



## YadAvNow.com Weekly Video Series: Vayeishev

Rabbi Yosef Kalatsky

**Yosef Emulated Rochel by Sublimating the Physical for the Sake of the Spiritual**

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**Sanctification by 100 to Cleave to G-d**

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**Yaakov Contends With His Spiritual Dimension & Legacy**

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**Yaakov's Level of Clarity of Spirituality Determines the Future of the Jewish People**

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**Yosef Focused On His Beauty Like His Mother Rachel To Serve Hashem**

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**The Exactness Of Justice Nullifies Mercy**

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1. Yosef was sold as a slave to Potiphar, a Minister in the court of Pharaoh.
2. Because of his unusual ability, he rose to oversee all the financial affairs of his master.
3. After being acknowledged for his success he focused on being physically attractive.
4. Rashi: G-d said, "Yaakov your father is grieving over your loss and you're coiffing your hair; I will set the bear upon you."
5. Potiphar's wife took notice of him and attempted to seduce him.
6. If not for Yosef's insensitivity to his father he would not have been subject to this challenge.
7. It was necessary for him, as the son of Rachel, to subordinate his physicality for the sake of G-d.
8. Yosef tale-bearred against his brothers.
9. One of the things he said was that they had illicit relations with women.
10. G-d said: "Because you slandered your brothers your master's wife will attempt to seduce you."
11. Yosef definitely repented for his slander after being sold into slavery.
12. Based on the Attribute of Mercy, Repentance is sufficient to absolve one of sin.
13. However, if the Attribute of Justice should be activated, there is still a level of liability.
14. Not being sensitive to his father's mourning, activated the Attribute of Justice.

## An Embodiment Of Clarity To Dispel Distortion

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1. Yosef the son of Rachel is the most beloved child of Yaakov because he is his Ben Zekunim.
2. Ben Zekunim has 3 interpretations: A. born to him in his old age B. wisest son C. his facial features were identical to his father.
3. One would think he was most beloved because he was the eldest son of Rachel.
4. Gemara: The progeny of Esav will only fall into the hands of Rachel.
5. Yosef was the flame that reaches out to consume the house of Esav.
6. Yosef, the wisest of his sons, was taught all the Torah that Yaakov had learned in Yeshiva Shem V'Eiver.
7. Yaakov enacted Arvis, the evening service.
8. Evening is a representation of exile; ominous and lacking in clarity.
9. Yaakov is the Patriarch who represents exile.
10. Despite the overwhelming challenges of exile, Yaakov is able to retain his spiritual persona to its fullest.
11. Yosef was endowed with the capacity of his father to contend with all the negative issues of Egypt as Yosef Hatzadik.
12. Yosef as Viceroy of Egypt was therefore able to create a setting for his family to survive the Egyptian exile.

## A Calculation Indicative of Rational Thinking

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1. Yosef was the most beloved son of Yaakov because he was most similar to him.
2. He was acknowledged by his father to be most special by giving him a special tunic.
3. Yosef, due to his immaturity, shared with his father what he believed to be negative about his brothers.
4. This caused great strife and animosity between Yosef and his brothers.
5. Yosef dreamt two dreams he believed to be prophetic & therefore shared them with his brothers.
6. This only intensified the hate and strained the relationship to a greater degree.
7. In the second dream he dreamt the sun, moon and 11 stars bowed to him.
8. The sun being his father, the moon his mother, and the 11 stars his brothers.
9. Yaakov scolded Yosef for sharing this with his brothers because it was obviously nonsense since his mother had passed away.
10. Midrash: The moon was Bilhah, Rachel's maidservant, who raised him as a mother.
11. When Rachel passed away, Yaakov put his bed in the tent of Bilhah, rather than the tent of Leah, who was a Matriarch.
12. Yaakov loved Yosef more than all his sons – he saw Yosef as his equivalent with similar abilities.
13. Bilhah, as Rachel's maidservant, was mentored by Rachel, understanding how to raise Yosef.

