

### *The Makings of a Father's Deathbed*

Concerning Jacob's funeral, the verse tells us (-Genesis 50:13), "And his sons carried him," upon which Rashi comments, "He designated a position for them [by his coffin], [so that] three [of them would carry] on the east, and so on for [all] four directions. [This was] similar to their arrangement in the traveling of the camp [in the desert] of the groupings [of the tribes as] they were designated here. [He also ordered,] 'Levi shall not carry it because he (i.e., his tribe) is destined to carry the Ark. Joseph shall not carry it because he is a king. Manasseh and Ephraim shall be in their place.' That is the meaning of (-Numbers 2:2), 'Each one according to his group with signs,' according to the sign that their father gave them to carry his coffin."

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Note (a): In Footnote #2 the Rebbe discusses the source of Rashi, it being primarily from the Midrash Tanchuma. In Footnote #3 the Rebbe lists changes that Rashi makes in his language of the teaching:

- (i) The Midrash first lists the order and places of those carrying the coffin, including Benjamin, Ephraim and Menashe on its west, and then continues with, "Joseph should not be loaded with... Levi should not be loaded with..." Rashi, however, does not speak of Menashe and Ephraim in the beginning, and first mentions, "Levi should not carry... Joseph should not carry..." and then concludes with, "Manasseh and Ephraim shall carry it instead of them."
- (ii) The Midrash first states, "Joseph should not be loaded with..." and then, "Levi should not be loaded with..." while Rashi first lists, "Levi should not carry..." and then "Joseph should not carry..."

On this difference the Rebbe puts a sidenote: "We could say that the Midrash prefaces Joseph being that the reason is simple and more understood, 'Because he is a king,' not so Levi, who (his sons) are destined (in the future) to carry the ark. And Rashi lists them in the order of their birth, Levi and afterwards Joseph. And therefore Rashi also prefaces Menashe to Ephraim (even though in the order of the flags (the way Israel traveled and camped around the holy ark in the dessert) (in which Rashi brings) Ephraim before Menashe -is because this is concerning the future, and in this, Jacob himself prefaced Ephraim before Menashe (our Torah-portion 478:19-20, and in Rashi's commentary there)). And see Footnote #66."

In Footnote #66, as we will explain in its appropriate place, the Rebbe explains the difference between Levi and Joseph represent the "Last in action, first in thought," in which Levi is the intention and "Last Action," and thus listed first, while in Menashe and Ephraim, who represent our actual service, in which Menashe: subservience, comes before Ephraim: transformation.

- (iii) The Midrash explains the reason of, "Joseph should not be loaded with, Why?, because he a king, and you need to afford him honor, Levi should not be loaded with because they are futured with carrying the ark, and he who will be loaded with the ark of the Life of the Worlds should not carry the coffin of the dead.. Rashi, however, shortens with, "Levi shall not carry it because he is destined to carry the Ark. Joseph shall not carry it because he is a king."
- (iv) In Rashi the language is, "should not carry," while in the Midras it is, "should not be loaded with."

The Rebbe concludes with, "And here is not its place [to explain all this], and see further within, and in Footnote 15."

We will try and explain how "within" these questions differences are explained

In Footnote #15 the Rebbe explains differences (iii) and (iv), but concluded with, "and this is 'pushing it'."

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Questions: (i) How does, "Joseph shall not carry it," match with that which is directly stated in the verses, that Jacob had Joseph take an oath that (-Genesis 47:30), "And you shall carry me from Egypt," that the obligation of carrying Jacob's coffin is primarily placed upon Joseph, and that it is upon Joseph, seemingly, to definitely do all that he can in this, including the practical action of, "and you shall carry me"?

(ii) So too, concerning, "Levi shall not carry it," we need to understand: The carrying of the holy ark by his sons will be in the distance future, after the era of (-Genesis 15:13), "and they will enslave them and oppress them," which speak not of Levi himself, but of his descendants, the generation before (who died in the desert) (-ibid, verse 16), "And the fourth generation will return here (the land of Israel)," who will carry the holy ark. Thus, why would we

Deny Levi carrying the coffin of his father, which (a) carrying the coffin at a funeral is a mitzva, and (b) especially the coffin of his father?!

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Note: In *Footnote #10* the Rebbe brings sources to carrying a coffin at a funeral being a mitzva. Of them being "See *Talmud, Brochos 17b (In the Mishna): 'The pallbearers and their replacements and the replacements of their replacements,'* (are all,) 'exempt from the recitation of Shema, from the [Amida] prayer, and from [the mitzva] to don phylacteries, as well as all [positive] mitzvot mentioned in the Torah.' (The reason for this being) (-*Sha"CH, Yoreh De'eh, beginning of Simon 258*), *One who is occupied in doing a mitzva is exempt from doing the other mitzva.*"

"And to point out from Rashi's comment, *Brochos, ibid*, "and their replacements': For this is the way, that the replacements carry, because all desire to merit in this' And in the RO"b (the Bartenura) to the Mishna, *ibid*, "For all one to merit in the mitzva."

In the *Footnote* the Rebbe turns to the mitzva being of carrying the coffin on the shoulder, quoting that they are occupied in a mitzva. Also being other quotes and sources for this, one of them Maimonides, Laws of Mourning 4:2, "And we carry the dead upon the shoulder until the cemetery."

