



Chumash Simanim

ספר בראשית



א. In the beginning there was an **olive** orchard that took six days to plant.

- On the 1st day, Hashem created the heavens and the earth.
- On the 2nd day, He separated the "upper" and "lower" waters.
- On the 3rd day, He defined land and sea, bringing forth plants.
- On the 4th day, the sun, moon, and stars were placed
- On the 5th day, He created fish, birds, and reptiles
- On the 6th day, He created animals and then אָדָם
- On the 7th day, Hashem "rested" from His work



ב. The proud farmer built a beautiful **house** in the middle of a pretty garden for his wife.

- After forming אָדָם from the earth, ה' placed him in עֵדֶן, allowing him to eat from any tree except the עֵץ הַדַּעַת - The Tree of Knowledge. אָדָם named the animals and birds, and ה' decided he needed a mate.
- ה' put אָדָם into a deep sleep, took one of his sides to create a woman, whom He brought to אָדָם - and he named her and recognized that she was his mate.



ג. But then a **camel**, the most cunning of desert creatures came.

- The נָחֶשׁ tempted הַחַוָּה to eat from the forbidden עֵץ הַדַּעַת, assuring her that she would gain wisdom. She ate the fruit and shared it with אָדָם, and both became aware of their nakedness, making coverings from fig leaves. When ה' confronted them, אָדָם blamed הַחַוָּה, and הַחַוָּה blamed the נָחֶשׁ.
- As a result, ה' cursed the נָחֶשׁ, increased הַחַוָּה's pain in childbirth, and decreed toil for אָדָם to sustain himself.



ד. And told the farmer's older son to bully the younger son behind closed **doors**.

- אָדָם and הַחַוָּה had a son, קַיִן, who became a farmer, and later another son, הֶבֶל, who became a shepherd. קַיִן brought an offering to ה' from his crops, and הֶבֶל from his flock.
- ה' accepted הֶבֶל's offering but not קַיִן's, causing קַיִן anger. קַיִן killed הֶבֶל in the field. ה' confronted קַיִן, who denied what he did, leading to a curse on קַיִן to wander (but still with a protective אֹת).



ה. So the farmer sent that son away to pile **hay** for the next ten generations.

- This פָּרָק talks about the generations of אָדָם. At 130 years, אָדָם fathered שֶׁת and lived 930 years in total.
- שֶׁת fathered אֵנוֹשׁ and lived 912 years.
- אֵנוֹשׁ fathered קִיֵּן and lived 905 years...
- קִיֵּן "walked with God" and was taken by Him after 365 years.
- קִיֵּן's son, לָמֶךְ, lived 969 years and fathered נֹחַ.
- נֹחַ fathered שֵׁם, חָם, and יִפְתָּח; at 500 years, fathered יִפְתָּח.

Zichru Parsha: Noach (6-11)



1. The younger son used his **sword** to chop wood and build a big boat.

- 'ה saw the increasing corruption and evil among people. The נפילים (giants) appeared on earth, and human evil grew. 'ה decided to wipe out life on earth, but נח found favor with Him. נח, a righteous man, had three sons: חם, שם, and יפת.
- Seeing the earth filled with violence, 'ה instructed נח to build a תיבה, specifying its dimensions and design. He commanded נח to bring his family and pairs of all creatures into the תיבה.



2. He sailed off when a big flood came that wiped out a bunch of bad guys with **guns**.

- Hashem instructed נח and his household to enter the ark with pairs of animals.
- After seven days, the flood began, raining for forty days and nights. נח his family, and all the animals entered the ark, and Hashem sealed them in. The waters prevailed on the earth for 150 days.



3. After some time, when he saw a **challah** bakery off in the distance, he came to shore.

- Hashem remembered נח and all with him in the ark, sending a wind to make the waters subside. The ark came to rest on Mount Ararat. נח sent out a raven, and then a dove, which eventually returned with an olive leaf. Then, the dove did not return, showing that the earth was drying.
- In the 601st year, Hashem commanded נח to leave the ark. נח then built a מזבח, offering קרבנות.



4. He made a beracha on some **tea** right at the foot of a rainbow next to his tent.

- Hashem blessed נח and his sons, commanding them to be fruitful and fill the earth. Hashem promised never to flood the earth again, symbolized by a rainbow.
- נח planted a vineyard, became drunk, and was exposed in his tent. נח saw him and informed his brothers, שם and יפת, who covered their father respectfully. Upon awakening, נח cursed חם's son, and blessed שם and יפת.



