

RABBI YISROEL KAUFMAN

To See and to be Seen

NEAR THE END OF THIS WEEK'S TORAH portion, Yaakov comes down to Mitzrayim to see his long-lost son.

Yosef harnessed his chariot and went up to Goshen to meet Yisrael, his father. He appeared before him, fell on his neck, and wept... (46:29)

"He appeared before him"—Yosef made himself seen to his father. (Rashi's commentary, *ibid*.)

Rashi offers this explanation because the Torah's words here ("He, "him") are ambiguous. But if Yosef had gone to see his father, then surely he would appear before him!

Rabbi Chaim Shmuelewitz explains this troubling Rashi with a beautiful idea.

Yosef had been separated from his father for twenty-two years. Surely he had a tremendous yearning to greet his father, especially since Yosef knew that Yaakov had been mourning and crying for him all these years. Also, we know that Yaakov appreciated and loved Yosef more than he did the rest of his children. Furthermore, Yosef was Yaakov's prize student, which created even a stronger bond between the two of them.

Yosef realized the overwhelming excitement Yaakov would have when he saw the son he so strongly desired to see. So Yosef negated his own desire to see the father he loved so much. He

approached his father solely for Yaakov's sake, so that Yaakov would enjoy the encounter with the son he loved. Yosef did not approach his father with any feeling of personal enjoyment over being able to see his father once again.

This is what Rashi is teaching us: Yosef appeared to his father—he made himself seen to his father. Yosef did not think of satisfying his own emotions. He approached Yaakov solely with the intention of reuniting Yaakov with his son.

Similarly, when Yosef encountered his brothers for the first time (in *Parashas Mikeitz*—42:8), the Torah says that Yosef recognized his brothers, but they did not recognize him. Rashi there quotes a Midrash that says Yosef had mercy on

— CONTINUES ON NEXT PAGE —>

Advanced Placement

Hurry, go up to my father and say to him... *samani E-lokim l'adon*, Hashem has placed me as master, *l'chol Mitzrayim*, over the entire land of Egypt. (45:9)


IT IS A BIT STRANGE THAT THE VERY FIRST message that Yosef sent to Yaakov is "Don't worry about me—I am the Vice-roy of Egypt!" Did Yosef really think that Yaakov's biggest concern, after hearing that Yosef was alive, would be making sure that Yosef had risen to a position of prominence in one of the most im-

moral societies in the world? Would we not assume that Yaakov's concern would be more in line with the question of whether or not Yosef had remained pure in Egypt—whether or not it was still fitting for Yaakov's *ben z'kunim* (child of his old age) to be one of the builders of the Jewish nation?

The Kotzker Rebbe* reads this verse slightly differently: "Go to my father and say to him that *samani*, I, Yosef, have

placed *E-lokim l'adon l'chol Mitzrayim*, the idea that Hashem is the complete and only Master over Egypt."

Simcha Polsky, of Chicago, notes that the very first time Yosef was introduced to Pharaoh, the very first words Yosef said to him were

It is not I who interprets dreams. Rather, *E-lokim* will respond with Pharaoh's welfare. (41:16) 

* Rabbi Menachem Mendel Morgensztern of Kotzk, in eastern Poland (1787–1859)

Sponsorship & feedback:

parasha@cincynollel.org

we would love to see

your name here

to sponsor an issue, please contact the Kollel office

Cincinnati Torah

is distributed weekly
to local shuls
and the community
e-mail list.

At the Kollel

Every Day

👤👤 “Dirshu” Gemara Shiur

(Maseches Sota)

Rabbi Yitzchok Preis.....

Sunday 7:15–8:15 AM

Monday–Friday 5:50–6:45 AM

👤👤 Kollel Yisgaber K’ari

(amud-a-day of Mishnah B’rurah)

Rabbi Chaim Heinemann.....

Monday–Friday 6:55–7:20 AM

👤👤 Kitzur Shuchan Aruch

Live video conference!

Rabbi Dani Schon.....

Monday–Friday 12:05–12:20 PM

👤 Daf Yomi

Rabbi Meir Minster.....

Sunday–Thursday 8–8:45 PM

Shabbos (at CZE) 1:00 pre-mincha

👤👤 Nightly Halacha Chabura

Rabbi Dani Schon

& Binyamin Teitelbaum.....

Monday–Thursday 9–9:45 PM

Chavrusa Learning

(private & small groups).....times vary

Sunday *Free brunch!*

👤👤 America Runs on Torah

(Jewish Law & Parasha)

Rabbi Dani Schon

and Yisroel Kaufman.....10 AM

Grand Deluxe breakfast served

Tuesday

👤 Mishnah

Rabbi Yitzchok Preis.....8:10–9 PM

👤👤 Partners in Torah

at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

👤👤 Torah Treasures for

Seniors at the Mayerson JCC

Rabbi Yitzchok Preis.....10:30–11:15 AM

👤👤 Downtown Lunch-n-Learn at Strauss & Troy

Rabbi Yitzchok Preis.....12–1 PM

Thursday

👤👤 Halacha (based on the parasha)

Rabbi Chaim Heinemann.....9:10–10 PM

Homemade refreshments served.

Minyanim for Standard Time

Shacharis

Sunday.....8:15 AM

On Sundays when the Kollel is not

in session, Shacharis is at 8 AM

Monday–Friday.....7:20 AM

Mincha

Sunday.....1:15 PM

Mon.–Thurs. thru January.....2:30 PM

Sun.–Thurs., Feb.–Mar.....5:45 PM

Shabbos.....2:40 PM

Ma’ariv

In the Beis Midrash:

Sunday–Wednesday.....9:45 PM

Thursday.....10 PM

KEY: 👤👤 Beginners

👤 Intermediate

👤 Advanced

👤👤 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!

Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

To See and to be Seen CONTINUED

his brothers when he realized that they were his brothers. Yet when the Torah relates the story, it does not say that Yosef had any mercy on his brothers! It’s quite the contrary—Yosef spoke to them rather harshly, and he treated them like thieves and spies!

Rabbi Chaim Shmuelevitz says that at that point in the story, we also see Yosef’s selflessness. Indeed, Yosef had mercy on them. He did not treat them harshly because he had any wish for revenge. Rather, Yosef accused them and treated them in the manner he did, only so they would reflect on their past and repent for having sold their brother.

Yosef negated his personal emotions, so he could treat his brothers in the way that would be best *for them*.

Ramban (Nachmanides) takes an entirely different approach than Rashi’s, because of two questions. Firstly, what would the Torah mean by saying that Yosef appeared to his father? Isn’t it clear, if he came to greet Yaakov, that he appeared to him? After all, Yosef fell on Yaakov’s neck! Secondly, why would Yosef fall on Yaakov’s neck—wouldn’t it be more appropriate and respectful to greet his father by taking his hand and kissing him, or by bowing to him, as Yosef did the other times he greeted Yaakov?

Ramban explains that Yaakov, at this point in time, was already elderly, and his eyesight was failing. Also, Yosef was dressed in royal garb and riding the royal chariot. When his brothers had come down to Egypt and spoken with him, many times, they couldn’t recognize Yosef. Now, when Yosef appeared in front of his father, it also took some time for Yaakov to recognize him. Once Yaakov had determined that this indeed was his son Yosef, *Yaakov* fell on *Yosef’s* neck and wept. 🥹