

Parsha Plug Parshat Vayigash

Bereshit 45:28-46:1-8	בראשית מה:כח-מו:א-ח
<p>28 And Yisrael said, "Enough! My son Yosef is still alive. I will go and see him before I die." 1 And Yisrael and all that was his set out and came to Beer Sheva, and he slaughtered sacrifices to the God of his father Isaac. 2 And God said to Yisrael in visions of the night, and He said, "Yaakov, Yaakov!" And he said, "Here I am." 3 And He said, "I am God, the God of your father. Do not be afraid of going down to Egypt, for there I will make you into a great nation. 4 I will go down with you to Egypt, and I will also bring you up, and Yosef will place his hand on your eyes. 5 And Yaakov arose from Beer sheba, and the sons of Yisrael carried their father Yaakov and their young children and their wives, in the wagons Pharaoh had sent to carry him. 6 And they took their livestock and their possessions that they had acquired in the land of Canaan, and they came to Egypt, Yaakov and all his descendants with him. 7 His sons and his sons' sons with him, his daughters and his sons' daughters and all his descendants he brought with him to Egypt. 8 And these are the names of the children of Yisrael who were coming to Egypt: Yaakov and his sons Yaakov's firstborn was Reuben.</p>	<p>כח וַיֹּאמֶר, יִשְׂרָאֵל, רַב עוֹד-יוֹסֵף בְּנִי, חַי; אֵלֶיךָ וְאֶרְאֶנּוּ, בְּטָרֶם אָמוּת. א וַיִּסַּע יִשְׂרָאֵל וְכָל-אֲשֶׁר-לוֹ, וַיָּבֵא בְּאֶרֶץ שְׁבַע; וַיִּזְבַּח זִבְחִים, לְאֱלֹהֵי אָבִיו יִצְחָק. ב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֵת הַלַּיְלָה, וַיֹּאמֶר יַעֲקֹב יַעֲקֹב; וַיֹּאמֶר, הֲנִי. ג וַיֹּאמֶר, אֲנִכִי הִקְל אֱלֹהֵי אָבִיךָ; אֵל-תִּירָא מִרְדֵּה מִצְרַיִם, כִּי-לִגְוֵי גְדוֹל אֲשִׁימְךָ שָׁם. ד אֲנִכִי, אֵרֵד עִמָּךְ מִצְרַיִם, וְאֲנִכִי, אֶעֱלֶיךָ גַם-עֲלֶיךָ; וַיֹּסֶף, יִשִׁית יָדוֹ עַל-עֵינֶיךָ. ה וַיִּקָּם יַעֲקֹב, מִבְּאֵר שְׁבַע; וַיֵּשְׂאוּ בְנֵי-יִשְׂרָאֵל אֶת-יַעֲקֹב אֲבִיהֶם, וְאֶת-טָפְסָם וְאֶת-נְשֵׂיהֶם, בְּעֶגְלוֹת, אֲשֶׁר-שָׁלַח פַּרְעֹה לְשִׂאת אֹתוֹ. ו וַיִּקְחוּ אֶת-מִקְנֵיהֶם, וְאֶת-רִכּוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן, וַיָּבֹאוּ מִצְרַיִם: יַעֲקֹב, וְכָל-זֶרְעוֹ אִתּוֹ. ז בְּנָיו וּבְנֵי בָנָיו, אֹתוֹ, בְּנֹתָיו וּבְנוֹת בָּנָיו, וְכָל-זֶרְעוֹ--הֵבִיא אִתּוֹ, מִצְרַיִם. ח וְאֵלֶּה שְׁמֹת בְּנֵי-יִשְׂרָאֵל הַבָּאִים מִצְרַיִם יַעֲקֹב וּבְנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:</p>

Grenville J. R. Kent *Say It Again, Sam: A Literary and Filmic Study of Narrative Repetition in I Samuel 28 (4.2-4.4)*