5. He was delighted to find a **minyan** with 70 people in it from around the world.

- This פסוק lists the generations of the sons of נח after the flood, beginning with the descendants of חם, יפת, and שם.
- יפת has 14 descendants listed.
- חם has 30 descendants.
- שם has 26 descendants.
- (70 nations altogether)



יא. In a tower that reached to the **stars** and had been around for ten generations.

- In this perek, all people on earth share one language and common words; they settle in a valley in the land of שְׁנֶעֶר. They decide to build a city and a tower reaching the heavens to make a name for themselves. ה' descends and notes the unified power of humanity. ה' decides to confuse their languages, causing them to abandon the city and scatter over the earth.
- The perek then shifts to the lineage of שָׁם, specifically tracing the generations leading to תָּרַח, who fathers נָחוֹר, אָבְרָם, and הָרָן.

Zichru Parsha: Lech Lecha (12-17)



יב. He met **12 brothers** who told him to go on a journey, and he ended up in Mitzrayim.

- In this פָּרָק, Hashem instructs אַבְרָם to leave his homeland and promises him blessings and a great nation. אַבְרָם travels with שָׂרִי and לֹוֹט, where he builds an altar to ה'. Due to a famine, they go to מִצְרַיִם. Fearing for his life, אַבְרָם tells שָׂרִי to say she is his sister.
- פַּרְעֹה takes שָׂרִי into his house, but ה' sends plagues upon פַּרְעֹה and his household. Realizing the truth, פַּרְעֹה rebukes אַבְרָם and sends him, שָׂרִי, and all their possessions out of מִצְרַיִם.



יג. Where he saw a **bar mitzvah boy** crossing the border carrying away lots of gifts.

- In this פָּרָק, אַבְרָם returns from מִצְרַיִם with שָׂרִי and לֹוֹט, now wealthy. Disputes arise between their herdsmen, as the land cannot support both. אַבְרָם offers לֹוֹט the choice of land, and לֹוֹט selects the fertile plain near עֲדֻסִּים.
- ה' promises אַבְרָם that all the land he sees will belong to him and his descendants forever, and his descendants will be countless as the dust of the earth. אַבְרָם settles in מִמְרָא, near חֶבְרֹון, and builds an altar to ה'.



יד. He courageously fought in a war where they were fighting **hand to hand** combat.

- Four kings, led by כְּדֻרְלִמְשָׁר, defeat five kings, including the king of עֲדֻסִּים, capturing לֹוֹט and taking spoils. אַבְרָם, with 318 men, rescues לֹוֹט and recovers the possessions. מֶלֶכ־יִצְחָק, king of שְׁלֵם, blesses אַבְרָם, who gives him a tenth of the spoils. The king of עֲדֻסִּים offers אַבְרָם the recovered goods, but אַבְרָם refuses, allowing only his allies to take their share.



טו. And then found a mysterious **fruit bowl** with fruits cut in half and a Hagaddah in it.

- Hashem promises אַבְרָם protection and rewards, but אַבְרָם questions his childlessness. Hashem reassures him that his descendants will be as numerous as the stars and will inherit the land.
- Hashem reveals that אַבְרָם's descendants will face servitude for 400 years but will ultimately return with great wealth. Hashem grants him the land from Egypt to the Euphrates.



טו. A maidservant trying to tip **toe** away and escape from her master's wife crossed his path.

- שרי, unable to have children, gives הגר to אברהם as a wife. הגר becomes pregnant, leading to tension between her and שרי. שרי mistreats הגר, who then flees. An angel of ה' finds הגר in the desert and instructs her to return, promising her numerous descendants. The angel tells her she will bear a son. הגר names the well where she met the angel "באר לחי ראי". She returns and gives birth to ישמעאל.



זו. When suddenly, a mohel driving a **used car** offered him a ride to a bris.

- ה' appeared to אברהם when he was 99 years old and established a ברית with him, changing his name to אברהם to signify that he would be the father of many nations. ה' also changed שרי's name to שרה and promised that she would bear a son named יצחק, through whom the covenant would continue. ה' instructed אברהם to circumcise every male in his household as a sign of this covenant.

