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RMM Chumash Test 1

8-31-09

Ockham's Razor- Idea created by Sir William Ockham, who said that when presented with a set of phenomena to be explained, the simplest explanation is most likely the true explanation. Though it does not make an explanation indisputable, it does raise its Truth Value.

פרשה - Section within the Sidrah, a פרשה begins with a P'sucha (section), and a Stuma (paragraph), while a Sidrah is what we refer to colloquially as a פרשה.

RMM Chumash 9-2-09

פתוחה = Dreams and sale of Yosef.

סתומה = Yehuda and Tamar

סתומה = Yosef in the house of Potifar

The juxtaposition of the two סתומות together makes them become one פתוחה.

פתוחה = Yosef in jail.

The רשאונימ comment that Ya'akov accepted upon himself to be a wanderer, as evidenced by the words "וישב יעקב בארץ מגורי אביו", which means that he went in the ways of his fathers, who were sojourners.

However, we have a problem. The פסוק says he "settled", but in an "unsettled" way (contradictory).

ספורנו - The words "In the way of his fathers" (sojourning) is a description of *how* he settled, and the words "In the Land of Canaan" tell us *where* he settled.

RMM חומש 9/9/09

רש"י - There was a debt hanging over the descendants of אברהם, which was the ברית בין הבשרים. The promise made was that אברהם's descendants would be "strangers" in a land which is not theirs. This sets the precedent for all of בני ישראל's wanderings throughout history. עשו, however, wanted no part of this, saying "I don't want the gift [the Land of Israel] because I don't want to pay the debt [to be a stranger]".

RMM 9/11/09

Why does the פסוק call Chevron a "valley"?

Because it shows that Yosef is following in the ways of his forefather אברהם, who was also a "sojourner".

Up until this Sedrah [Va'Yeshev], the Land of Israel has always been referred to as "Eretz Canaan". Yosef, when sold to the house of Potiphar, did not deny that he was an "Ivri", and he merited to be buried in ארץ ישראל, משה, on the other hand, did not protest when he was called an "Ish Mitzri", so he therefore did not merit to be either buried or live in the Land.

Behavioral decline is a theme throughout this Sedrah.

- I- יוסף's being sold as a slave
- II- The incident of Yehuda and Tamar
- III- יוסף and Potiphar
- IV- יוסף is thrown in jail, and the dreams of the Butler and the Baker

Why does the story of Yehuda and Tamar interrupt the story of יוסף?

If one takes the last letters of the words "Ad Asher Avo El Adoni Seirah", you get "Elijah", which refers to Eliyahu HaNavi. ה' is busy preparing משיח here, Ya'akov will return to Seir only when משיח comes. "ומלנים מחלצין יצאו" → ה' to Ya'akov. This pasuk is the source for allowing Shevet Binyamin to return to the ranks of Bnei Yisrael (incident of Pi Legesh B'Giv'ah).

Yehuda wanted to burn Tamar specifically, because anything that was an affront to him is an affront to Malchus. The fact that all this took place in Shechem is significant, because in the future, the Malchus will become split in Shechem, into the kingdoms of Malchus Yisrael and Malchus Yehudah.

ינתן -תרגום יונתן - What is the Migdal Eder? The place where משיח will reveal himself at the End of Days. Why is it called "the Tower of the Shepherd"? Because דוד was a shepherd, and the משיח descends from him.

9/16

Yosef is presented as a נער – a 17 year old teenager preoccupied with his looks. He tells on the brothers.

1. The brothers become jealous b/c Ya'akov put two extra "סלעים" of wool in Yosef's coat.
2. Ya'akov becomes withdrawn/depressed – Yehudah finds his own wife.
3. Brother make fun of the two concubines (בלה וזלפה) and their sons
4. Yehuda wants a prostitute as a wife
5. Yosef rudely blurts out his dreams
6. ער ואונן (spelled wrong)

Everyone's plan goes wrong.

Ironies:

1. Brothers attempt to destroy Yosef and he becomes king.
2. Yehuda sends messenger to pay off Tamar, goat used to deceive Ya'akov.
3. Yehuda is kicked out, vs. Yosef
4. Yehuda tries to avoid marrying his sons to Tamar, he marries her.