## The Worthiness of Achieving Clarity

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1. Midrash: Because Yaakov wanted to be in a state of tranquility the strife of Yosef was ignited.
2. Why the claim against Yaakov for wanting a respite from his sufferings and have a tranquil moment?
3. Rashi: It is not enough what the righteous have awaiting them for them in the world to come they also want tranquility in this world.
4. Although one's contribution to a mitzvah is only initiative, despite this, one receives full credit for the mitzvah.
5. Mishna: One's reward is determined by one's pain and degree of effort.
6. If not for the struggle aspect of a mitzvah, the mitzvah is not commensurate with the reward: the return is endlessly greater than the effort.
7. Since it appears that reward for a mitzvah is basically a gift, G-d creates a context of difficulty.
8. Yaakov's merit did not protect his children from struggles among themselves.
9. Yosef: The most beautiful person to ever subjugate the physical to the spiritual.
10. Yosef functioned as a spiritual being regardless of the setting and dictates of the material.



# The Thirteen Tenets of Faith

*A New Series By Rabbi Yosef Kalatsky*

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## Weekly Torah Commentary Series: Vayeishev

### Launching The Destiny Of The Jewish People



#### The Liability for a Loss that Can Never Be Recovered

*Torah:* Shimon and Levy, the sons of Yaakov, destroyed the community of Shechem to avenge the defilement of their sister Dinah. After this incident, Yaakov was disturbed with his sons because of what they had done and said to them, “Achartem osi – you have discomposd me (made me murky)...”

*Rashi* citing *Chazal*: “Yaakov had said to his sons, ‘Prior to your action against Shechem, I had clarity of mind; however, after you created a state of conflict, I no longer have that clarity. In addition, we are small numbered and can be destroyed by the surrounding nations.’ It seems to be that the first rebuke to his sons was his loss of clarity. The second rebuke was that they had placed the family in a state of danger. Yaakov’s claim was that they denied him the opportunity to advance his spiritual state because he no longer had the unique clarity that is necessary for that growth.

*Torah:* Yosef’s brothers sold him into slavery. They had taken Yosef’s tunic and dipped it into goat’s blood and brought it to their father Yaakov. Yaakov rent his garments, put on sackcloth and began to mourn and grieve the death of his son Yosef. Despite all the attempts of his children to console him, Yaakov refused to be comforted and said, “For I will go down to the grave mourning for my son (Yosef).” Yaakov was in a state of mourning for 22 years.

*Gemara* in Tractate *Bava Basra*: The Divine Presence only rests with one who is in a state of joy and not grieving, mourning, or depressed. Because Yaakov believed that Yosef was no longer alive, he was denied infinite levels of spiritual growth because of his state of being. When Yaakov became aware that his son Yosef was in fact alive the *Torah* states, “... the spirit of Yaakov became alive.”

*Rashi* citing *Chazal*: G-d’s Presence was restored to him and thus began prophesizing again. The spiritual

consequence of *Yaakov* being in state of mourning for 22 years was something so grave that it is incalculable.

*Chazal*: The Ten Martyrs, who were the ten most special *Torah* sages (who had lived in the same generation since the giving of the *Torah* at Sinai), were killed by the Romans in the most cruel way to atone for the sin of the selling of *Yosef* into slavery.

*Rabbeinu Bachya*: The reason the sin of the selling of *Yosef* needed to be atoned was because *Yosef* did not actually forgive his brothers for selling him. However, one can explain that the actual atonement that was needed was for denying *Yaakov*, our Patriarch, his spiritual growth through prophecy for 22 years. Had he not suffered the loss of the Divine Presence he would have been impacted upon the Jewish people at a more advanced level that would have affected them until the end of time.

The atonement was needed to atone for the spirituality that was denied to *Yaakov*. The circumstance that brought this state of being about was the selling of *Yosef* by his ten brothers. The punishment of the killing of the ten martyrs was within the context of measure for measure. Just as the ten brothers of *Yosef* denied their father spiritual growth, so too the ten most advanced *Torah* sages needed to be taken to deny the Jewish people a context of spiritual advancement.