Zichru Parsha: Vayera (18-22)



יח. He saw three strangers walk up to a tent-like chuppah, surrounded by 50 empty chairs.

- ה' appeared to אברהם in the plains of ממרא as he sat at his tent. אברהם saw three men, ran to greet them, and offered them hospitality. They told him that שרה would have a son.
- Later, ה' revealed to אברהם His plan to judge סדם and עמרה for their grave sins. אברהם interceded, asking if ה' would spare the cities if righteous people were found there, negotiating from fifty down to ten righteous individuals.



יט. Then a man on a **yacht**, narrowly escaping a town on fire, sailed by.

- Four kings, led by כדורלעמר, defeat five kings, including the king of סדם, capturing לוט and taking spoils. אברם, with 318 men, rescues לוט and recovers the possessions. מלכיצדק, king of שלם, blesses אברם, who gives him a tenth of the spoils. The king of סדם offers אברם the recovered goods, but אברם refuses, allowing only his allies to take their share.



כ. Next door was a **café**, where the local king was drinking coffee, after having a bad dream.

- אברהם moved to גרר, where he told אבימלק that שרה was his sister. אבימלק took שרה, but ה' warned him in a dream that she was married to אברהם. The next morning, אבימלק confronted אברהם, who explained that he feared for his life. אבימלק then returned שרה along with gifts and offered them to dwell freely in his land. אברהם prayed, and ה' healed אבימלק and his household.



כא. Watching a **car parade** pass by celebrating the long-anticipated **birth of a baby boy**.

- שָׂרָה conceived and gave birth to יִצְחָק, whom אֲבְרָהָם circumcised on the 8th day. שָׂרָה laughed. When יִצְחָק was weaned, אֲבְרָהָם held a great feast.
- שָׂרָה saw יִשְׁמָעֵאל son of הָגָר, mocking and asked אֲבְרָהָם to send them away. הָגָר cried out, and ה' revealed a well, saving them. יִשְׁמָעֵאל grew in the wilderness and became an archer.
- Later, בְּאֵר שָׁבַע and פִּיכֵל made a covenant with אֲבְרָהָם at אֲבְרָהָם.



כב. The joyous **father** got in a **cab** and **took his son to the top of a mountain**.

- ה' appeared to אֲבְרָם when he was 99 years old and established a ברית with him, changing his name to אֲבְרָהָם to signify that he would be the father of many nations. ה' also changed שָׂרָה's name to שָׂרָה and promised that she would bear a son named יִצְחָק, through whom the covenant would continue. ה' instructed אֲבְרָהָם to circumcise every male in his household as a sign of this covenant.

Zichru Parsha: Chayeh Sarah (23-25)



כג. He continued on his journey and discovered a **special cave** that was blocked up with **kegs**.

- שָׂרָה lived 127 years and passed away in Chevron. Avraham mourned her and sought a burial site. He approached בְּנֵי־חֵת, asking to purchase מְעָרַת הַמְּקַפְלָה from עֶפְרֹן. Initially, עֶפְרֹן offered the field and cave as a gift, but אֲבְרָהָם insisted on paying. They agreed on a price of 400 shekels of silver. אֲבְרָהָם completed the transaction publicly before בְּנֵי־חֵת and then שָׂרָה buried אֲבְרָהָם there.



כד. Which were being **filled by a young girl** carrying a **pitcher** of water back and forth.

- אֲבְרָהָם sends his servant (Eliezer) to find a wife for יִצְחָק from his family, avoiding כְּנָעָנִים. The servant prays for ה' guidance, asking for a sign for the right woman. רִבְקָה, demonstrating kindness, fulfills this exact sign. The servant gives her gifts and is welcomed by her family. When asked, רִבְקָה consents to leave immediately. She meets יִצְחָק, veils herself, and becomes his wife.



כה. On the ground he found two **memorial quarters**, one for a **father** and the other for a **son**.

- After שָׂרָה's passing, אֲבְרָהָם marries קַטּוּרָה, who bears him several children. However, אֲבְרָהָם gives all his inheritance to יִצְחָק, sending the other sons eastward with gifts. אֲבְרָהָם lives a full life of 175 years, passing away and being buried in מְעָרַת הַמְּקַפְלָה by יִצְחָק and יִשְׁמָעֵאל.

