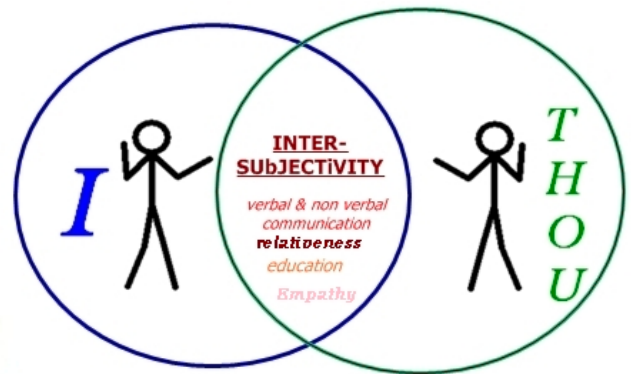
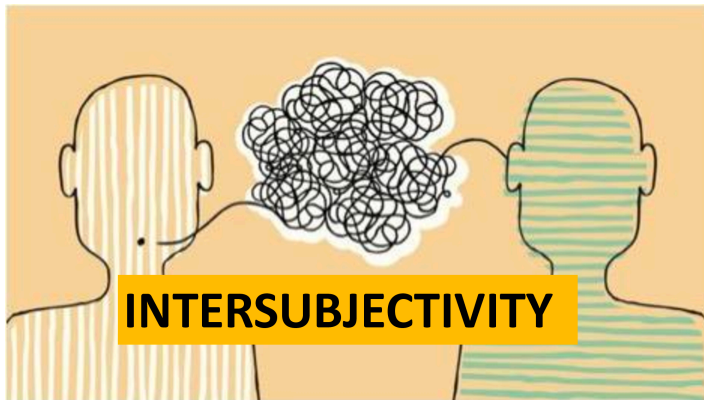


Why didn't G-d Destroy Egypt Like he Destroyed Sedom? *The Intersubjectivity Theory of Jessica Benjamin*



Jessica Benjamin (born 1946) is a psychoanalyst known for her contributions to psychoanalysis and social thought. She is currently a practicing psychoanalyst in New York City where she is on the faculty of the New York University Postdoctoral Psychology Program in Psychoanalysis and Psychotherapy. Jessica Benjamin is one of the original contributors to the fields of relational psychoanalysis, and the theory of intersubjectivity.



'I am I, only because you are you'

1. בראשית י"ט, א-כח | Bereshit 19, 1-25:

(א) וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בְּעֶרְבַּי וְלוֹט יָשֵׁב בְּשַׁעַר סְדֹם וַיֵּרָא לוֹט וַיָּקָם לִקְרֹאתָם וַיִּשְׁתַּחוּ אֲפָיִם אַרְצָה.
 (ב) וַיֹּאמֶר הִנֵּה נָא אֲדֹנָי סוּרוּ נָא אֶל בַּיִת עֲבָדְכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִי בְּרָחוּב נָלִין.

(ג) וַיִּפְצַר בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֵל בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצוֹת אֹפָה וַיֹּאכְלוּ.

(ד) טָרַם וַיִּשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סְדֹם נֹסְבוּ עַל הַבַּיִת מִנְעַר וְעַד זָקֵן כָּל הָעָם מִקְצָה.

(ה) וַיִּקְרְאוּ אֶל לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הוֹצִיָאם אֵלֵינוּ וְנִדְעָה אֹתָם.

(ו) וַיֵּצֵא אֲלֵהֶם לוֹט הַפְתָּחָה וְהִדְלִית סֹגֵר אַחֲרָיו.

(ז) וַיֹּאמֶר אֵל נָא אֲחִי תָרְעוּ.

(ח) הִנֵּה נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא יָדְעוּ אִישׁ אוֹצִיָאָה נָא אֶתְהוֹן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לְאֲנָשִׁים הָאֵל אֵל תַּעֲשׂוּ דָבָר כִּי עַל כֵּן בָּאוּ בְּצַל קִרְתִּי.

(ט) וַיֹּאמְרוּ גֵשׁ הַלָּאָה וַיֹּאמְרוּ הָאֶחָד בָּא לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֵתָה נָרַע לָךְ מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׂוּ לְשֹׁבֵר הַדְּלֵת.

(י) וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת יָדָם וַיָּבִיאוּ אֶת לוֹט אֵלֵיהֶם הַבַּיְתָה וְאֶת הַדְּלֵת סָגְרוּ.

(יא) וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הֵבוּ בְּסִנְיָוִים מִקְטָן וְעַד גְּדוֹל וַיֹּלְאוּ לְמִצַּא הַפְתָּח.

(יב) וַיֹּאמְרוּ הָאֲנָשִׁים אֶל לוֹט עַד מִי לָךְ פֹּה חֵתָן וּבְנֵיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר לָךְ בְּעִיר הוֹצֵא מִן הַמְּקוֹם.