*Gemara* in Tractate *Sanhedrin*: *Rebbe Akiva* and his colleagues visited *Reb Elezer Ben Hurkonus* when he was on his death bed. *Reb Elezer Ben Hurkonus* had reprimanded *Rebbe Akiva* for not coming sooner to study with him. He said to *Rebbe Akiva*, "My arms that are upon my chest are like two *Torah* Scrolls. The *Torah* that you could have learned from me but you did not, will never be revealed in this world. No one but you has the capacity to comprehend what I have to offer. Because of you, this *Torah* will never be revealed and therefore your end will come about on the most tragic level."

Since *Rebbe Akiva* was at fault for not studying the *Torah* that *Reb Elezer Ben Hurkonus* had to offer, he was held accountable. The brothers of *Yosef*, identically, were held accountable for denying *Yaakov* the infinite spiritual growth that he would have had. Because of their action it never came to be. Similarly, *Yaakov's* rebuke to *Shimon* and *Levy* was for disrupting his clarity by destroying *Shechem*.

## **Yaakov's Desire that was Rejected**

*Torah*: "*Yaakov* settled in the land of his father's sojournings, in the land of Canaan."

*Rashi* citing *Chazal*: The word "settled" to mean that *Yaakov* wanted dwell in a state of tranquility. Until this point, *Yaakov* endured many challenges and tragedies. He fled his father's home because his brother *Esav* wanted to kill him. *Yaakov* spent twenty years in the home of his father-in-law *Lavan* and was exposed to an environment that threatened his existence, both physicality and spirituality. *Yaakov* was confronted by his brother *Esav* with 400 men who had come to kill him. *Yaakov's* most beloved wife *Rachel* passed away in childbirth. His daughter *Dinah* was defiled by *Shechem*, the prince of Canaan. *Shimon* and *Levy*, *Yaakov's* sons, destroyed the community of *Shechem* and thus put *Yaakov* and his family in a state of danger from being destroyed by the surrounding nations. After experiencing all of these hardships, *Chazal* tell us that *Yaakov* wanted to have a respite from his sufferings and disruptions and be in a state of tranquility.

*Rashi* citing *Chazal*: "Because *Yaakov* desired tranquility, G-d caused the strife of *Yosef* to come upon him. G-d said, 'It is not enough for the devoutly righteous to receive their portion that is awaiting them in the world to come? They also want to have tranquility in this world?'" The *tzaddik* only has reward awaiting him in the world to come because he earned the reward by dedicating his life to the service of G-d. It was because of the challenges and tests with which he was confronted and succeeded that he has a share in the world to come. If this is so, what is the meaning of the words of *Chazal*, "Is it not enough..." which implies that their reward did not come about with great difficulty but rather was given to them gratis?

It is understood from the words of the *Midrash* that the reward that one receives in the world to come cannot come about if one lives a life of tranquility. Man naturally is inclined to gravitate to the physical because of his desires and needs. However, G-d endowed man with the power of choice to suppress or overcome his physical inclinations in order to do His Will. The physical world is defined by cause and effect.

In contrast, something that is spiritual affects but remains unaffected. This concept is presented by *Maharal* of Prague in his work *Gevuras Hashem*.

Remaining unaffected and not succumbing to one's inclination is the profile of a spiritual person. Therefore, one's share in the world to come, which is a dimension of spirituality, must come about as a result of one going against the grain and remain unaffected by negative influences. A devoutly righteous person (*tzaddik*), thus does not live a tranquil life because he is continuously challenged by his inclination.

*Gemara* in Tractate *Berachos*: G-d brings suffering upon a *tzaddik*, even if he is not deserving of the suffering, because of His love for him.