Zichru Parsha: Toldos (25-28)



כה. He turned the **quarters** over. From one emerged twins. From the other a bowl of soup.

- יצחק and רבקה struggle with infertility until ה' blesses them with twins, יעקב and עשו. The children's differing personalities emerge as עשו becomes a hunter while יעקב dwells in tents. עשו sells his birthright to יעקב for lentil stew, showing disdain for his spiritual inheritance.



כו. He led a military **coup** in the land of the Plishtim and dug a lot of wells.

- During a famine, יצחק goes to גֶרָר, where ה' commands him to stay and reaffirms the covenant made with אברהם, promising blessings. יצחק prospers greatly, causing jealousy among the פְּלִשְׁתִּים, who block his wells. Despite conflicts over water, יצחק continues to dig new wells. יצחק later seeks a treaty, recognizing ה' is with יצחק, and they form a ברית. Esav marries חַתִּיּוֹת, causing grief for יצחק and רבקה.



כו. He saw a boy wearing fur talk to his father while his brother went hunting playing a **kazoo**.

- יצחק, old and blind, asks עשו to prepare food for his blessing. רבקה overhears and helps יעקב disguise himself to receive the blessing instead. יצחק blesses יעקב with prosperity and dominion. עשו arrives too late, learns of the deception, and vows to kill רבקה and יעקב. יעקב advises יעקב to flee to her brother לבן until עשו's anger subsides.



כח. The father told the boy he is a **strong man**, and it is time to find a wife in Padan Aram.

- יצחק blesses יעקב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לבן's family in Padan Aram. יעקב obeys and departs, while עשו, realizing his father's disapproval of כְּנָעִי women, marries מְחִלַת, daughter of ישמעאל, to gain favor.

Zichru Parsha: Vayetzeh (28-31)



כח. He was so **strong** he could hold up a ladder that reached to the heavens.

- יַעֲקֹב left בָּאָר שָׁבַע for הָרֶן, stopping to rest for the night. In a dream, he saw a ladder with מַלְאָכִי אֱלֹהִים ascending and descending, and ה' promised him the land, countless descendants, and protection. Awaking, יַעֲקֹב named the place בֵּית-אֵל, set up a stone as a pillar, and vowed to dedicate it to אֱלֹהִים if He ensured his safety and return.



כט. Two sisters sitting on a **cot** were very impressed and he married them (ילשר)

- יַעֲקֹב arrived in הָרֶן, met רָחֵל, and agreed to work seven years to marry her. לָכֵן deceived him, giving him לָאָה instead. יַעֲקֹב then married רָחֵל after another agreement to work seven more years. לָאָה bore four sons—לֵוִי, שִׁמְעוֹן, רָאוּבֵן, and יְהוּדָה—while רָחֵל remained childless.



ל. He looked like **Rebbe** with lots of kids, then his father-in-law gave him goats.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשָׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מְחִלָּת, daughter of יִשְׁמָעֵאל, to gain favor.



לא. He escaped with his whole family and met a **judge** who told him he did the right thing.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשָׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מְחִלָּת, daughter of יִשְׁמָעֵאל, to gain favor.

Zichru Parsha: Vayishlach (32-36)



וַיֵּצֵא אֹתָם
לְאמֹר כֹּה
תֹאמְרוּן
לְאֹדְנֵי לַעֲשׂוֹ
כֹּה אָמַר
עֲבָדְךָ יַעֲקֹב
עִם-לָבָן
גִּרְתִּי וְאַחֲרָי
עַד-עֲתָה

לב. He then went into his **lab** to discover how to prepare for war and fight with a malach.

- Ya'akov, after parting ways with Lavan, prepares to meet his brother עֲשׂו with great fear and strategy, dividing his camp and sending gifts to appease him. During the night, Ya'akov wrestles with a mysterious being, is injured in his hip, and receives the name יִשְׂרָאֵל as a sign of his perseverance with אֱלֹהִים and men. He names the place פְּנִיֵאל, acknowledging his encounter with the divine and the survival of his soul.



וַיֵּשָׂא יַעֲקֹב
עֵינָיו וַיִּרְא
וְהִנֵּה עֲשׂוֹ
בָּא וְעִמּוֹ
אַרְבַּע מֵאוֹת
אִישׁ

לג. When the day arrived, his brother approached with a peg **leg** and they made peace.

