

The Millie Arbesfeld  
**Midreshet Yom Rishon**

Sunday Morning Learning Program for Women

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**Sibling Relationships:  
The Key to The Geulah**

Sponsored by  
Central Brooklyn High School Class  
of 1967  
in memory of our beloved principal,  
Rabbi Fulda זצ"ל.



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# Sibling Relationships: The Key To The Geulah

Source Sheet by Miriam Borenstein

## 1. Genesis 4:1-17

(1) Now the man knew his wife Eve, and she conceived and bore Cain, saying, "I have gained a male child with the help of the LORD." (2) She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil. (3) In the course of time, Cain brought an offering to the LORD from the fruit of the soil; (4) and Abel, for his part, brought the choicest of the firstlings of his flock. The LORD paid heed to Abel and his offering, (5) but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. (6) And the LORD said to Cain, "Why are you distressed, And why is your face fallen? (7) Surely, if you do right, There is uplift. But if you do not do right Sin couches at the door; Its urge is toward you, Yet you can be its master." (8) Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him. (9) The LORD said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?" (10) Then He said, "What have you done? Hark, your brother's blood cries out to Me from the ground! (11) Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother's blood from your hand. (12) If you till the soil, it shall no longer yield its strength to you. You shall become a

## בראשית ד' א'-י"ז

(א) וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-ה' : (ב) וַתִּסֶּף לִלְדֹת אֶת-אָחִיו אֶת-הָבֶל וַיְהִי-הֶבֶל רֹעֵה רְעָה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה : (ג) וַיְהִי מִקְצֵי יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַה' : (ד) וְהֶבֶל הָבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבְהֶן בְּיִשְׁעֵהוּ אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ : (ה) וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו : (ו) וַיֹּאמֶר ה' אֶל-קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ : (ז) הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ : (ח) וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ : (ט) וַיֹּאמֶר ה' אֶל-קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי : (י) וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה : (יא) וְעַתָּה אָרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדְךָ : (יב) כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסְפָּק תַּת-פִּתְחָה לָךְ גֵּעַ וַגַּד תִּהְיֶה בְּאָרְצְךָ : (יג) וַיֹּאמֶר קַיִן אֶל-ה' גְּדוֹל עֲוֹנֵי מִנְשָׂא : (יד) הֵן גִּרְשַׁת אֹתִי הַיּוֹם מֵעַל-פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתַּר וְהֵלִיתִי גֵעַ וַגַּד בְּאָרְצְךָ וְהָיָה כָּל-מִצְאֵי יַהַרְגֵנִי : (טו)

ceaseless wanderer on earth.” (13) Cain said to the LORD, “My punishment is too great to bear! (14) Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!” (15) The LORD said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him.” And the LORD put a mark on Cain, lest anyone who met him should kill him. (16) Cain left the presence of the LORD and settled in the land of Nod, east of Eden. (17) Cain knew his wife, and she conceived and bore Enoch. And he then founded a city, and named the city after his son Enoch.

וַיֹּאמֶר לְו' ה' לָכֵן כָּל־הֹרֵג לְוִין שְׁבַע־עֲוֹנוֹת יִגָּם וַיִּשָּׂם ה' לְכַיִן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מִצְאוֹ: (יג) וַיִּצָּא קַיִן מִלְּפָנֵי ה' וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קְדֵמַת־עֵדֵן: (יד) וַיִּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֵנוֹךְ וַיְהִי בְנֵה עֵיר וַיִּקְרָא שֵׁם הָעֵיר כְּשֵׁם בְּנוֹ חֵנוֹךְ:

2. **Rav Hirsch: Genesis 4. Pages 123-124**

...A sharp contrast between the two brother will later reveal itself, yet the Torah says nothing about them- except for the difference in their vocations. The implication is that the vocational difference suggests differences in character and qualities-differences that later will manifest themselves acutely in the history of the nations of the world. We are referring to the contrast between agricultural and pastoral peoples. The root of this contrast can be seen in this first pair of brothers, who differ in their choice of occupation.