*Rashi*: If one is able to fulfill a *mitzvah* easily, his reward will not be as great as if he fulfilled the *mitzvah* with sacrifice due to suffering. Because of His love for the *tzaddik*, G-d continuously brings difficulty upon him in order to increase his reward in the world to come. If this is so, why does the *Midrash* imply that the *tzaddik's* share in the world to come was given to him without effort and toil?

*Chofetz Chaim* citing *Chazal*: "One's reward in the world to come is due to G-d's Kindness." He asks, "How is one's reward considered to be a kindness if in fact the reward came about because of one's choice to do the Will of G-d?" He explains it with an allegory. A young man had been apprenticed to a skilled diamond cutter. The master diamond cutter agreed to mentor him for five years. The apprentice would be given room and board and be trained on the master's equipment, and be given diamonds to cut that belonged to the teacher.

After five years, the apprentice would repay his mentor by agreeing to cut his diamonds for a small percentage of the accepted fee of cutting diamonds. The apprentice grew to be one of the most talented diamond cutters in the trade. With the passage of time, the mentor's business expanded to such a degree that he needed to hire other diamond cutters to meet the demand. These cutters were paid multiples of the amount of what was paid to the apprentice. After some time, the apprentice approached his mentor and said, "It is not equitable that you pay the other diamond cutters so much more than you pay me?"

The mentor responded, "Your position is unjustified. The reason I am paying you only a small percentage of what I pay the others is because you were trained by me. I provided you with room and board. The equipment that you use belongs to me. However, I provide nothing to the others except for the diamonds to cut. Therefore, you are receiving what you deserve."

*Chofetz Chaim*: G-d Wills every aspect of one's existence. While it is true that it is through one's choice that one performs a *mitzvah*; however, all that is utilized to bring about the result is provided by G-d. One's intellect, function, and physicality is provided by G-d. Even the object of the *mitzvah* is provided by G-d. The only aspect that is not provided by G-d is one's decision to perform the *mitzvah* or not.

*Gemara* in *Nidah*: "Everything is predestined by heaven except for the fear of heaven." If this is so, one should only receive a minimal amount of reward to correspond to his choice to do the good deed (similar to the apprentice) However, G-d grants one the full reward in the world to come for the performance of the *mitzvah*. This is the meaning of "One's reward in the world to come is due to G-d's Kindness."

G-d grants full reward in the world to come to the *tzaddik* for his actions in the physical world, despite his relatively minimal contribution, which is the choice to perform the *mitzvah*. Therefore, G-d says, "Is it not enough for the *tzaddik* to receive his portion in the world to come (which is infinitely greater than his contribution to bring that about)? Should I grant the *tzaddik* tranquility in this world also?" It is only due to the challenge and state of conflict in this world that allows the *tzaddik* to be deserving of a great degree of spirituality in the world to come.

## **A Glimpse of Light in the Darkness**

*Torah*: Before *Yosef* was sold into slavery by his brothers they had thrown him into a pit to die. They had believed that the purpose of his tale bearing to their father, *Yaakov* was to discredit them in his eyes and cause him to curse them which would ultimately bring about their demise. The *Torah* states, "They took him and cast him into the pit; the pit was empty, no water was in it."

*Gemara* in Tractate *Shabbos*: "If the *Torah* states that the pit was empty, is it not obvious that it did not contain water?" The *Gemara* answers, "It is to infer that although the pit had no water, it did contain snakes and scorpions." Despite the fact that he was thrown into a snake pit, *Yosef* emerged unharmed because G-d had performed a miracle on his behalf. One would think that after witnessing this miracle, it should have confirmed that *Yosef* was indeed devoutly righteous

and his dreams were not delusions of grandeur. However, Yosef's brothers did not change their opinion of him. Subsequently, they sold him into slavery when the moment presented itself in order to protect themselves from his evil machinations. Why did they not recognize what was seemingly obvious?