- Ya'akov meets עֲשׂו, who arrives with 400 men. Fearing conflict, יַעֲקֹב bows seven times, but עֲשׂו embraces him, and they reconcile. יַעֲקֹב introduces his family and insists עֲשׂו accept his gifts as a token of gratitude. Though invited to travel together, יַעֲקֹב declines, citing the slow pace of his children and livestock. עֲשׂו returns to שְׁעִיר, while יַעֲקֹב travels to סְכוֹת and later to שְׁכֶם, where he buys land and builds a מִזְבֵּחַ.



וְאֶת-חֲמוֹר
וְאֶת-שָׁכֶם בְּנוֹ הָרָגוּ
לְפִי-חֶרֶב וַיִּקְחוּ
אֶת-דִּינָה מִבֵּית
שָׁכֶם וַיֵּצְאוּ

לד. His daughter was taken, and his sons wiped out a whole town, smashing them with **ladders**.

- Dina, daughter of לֵאָה and יַעֲקֹב, is violated by שָׁכֶם, who seeks to marry her. שָׁכֶם and לֵוִי deceitfully demand the circumcision of all the men in שְׁכֶם's city. When the men comply, they attack, killing חֲמוֹר, שָׁכֶם, and all the males, rescuing Dina. יַעֲקֹב rebukes them for endangering the family, but they defend their actions, refusing to let their sister be dishonored.



לֹא-יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי
אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ

לה. When his name was changed to "Sruli" his twelve sons sang joyfully in a **choir**.

- Hashem commands יַעֲקֹב to go to בֵּית-אֵל, build an altar, and purify his household by removing הַגֵּבֶר הַנֶּכֶד. At יַעֲקֹב's בֵּית-אֵל, he builds an altar, and Hashem reaffirms His covenant, changing his name to יִשְׂרָאֵל and promising blessings and the land given to אֲבָרָהָם and יִצְחָק. On the journey, רָחֵל dies giving birth to בְּנִימִין and is buried near לָחֶם. Later, יַעֲקֹב reunites with יִצְחָק in חֶבְרוֹן, where יִצְחָק passes away and is buried by עֲשׂו and יַעֲקֹב.



וְאֵלֶּה תִּלְדוֹת עֲשׂוֹ הוּא אָדָם

לו. Security guards were holding **lulavim** to keep away many of his brother's descendants.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מִחֶלֶת, daughter of יִשְׁמָעֵאל, to gain favor.

Zichru Parsha: Vayeshev (37-40)



לז. A younger brother dreamed of beating his brothers in laser tag, so they sold him.

- Ya'akov settles in כְּנָעַן, where his son יוֹסֵף sparks jealousy among his brothers. After יוֹסֵף shares his dreams, the brothers plot against him. They throw יוֹסֵף into a pit and later sell him to יִשְׁמָעֵאלִים for 20 pieces of silver. רָאוּבֵן, unaware of the sale, is devastated when he finds יוֹסֵף gone. The brothers deceive יַעֲקֹב by dipping יוֹסֵף's coat in goat's blood, leading יַעֲקֹב to believe a wild animal killed him. יוֹסֵף is sold in מִצְרַיִם to פּוֹטִיפָר.



לח. An older brother lost two sons whose wife made great **chicken soup**.

- marries a כְּנַעֲנִי woman, and they have three sons: עֵדֶן, אֲוֶן, and שְׁלָה. After עֵדֶן and אֲוֶן die for their sin, שְׁלָה delays giving תָּמָר to שְׁלָה. Disguised, תָּמָר conceives by שְׁלָה, keeping his seal, cord, and staff as proof. When her pregnancy is discovered, שְׁלָה condemns her, but she reveals his items, and he declares, "She is more righteous than I." תָּמָר gives birth to twins: פְּרָץ and זָרַח.



לט. The slave brother delivered a **letter** to his master's wife, then ran away leaving his mailbag.

- יוֹסֵף is taken to מִצְרַיִם and sold to פּוֹטִיפָר. Hashem blesses יוֹסֵף, and he prospers in פּוֹטִיפָר's house, becoming its overseer. However, פּוֹטִיפָר's wife repeatedly tries to seduce יוֹסֵף. When he refuses, she falsely accuses him after he flees, leaving his garment behind. פּוֹטִיפָר, enraged, imprisons יוֹסֵף. Even in prison, Hashem is with יוֹסֵף, granting him favor with the prison warden, who puts יוֹסֵף in charge of the other prisoners.



