm, G-d intended it for good; in order to accomplish—as clear as this day—that a vast people be kept alive.**"



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