*Midrash:* Yosef's brothers were unaware that the pit in which they had thrown him contained snakes and scorpions because they were hidden in the walls of the pit. Only Yosef himself was able to see them. They were therefore unaware of the miracle that had transpired. After Yosef was taken out of the pit, his brothers sold him into slavery for twenty silver coins. The *Torah* attests to the fact that Yosef possessed exceptional beauty, intelligence, and capability. If Yosef was so unique in all of his qualities, why was such a gifted person sold for only twenty silver coins?

*Midrash:* When Yosef was put into the pit and had seen the snakes and scorpions he was traumatized from the fear of being bitten to such a degree that he became as white as a corpse. Thus, when he was removed from the pit, he did not have any semblance of anything of value. Therefore, he was sold for only a pittance of his true worth. After Yosef was taken out of the pit, he was sold into slavery. The *Torah* describes the unusual merchandise and wares that were being transported by the merchants who had bought him as a slave. The verse states, "A caravan of Ishmaelites from *Gilead*, and their camels were bearing spices, and balsam, and birthwort..."

*Rashi* citing the *Midrash*: "Why does the *Torah* reveal the nature of the merchandise that was being transported? To make known the reward of the righteous. For it is not common for Arabs to transport anything but naphtha and foul smelling resins. But because Yosef was a *tzaddik*, G-d caused that the merchandise being transported was spices that emitted a (pleasant) fragrance, so that he should not be harmed by the noxious fumes." Yosef was being transported at that moment to an unknown destination to be subject to slavery, not knowing the outcome. When one is in such a dire predicament, how is experiencing a pleasant fragrance considered to be a "reward" for him?

Initially Yosef believed that his dreams were prophetic that needed to be shared with his brothers. He believed that ultimately he would be the provider for his family and they would bow down to him because he would

assume the role of benefactor. However, when Yosef was cast into the pit to die, he began to question the efficacy of his dreams. Perhaps he was mistaken—maybe they were in fact delusions of grandeur, as his brothers believed. G-d wanted to dispel this consideration from his mind and to communicate to him that he was not mistaken. His dreams would ultimately come to fruition. Consequently, G-d brought about a miracle for Yosef to understand that he should not despair because He is with him.

When Yosef was taken out of the pit to be sold to the Arab merchants as a slave and transported on the caravan, he immediately noticed that there was an unusually pleasant and beautiful aroma rather than the usual foul smelling fuels. Yosef again understood that this was another communication from G-d that He was with him. The "reward of the righteous" that is mentioned by *Chazal* is not the pleasure of smelling something that is sweet; but rather, informing the *tzaddik* that he should not despair, because G-d is with him. Thus, despite the bleakness of the moment and with no understanding of the direction in which he was going, Yosef understood with certainty that ultimately this would lead to a positive conclusion.

Blessing of the righteous of the *Amidah* (Silent Prayer): "...Blessed are You Hashem, Mainstay and Assurance of the righteous."

*Vilna Gaon:* G-d assists the *tzaddik* to maintain his faith despite the trials and tribulations that he may face in his lifetime. Although the *tzaddik* is continuously tested by G-d to a greater degree than anyone else, G-d allows the *tzaddik* to see glimpses of His Hand, Divine Providence, in his life. As a result of being the "mainstay" the *tzaddik* is "assured" that the outcome will be good. Yosef had been greatly frightened by his experience in the snake pit; however, by allowing him to miraculously survive, He communicated to him that ultimately all would be good. After being removed from the pit, again G-d reiterated this communication by exposing him to the fragrant spices when he was sold to the Arabs, rather than exposing him to foul smelling odors of naphtha and resins.

## **Reuvain's Sensitivity to His Father's Pain**

*Torah:* After Yosef had shared his (prophetic) dreams with his brothers, they had wrongly suspected that

his intent was to undermine their relationship with their father, *Yaakov*. They thus hated him to the point that they had chosen to remove themselves from his presence. When *Yosef* was sent by his father to see how they were faring, his brothers attacked him.