(יג) כִּי מִשְׁחִתִּים אֲנַחְנוּ אֶת הַמְּקוֹם הַזֶּה כִּי גְדֹלָה צִעֲקַתְּם אֶת פִּנֵּי י"י וַיִּשְׁלַחְנוּ י"י לְשַׁחֲתָהּ.

(יד) וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל חֲתָנָיו לְקַחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן הַמְּקוֹם הַזֶּה כִּי מִשְׁחִית י"י אֶת הָעִיר וַיְהִי כַּמְצַחֵק בְּעֵינֵי חֲתָנָיו.

(טו) וַיִּכְמוּ הַשָּׁחַר עָלָה וַיֹּאצִּיזוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם הֲחַ אֶת אִשְׁתְּךָ וְאֶת שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן תִּסְפָּה בְּעֵינֵי הָעִיר.

(טז) וַיִּתְמַהֲמַה וַיִּחְזִיקוּ הָאֲנָשִׁים בְּיָדוֹ וּבִיד אִשְׁתּוֹ וּבִיד שְׁתֵּי בְנֹתָיו בְּחִמְלַת י"י עָלָיו וַיִּצְאָהוּ וַיִּנְחָהוּ מִחוּץ לָעִיר.

(יז) וַיְהִי כְּהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל נַפְשֶׁךָ אֵל תְּבִיט אַחֲרָיִךְ וְאֵל תַּעֲמֹד בְּכָל הַכְּפֹר הַהָרָה הַמַּלְטָה פֶּן תִּסְפָּה...

(כד) וַי"י הַמַּטִּיר עַל סְדֹם וְעַל עַמְרָה גְּפְרִית וְאֵשׁ מֵאֵת י"י מִן הַשָּׁמַיִם.

(כה) וַיַּהַפֵּךְ אֶת הָעָרִים הָאֵל וְאֶת כָּל הַכְּפֹר וְאֶת כָּל יֹשְׁבֵי הָעָרִים וְצִמַּח הָאֲדָמָה.

(1) The two messengers came to Sodom in the evening, while Lot was sitting by the gate of Sodom. Lot saw and rose to greet them. He bowed, with his face to the ground.

(2) He said, "Here, please, my lords. Please, turn aside to your servant's house. Stay the night, wash your feet, and rise early to go on your way." They said, "No, for we will spend the night in the square."

(3) He pressed them hard, so they turned aside to him and came to his house. He made them a feast and **baked matzot and they ate.**

(4) They had not yet lain down when the men of the city, the men of Sodom, surrounded the house, from young to old, all the people, from one end to the other.

(5) They called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them."

(6) Lot went out to them, to the entrance, and closed the door behind him.

(7) He said, "Please, my brothers, do not do harm.

(8) Please, here, I have two daughters who have not known a man. Please, let me take them out to you and you may do to them as you see fit. But, to these men, do not do anything, for after all, they have come under the shade of my roof."

(9) They said, "Move over!" And they said, "This one comes to sojourn and even sets himself as judge?! Now, we will harm you more than them." They pressed hard against the man, against Lot, and approached to break the door.

(10) The men sent forth their hands and brought Lot towards them, into the house, and closed the door,

(11) while the men who were at the entrance to the house, they smote with blindness, from young to old, so that they tried in vain to find the door.

(12) The men said to Lot, "Whom else do you have here? Son-in-law, your sons, your daughters, and all that is yours, bring them out of this place!

(13) For, we are to destroy this place, as their cries have become great before Hashem, and Hashem has sent us to destroy it."

(14) Lot went out and spoke with his sons-in-law who married his daughters and said, "Rise and get out of this place, because Hashem is to destroy the city!" But it seemed to his sons-in-law that he was joking.

(15) And when dawn broke, the messengers urged Lot, saying "Rise, take your wife and your two daughters who are present, lest you be wiped out in the iniquity of the city."

(16) He lingered, and the men grabbed his hand and the hand of his wife and the hands of his two daughters, in Hashem's mercy for him, and brought and set him outside the city.

(17) Upon bringing them out, he said, "Escape with your life! Do not look back and do not stop anywhere in the plain. Escape to the hills, lest you be wiped out!" ...

(24) And Hashem rained brimstone and fire upon Sedom and Amorah, from Hashem, from the heavens.

(25) He overturned those cities, the entire plain, all the cities' inhabitants, and the land's vegetation.