5. Yosef and the accusations he made
6. Ya'akov tries to make Yosef special with the coat and he gets sold because of it
7. Yehuda tries to make \$ by selling Yosef and eventually loses it all.
8. The brothers said the the הכר to Yosef regarding recognizing Yosef's blood, Tamar also says הכר (I don't know the context)
9. Ya'avok wanted to live in peace, then the Yosef ordeal happens
10. ה' was involved in weaving together Mashiach (from the relation b/w Yehuda and Tamar)

10/16

ה' is busy preparing Mashiach here. Ya'akov will not return to שעיה until Mashiach comes

All things begin is שכם (יהודה vs. ישראל). (Where Reuven lost בכורה to Yosef)

All of this related to משיח and מלכות

The דודאים which were given to Rachel by Leah (who got it from reuven) is a sign of the transfer of בכורה/מלכות. The word דודאים was the word דוד in it.

10/23

All this pettiness is to be expected. Until this time, each generation had created something viable and something not viable. Each has 2 sons, one was viable one was not. Now there are 12 brother who all are going to be viable. It's a horizontal development. Each must find his own niche which functions in the entirety of כלל ישראל. This leads to jealousy and pettiness. The problem is: how is each one of the going to define himself? The era of the אבות is over. Now we're in a transition. It's difficult. Each must be an אב to שבט but not to the entire people. The solution to this is מלכות. It allows individual expression within a nation.

10/26

Unlike the Avos, the 12 brothers do not have nevuah. In this generation, there no communication with ה'. This could be why such terrible things happen now. But, it is also a positive turning point in human history. Mizmor Yom Purim=Lam'natzeach Al Alos HaShachar
Why is Esther connected to Alos HaShachar?

Because just as the Shachar is end of night, Esther is the end of miracles.

Why are miracles considered like night?

Because miracles happen during bad times, miracles undermine belief.

G-d is in the details.

Malchus itself is the solution.

10/28/09

יוסף is the only child named for the next child (Binyamin). יוסף is always before יהודה.

מלכות is the creation of relationships.

מלכות is most powerful in the biological world. Human brain → "King of Organs", in a person's brain, there are more possible combinations and interactions than there are particles in the universe, thought is the relationship between neurons, thought is increased by utilizing and

increasing these relationship. מלכות=brain. Sometimes the whole is greater than the sum of the parts, like the brain, and like מלכות (when it is successful). This means that מלכות is s/t that is an emergent quality. Up until recently, Newtonian physics dominated, creating a mechanical world. This world in theory ran like a machine, though in reality, it was much different. On a macrocosmic level, it appears that Newton is correct. But in the last century or so, we have discovered Quantum physics, which, in essence, are unpredictable, thereby undermining Newton.

On a subatomic level, everything is uncertain, unpredictable. But yet, the world carries on in a pattern that seems to strictly follow Newtonian Mechanics.

In this particular generation, which will create מלכות, we have NO instructions at all (נבואה no here). The more instructions there are, the worse things are. This seems contradictory, since we as Jews have instructions for every aspect of our lives (sidepoint).

The word "שבט" doesn't mean just "Tribe", it also means "מלכות".

10-30-09

Malchus can place a person in the context of Malchus and History

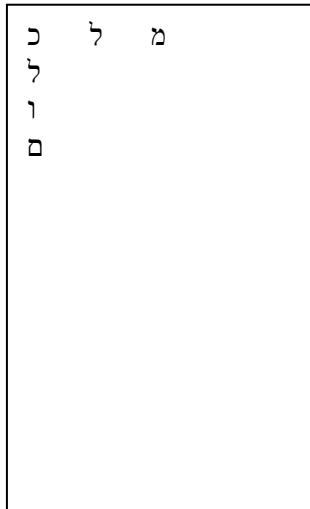
When משה realizes that he won't lead Bnei Yisrael into Israel, he says "Elokei HaRuchos", ה' should appoint someone.

Rashi, Midrash Tanchuma- Why does the Pasuk say "Elokei HaRuchos"? Because משה is saying that You, ה', know that each person is different. Therefore, You ה', should appoint someone who knows the uniqueness of each individual, and is able to understand them.