3. **Genesis 13:8**

(8) Abram said to Lot, “Let there be no strife between you and me, between my herdsmen and yours, for we are kinsmen.

**בראשית י"ג:ח'**

(ח) וַיֹּאמֶר אַבְרָם אֶל־לוֹט אֶל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רְעֵי וּבֵין רְעֵיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ:

4. **Genesis 14:14**

(14) When Abram heard that his kinsman had been taken captive, he mustered his retainers, born into his household, numbering three hundred and eighteen, and went in pursuit as far as Dan.

**בראשית י"ד:י"ד**

(יד) וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיִּרְקַע אֶת־חֲנִיכָיו וַיִּלְחֲדוּ בֵיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדָּף עַד־דָּן:

5. **Genesis 21:12-13**

(12) But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. (13) As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

**בראשית כ"א:י"ב-י"ג**

(יב) וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אַל-יִירָע בְּעֵינֶיךָ עַל-הַנְּעָר וְעַל-אַמְתָּךְ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ זָרַע: (יג) וְגַם אֶת-בְּנוֹת־הָאֲמָה לְגוֹי אֲשִׁימְנֶנּוּ כִּי זָרַעָהּ הוּא:

6. **Genesis 25:22-27**

(22) But the children struggled in her womb, and she said, “If so, why do I exist?” She went to inquire of the LORD, (23) and the LORD answered her, “Two nations are in your womb, Two separate peoples shall issue from your body; One people shall be mightier than the other, And the older shall serve the younger.” (24) When her time to give birth was at hand, there were twins in her womb. (25) The first one emerged red, like a hairy mantle all over; so they named him Esau. (26) Then his brother emerged, holding on to the heel of Esau; so they named him Jacob. Isaac was sixty years old when they were born. (27) When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but Jacob was a mild man who stayed in camp.

**בראשית כ"ה:כ"ב-כ"ז**

(כב) וַיִּתְרָצְצוּ הַבְּנִים בְּקֶרֶבָהּ וַתֹּאמֶר אִם-כֹּוֹ לָמָּה זֶה אֲנֹכִי וַתִּלְוֶה לְדָרַשׁ אֶת-ה': (כג) וַיֹּאמֶר ה' לָהּ שְׁנֵי גַיִם [גוֹיִם] בְּבֶטְנֶךָ וְשְׁנֵי לְאֻמִּים מִמֶּעַיֶךָ יִפְרְדוּ וְלֹאִם מִלְּאֵם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר: (כד) וַיִּמְלְאוּ יָמֶיהָ לִלְדוֹת וְהִנֵּה תוֹמֵם בְּבֶטְנָהּ: (כה) וַיֵּצֵא הָרִאשׁוֹן אֶדְמוֹנִי כֹלֹו כְּאֶדְרַת שַׁעַר וַיִּקְרָאוּ שְׁמוֹ עֵשָׂו: (כו) וְאַחֲרָיוֹ יָצָא אָחִיו וַיִּדָּו אַחֲזֵת בְּעַקֵּב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְתַּק בְּוִשְׁשִׁים שָׁנָה בְּלִדְתָּ אֹתָם: (כז) וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדָע צַיִד אִישׁ שָׂדֵה וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהֲלִים:

7. **Genesis 27:11**

(11) Jacob answered his mother Rebekah, “But my brother Esau is a hairy man and I am smooth-skinned.

**בראשית כ"ז:י"א**

(יא) וַיֹּאמֶר יַעֲקֹב אֶל-רֵבֶקָה אִמּוֹ הֲוֹ עֵשָׂו אָחִי אִישׁ שַׁעַר וְאֲנֹכִי אִישׁ חֲלָהּ:

8. **Genesis 27:35**

(35) But he answered, “Your brother came with guile and took away your blessing.”

**בראשית כ"ז:ל"ה**

(לה) וַיֹּאמֶר בָּא אָחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ:

9. **Genesis 27:41**

(41) Now Esau harbored a grudge against Jacob because of the blessing which his father had given him, and Esau said to himself, "Let but the mourning period of my father come, and I will kill my brother Jacob."