מ. The prison he was put in had a swimming **pool** where he spoke to a baker and a butler.

- While imprisoned, יוֹסֵף interprets the dreams of Pharaoh's שֵׁר הַמִּשְׁקִים (cupbearer) and שֵׁר הָאֲפִים (baker). He tells the cupbearer he will be restored in three days and the baker that he will be executed. On Pharaoh's birthday, the cupbearer is reinstated, and the baker is hanged, just as יוֹסֵף predicted. However, the cupbearer forgets יוֹסֵף.

Zichru Parsha: Miketz (41-44)



מא. He was freed when he interpreted a King's dream about seven grandmas knitting by a river.

- יוסף dreams of 7 healthy cows and stalks being devoured by sickly ones. Unable to find an interpretation, he summons יוסף, who explains the dreams predict 7 years of abundance followed by famine. יוסף advises storing food during the good years. Impressed, פרעה appoints יוסף as second-in-command. יוסף collects surplus grain, ensuring Egypt is prepared. He names his sons מנשה and אפרים in gratitude to ה'.



מב. He called his brothers mobsters when they came down to his land and didn't recognize him.

- יעקב sends his sons to מצרים to buy food, keeping בנימין behind. יוסף, unrecognized by them, accuses them of spying and demands they bring בנימין as proof of honesty, imprisoning שמעון and secretly returning their money. The brothers, fearing ה' punishment for their past actions against יוסף, recount the events to יעקב. He refuses to send בנימין, despite ראובן's offer to guarantee his safety.



מג. They brought down their youngest brother who loved to read Torah-dik magazines.

- The famine continues, and יעקב reluctantly agrees to send בנימין after יהודה pledges his safety. They take gifts and arrive before יוסף, who invites them to a meal. The brothers fear punishment over the returned money. At the meal, יוסף is deeply moved upon seeing בנימין and withdraws to cry. The brothers are seated by age, astonishing them, and בנימין receives a 5 times portion. They eat together, unaware of יוסף's identity.



מד. It looked like a happy ending until his missing cup was found in the mud when they left.

- יוסף sets a trap by hiding his silver goblet in בנימין's sack. After the brothers leave, his steward pursues them, accusing them of theft. The goblet is found, and the brothers return to יוסף, devastated. יוסף insists only בנימין will remain as his slave, allowing the others to go free. יהודה pleads passionately, recounting ישראל's love for בנימין and the anguish it would cause if he did not return. He offers himself as a slave in בנימין's place, to spare their father further grief.

Zichru Parsha: Vayigash (44-47)

כִּי־אִירָאֶעֱלֶה אֶל־אֲבִי
וְהִנָּעַר אֵינָנוּ אֶתְּךָ



מד. When his big brother approached with the muddy cup and claimed they were innocent.

- יוסף sets a trap by hiding his silver goblet in בנְיָמִין's sack. After the brothers leave, his steward pursues them, accusing them of theft. The goblet is found, and the brothers return to יוסף, devastated. יוסף insists only בנְיָמִין will remain as his slave, allowing the others to go free. יהוּדָה pleads passionately, recounting יִשְׂרָאֵל's love for בנְיָמִין and the anguish it would cause if he did not return. He offers himself as a slave in בנְיָמִין's place, to spare their father further grief.

אֲנִי יוֹסֵף



מה. He decided to reveal himself, inviting his brothers to a friendly game of **monopoly**

- יוסף, unable to contain his emotions, reveals his identity to his אֲחֵים, declaring, "אֲנִי יוֹסֵף!" The אֲחֵים are shocked, but יוסף reassures them, explaining that ה' sent him to מִצְרַיִם to save their family from famine. He instructs them to bring יַעֲקֹב and promises to care for them. פֶּרְעֶה supports the plan, sending wagons and provisions. When the אֲחֵים return to כְּנָעַן and tell יַעֲקֹב that יוסף is alive, he is initially incredulous but revives in spirit and declares he will go to see יוסף before he dies.



מו. His father and whole family came down to his land on **cows** for a reunion.

