



## YadAvNow.com Weekly Video Series: Vayeishev

Rabbi Yosef Kalatsky

**Weely Video:** The Master Strategist Foretells The Future

CLICK TO VIEW!



**Is The Desire For Tranquility Justified?**

CLICK TO VIEW!



**A Confirmation Of G-d's Presence In A State Of Hopelessness**

CLICK TO VIEW!



**A Lesson Well Learned From An Irrevocable Blunder**

CLICK TO VIEW!



**Forgiveness Contingent On Reunification Of Twelve**

CLICK TO VIEW!



**The Exactness Of Justice Nullifies Mercy**

CLICK TO VIEW!



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 coiffuring 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-bared 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

CLICK TO VIEW!



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

## The Worthiness of Achieving Clarity

CLICK TO VIEW!



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.

## A Calculation Indicative of Rational Thinking

CLICK TO VIEW!



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 2 dreams he believed to be prophetic and 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.

## Weekly Torah Commentary Series: Vayeishev

### Launching The Destiny Of The Jewish People



#### Yosef's Dual Role as Protector of Israel

*Torah:* Yosef was the most special son of Yaakov, our Patriarch. "Now Israel loved Yosef more than all of his sons since he was a child of his old age (*ben zikunim*)..."

*Rashi:* Citing three interpretations of the words "*ben zikumim*," the words are translated to mean that Yosef was born to Yaakov in his old age.

*Targum Unkolos:* Interpreting these words to mean that Yosef was the wisest of all of Yaakov's children. All the *Torah* that he had studied in the *Yeshivah* of *Aiver*, he had taught to Yosef. Another interpretation of "*ben zikumim*," is that Yosef's facial features were identical to those of his father Yaakov. It is because of these reasons, that Yaakov loved Yosef more than any of his children.

It is interesting to note that when the *Torah* tells us that Yaakov our Patriarch loved Yosef more than his other sons, it refers to Yaakov as "Israel" rather than "Yaakov."

As it states, "Israel loved Yosef..." The name "Israel" is used by the *Torah* within the context of the spirituality destiny of the Jewish people.

*Vayeitzei:* "...When *Rachel* had given birth to Yosef, Yaakov said to *Lavan*, 'Grant me leave that I may go to my place and to my land...' After working for fourteen years for *Lavan*, Yaakov wanted to return home after Yosef was born.

*Rashi* citing the *Midrash:* *Rachel* had given birth to the antagonist of *Esav*, who is Yosef. As the *Midrash* cites the verse, "The house of Yaakov is fire, the house of Yosef is a flame, and the house of *Esav* is straw. A fire without a flame cannot affect something that is at a distance. However when Yosef was born, Yaakov had faith in G-d and decided to return." Yosef was the extension of his father Yaakov, who is compared to fire, he would be able to consume *Esav*, who is compared to straw.

*Torah:* Yaakov had received the blessing from *Yitzchak*, his father, "The voice is the voice of *Yaakov*, but the hands are the hands of *Esav*."

*Chazal:* As long as the Jewish people are sufficiently engaged in *Torah* study and assume the profile of a spiritual people, *Esav* will be subdued and would not be able to dominate them. However, if they will not maintain a spiritual profile, then they will be vulnerable to *Esav*. While this blessing enables the Jewish people to subdue *Esav*, who was the personification of evil, it does not eliminate *Esav* and his evil influence.

Although the Jewish people may be sufficiently engaged in *Torah* study, *Esav* would be subdued but would continue to coexist with them. His evil influences would erode the spirituality of the Jewish people. It was not until *Yosef* was born, who *Chazal* compare to the flame, could *Esav* be completely consumed, since he is compared to straw. Thus, *Yosef* was the element needed to eliminate *Esav* and his evil influence from existence in conjunction with the blessing of "the voice is the voice of *Yaakov*." If it not were for *Yosef*, the effect of *Yaakov* would ultimately be diminished.

Although the evil influences of *Paddan-Aram*, the community of *Lavan*, were overwhelming, *Yaakov* our Patriarch was able to establish a spiritual and insular environment in which he was able to father and raise eleven children who were devoutly righteous.

*Chazal:* When *Yaakov* was leaving the community of *Lavan*, he pursued *Yaakov* and searched through all the tents of *Yaakov*'s family. He did not find any of his belongings. Despite the fact that some of *Yaakov*'s children were young, they did not take anything that was not their own. The entire family had a unique level of holiness due to *Yaakov*'s influence and the insular environment that he had established for them. Regarding the evil of *Esav*, *Yaakov* was not sufficient alone to eliminate his evil influences. In order to be able to eliminate that level of evil from the world so that the spiritual influence of *Yaakov* should not be undermined, *Yosef*, who was likened to the flame was needed to consume *Esav*.