**בראשית כ"ז:מ"א**

(מא) וישטם עשו את-יעקב על-הברכה אשר ברכו אביו ויאמר עשו בלבו יקרבו ימי אכל אבי ואהרגה את-יעקב אהי:

10. **Genesis 29:31-34**

(31) The LORD saw that Leah was unloved and he opened her womb; but Rachel was barren. (32) Leah conceived and bore a son, and named him Reuben; for she declared, "It means: 'The LORD has seen my affliction'; it also means: 'Now my husband will love me.'" (33) She conceived again and bore a son, and declared, "This is because the LORD heard that I was unloved and has given me this one also"; so she named him Simeon. (34) Again she conceived and bore a son and declared, "This time my husband will become attached to me, for I have borne him three sons." Therefore he was named Levi.

**בראשית כ"ט:ל"א-ל"ד**

(לא) וירא ה' כִּי-שְׂנוּאָה לְאֵה ויפתח את-רחמה ורחל עקרה: (לב) ותהר לֵאָה ותלד בן ותקרא שמו ראובן כי אמרה כִּי-רָאָה ה' בְּעֵנָי כי עתה יאהבני אישִׁי: (לג) ותהר עוד ותלד בן ותאמר כִּי-שָׁמַע ה' כִּי-שְׂנוּאָה אָנֹכִי ויתן-לי גם-את־זֶה ותקרא שמו שמעון: (לד) ותהר עוד ותלד בן ותאמר עתה הפעם ילון אישִׁי אלי כִּי-יִלְדָתִי לוֹ שְׁלֹשָׁה בָנִים על-כן קרא-שמו לוי:

11. **Genesis 30:1-13**

(1) When Rachel saw that she had borne Jacob no children, she became envious of her sister; and Rachel said to Jacob, "Give me children, or I shall die." (2) Jacob was incensed at Rachel, and said, "Can I take the place of God, who has denied you fruit of the womb?" (3) She said, "Here is my maid Bilhah. Consort with her, that she may bear on my knees and that through her I too may have children." (4) So she gave him her maid Bilhah as concubine, and Jacob cohabited with her. (5) Bilhah conceived and bore Jacob a son. (6) And Rachel said, "God has vindicated me; indeed, He has heeded my plea and given me a son." Therefore she named him Dan. (7) Rachel's maid Bilhah conceived again

**בראשית ל':א'-י"ג**

(א) ותרא רחל כי לא ילדה ליעקב ותקנא רחל באחיתה ותאמר אל-יעקב הבה-לי בָּנִים ואם-אין מתה אנכי: (ב) ויסר-אף יעקב ברחל ויאמר התחת אלקים אנכי אשר-מנע ממך פרי-בטן: (ג) ותאמר הגה אִמְתִּי בלָהָה בא אליה ותלד על-ברכִי ואבנה גם-אנכי ממנה: (ד) ויתן-לוֹ את-בלָהָה שפֹּחַתָּה לְאִשָּׁה ויבא אליה יעקב: (ה) ותהר בלָהָה ותלד ליעקב בן: (ו) ותאמר רחל דַּנְּנִי אֱלֹקִים וגם שמע בקלי ויתן-לי בן על-כן קראָה שְׁמוֹ דָּן: (ז) ותהר עוד ותלד בלָהָה שפֹּחַתָּה רחל בן שְׁנֵי ליעקב: (ח) ותאמר רחל נפתולי אֱלֹקִים | נפתלתי

and bore Jacob a second son. (8) And Rachel said, “A fateful contest I waged with my sister; yes, and I have prevailed.” So she named him Naphtali. (9) When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as concubine. (10) And when Leah’s maid Zilpah bore Jacob a son, (11) Leah said, “What luck!” So she named him Gad. (12) When Leah’s maid Zilpah bore Jacob a second son, (13) Leah declared, “What fortune!” meaning, “Women will deem me fortunate.” So she named him Asher.