	Sedom	Egypt
Pesach/Matzot	"Baked matzot and they ate" (3)	Rashi there: "Baked Matzot– It was Passover"
The House is Miraculously Saved	"while the men who were at the entrance to the house, they smote with blindness, from young to old, so that they tried in vain to find the entrance " (11)	(Shemot 12, 23) "And Hashem will pass through to plague the Egyptians, and He will see the blood on the lintel and on the two doorposts, and Hashem will skip over the entrance and will not let the destroyer come into your houses to plague. "
No Way Back	Upon bringing them out, he said, "Escape with your life! Do not look back and do not stop anywhere in the plain. Escape to the hills, lest you be wiped out!" (17)	(Devarim 17, 16) [The king] shall not multiply horses to himself or cause the people to return to Egypt in order that he may multiply horses, because Hashem has said to you, "You shall not go back that way again."

2. בראשית י"ג: | Bereshit 13, 10:

(י) וַיִּשָׂא לוֹט אֶת עֵינָיו וַיִּרְא אֶת כָּל כַּבְּר הַיַּרְדֵּן כִּי כֻלָּה מִנְשֻׁקָה לִפְנֵי שַׁחַת י"י אֶת סֹדֹם וְאֶת עַמֹּרָה כְּגַן י"י בְּאֶרֶץ מִצְרַיִם בְּאֶכָה צֶעֶר.

(10) Lot lifted his eyes and saw the entire Jordan Plain, that all of it was well watered – before Hashem's destruction of Sedom and Amorah – like the garden of Hashem, **like the land of Egypt**, as you come toward Tzo'ar.

3. דברים כ"ג, ד-ט | Devarim 23, 4-9:

- (ד) לֹא יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקִהְל י"י גַּם דֹּר עֲשִׂירִי לֹא יָבֹא לָהֶם בְּקִהְל י"י עַד עוֹלָם.
- (ה) עַל דָּבַר אֲשֶׁר לֹא קִדְמוּ אֶתְכֶם בְּלַחֵם וּבִמְיֻם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם...
- (ז) לֹא תִדְרֹשׁ שְׁלֵמָם וְטֹבָתָם כָּל יְמֵיךָ לְעוֹלָם.
- (ח) לֹא תִתְעַב אָדָמִי כִּי אַחִיךָ הוּא לֹא תִתְעַב מִצְרִי כִּי גֵר הָיִיתָ בְּאֶרֶצוֹ.
- (ט) בָּנִים אֲנֹשֶׁר יִלְדוּ לָהֶם דֹּר שְׁלִישִׁי יָבֹא לָהֶם בְּקִהְל י"י.

- (4) An Ammonite or a Moabite shall not enter into the assembly of Hashem; even to the tenth generation none belonging to them shall enter into the assembly of Hashem forever,
- (5) because they didn't meet you with bread and with water on the way, when you came forth out of Egypt...
- (7) You shall not seek their peace or their prosperity all your days forever.

(8) You shall not abhor an Edomite; for he is your brother. **You shall not abhor an Egyptian, because you lived as a foreigner in his land.**

(9) The children of the third generation who are born to them shall enter into the assembly of Hashem.

4. בראשית י"ט, לו-לח | Bereshit 19, 36-38

(לו) וַתְּהַרְיֶינָה שְׁתֵּי בָנוֹת לוֹט מֵאֲבִיהֶן.

(לז) וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי מוֹאָב עַד הַיּוֹם.

(לח) וַהֲצַעֲיָרָה גַם הוּא יִלְדָה בֶן וַתִּקְרָא שְׁמוֹ בֶן עַמִּי הוּא אָבִי בְנֵי עַמּוֹן עַד הַיּוֹם.

(36) The two daughters of Lot conceived from their father.

(37) The elder gave birth to a son and named him Moav. He is the father of **Moav** of today.

(38) And the younger also gave birth to a son and named him Ben Ami. He is the father of the Children of **Ammon** of today.

5. בראשית מז יד-כא | Bereshit 47, 14-21

(יד) וַיִּלְקַט יוֹסֵף אֶת כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בְּשֶׁבֶר אֲשֶׁר הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת הַכֶּסֶף בֵּיתָה פְּרָעָה.

(טו) וַיִּתֵּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנַעַן וַיָּבֵאוּ כָּל מִצְרַיִם אֶל יוֹסֵף לֵאמֹר הִבֵּה לָנוּ לֶחֶם וְלָמָּה נָמוּת נִגְדָּדָךְ כִּי אָפֶס כֶּסֶף.

(טז) וַיֹּאמֶר יוֹסֵף הִבּוּ מִקְנֵיכֶם וְאֶתְנֶה לָכֶם בְּמִקְנֵיכֶם אִם אָפֶס כֶּסֶף.

(יז) וַיָּבִיאוּ אֶת מִקְנֵיהֶם אֶל יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּסוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבְחִמְרִים וַיִּנְהַלֵּם בְּלֶחֶם בְּכָל מִקְנֵיהֶם בְּשָׁנָה הַהוּא.