*Torah*: “*Reuvain* heard (what his brothers were planning), and he rescued him (*Yosef*) from their hand; he said, ‘We will not strike him mortally!...Shed no blood! Throw him into this pit in the desert...intending to rescue him from their hand, to return him to his father.’” The *Torah* attests to the fact that *Reuvain*’s intent was not to leave *Yosef* to die in the pit, but rather to return at a later time and rescue him. When *Reuvain* returned to the pit, the *Torah* states, “*Reuvain* returned to the pit and behold! *Yosef* was not in the pit. So he rent his garments...He said, ‘The boy is gone! And to where shall I go?’”

*Rashi* citing *Chazal*: “*Reuvain* said, ‘I need to flee because I cannot tolerate to witness the pain of my father, *Yaakov*.’ Why was *Reuvain* more sensitive to his father’s pain than his brothers?”

*Torah*: “He (*Yosef*) dreamt another dream...Behold! The sun, the moon, and eleven stars were bowing to me... He related it to his father and to his brothers; his father scolded him, and said to him, ‘What is this dream that you have dreamt! Are we to come – I and your mother and your brothers- to bow to you to the ground?’”

*Rashi* citing *Chazal*: “*Yaakov* believed at that moment that *Yosef*’s dream was not entirely correct because *Rachel*, his mother had already passed away. If he had dreamt that his mother would bow to him it was an indication that just as this aspect of the dream was nonsensical, so too was the rest.”

*Chazal*: The “mother” that was destined to bow to *Yosef* was not *Rachel* but rather it was *Bilhah*, his mother’s maidservant, who had raised him like a mother. After *Rachel*, the primary Matriarch, had passed away, *Yaakov* had taken his bed from the tent of *Rachel* and placed it into the tent of *Bilhah*, the maidservant of *Rachel*. *Reuvain*, feeling personally slighted that *Yaakov* had not put his bed in the tent of his mother, chose to take his father’s bed and placed it in the tent of *Leah*, without consulting with his father. The act of removing *Yaakov*’s bed from its designated location, without his permission, is considered to be such a grave sin that the *Torah* equates it to *Reuvain* cohabiting with his father’s concubine. Why was *Reuvain*’s action considered to be so grave?

*Chazal*: The location of the Holy Patriarchs was considered to be the location of the Divine Presence. Relocating *Yaakov*’s bed from the location that he had chosen, was the equivalent of moving the location that was designated for the Holy of Holies. Why did *Yaakov* choose to situate his bed in the tent of the maidservant of *Rachel* and not the tent of *Leah*, the Matriarch?

*Yaakov* understood that *Bilhah* was crucial to raising *Yosef*. Without her involvement in *Yosef*’s life, as a surrogate mother, he would not develop, as he should. *Yosef*, because of his potential and dimension of being, was vital for the survival of the Jewish people. He would be the one to father two tribes and ultimately be the caretaker and provider for his father and family when they would come to Egypt. *Bilhah*, therefore, assumed a role that was as important as that of *Rachel*, the Matriarch.

*Reuvain* initially did not understand *Bilhah*’s importance and therefore was blinded by his own pain that his mother was being disgraced. However, after the fact, *Reuvain* appreciated why *Yaakov* had placed his bed in the tent of *Bilhah*. He understood that if *Yosef* was not mentored properly, there would be no Jewish people. *Reuvain* thus grasped and understood more than any of his brothers the reason for *Yaakov*’s mourning. He knew that *Yaakov* was grieving for the questionable future of the Jewish people.

Therefore, he had said, “I must flee so as not to witness my father’s pain” because he was the only one that could appreciate the extent of the tragedy. Had it not been for the lesson that he had learned from removing his father’s bed from its designated location, he would not have not appreciated the value of *Yosef* regarding the future survival of the Jewish people.

## **Yaakov’s Refusal to Be Consoled**

*Torah*: After *Yosef*’s brothers had sold him into slavery, they had taken his tunic and dipped it into goat’s blood. They brought it to their father *Yaakov* and said, “We found this; identify (it), if you please: Is it your son’s tunic or not?” *Yaakov* recognized it and said, “My son’s tunic! A savage beast devoured him! *Yosef* has surely been torn to bits!” *Yaakov* rent his garments, put on sackcloth and began to mourn and grieve for his son *Yosef*. Despite all the attempts of his children to console him, the *Torah* states, “He refused to be consoled.”