עם־אחתי גם־יכלתי ותקרא שמו  
 נפתלי: (ט) ותרא לאה כי עמדה מלדת  
 ותקח את־זלפה שפחתה ותתן אותה  
 ליעקב לאשה: (י) ומלד זלפה שפחת  
 לאה ליעקב בן: (יא) ותאמר לאה בגד  
 [גד] [גד] ותקרא את־שמו גד: (יב)  
 ומלד זלפה שפחת לאה בן שני ליעקב:  
 (יג) ותאמר לאה באשרי כי אשרוני  
 בנות ותקרא את־שמו אשר:

12. **Genesis 37:5-12**

(5) Once Joseph had a dream which he told to his brothers; and they hated him even more. (6) He said to them, “Hear this dream which I have dreamed: (7) There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.” (8) His brothers answered, “Do you mean to reign over us? Do you mean to rule over us?” And they hated him even more for his talk about his dreams. (9) He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.” (10) And when he told it to his father and brothers, his father berated him. “What,” he said to him, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?” (11) So his brothers were wrought up at him, and his father kept the matter in mind. (12) One time, when his brothers had gone to pasture their father’s flock at Shechem,

**בראשית ל"ז:ה-י"ב**

(ה) ויחלם יוסף חלום ויגד לאחיו ויוספו  
 עוד שנא אתו: (ו) ויאמר אליהם  
 שמעו־נא החלום הזה אשר חלמתי: (ז)  
 והנה אנחנו מאלמים אלמים בתוך  
 השדה והנה קמה אלמתי וגם־נצבה  
 והנה תסבינה אלמתיכם ותשתחונו  
 לאלמתי: (ח) ויאמרו לו אחיו המלך  
 תמלך עלינו אם־משול תמשל בנו  
 ויוספו עוד שנא אתו על־חלמתי  
 ועל־דבריו: (ט) ויחלם עוד חלום אחר  
 ויספר אתו לאחיו ויאמר הנה חלמתי  
 חלום עוד והנה השמש והירח ואחד  
 עשר כוכבים משתחנים לי: (י) ויספר  
 אל־אביו ואל־אחיו ויגער־בו אביו  
 ויאמר לו מה החלום הזה אשר חלמת  
 הבוא נבוא אנלי ואמך ואחייך להשתחית  
 לה ארצה: (יא) וימנאו־בו אחיו ואביו  
 שמו את־הדבר: (יב) וילכו אחיו לרעות  
 את־צאן אביהם בשכם:

יב.

13.

**Vision and Leadership:** Page 1-2

*Rav Soloveitchik*

In my opinion, the basic mistake of the brothers was not jealousy. Rather, it was the lack of appreciation of one of the most precious gifts that the Almighty has granted humans; the sense of unity that members of a family feel for each other, a manifold ontological experience that expresses itself in love and devotion.....

They did not appreciate each other; they did not bestow love and devotion upon each other; they were hostile to each other; there was a treasure within reach, and they did not appreciate the treasure.

יג.

14.

**Genesis 41:50-52**

(50) Before the years of famine came, Joseph became the father of two sons, whom Asenath daughter of Poti-phaera, priest of On, bore to him. (51) Joseph named the first-born Manasseh, meaning, "God has made me forget completely my hardship and my parental home." (52) And the second he named Ephraim, meaning, "God has made me fertile in the land of my affliction."

**בראשית מ"א:נ"ג-נ"ב**

(ג) ויליוסף ילד שני בנים בטָרֵם תְּבוּא  
שָׁנָת הָרָעַב אֲשֶׁר יִלְדָה-לוֹ אֲסֵנֶת  
בַּת-פּוֹטִי פְרַע כְּתֹן אֹן: (נא) וַיִּקְרָא  
יוֹסֵף אֶת-שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי-נִשְׁכַּח  
אֱלֹקִים אֶת-כָּל-עֲמָלֵי וְאֵת כָּל-בֵּית  
אָבִיו: (נב) וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם  
כִּי-יִהְיֶה פְרִי אֱלֹקִים בְּאֶרֶץ שְׂנֵי:

יד.

