

8 The Seventy Who Descended to Egypt

JACOB

LEAH [=33]

ZILPAH [=6]

BILHAH [=7]

RACHEL [=11]

1. REUBEN	6. SIMEON	13. LEV	17. JUDAH	23. ISSACHAR	29. ZEBULUN	32. DINAH	45. JOSEPH	52. BENJAMIN
2. HANOGH	7. EMUEL	14. GERSHON	8. ER	24. TOLA	29. SERED	33. ELON	50. MANASCH	53. BELA
3. PAULI	9. JAMIN	15. KOHATH	9. ONAN	25. PUVAH	30. ULON	31. JAHEL	51. ERNAIM	54. BECHIR
4. HEZRON	10. CHAD	16. MERARI	16. SHELAH	26. IOV	32. JAHLEEL		55. ASHER	56. CERA
5. CAMI	11. ACHIN	17. JACHIN	19. PEREZ	27. SHIMRON			57. YAVAN	58. EHI
	12. SHAUL	18. JOCHEBED	20. ZEPHAN				59. JERICHO	60. MUPHM
		21. HEZRON	22. HAMUL		33. CAD	41. ASHER	61. NAFTALI	62. HUPPM
					34. ZIPHION	42. IMNAH	63. HUNAIM	63. ARD
					35. HAGGI	43. SHYAH	64. HUSEIN	64. YEZER
					36. SHUNIN	44. ISHY	65. JAHZEL	65. SHILEM
					37. EZBON	45. BERIAH		
					38. ERI	46. SERAH		
					39. ARODI	47. HERER		
					40. ARELI	48. MAHALIEL		

ps 26

All the persons of Jacob's household who came to Egypt [totaled] seventy (Genesis 46:27). Serah the daughter of Asher completed the count [even though she is among those explicitly listed in the Torah; because of her extreme righteousness and wisdom, she had the value of two (Eitz Yosef)] (Bereishis Rabbah 94:9).

46. The name of Asher's daughter was Serah:

The name of Asher's daughter was Serah. Because she was still alive, she is mentioned here. — [Sotah 13a, Mid. Aggadah].

וְאֶשְׁר בָּתָה שָׂרָה:

שם בה אשר טוח: לפ' טהורה קניתם  
תהיין

26

בְּחֵזֶל וְעַלְמֵל מִפְאָרִים וְגַפְנוֹן אֲגָרָת אַגָּרָת

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

כִּי וַיַּדְרֹךְ לִי לְאמֹר עַד יְסוּפָה וְכִי חֹווָה  
בְּשָׁלֵט בְּכָל-אָרֶץ מִצְרָיִם וַיַּעֲבֹד כָּל-אָנָשִׁים לְהָזְנָתָם.

26 And they told him, saying: 'Joseph is yet alive, and he is ruler over all the land of Egypt.' And his heart fainted, for he believed them not.

בראשית 26

כִּי וַיַּדְרֹךְ לִי לְאמֹר יְסוּפָה אֲלֵהִי אֱנוֹנִי כָּה,  
אֲלֵהִים פָּקַד יְמִינֵי אֲלֵהִים אֲלֵהִים אֲלֵהִים אֲלֵהִים  
מִן-הָאָרֶץ תֹּהֶא אֶל-תְּהָא אֶל-תְּהָא עַד-עַד עַד  
לְאַבְרָהָם לְעַזְקָה לְעַזְקָה.

24. And Joseph said unto his brethren: 'I die; but God will surely remember you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob.

בְּחֵזֶל וְעַלְמֵל יְסֻפָּה אֲתָה בְּנֵי יִשְׂרָאֵל אֲלֵיכֶם:  
פָּקַד יְסֻפָּה אֲלֵהִים אֲתָכֶם מִעְלָתֶם אֲתָה  
עַמְּךָ מִזֶּה

25 And Joseph took an oath of the children of Israel, saying: 'God will surely remember you, and ye shall carry up my bones from hence.'

26 So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt. {P}

בראשית 26

טו ג' ואספת את-זקנינו ישראל, ואמרת אלתנו יתחוו אלהי אבותיכם נואה אלך אלוני אברךם, עוזך וילך, אמרו: פクト מבורת אתכם, והוא העשי לכטם ממענים.

16 Go, and gather the elders of Israel together, and say unto them: The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

Shmos 3

כט ויז' מישת, ואחרו, ואספה, את-כל-  
זאת בתי ישראל.

ל רצבי אמרו-את כל-דברים, אשר-  
זאת יתחוו אל-משת; נעש לחתות, לעני  
העם.

לא ונאמנו, רעם, ושםנו כי-קד יתחוו,  
את-בני ישראל, כי ראה את-ענים, ויקרא  
בשפטו.