*Yosef* had a duel role.

*Midrash:* *Yosef* resembled his father *Yaakov* and possessed all of his father's characteristics.

*Chazal:* *Yosef* was initially meant to father twelve tribes as his father *Yaakov* had done. There was no other

child of *Yaakov* that had the same spiritual dimension and potential of *Yosef*. Although he possessed the characteristic of a flame, it was limited to consume *Esav* and his progeny.

We find regarding the evil influences of Egypt, as long as *Yaakov* our Patriarch was alive, the Jewish people were unaffected by their environment. *Yaakov*'s being was able to create an insular environment to protect them from the evils of Egypt. However, after *Yaakov* had passed away, although *Yosef* was still alive the spiritual standing of the Jewish people began to erode on a subliminal level.

*Yaakov* had only taught *Yosef* all that he had studied in the *Yeshiva* of *Aiver*, because he possessed his similar characteristics. This type of *Torah* study was intended to contend with the influences of exile. Because *Yosef* had a semblance of his father, *Yaakov* he was able to protect the Jewish people from the influences of Egypt to a certain point, but he was not able to completely do so because his ability was limited to destroying the influences of the progeny of *Esav*, which the Egyptians were not.

## **Yosef, the Guarantor of the Jewish People**

*Torah:* After *Rachel* the primary Matriarch passed away, *Yaakov* took his bed from the tent of *Rachel* and placed it into the tent of *Bilhah*, the maidservant of *Rachel*. *Reuvain*, the firstborn of *Leah*, was slighted, because his father chose to take his bed from the tent of *Rachel*, who was a Matriarch and placed it in the tent of a maidservant.

*Rashi* citing *Chazal:* "Reuvain went and sought out the disgrace of his mother. He had said, 'If the sister of my mother was her co-wife, should her maidservant become my mother's co-wife?' *Reuvain* thus chose to move his father's bed from the tent of *Bilhah* into the tent of *Leah*, without consulting his father. The act of the removal of *Yaakov*'s bed from its designated location without permission is considered to be a grave sin. The *Torah* equates it to *Reuvain* cohabiting with his father's concubine, *Bilhah*. Why was *Reuvain*'s moving of *Yaakov*'s bed considered to be such a serious transgression?

*Chazal:* The location of the Holy Patriarchs was considered to be the location of the Divine Presence.

As it states, “*Hein, hein haMerkavah* (they are the chariot).” Relocating *Yaakov*’s bed without consulting with him from the location that he had chosen was the equivalent of moving the location that was designated for the Holy of Holies to another location.

*Torah*: *Yaakov* had four wives, two were Matriarchs and the other two were maidservants of the Matriarchs. If in fact *Leah* was a Matriarch who had mothered the majority of *Yaakov*’s children, why did *Yaakov* choose to locate his bed in the tent of the maidservant of *Rachel* and not in the tent of *Leah*?

*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?’”

*Chazal*: The “sun” in *Yosef*’s dream represented his father *Yaakov*, and the “moon” represented his mother.

*Rashi* citing *Chazal*: After *Yosef* related the dream to his father, “*Yaakov* said to *Yosef*, ‘How is it possible that your mother should bow to you? She is no longer alive!’ Rather the dream is referring to *Bilhah* (*Rachel*’s maidservant), who raised *Yosef* like a mother.”

*Torah*: *Yosef* was the most beloved son of *Yaakov* our Patriarch, because *Yosef* was “*ben zikunim*.” *Yosef* possessed all the qualities of his father *Yaakov* and thus was the only one who could guarantee the survival of the Jewish people in the exile of Egypt. *Yaakov* understood *Yosef*’s special dimension, and thus he needed to be properly mentored and raised. The dream of *Yosef* was a confirmation of *Yaakov*’s understanding of the importance of *Bilhah*’s mentoring and raising of *Yosef* for the future. She was the equivalent of his mother, *Rachel*.