15.

**Genesis 48:8-22**

(8) Noticing Joseph's sons, Israel asked, "Who are these?" (9) And Joseph said to his father, "They are my sons, whom God has given me here." "Bring them up to me," he said, "that I may bless them." (10) Now Israel's eyes were dim with age; he could not see. So [Joseph] brought them close to him, and he kissed them and embraced them. (11) And Israel said to Joseph, "I never expected to see you again, and here God has let me see your children as well." (12) Joseph then removed them from his knees, and bowed low with his face to the ground. (13) Joseph took the two of them, Ephraim with his right hand—to Israel's left—and Manasseh with his left hand—to Israel's right—and brought

**בראשית מ"ח:ח'-כ"ב**

(ח) וַיֵּרָא יִשְׂרָאֵל אֶת-בְּנֵי יוֹסֵף וַיֹּאמֶר  
מִי-אֵלֶּה: (ט) וַיֹּאמֶר יוֹסֵף אֶל-אָבִיו בְּנֵי  
הֵם אֲשֶׁר-נָתַן-לִי אֱלֹקִים בְּזֶה וַיֹּאמֶר  
קָחֶם-נָא אֵלַי וְאֶבְרַכֶם: (י) וַעֲיָגֵי יִשְׂרָאֵל  
כַּבְּדוֹ מִזְקֵן לֹא יוּכַל לְרַאות וַיִּגַּשׁ אֹתָם  
אֵלָיו וַיִּשָּׁק לָהֶם וַיִּסְבַּק לָהֶם: (יא) וַיֹּאמֶר  
יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פְגִיף לֹא פִלְגַלְתִּי  
וְהִנֵּה הִרְאָה אֹתִי אֱלֹקִים גַּם אֶת-זֶרְעֹךָ:  
(יב) וַיּוֹצֵא יוֹסֵף אֹתָם מֵעַם בְּרַכְיוֹ  
וַיִּשְׁתַּחוּ לְאֶפְרַיִם אֶרְצָה: (יג) וַיִּקַּח יוֹסֵף  
אֶת-שְׁנֵיהֶם אֶת-אֶפְרַיִם בְּיָמִינוֹ מִשְׁמָאל  
יִשְׂרָאֵל וְאֶת-מְנַשֶּׁה בְּשִׂמְאֵלוֹ מִיְמִין  
יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו: (יד) וַיִּשְׁלַח יִשְׂרָאֵל  
אֶת-יָמִינוֹ וַיָּשֶׁת עַל-רֹאשׁ אֶפְרַיִם וְהָיָה

טו.

them close to him. (14) But Israel stretched out his right hand and laid it on Ephraim's head, though he was the younger, and his left hand on Manasseh's head—thus crossing his hands—although Manasseh was the first-born. (15) And he blessed Joseph, saying, “The God in whose ways my fathers Abraham and Isaac walked, The God who has been my shepherd from my birth to this day— (16) The Angel who has redeemed me from all harm— Bless the lads. In them may my name be recalled, And the names of my fathers Abraham and Isaac, And may they be teeming multitudes upon the earth.” (17) When Joseph saw that his father was placing his right hand on Ephraim's head, he thought it wrong; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's. (18) “Not so, Father,” Joseph said to his father, “for the other is the first-born; place your right hand on his head.” (19) But his father objected, saying, “I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall be greater than he, and his offspring shall be plentiful enough for nations.” (20) So he blessed them that day, saying, “By you shall Israel invoke blessings, saying: God make you like Ephraim and Manasseh.” Thus he put Ephraim before Manasseh. (21) Then Israel said to Joseph, “I am about to die; but God will be with you and bring you back to the land of your fathers. (22) And now, I assign to you one portion more than to your brothers, which I wrested from the Amorites with my sword and bow.”

הַצְעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ מְנַשֶּׁה  
שָׁכַל אֶת־יְדָיו כִּי מְנַשֶּׁה הַבְּכוֹר: (ט)  
וַיִּבְרַךְ אֶת־יוֹסֵף וַיֹּסֶף וַיֹּאמֶר הָאֱלֹקִים אֲשֶׁר  
הִתְהַלְכוּ אֲבֹתַי לְפָנָיו אֲבָרְכֶם וַיִּצְחָק  
הָאֱלֹקִים הַרְעִיחַ אֹתִי מֵעוֹדִי עַד־הַיּוֹם  
הַזֶּה: (י) הַמַּלְאָךְ הַגָּאֹל אֹתִי מִכָּל־רָע  
וַיְבָרֶךְ אֶת־הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וַשֵּׁם  
אֲבֹתִי אֲבָרְכֶם וַיִּצְחָק וַיִּדְגֹּן לְרֹב בְּקִרְבֵּי  
הָאָרֶץ: (יז) וַיִּרְא יוֹסֵף כִּי־יָשִׁית אָבִיו  
נְדָבִימָו עַל־רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו  
וַיִּתְמָד נְדָבִימָו לְהַסִּיר אֶתְּהָ מֵעַל  
רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה: (יח)  
וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִי־זֶה  
הַבְּכוֹר שָׁיִם יְמִינֶךָ עַל־רֹאשׁוֹ: (יט) וַיִּמָּאֵן  
אָבִיו וַיֹּאמֶר יַדְעֹתִי בְנִי יָדְעֹתִי גַם־הוּא  
יִהְיֶה־לָעַם וְגַם־הוּא יִגְדֹּל וְאוֹלָם אֶתִּיו  
הַקָּטָן יִגְדֹּל מִמֶּנּוּ וַיִּרְעוּ יְהוָה  
מִלֹּא־הַגּוֹיִם: (כ) וַיִּבְרַכֶם בְּיוֹם הַהוּא  
לֵאמֹר בְּךָ וַיְבָרֶךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמְךָ  
אֱלֹקִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיִּשֶׂם  
אֶת־אֶפְרַיִם לְפָנָי מְנַשֶּׁה: (כא) וַיֹּאמֶר  
יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אָנֹכִי מֹת וְהִנֵּה  
אֱלֹקִים עִמָּכֶם וְהִשִּׁיב אֶתְכֶם אֶל־אָרֶץ  
אֲבֹתֵיכֶם: (כב) וְאָנֹכִי נֹתְתִי לְךָ שְׁנֵים אֶחָד  
עַל־אֶחָיֶךָ אֲשֶׁר לְקַחְתִּי מִיַּד הָאֲמֹרִי  
בְּחַרְבִּי וּבַקֶּשֶׁתִּי: (כג)

“We are all brothers and we are all suffering the same fate. The same smoke floats over all our heads. Help one another. It is the only way to survive. (pg. 39)”



...

"At that moment, the matriarch Rachel leaped before God and said: "Master of the Universe, it is known before You that Yaakov, Your servant, loved me very greatly, and worked for my father for seven years in order to marry me. And when those seven years were complete and the time came for my wedding to my husband, my father decided to replace me with my sister for my husband. This was exceedingly hard for me, for it was known to me; I told my husband of it and gave him a sign by which he would be able to distinguish me from my sister, so that my father would not be able to exchange me. Thereafter I regretted it and stifled my desire, and I had mercy on my sister, that she would not be shamed. In the evening, they exchanged my sister for me, and I gave my sister all the signs that I had given to my husband in order that he would believe that she was Rachel. Not only that - I climbed under the bed upon which he lay with my sister; he spoke with her and she remained silent, I answered him each and every time so that he would not recognize my sister by her voice. I performed kindness for her, and was not jealous of her, and I did not allow her to be shamed. And if I, a mere mortal, dust and ashes, was not jealous of my rival and did not allow her to be shamed and humiliated - what of You, living, eternal, merciful King: why are You jealous of idolatry, which has no substance to it? You have exiled my children and they have been killed by the sword, and their enemies have done with them as they please!"