- יַעֲקֹב journeys to מִצְרַיִם with his family and possessions, stopping in בְּאֵר שָׁבַע to offer sacrifices. Hashem reassures him, promising to make his descendants a great nation in מִצְרַיִם. יַעֲקֹב and seventy family members arrive in גֹּשֶׁן, where יוסף reunites with יַעֲקֹב in an emotional meeting. יוסף prepares to introduce his family to פֶּרְעֶה, instructing them to highlight their occupation as shepherds to secure their settlement in גֹּשֶׁן.

וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו
וַיַּעֲמִדְהוּ לִפְנֵי פֶרְעֶה וַיְבָרֶךְ
יַעֲקֹב אֶת־פֶּרְעֶה



מז. He then took his father and brothers through a maze to meet the king.

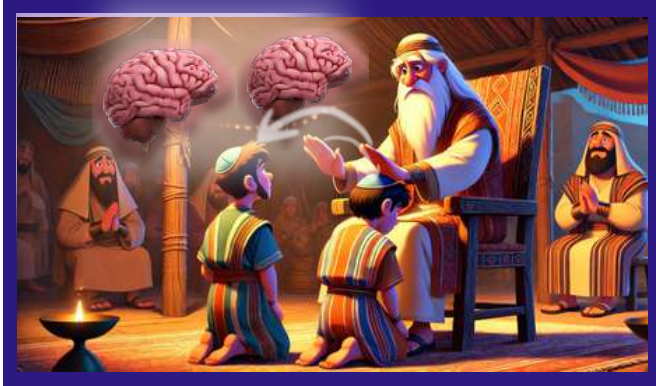
- In this chapter, יוסף informs פֶּרְעֶה of his family's arrival in מִצְרַיִם and secures their settlement in Goshen. פֶּרְעֶה grants them the best land and offers roles overseeing his livestock. יוסף introduces יַעֲקֹב to פֶּרְעֶה, who blesses him and reflects on his life. יוסף provides for his family during the famine, while יַעֲקֹב's family prospers in גֹּשֶׁן. As יַעֲקֹב nears death, he makes יוסף swear to bury him in כְּנָעַן.

Zichru Parsha: Vayechi (47-50)



מז. His father got sick and wanted out of the **maze** and to be buried in his homeland.

- As יַעֲקֹב nears death, he calls יוֹסֵף and asks him to swear not to bury him in מִצְרַיִם but instead to carry him back to the burial site of his ancestors. יוֹסֵף agrees and swears to fulfill his father's request. יַעֲקֹב then bows in gratitude on the head of his bed.



מח. His father put his hands on his two grandson's heads who were known for their **brains**.

- After learning that יַעֲקֹב is ill, יוֹסֵף brings his sons, מְנַשֶּׁשֶׁה and אֶפְרַיִם, to him. יַעֲקֹב adopts יוֹסֵף's sons as his own. Despite יוֹסֵף's guidance, יַעֲקֹב places his right hand on אֶפְרַיִם, the younger, foreseeing his greater future, while also blessing יַעֲקֹב. מְנַשֶּׁשֶׁה blesses יוֹסֵף's sons, invokes the legacy of אֲבִרְהָם and יִצְחָק, and proclaims that ה' will bring the family back to their ancestral land. He gives יוֹסֵף an additional portion before his death.



מט. The family gathered for a **meat barbeque** where all the sons received berachos.

יַעֲקֹב gathers his sons to bless them and reveal their futures. He highlights יִרְאֵאֵל's instability, שְׁמֻעֹן וְלֵוִי's violence, יְהוּדָה's leadership, יוֹבָבִיל's seafaring, יִשָּׂשכָר's labor, דָּן's role as a judge, נָדָב's resilience, אָשֶׁר's abundance, נַפְתָּלִי's eloquence, יוֹסֵף's prosperity, and בִּנְיָמִין's ferocity. He instructs them to bury him in הַמְּקַבְלָה and then passes away peacefully.



ג. At high **noon**, he went to bury his father, then he said goodbye as well and passed away.

- After יַעֲקֹב's death, יוֹסֵף mourns, has him embalmed, and buries him in כְּנָעַן with פַּרְעֹה's permission. יוֹסֵף forgives his brothers, assuring them that ה' turned their actions into good. He lives to see generations of descendants, reminds his family of ה' promise to bring them to כְּנָעַן, and makes them swear to carry his bones there. יוֹסֵף dies at 110, is embalmed, and placed in a coffin in מִצְרַיִם.