*Yaakov* understood that in order for *Yosef* to develop his potential, he needed to be mentored and raised as *Rachel* his mother would have raised him. If *Yosef* was not mentored properly the future of the Jewish people would be in jeopardy. Either they would not be able to survive the exile in Egypt, or they would emerge at a diminished spiritual capacity. The only possible way to raise *Yosef* properly was through the mentoring of *Bilhah*, the maidservant of *Rachel*, who understood *Yosef*’s needs as a mother understands the needs of her child. *Bilhah* was the equivalent of a surrogate

mother to *Yosef*. *Yaakov* therefore chose to place his bed in the tent of *Bilhah* after *Rachel* passed away. *Reuvain*, however did not understand and appreciate the importance of *Yosef* or the crucial role of *Bilhah* in his mentoring.

## **G-d’s Obviousness in Yosef’s Life**

*Torah*: *Yosef* had dreams, which he shared with his brothers. The more he did so, the more they were antagonized and eventually were incited to take action against him. Although the *Torah* refers to *Yosef* at this time as “*lad*,” indicating that he had a certain degree of immaturity, he was still the wisest of *Yaakov*’s children, as *Chazal* explain the words “*ben zikunim*.” If this is so, why would *Yosef* share with his brothers information that obviously disturbed them and caused them to hate him at the most extreme level? *Yosef* believed that his dreams were prophetic visions from G-d. He thus felt obligated to share them with his brothers, although they believed that his dreams were delusions of grandeur.

*Torah*: Before *Yosef* was sold into slavery by his brothers, they had cast him into a pit to die. They believed that the objective of his tale bearing to their father was to discredit them in his eyes, and ultimately bring about their destruction.

*Torah*: “They took him and cast him into the pit; the pit was empty, no water was in it.”

*Gemara* in Tractate *Shabbos*: “If 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* remained unharmed because G-d had performed a miracle on his behalf.

One would think that after witnessing their brother’s miraculous emergence from the snake pit, it should have been a confirmation that *Yosef* was indeed devoutly righteous. Thus, indicating that his dreams were truly prophetic and not delusions of grandeur. However, *Yosef*’s brothers seemed not to have been moved by his survival. They therefore sold him into slavery when the opportunity presented itself. Why did they not recognize that *Yosef* was indeed a *tzaddik* who had merited to be saved by G-d?

*Reb Meir Simcha of Dvinsk z'tl* based on the *Midrash*: Yosef's brothers were unaware that the pit in which they had placed 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 G-d had performed on Yosef's behalf. 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 his qualities, why was such a gifted person sold for only twenty silver coins?

*Midrash*: When Yosef was in the pit and had seen the snakes and scorpions he was traumatized to such a degree, 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.

If the snakes and scorpions that were in the pit were not meant to be seen by his brothers, what was their value? After Yosef was thrown into the snake pit, he began to question whether his dreams were prophetic. Although he had believed that he was destined to be the provider for the Jewish people and ascend to be the equivalent of the king, by being thrown into the pit by his brothers who he had dreamt would bow to him, Yosef began to doubt the efficacy of his dreams. Perhaps his dreams were in fact delusions of grandeur as his brothers claimed. Therefore, he was going to die in the snake pit. However, G-d miraculously saved him from the snake pit unharmed to confirm to him that his dreams were in fact prophetic and that he was going to live to actualize them.

After Yosef was taken out of the pit, he was sold into slavery. The *Torah* describes the 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 did 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 cargo being transported was spices that emitted a (pleasant) fragrance, so that he should not be harmed by the noxious odors (of the resins)."

Yosef was being transported at that moment to be sold as a slave in a foreign location. How is experiencing a pleasant fragrance at the bleakest moment of his life considered to be a "reward"? Once again, G-d wanted to reassure Yosef that he was destined to actualize his prophetic dreams. He wanted Yosef to understand that G-d is with him in every circumstance to safeguard and protect him. The fragrance was the reassurance and confirmation that was the reward for Yosef.

*Chazal*: "What happened to *Yaakov* happened to Yosef." Meaning, there are many parallels between *Yaakov*'s experiences and Yosef's. Initially *Yaakov* was concerned for his spiritual wellbeing when he needed to go to *Charan*. He would be exposed to the evil influences of his uncle *Lavan* and his community. He was concerned that he would become spiritually tainted, thus destroying all of his life's spiritual accomplishments.

*Charan* was a location that was immersed in the idolatry, forbidden relations, and murder.

*Torah*: *Yaakov* had a prophetic dream on *Mr. Moriah*, he was told by G-d that He would protect him and bring back spiritually sound. He would not be diminished. He thus went to *Charan* without concern. As it states, "And his feet lifted him..." Similarly, Yosef descended to Egypt which the most spiritually contaminated location on earth, which *Chazal* characterize as a location "immersed in promiscuity." Yosef was concerned for his spiritual wellbeing. G-d therefore reassured him and gave him a sense of confidence through the pleasant fragrances of the wears caravan, that He was with him, and all would be good for him in Egypt. He would retain his devoutness, despite the environment.