The discipline of theology has recently begun to recognize film as a major source of contemporary ideology and to engage in it...Film scholar Bruce Kawin treats repetition “both as an artistic device and as a state of mind”. Kawin (who is also briefly referenced by Robert Alter) argues that repetition is part of life and experience, and does not have to be boring: experiences can be extraordinary “either because they approximately repeat earlier experiences, or because they fulfill earlier expectations long rehearsed in fantasy; so that in both instances the event may have an air of familiarity about it as it is occurring. Kawin says things “approximately repeat” because if the event has not been changed in repetition, the observer has...Kawin mentions “artists who repeat something *now* to make you remember *then* and set you up for something that is coming *later*; who build on use of a word on top of another; who draw contrasts and assume you will remember how a word or image was used last and will draw conclusions from the difference of context; who *emphasize*. Their art is primarily one of repetition with variation... [T]his kind of narrative time, “believing in the integrity of the memory, builds repetitions one on the other toward some total effect; this ‘repetition with remembering’ takes place in a cumulative or ‘building time’”. As for examples, Kawin notes: “The Old Testament offers us what are at once some of the finest and most familiar examples of the beauty and strength of repetition”.

Bereshit 22:1	בראשית כב:א
1 And it came to pass after these things, that God tested Avraham, and He said to him, "Avraham," and he said, "Here I am."	א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹקִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי:

Shemot 3:4	שמות ג:ד
4 The Lord saw that he had turned to see, and God called to him from within the thorn bush, and He said, "Moshe, Moshe!" And he said, "Here I am!"	ד וַיֵּרָא ה', פִּי סָר לְרֵאוֹת; וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּבְתָּה, וַיֹּאמֶר מֹשֶׁה מֹשֶׁה--וַיֹּאמֶר הֲנִנִּי.

Shemot 34:6	שמות לד:ו
6 And the Lord passed before him and proclaimed: Lord, Lord, benevolent God, Who is compassionate and gracious, slow to anger and abundant in lovingkindness and truth...	ו וַיַּעֲבֹר ה' עַל-פָּנָיו, וַיִּקְרָא, ה' ה', קל רַחוּם וְחַנּוּן--אֶרְךְ אַפַּיִם, וְרַב-חַסֵּד וְאֱמֶת.

Shmuel 1:3:4,10	שמואל א:ג:ד, י
4 The Lord called Shmuel; and he said "Here I am". 10 And the Lord came and stood and called as at other times, "Shmuel, Shmuel". Then Shmuel said, "Speak, for Your servant hears".	ד וַיִּקְרָא ה' אֶל-שְׁמוּאֵל, וַיֹּאמֶר הֲנִנִּי. י וַיָּבֵא ה' וַיִּתְנַצֵּב, וַיִּקְרָא כְּפֶעַם-בְּפֶעַם שְׁמוּאֵל שְׁמוּאֵל; וַיֹּאמֶר שְׁמוּאֵל דְּבַר, כִּי שָׁמַע עַבְדְּךָ.

Masechet Berachot Chapter 1 Tosefta 15	מסכת ברכות פרק א תוספתא טו
"Moshe, Moshe", "Avraham, Avraham", "Yaakov, Yaakov", "Shmuel, Shmuel" [all of these double expressions] are expressions of love and encouragement. They are [the same people] before [God] spoke to them and they are [the same people] after [God] spoke to them. They are [the same people] before they became great, they are [the same people] after they became great.	מֹשֶׁה מֹשֶׁה, אַבְרָהָם אַבְרָהָם, יַעֲקֹב יַעֲקֹב, שְׁמוּאֵל שְׁמוּאֵל, לְשׁוֹן חֶבֶה וּלְשׁוֹן זִירוּז. הֵם הֵם עַד-שְׁלֹא נִידְבַר עֲמָהֶם וְהֵם מִשְׁנִידְבַר עֲמָהֶם. וְהֵן הֵן עַד שְׁלֹא נִכְנָסוּ לְגִדּוּלָה, הֵן הֵן מִשְׁנִכְנָסוּ לְגִדּוּלָה.