Immediately God's mercy was aroused, and He said: "For you, Rachel, I shall

...בְּאוֹתָהּ שָׁעָה קִפְצָה רַחֵל אֲמֵנוּ לִפְנֵי  
הַקְּדוֹשׁ בְּרוּךְ הוּא וְאָמְרָה רַבּוֹנוּ שֶׁל  
עוֹלָם, גְּלוּי לִפְנֵיהֶּ שְׂיַעֲקֹב עֲבָדָה אֶהְבֵּנִי  
אֶהְבָּה יִתְרָה וְעָבַד בְּשִׁבְלִי לְאָבָא שְׁבַע  
שָׁנִים, וּכְשֶׁהִשְׁלִימוּ אוֹתָן שְׁבַע שָׁנִים  
וְהִגִּיעַ זְמַן נִשְׂוֹאֵי לְבַעְלִי, יַעֲזֹן אָבִי  
לְהַחֲלִיפֵנִי לְבַעְלִי בְּשִׁבְלִי אַחֹתִי,  
וְהִקְשָׁה עָלַי הַדְּבָר עַד מְאֹד כִּי נִוְדָעָה לִּי  
הָעֲצָה, וְהוֹדַעְתִּי לְבַעְלִי וּמְסַרְתִּי לוֹ סִימָן  
שְׂיַפִּיר בֵּינִי וּבֵין אַחֹתִי כְּדֵי שְׁלֹא יוּכַל  
אָבִי לְהַחֲלִיפֵנִי, וְלֹאֲחַר כֵּן נִחַמְתִּי בְּעֲצָמִי  
וְסָבַלְתִּי אֶת תַּאֲוֹתַי וְרַחַמְתִּי עַל אַחֹתִי  
שְׁלֹא תֵצֵא לְחַרְפָּה, וְלַעֲרַב חֲלָפוֹ אַחֹתִי  
לְבַעְלִי בְּשִׁבְלִי, וּמְסַרְתִּי לְאַחֹתִי כָּל  
הַסִּימָנִין שֶׁמְסַרְתִּי לְבַעְלִי, כְּדֵי שְׂיִהְיֶה  
סְבוּר שֶׁהִיא רַחֵל. וְלֹא עוֹד אֶלָּא  
שְׂנַכְנַסְתִּי תַחַת הַמְּטָה שֶׁהִיָּה שׁוֹכֵב עִם  
אַחֹתִי וְהִיָּה מְדַבֵּר עִמָּה וְהִיא שׁוֹתֶקֶת  
וְאֲנִי מְשִׁיבֶתָּהּ עַל כָּל דְּבָר וְדָבָר, כְּדֵי  
שְׁלֹא יִפִּיר לְקוֹל אַחֹתִי וּגְמַלְתִּי חֶסֶד  
עִמָּה, וְלֹא קִנְאֵתִי בָּהּ וְלֹא הוֹצֵאתִיהָ  
לְחַרְפָּה. וּמָה אֲנִי שְׂאֵנִי בְּשֵׁר וְדָם עֶפֶר  
וְאֶפֶר לֹא קִנְאֵתִי לְצָרָה שְׁלִי וְלֹא  
הוֹצֵאתִיהָ לְבוֹשָׁה וּלְחַרְפָּה, וְאַתָּה מְלֹךְ  
חַי וְקַיִם, רַחֲמֹן, מְפָנִי מֶה קִנְאֵת לְעַבּוּדָת  
כּוֹכָבִים שְׂאִין בָּהּ מִמֶּשׁ, וְהִגְלִיתָ בְּנֵי  
וְנִהְרָגוּ בְּחֶרֶב וְעָשׂוּ אוֹיְבִים בָּם כְּרָצוֹנָם.  
מִיָּד נִתְגַּלְגְּלוּ רַחֲמֵי שֶׁל הַקְּדוֹשׁ בְּרוּךְ  
הוּא וְאָמַר, בְּשִׁבְלֶיךָ רַחֵל אֲנִי מִחֲזִיר אֶת  
יִשְׂרָאֵל לְמִקּוֹמָן, הֲדָא הוּא דְכַתִּיב (יִרְמִיָּה  
לא, יד): כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע  
נְהִי בְּכִי תִמְרוּרִים רַחֵל מְבַכָּה עַל בְּנֵיהָ  
מְאֵנָה לְהַנָּחֵם עַל בְּנֵיהָ כִּי אֵינָנוּ. וְכַתִּיב  
(יִרְמִיָּה לא, יד): כֹּה אָמַר ה' מִנְעִי קוֹלְךָ  
מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שֹׁכֵר