## **Yosef's Failing was Unique to Himself**

*Torah*: After Yosef had been incarcerated in Egypt for many years, two of Pharaoh's ministers were imprisoned together with him. While they were together with Yosef, they both had dreams which needed to be interpreted. Yosef had interpreted both of their dreams. The interpretation of the wine steward was that he would be released from prison and reinstated by Pharaoh to his original status, while the Baker would be hanged. When the wine steward was being released from prison, Yosef had made a request of him, "If only you would remember me with yourself

when he (Pharaoh) benefits you, and you will do me a kindness, if you please, and mention me to Pharaoh, then you would get me out of this building..."

*Chazal:* Because Yosef had made two requests of the wine steward; "remember me" and "mention me," he spent an additional two years in prison. It was considered a lack of faith to put his trust in a heathen.

*Psalms:* "Fortunate is the man who puts his faith in G-d and did not turn to the heathens..." There is a principle that one must take the necessary initiative (*hishtadlus*) and not rely on miracles. If this is so, why was Yosef's requests to the wine steward considered a lack of faith? Seemingly, Yosef was taking the proper initiative to be released from prison.

*Torah:* G-d told Yaakov to leave the household of *Lavan* and return to his father *Yitzchak*.

Yaakov understood that *Lavan* would become enraged and pursue him and his family to kill him rather than allow him to leave. Nevertheless, Yaakov was not concerned and left without hesitation or preparation for any conflict. In contrast, before his encounter with *Esav* his brother, when his messengers told him that his brother was advancing towards him with 400 armed men, he was frightened and very concerned. He thus took the necessary initiative to deal with *Esav*. If Yaakov was not concerned with *Lavan* and did not prepare for the eventual encounter, why should he have been more concerned about his encounter with *Esav*? He prepared himself in three areas. He prayed, prepared for battle, and he sent his brother a valuable gift.

*Torah:* After Yaakov was informed that his brother was coming towards him that he began to supplicate G-d, "I have been diminished by all the kindnesses and by all the truth that You have done Your servant..."

*Chazal:* Yaakov was concerned that his merits were diminished due to all the kindness that G-d had done for him and that perhaps he had become soiled with sin while in the household of *Lavan*. He understood that if he were diminished, he would no longer be worthy of G-d's protection. The only way Yaakov would merit protection from *Esav*, is if he were as devoutly righteous as he was when he left his father's household. This is because *Esav* was the counterbalance for Yaakov.

*Chazal:* As long as Yaakov maintains his spiritual purity through his *Torah* study, *Esav* cannot dominate him. However, if he were to not be at that special level,

then he would be vulnerable to *Esav*. This is the understanding of the blessing that was given to him by his father *Yitzchak*, "the voice is the voice of Yaakov..." *Lavan*, on the other hand, was not Yaakov's spiritual counterbalance. Therefore, when Yaakov was told to leave *Lavan*, he was not concerned about his reaction.

We see from the narrative of Yosef in the *Torah*, that G-d continuously demonstrated to him that He was with him. When his brothers threw him into the pit, G-d created an ominous setting with snakes and scorpions to prove to Yosef that He was with him and that he would be protected from the greatest levels of danger. When Yosef was later sold into slavery, G-d once again allowed him to understand that he should not be concerned and in fact his prophetic dreams would come to fruition. G-d communicated this by causing the caravan that transported him to have pleasant smelling fragrances rather than the usual foul smelling resins that are transported by the Arab caravans.

When Yosef was sold as a slave to *Potiphar*, a minister in the court of Pharaoh, he immediately rose to be the overseer of his master's household and fortune. His level of success due to G-d being with him was so obvious that even his pagan master exclaimed, "G-d is with him..." After Yosef was accused of seducing his master's wife, he was imprisoned in a dungeon. He quickly advanced to be the equivalent of the warden. Once again demonstrating that G-d was with him. If G-d had clearly demonstrated to Yosef that He was continuously with him, it should have been obvious to Yosef that he did not need to take any initiative, especially to seek out the assistance of a pagan. Therefore, taking initiative in this context was considered a lack of faith. Yosef thus needed to remain in prison for an addition two years for the two word requests he made of the wine steward.