אשׁר זו יעקב מס' סוד קדשה נזלהן: טור קשין של נזלהן זרחה בת אשר, וכשפאו/  
מזה זאחים אצל זאחי ישראל ועתה האחות צעינטם, קלבי זקיי אצל זגונון ערחה בת אשר, זאחו  
לה: קא איש ועתה אותה צעינט זיך ויך. אמרה לעם: אין קאחות תללו מפש. אמרו לה: זונלא אמר  
לנו "קד בקרמי אחכט". אמרה לעם: אם בון הייא קאиш שעריד לנואל את ישאל ממכרעט, שבד שטער  
מאכא נאש' בון זאקבן, שנאכט: "קד בקרמי אחכט". קיד האכינו קעם באילים ובמלחה. קרא היא דרבנן:  
זאמן העם ושםנו כי קיד ד' את-בני ישראל.

יט ויקח משת את-עאנמו יופף, עפו: כי  
משען השבע את-בני ישראל, לאנו,  
פקד יפקד אלמוני אונם, וועליטם את-  
עאנמו מות אונם.

19 And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying: 'God will surely remember you; and ye shall carry up my bones away hence with you.'

Shmos 13

AND HOW DID MOSES OUR TEACHER KNOW WHERE JOSEPH WAS BURIED? — אמרו: WHERE JOSEPH WAS BURIED? THEY SAID: SERACH THE DAUGHTER OF ASHER REMAINED ALIVE FROM THAT GENERATION.<sup>160</sup> — MOSES WENT TO HEB and said to her: DO YOU KNOW ANYTHING ABOUT WHERE JOSEPH IS BURIED?<sup>161</sup> — SHE REPLIED TO HIM: "Yes; — AND MOSES TOLD HER TO GO TO EGYPT, AND SET IT IN THE NILE RIVER, SO THAT ITS WATERS SHOULD BE PLENTIFUL and irrigate all the fields."<sup>162</sup> — MOSES WENT AND STOOD UPON THE BANK OF THE NILE. — HE SAID: — "JOSEPH, JOSEPH! — COME DOWN AND SURRENDER TO ME, FOR I HAVE SWORN TO GOD THAT I WILL REDEEM YOU." — THE MOMENT ABOUT WHICH GOD SWORE THAT TWILL REDEEM YOU, HAS ARRIVED. — AND THEREFORE, THE TIME FOR THE FULFILLMENT OF THE OATH THAT YOU MADE THE JEWISH PEOPLE SWEAR TO TAKE YOUR BONES WITH THEM<sup>163</sup> HAS ALSO ARRIVED. — IF YOU SHOW YOURSELF NOW, WE ARE ABSOLVED OF YOUR OATH.<sup>164</sup> — IMMEDIATELY, THE COFFIN OF JOSEPH FLOATED TO THE SURFACE.<sup>165</sup>

Sotah  
13 a

29 And Moses and Aaron went and gathered together all the elders of the children of Israel.

8

30 And Aaron spoke all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed; and when they heard that the LORD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

Shmos 4

ויבאו זצרכו עליו

באנבלו בית חטעה ושבכו טליה אל-עיר והשמד בחל ובחל-עם  
אשר או-יאב משוחחים למלך ההורמה. ותקרא אשה תכמתה מן-העיר  
שמעו שםנו אמרו-נא אל-יאב קרב עד-תונה ונארביה אל-ך: ניקרכ  
אליך ונתאמר האשה נאינה יואב ונאמר אני ונאמר לו שמע דבר  
ה אמר ונאמר שמע אגב: נזאמר לאמר נבר זברו בראשיה לאמר  
שאל ישאל באבל ובן-הממו אגב טלמי אמוני ישראלי אטה מבקע  
לכנית עיר ואמ בישראל למה חבעל ותלית הוה. ויען יואן  
נאמר חיליה חיליה לי אם-אכלה ואמי-אשנה: לא-אינו נזכר י  
איש מהר אפרלים שבע בון-בררי שמו ושו ידו מלך בונד תנוי-אות  
לבבו ואילכה מעיל העיר והתאמר נשאלה אל-יאב דבנה ראש כשל  
אליך بعد ההורמה: נזבאה האשה אל-כל-העם בחכמתה ניברתו אוח  
ראש שבע בון-בררי בשלבו אל-יאב ותקע בשפר ניצנו מעיל-הע  
ב איש לא-לעוזו ויאב שב וידישם אל-המלך.

came and besieged him at Abel of Beth-maacah; they poured a ramp against the city until it stood even with the outer wall; \* and all the people who were there, Joab began demolishing, to topple the main wall.

<sup>160</sup> A wise woman called out from the city, "Listen! Listen! Please say to me, Come close to here, so that I may speak to you." <sup>17</sup> So he drew close to her, and the woman said, "Are you Joab?" He replied, "I am." She said, "Here are the words of your maid servant!" and he said, "I am listening." <sup>18</sup> She spoke again, saying, "[Your men] should have spoken at the start, saying, 'Let them inquire in Abel [about surrender], for they would have made peace.' <sup>19</sup> I [represent] the loyal, faithful people of Israel. You are seeking to annihilate a metropolis instead of a town. Why will you swallow up the heritage of HASHEM?" <sup>20</sup> Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy!" <sup>21</sup> The truth is not so. Rather a man from Mount Ephraim, his name is Sheba son of Bichri, has raised up his hand against the king, against David. Turn over him alone, and I will go away from the city." The woman then said to Joab, "Behold, his head will be thrown to you over the wall!"