return Israel to their place."  
 This is as it is written, "So says God: A voice is heard in Rama, it is the sound of bitter weeping, Rachel is weeping over her children, she refuses to be comforted for her children for they are gone." And it is written, "So says God: Withhold your voice from weeping and your eyes from their tears, for there is a reward for your act...", and it is written, "There is hope for your end, promises God, and the children will return to their borders." (Eikha Rabba, petichta 24)

לְפַעֲלֶתְךָ וּגְוֹ', וּכְתִיב (ירמיה לא, יד): וַיֵּשׁ  
 תִּקְוָה לְאַחֲרֵימֶךָ נְאֻם ה' וְשָׁבוּ בְנֵי  
 לְגְבוּלָם.

18. **Exodus 4:14**

(14) The LORD became angry with Moses, and He said, "There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you."

**שמות ד': י"ד**

(יד) וַיִּחַר-אַף ה' בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא  
 אֶהְיֶה אֶחֱיָהּ הַלְוִי יִדְעָתִי כִּי-דַבֵּר יִדְבָר  
 הוּא וְגַם הִנֵּה-הוּא יֵצֵא לִקְרַאתְךָ וּרְאֵהוּ  
 וְשָׂמַח בְּלִבּוֹ:

19. **Exodus 13:19**

(19) And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, "God will be sure to take notice of you: then you shall carry up my bones from here with you."

**שמות י"ג: י"ט**

(יט) וַיִּקַּח מֹשֶׁה אֶת-עַצְמוֹת יוֹסֵף עִמּוֹ כִּי  
 הִשְׁבִּיעַ הַשָּׁבִיעַ אֶת-בְּנֵי יִשְׂרָאֵל לֵאמֹר  
 פְּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעֲלִיתֶם  
 אֶת-עַצְמוֹתַי מִזֶּה אִתְּכֶם:

20. **Genesis 37:19-21**

(19) They said to one another, "Here comes that dreamer! (20) Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!" (21) But when Reuben heard it, he tried to save him from them. He said, "Let us not take his life."

**בראשית ל"ז: י"ט-כ"א**

(יט) וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו הִנֵּה בָּעַל  
 הַחֲלֻמוֹת הִלְזָה בָּא: (כ) וַעֲתָה | לְכוּ  
 וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶתֶד הַבְּרוֹת וְאִמְרֵנוּ  
 סָבִיחַ רָעָה אֲכָלְתָהּ וְנִרְאָה מִה-יְהִי  
 חֲלֻמֹתָיו: (כא) וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ  
 מֵיָדָם וַיֹּאמֶר לֹא נִכְנְסוּ גִפְשׁ:

21. **Vision and Leadership: Page: 68-69**

יח.

יט.

כ.

כא.

According to tradition, Levi and Simeon were the two who conspired against him [i.e., Joseph] to slay him". Levi was convinced that Joseph was a menace to the house of Jacob; he was so critical of Joseph that he thought the only way to save Keneset Yisrael was to kill him.....

Levi must have changed his mind about Joseph. Instead of hating him, he revised his view in the last years of his life because he realized who Joseph was. Apparently, Levi, like the rest of his brothers, reappraised Joseph's personality, and in the course of the years they spent in Egypt, he and they discovered the beauty, saintliness, and greatness of Joseph's personality.