*Rashi* citing *Chazal*: Since *Yosef* was in fact still alive, *Yaakov* could not be consoled because “one who is alive is not forgotten by the heart.”

*Gemara* in Tractate *Pesachim*: One of the gifts that G-d had given to humanity was the ability to forget one’s beloved after he passes away. If one would not be able to forget the pain of losing a loved one, it would be virtually impossible to survive. However, since *Yosef* was still alive (although it was unknown to *Yaakov*), *Yaakov* could not naturally forget him. However, it seems from the words of the text that *Yaakov* consciously “refused to be consoled.” His lack of ability to be consoled was a deliberate rejection of those who attempted to comfort him.

*Sforno*: “*Yaakov* did not want to hear words of consolation so as not to remove the feeling of worry in his heart.” Meaning, *Yaakov* rejected any attempts to console him so that he should not forget the worry in his heart. What was the worry in his heart that he refused to forget?

*Chazal*: *Yaakov* had known from G-d that if any of his children should die during his lifetime, he would be destined for eternal punishment in *geheimom*. If *Yosef* had been killed, it was an indication to *Yaakov* that he had failed in his spiritual objective and responsibility. He was to be the Patriarch to father the twelve tribes of G-d.

Without *Yosef*, there would be no Jewish people and consequently no future for existence. *Yaakov* refused to forget or be comforted because he internalized the tragic ramifications of *Yosef*’s death. He believed that since he had failed in his responsibility as Patriarch, he must repent and atone for his irreparable failing. The only way that *Yaakov* could consider the need to do proper repentance, was to maintain the tragic loss of *Yosef* in his state of consciousness.

King David in Psalms regarding his own personal sin: “My sin is continuously before me.” King David never lost focus of his spiritual failing and therefore maintained an ongoing cognizance of the need to repent.

*Torah*: “*Yaakov* had said, ‘For I (*Yaakov*) will go down to the grave mourning for my son (*Yosef*).’ And his father bewailed him...”

*Rashi*: “And his father bewailed him” is referring to *Yitzchak*, our Patriarch, the father of *Yaakov*. *Yitzchak* cried on behalf of his son because he saw *Yaakov* in such distress and grief. However, *Yitzchak* did not mourn for *Yosef* himself because he was aware that he was actually alive.

*Sforno*: *Yitzchak* cried for his son because *Yaakov* was denied the ability to prophesize due his state of grief and mourning.

*Gemara* in Tractate *Bava Basra*: The Divine Presence only rests upon one who is in a state of joy and not in a state of melancholy. *Yitzchak* was pained not because *Yaakov* was suffering, but rather because *Yaakov* was denied the infinite value of G-d communicating to him during this period of time.

*Rashi* citing *Chazal*: “Why is the portion concerning the separation of *Yehudah* from his brothers juxtaposed to the portion concerning the sale of *Yosef* and the subsequent grieving of *Yaakov* for his son? To teach us that *Yehudah* was no longer valued by his brothers, thus causing him to be ineffective. *Yehudah* was no longer seen as a leader among his brothers because he was rejected by them. They believed that *Yehudah* was the cause of their father’s distress and grief. They had said to *Yehudah*, ‘You told us that we should sell him (into slavery). Had you told us to return him to our father *Yaakov*, we would have listened to you.’”

This rejection forced *Yehudah* to go away from his brothers. The brothers of *Yosef* never imagined that his loss would have caused *Yaakov* to enter into an inconsolable state. They had believed that after time and proper consolation, his grief would pass. They did not understand that *Yaakov* would reject any degree of consolation, thus not allowing him to dismiss the worry in his heart. Only *Yaakov* could truly understand how it was to fail in establishing the eternal people, the tribes of G-d.



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