<sup>22</sup> In her wisdom, the woman then went to all the people and they cut off the head of Sheba son of Bichri and threw it to Joab. He sounded the shofar and they all disbanded from the city, every man to his tents. And Joab then returned to Jerusalem, to the king.

Shmos II 20

וְיִזְכֹּר בָּאָלֶ-עַי לְחַלּוּמֵינוּ יְמִין  
וְלֹא תִּתְּנַשְּׁאַל לְעַלְמֵינוּ 10 When thou drawest nigh unto a city to fight against it, then proclaim peace unto it.

וְיִמְצָא 20

...Then the woman went to all the people in her wisdom (ibid. v. 22). She said to them, "Do you not know about David? What nation and what kingdom has withheld him?" "And what does he want?" they asked. "A thousand men," she replied; "and is it not better to hand over a thousand to him than to destroy the entire city?" They said, "Each one will give according to the number of people in his family." She told them, "Perhaps with some appeasement, he will give in a little." She pretended to go to appease him, and returned saying that he had lowered the number to five hundred, then to a hundred, then to ten, until she told them, "He seeks only one man, who is not an inhabitant of the town, but a visitor." Thereupon, they cut off the head of Sheba son of Bichri.

Berachot 16a

14: 9

14

[וְיִזְכֹּר] "וְתַבּוֹא חַסְדָּה אֶל כָּל רַעֲם בְּתַכְמַתָּה". וְמַעַלְתָּה מִקְלָמָה, "טֻבָּה תְּכַמָּה מִבְּלָי אָרָב" נִזְהָלָת ט. וְיַחַן, טֻבָּה שִׁיחָה תְּכַמָּה של סְתָרָה, מִבְּלָי קָרְבָּן שָׂחוּ בַּיד יָאָב פִּיוֹן שְׁפָטֵל יוֹאָב אֶת רָאָשׁ שְׁבָע בֶּן בְּבִרִי מִיד חָנוּ וְלֹא נִגְעַע בָּעִיר [לִקְעָה].

15

מזהר שמחומא מר דוד ס"י י"ב

R' Yochanan was sitting and expounding how the water [of the split sea] was like a wall. [He said it was] like latticework. Serah objected, "I was there," she said, "and it was like glass" (Pesikta d'Rav Kaha 10:117).

16

(ב) פִתְחָה פְרָחָה בְתַכְמַתָּה וְתוֹרָת הַסְּדָר עַל לְשׂוֹנָה, וְכָלְבִּי מִנְאָמָר בְּזַהֲרָה אֶל דָאָשָׁן שְׁבָעָה  
אל יְאָכֵל [בֶן אָרוֹת], שְׁחַזְיָה אֶת [כָל] סְעִיר בְּתַכְמַתָּה [בְּמַנוּ שְׁבָעָה]; (שמואל ב, י"ו, כ"ג)  
לו פָרָח בְתַבְרָה אֲשֶׁר [שְׁלֵיאָה] טָעָמה טָפֵם פִתְחָה (בַּיּוֹם תְּיִיבָה).  
[מורשת מושלִי, בדורש אשות דוד, בתי מדרשת תולון ב]

17

בְּסָרֶךָ, מִזְבֵּחַ, בִּירְיעָה, הַמִּזְבֵּחַ – מִזְבֵּחַ  
מִזְרִיכָה, מִעֲדוֹת, תְּזִירָה, עַל אֶחָרִי  
תְּבָשָׁרָה.

18

בְּהַזְמָנָה מִזְבֵּחַ וּלְאָמֹת מִזְבֵּחַ, מִעֲדוֹת, בְּאַרְצָה,  
בִּירְיעָה מִזְבֵּחַ, יִתְּהַלֵּק סְדָרָה עַל אֶחָרִי  
תְּבָשָׁרָה, מִזְבֵּחַ וּמִזְבֵּחַ – לְכָתָתָה.

...[To] the remnant of their scholars. Why does the berachah here emphasize the remnant of a past generation? Why could it not have been read simply, "And to the scholars"? The answer is that it does not matter how many scholars or leaders there are unless they can be linked to the chain of tradition, unless they include a remnant of sages from our lofty past.

Tradition includes not only theoretical innovations, abstract concepts, halakhic formulas and logical principles. It also involves feelings and reactions, reflecting an experiential continuity. In each and every era, we, the receivers of the tradition, need at least one individual who can connect the generations, who witnessed the lofty events of the distant past. We need to draw courage from tradition in the form of a living personality, serving as a bridge between fathers and sons. The trembling, wrinkled handshake with its rhythm of generations, the fatherly or motherly glance in which dwells the mystery of the past, the strains of a shaky voice in which eternity is preserved, these can tip the balance in favor of holiness against the profane.

Karen Musserot HaRav  
Sorkin

12 And as for the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth over shall hang over the back of the tabernacle.

13 And the cubit on the one side, and the cubit on the other side, of that which remaineth over in the length of the curtains of the tent, shall hang over the sides of the tabernacle on that side and on that side, to cover it.

Shmos 26