Lekach Tov Parshat Vayigash	לקח טוב בראשית פרשת ויגש פרק מו סימן ב
"And God said to Yisrael in visions of the night. He said, 'Yaakov, Yaakov'". This is the language of love, the language of encouragement.	ויאמר אלקים לישראל [במראות הלילה] ויאמר יעקב יעקב. לשון חיבה, לשון זירוּז:

Radak Parshat Vayigash	רד"ק בראשית פרשת ויגש פרק מו פסוק ב
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<p>“Yaakov, Yaakov”- He doubled for him his calling because he had lived for many years without the spirit of prophecy resting on him. He called to him twice in order that he should notice that the spirit of prophecy was calling him.</p>	<p>יעקב יעקב - כפל לו הקריאה לפי שעמד כמה שנים שלא שרתה עליו רוח נבואה קרא פעמים כדי שיתבונן כי רוח נבואה היא שקורא לו:</p>
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<p>Ramban Parshat Vayigash</p>	<p>רמב"ן בראשית פרשת ויגש פרק מו פסוק ב</p>
<p>“He said, ‘Yaakov, Yaakov’”- After God had said to him ‘Your name shall no longer be Yaakov but Yisrael’, it would make sense for God to call him by this worthy name, Yisrael. He is referred to as ‘Yisrael’ three times in this parsha, but here He calls him Yaakov to hint that now he is not wrestling with God and with people and prevailing, but instead he is in the house of slaves until he ascends, for from here his exile begins. This is the reason that later on we read “And these are the names of the children of Yisrael who were coming to Egypt: Yaakov and his sons” for the sons of Yisrael they came there, and the sons flourished and became great. But Yaakov he is now in descent.</p>	<p>(ב) ויאמר יעקב יעקב - אחר שאמר לו השם לא יקרא שמך עוד יעקב כי אם ישראל יהיה שמך, היה ראוי שיקראנו בשם הנכבד ההוא. וכן הוא נזכר בפרשה הזאת שלשה פעמים, אבל קראו יעקב לרמז כי עתה לא ישור עם אלקים ועם אנשים ויוכל, אבל יהיה בבית עבדים עד שיעלנו גם עלה, כי מעתה הגלות תתחיל בו. וזה טעם ואלה שמות בני ישראל הבאים מצרימה יעקב ובניו (פסוק ח), כי בשם בני ישראל יבאו שמה, כי יפרו הבנים וירבו ויגדלו שמם וכבודם, אבל יעקב הוא עתה ברדתו שם:</p>

<p>Panim Yafot Parshat Vayigash</p>	<p>פנים יפות בראשית פרשת ויגש פרק מו פסוק ב</p>
<p>“And God said to Yisrael in visions of the night, and He said, ‘Yaakov, Yaakov!’ And he said, ‘Here I am’”...The two times that Yaakov’s name is said warns the Satan and promises Yaakov that He will be with him as his help. As the rabbis taught in Masechet Kiddushin 30b, the yetzer of a person gets stronger every day and if not for God being his help, he would not be able to continue on.</p>	<p>ויאמר אלקים לישראל במראות הלילה ויאמר יעקב יעקב ויאמר הנני...כמ"ש האר"י ז"ל [עץ חיים שער ל"ב, פ"א] דשני פעמים יעקב הוא מספר השטן והבטיחו שיהא עמו בעזרו כשאחז"ל [קידושין ל ב] יצרו של אדם מתגבר עליו בכל יום ואלמלא הקדוש ברוך הוא בעזרו לא הוי יכול לו.</p>

<p>Meshech Chochmah Parshat Vayigash</p>	<p>משך חכמה בראשית פרשת ויגש פרק מו פסוק ב</p>
<p>“And God said to Yisrael in visions of the night, and He said, ‘Yaakov, Yaakov!’ And he said, ‘Here I am’”... We do not find this in relation to Avraham or Yitzchak, but only with Yaakov here, in his leaving, because he is preparing to go outside of the land to live. Therefore the revelation of God came to him at night to show that even at night, in the dark of exile, the Shechinah rests among Yisrael, as they said “They were exiled to Bavel and the Shechinah was with them”...The Shechinah rests with [Bnei Yisrael] also outside of the land of Yisrael, also ‘at night’...</p>	<p>ויאמר אלקים (לישראל) במראות הלילה ויאמר יעקב יעקב. הנה אצל אברהם ויצחק לא מצאנו זה, רק ביעקב כאן, ובויצא, היינו מפני שהיה מוכן לצאת לחוצה לארץ לגור, לכן בא אליו התגלות אלקית בלילה, להראות שאף בלילה, בחשכת הגלות, שורה שכינה בישראל, כמו שאמרו: גלו לבבל, שכינה עמהם (מגילה כט, א)...שורה השכינה עמהם גם בחוצה לארץ - גם "בלילה"...</p>