## **The Effect of Yosef as the Flame**

*Torah:* When Yaakov was about to encounter *Esav* after being away for many years, he was concerned that *Esav* would kill him. He thus prepared himself in three areas, he prayed to G-d to protect him from *Esav*, he split his camp into two parts to prepare for war, and he sent *Esav* a valuable gift of herds and flocks. Although Yaakov had already received a promise from G-d that he would be protected and would return safely to the household of his father *Yitzchak*, he was concerned

that perhaps his merits had been diminished due to all the kindness that G-d had done on his behalf and perhaps he had been tainted with sin.

*Vayeitzei*: "...When *Rachel* had given birth to *Yosef*, *Yaakov* said to *Lavan*, 'Grant me leave that I may go to my place and to my land...'" Why did *Yaakov* decide to leave the house of *Lavan* only after the birth of *Yosef*?

*Rashi* citing the *Midrash*: It was when *Rachel* had given birth to the antagonist of *Esav*, who is *Yosef*. As the *Midrash* cites the verse, " 'The house of *Yaakov* is fire, the house of *Yosef* is a flame, and the house of *Esav* is straw.' A fire without a flame cannot reach out and affect something that is at a distance. However when *Yosef* was born, who was the equivalent of a flame, *Yaakov* chose to return."

*Torah*: Regarding the blessing that *Yitzchak* had given *Yaakov* our Patriarch, "The voice is the voice of *Yaakov*, but the hands are the hands of *Yaakov*."

*Midrash*: As long as the "voice is the voice of *Yaakov*," meaning when the Jewish people are engaged in the study of *Torah* and prayer, they will not be subject to *Esav*. However, if they will not engage sufficiently in *Torah* study and prayer, they will be vulnerable to *Esav*. If this is so, what is the value of *Yosef*'s influence as "the flame?" Seemingly, his special ability as "a flame that consumes straw" is only relevant if the Jewish people maintain their posture as *Yaakov*, through the study of *Torah*.

If this is so, there is no need for the flame because in this context, *Yaakov* would not be vulnerable. On the other hand, if the Jewish people do not engage sufficiently in *Torah* study, then they will be vulnerable to the dominance of *Esav* irrespective of *Yosef*'s status as "the flame." If so, why did *Yaakov* feel confident to confront *Esav* after the birth of *Yosef*, if his *Torah* and supplication was on a sufficient level?

It is true that the blessing of "the voice is the voice of *Yaakov*" in which the Jewish people are sufficiently engaged in *Torah* study, will be able to incapacitate

*Esav*; however, he will coexist with *Yaakov*. *Esav*'s evil influences will continue to subliminally erode the "voice of *Yaakov*" to the point that it will no longer be effective. However, with the influences of *Yosef*, as the flame, *Esav*'s influence would be countered and eliminated as a fire consumes straw.

In the laws of *Shabbos*, if one places food on a location before *Shabbos* where the heat emanates from coals or embers, the source of heat must be covered because there is a concern that the individual will stoke the coals during *Shabbos* in order to affect the cooking of the food, which is forbidden. However, if the source of the heat is from straw, there is no such concern because the straw will be completely consumed by the fire, leaving nothing to be stoked. Similarly, when the influence of *Yosef*, as the flame comes upon *Esav*, who is similar to straw, he will be completely consumed without any remnant.

*Yosef* is the progeny of *Rachel*, our Matriarch who *Chazal* tell us was the epitome of physical beauty. Despite her level of beauty, she was the primary Matriarch of the Jewish people.

*Rashi* citing *Chazal*: *Rachel* is always mentioned before *Leah*. The children of *Leah* also acknowledged *Rachel* as the primary Matriarch. Despite being the epitome of beauty, *Rachel* dominated her physicality and consecrated it to G-d. This special ability to dominate the physical is also found regarding the progeny of *Rachel*. Thus, the progeny of *Rachel* will dominate the progeny of *Esav*.

*Gemara* in Tractate *Bava Basra*: "The progeny of *Esav* can only fall into the hands of the progeny of *Rachel*." The Jewish people were never victorious in a battle against *Amalek* (descendants of *Esav*) unless the progeny of *Rachel* had participated in that battle. *Esav* was the personification of the physical. Thus, *Yosef*, being the progeny of *Rachel*, possessed the ability of dominating the physical. He is thus able to dominate *Esav* and his progeny, which is the equivalent of "the flame that consumes the straw."



**Yad Avraham Institute**

📍 810 Seventh Avenue, New York, NY 10019    📧 ravkalatsky@gmail.com    ☎ (212) 259-0300    [YadAvNow.com](http://YadAvNow.com)