"Ain Melech B'Lo Am"

We need a Melech that has no personal concerns of his own, because that is the definition of a Melech.

Zohar-



11-2-09

Now יוסף comes along → the exact opposite of what we want! יוסף wants to be king, not selfless- he is good-looking.

The Pasuk says "I have drawn back on Yehuda like a bow, I have filled the quiver with the arrows of Ephraim, and I have roused your children, O Zion, against the children of Greece."

11-4-09

Winston Churchill- The Jews have a lot of arguments amongst themselves, but they still survived. This is a lot like the Greeks..."Quarreling amongst themselves with insatiable vivacity." Ya'akov's blessing to יוסף is that he would be "B'Chein", he was so charming that all the girls would climb walls to get a glimpse of him.

The brothers felt that if they didn't oppose יוסף's beauty, then his descendants would end up worshipping idols, and this is precisely what happened, Yeravam led Bnei Yisrael to worship the golden calf. "Egel" means "Ayin Gal".

On the day when Bnei Yisrael sinned with the Egel, a small shack was formed in the middle of the sea which formed the basis of Greece and their connection to Rome.

11-11-09

It appears that the brothers had legitimate concerns about יוסף, and we see that their fears were well-founded.

Key to this appears in the middle of וישב. What unites the middle part of וישב (when the story of יהודה and תמר interrupts the story of יוסף).

"You're not serious about that answer....wait, you are serious..."

Why is all this material concentrated in one place?

There is only one common denominator-Sex.

So what is this doing here? **גמרא at the end of מכות**

יוסף is "The man of Integrity". "Tzadik B'Emunaso Yichyeh" This means that a צדיק lives through his faithfulness. יוסף rose to the top because he does everything without any personal motives. The מדרש says that there is no "Ne'eman" that was greater than יוסף. יוסף was in a sexually licentious place (Egypt) at a very vulnerable age, but was free of sin. יוסף controlled the world's reserves of money, but was still beyond any blame, and takes for himself absolutely nothing.

11-13-09

When יוסף is put in jail, according to the מדרש, פוטיפר comes to him and says "I know you didn't do anything, but I have to put you in jail because otherwise, it is a disgrace for my wife".

Therefore, יוסף gets put in a "white collar jail", and we know this from the פסוק which says "He put him into the jail, *the place where the king's prisoners are kept*".

But does יוסף mope and complain? No, he becomes the "top of the heap" while in jail. Not only was ה' kind to יוסף, but he endowed him with "הן", and the warden gave יוסף control of the jail.

יוסף noticed that the butler and the baker look depressed. Why do we need to know they were depressed? All we need to know is their dreams!

Even though the butler and the baker were evil, and would turn their backs on יוסף eventually, we see that יוסף still cares about them, and does not base his nature on opportunism

What is the connection between the success of יוסף and the nature of מלכות?

"The more blatant the contradiction, the closer you are to the truth"

"Vayehi Erev Vayehi Boker, Yom Echad".

Why does it say "Echad", it should say "Rishon"? Answer is-night and day, two polar opposites, combine to make one, "Echad"

11-18-09

יוסף is the only one who succeeds. How is he the only one who succeeds? Because he always does his best, even if it is just to cheer up a criminal who is looking depressed.

However, he attempts and fails in one aspect. He tries to get an Egyptian to remember him in front of פרעה ה'. פרעה says to him in response- "You [יוסף] are trying too much to change the future. So

take another few years in jail, to cure your manipulative nature". Cures his manipulative nature because he needs integrity.

Reuven thought that he was a reject, because of what he did to his father's bed. But then, he saw that יוסף included him in his dream, as there were 11 stars. He said "does my brother include me in his dream, and I would not try to save him?" as a result, Reuven got one of the first portions when Bnei Yisrael came to the Land. Really, יוסף should be upset because of what יוסף did, since he undermined his father's relationship with Rachel.

The last day of notes are not typed up. Please find them yourself.

YHS Review.com predictions on possible essay subjects:

1. Explain how Mashiach is related to this story and its irony (or something to that effect)
2. Something with the conflict b/w Yosef and Yehuda and how it applies today and throughout history.

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