(יח) וַתִּתֵּם הַשָּׁנָה הַהוּא וַיָּבֵאוּ אֵלָיו בְּשָׁנָה הַשְּׁנִיָּה וַיֹּאמְרוּ לוֹ לֹא נִכְחַד מֵאֲדָנִי כִּי אִם תֵּם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל אֲדָנִי לֹא נִשְׂאָר לְפָנַי אֲדָנִי בְּלִתִּי אִם גּוֹיֵתָנוּ וְאֲדָמְתָנוּ.

(יט) לָמָּה נָמוּת לְעֵינֶיךָ גַם אֲנַחְנוּ גַם אֲדָמְתָנוּ קָנָה אֲתָנוּ וְאֶת אֲדָמְתָנוּ בְּלֶחֶם וְנִהְיֶה אֲנַחְנוּ וְאֲדָמְתָנוּ עֲבָדִים לְפָרְעָה וְתֵן זֶרַע וְנַחֲיָה וְלֹא נָמוּת וְהֵאֲדָמָה לֹא תִשָּׂם.

(כ) וַיִּקֶן יוֹסֵף אֶת כָּל אֲדָמַת מִצְרַיִם לְפָרְעָה כִּי מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ כִּי חָזַק עֲלֵהֶם הָרָעַב וַתְּהִי הָאָרֶץ לְפָרְעָה.

(כא) וְאֶת הָעָם הָעֵבִיר אֹתוֹ לְעֹרִים מִקְצֵה גְבוּל מִצְרַיִם וְעַד קְצֵהוּ.

(14) Yosef gathered all the money that was to be found in the land of Egypt and the land Canaan in exchange for the grain which they were buying, and Yosef brought the money to Paroh's house.

(15) When the money from the land of Egypt and the land of Canaan was spent, all of Egypt came to Yosef, saying, "Give us bread. Why should we die in front of you? For there is no more money!"

(16) Yosef said, "Give me your livestock, and I will provide for you in exchange for your livestock if there is no more money."

(17) They brought their livestock to Yosef, and Yosef gave them bread in exchange for the horses, flocks of sheep, herds of cattle, and donkeys. He sustained them with bread in exchange for their livestock that year.

(18) That year ended, and they came to him in the second year and said to him, "We cannot hide from my master, but if the money is spent and the animal stocks are my masters, nothing is left before my master except for our bodies and our lands.

(19) Why should we die before your eyes, we, as well as our lands. Buy us and our lands in exchange for bread, and we, with our lands, will be slaves to Paroh. But, give us seed so we shall live and not die, and the land will not be desolate."

(20) Yosef bought all of the land of Egypt for Paroh, for each Egyptian sold his field because the famine was strong upon them; so the land became Paroh's.

(21) As for the people, he transferred them, by cities, from one end of the border of Egypt to the other.

(22) Only the land of the priests he did not buy, for the priests had a portion from Paroh, and they ate their portion that Paroh gave them; therefore they did not sell their land.

(23) Yosef said to the people, "Behold, I have bought you and your land today for Paroh. Here is seed for you, that you may sow the land.

(24) When the produce is gathered, you will give a fifth to Paroh, and four parts shall be yours: as seed for the field, food for you and for those in your houses, and for your little ones to eat.

6. הרב אילעאי עופרן, תורה של הנפש, עמ 104 | Rabbi Ilay Ofran

בסדום אין זרים כלל. אם להשתמש בהמשגה הפסיכואנליטית, הרי שהיא אינה מכירה כלל בקיומו של ה"אחר". התורה מלמדת אותנו שמקום שאין בו יחס כלשהו ל"אחר", שאין בו זכויות אדם ושאין הוא מכיר כלל במושג ה"זרות", חייב להימחות מעל פני האדמה. אין צידוק מוסרי לקיומו. במצרים, לעומת זאת, ישנם זרים רבים. היא קולטת לתוכה גרים מרחבי האזור ודואגת לצורכיהם הבסיסיים. לזרים שבה יש קמצוץ של זכויות אדם, אף שאין להם זכויות אזרח. הם זוכים להכרה בקיומם, אך הופכים לעבדים.

In Sodom, there are no strangers at all. If we use the psychoanalytic perspective, it does not recognize the existence of the "other" at all. The Torah teaches us that a place devoid of any relation to the "other," lacking human rights, and not acknowledging the concept of "strangers," must be eradicated from the face of the earth. There is no moral justification for its existence. In Egypt, on the other hand, there are many strangers. It absorbs people from the region and takes care of their basic needs, despite enslaving them. Strangers in it have a hint of human rights, even though they lack citizenship rights. They are recognized in their existence but become slaves.

7. דברים י' יט | Devarim 10, 19

(יט) וְאַהֲבַתְּם אֶת הַגֵּר כִּי גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרַיִם

(19) Therefore love the foreigner; for you were foreigners in the land of Egypt.