Note: In *Footnote #11* the Rebbe turns to the carefulness in burying a father (a) Being also done by those who did not keep the future given Torah and Mitzvot: Ishmael (-Genesis 25:8-9), "And Abraham expired... And Isaac and Ishmael his sons buried him," and Esau (-ibid 35:29), "And Isaac expired... and his sons, Esau and Jacob, buried him." And (b) the Sons of Jacob kept the entire Torah before it was given.

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*Explanation:* Rashi explains this himself by adding in his commentary, "Manasseh and Ephraim shall be in their place." Rashi is clarifying with this that Menashe and Ephraim carrying the coffin in the place of Levi and Joseph is not only in order to have 12 pallbearers carrying the coffin, but that Menashe and Ephraim be in their place, as there emissaries --As the wording in Rashi in his commentary on Numbers 3:8, "Come in their stead and in their agency". Meaning, that this which Levi and Joseph did not carry the coffin only expressed itself physically, that they could not physically, with their bodies, carry the coffin. However, they fulfilled the mitzva of carrying the coffin of Jacob through their emissaries, (-See *Kedushin 41b*), "The emissary of a person is like he himself," truly so.

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Note: In *Footnote #15* the Rebbe deals with some of the difference between the Midrash and Rashi listed in "Note (a)": The Midrash gives at length the reason for Joseph's not being loaded with Jacob's coffin, being a king, "And you are mandated to give him honor," through being his emissaries in doing so. Especially so, as the Midrash's wording is, "Shall not be loaded with," (and not, "Shall not carry"), which entails assertion in carrying a heavy load, etc.. Meaning, that the Midrash is saying that it is the "assertion" of carrying the coffin with their bodies that there wasn't. However, they fulfilled the mitzva of carrying the coffin through there, "emissary... is like he himself." The Rebbe concludes with saying that this answer is difficult.

In a side note, the Rebbe explains the difference between the Midrash's, "Shall not be loaded with," which would mean that they carried the coffin on their shoulder ("assertion in carrying a heavy load") --as quoted in the previous note from the laws of Maimonides. While, according to Rashi, they carried the coffin in their hands, and thus, Rashi states, "Shall not carry."

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With understanding that Rashi is stating that Levi and Joseph did fulfill the mitzva, being that Menashe and Ephraim but stood in as their (Levi's and Joseph's) emissaries, we will now understand yet another concept: Rashi begins his commentary here with, "'And his sons carried him': But not his grandsons," and then goes on to say that Menashe and Ephraim --grandsons of Jacob carried the coffin?!

Albeit that Rashi explains, "for so he (Jacob) had commanded them: "Neither shall any Egyptian carry my coffin nor any of your sons, for they are born of the daughters of Canaan," and Menashe and Ephraim are the sons of *Osnat* --who was the daughter of Dina, nevertheless, Jacob should have specified this directive concerning Menashe and Ephraim, just as Rashi concludes this directive of Jacob with the words, "but you (the sons of Jacob alone)!"

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Note: In *Footnote #16* the Rebbe points out that even though that Jacob already installed that (-Genesis 48:5), "Ephraim and Manasseh shall be mine like Reuben and Simeon," nevertheless, Rashi clearly comments on this, "to take a share in the land, each one exactly as each [of my other sons]," and not concerning anything else.

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However, being that Menashe and Ephraim were not carrying the coffin of Jacob as themselves, grandsons of

Jacob, but strictly as the emissaries of Levi and Joseph, thus, there was the fulfillment of, "*And his sons carried him --but you* (the sons of Jacob alone)." As Rashi himself teaches (-Exodus 12:6; Leviticus 24:12) in his commentary of the *Simple meaning of the Scripture*, "*The emissary of one is like himself.*"

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 Note: In *Footnote #18* the Rebbe deals with whether the law of making an emissary exists by the *Sons of Noah*, being that the laws of one making an emissary on his behalf is learned from the wording in a verse concerning the laws of giving Terumah.

*"And even though there is no emissaries for the Sons of Noah, and to many opinions the Children of Israel then did not leave the status of Sons of Noah - There are many who rule that a Son of Noah becomes an emissary 'like himself' for a Son of Noah. And also according to the opinions who disagree, one can say that before the giving of the Torah, when everyone was equally in the status of the Sons of Noah, that there is emissaries from one person and his fellow."*

Meaning, that the Rebbe is saying that it is only after the human race were not all equal in the status of *Sons of Noah*, and there was now the Jew, who received the Torah, which established within itself the verses teaching of the law of "*the emissary of one os like him,*" that there is an opinion that this can no more apply to a *Son of Noah*.

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*Mystically Speaking:* It is understood that Menashe and Ephraim, as the sons of Joseph can be in the place of Joseph. However, what is the connection between Menashe and Ephraim to Levi, that they can stand in his stead? And to understand this, we will have to first deal with a question asked by the commentaries as to the reason for Levi's not carrying the coffin of Jacob is because he is destined to carry the holy ark: *Moses, who was from the tribe of Levi, and more specifically, from the offspring of Levi's son Kehos, who's descendants were the ones to carry the holy ark, and nevertheless, the verse clearly tells us* (-Exodus 13:19), "*Moses took Joseph's bones with him*"?!

*Explanation:* Rashi tells us (-Genesis 47:28), "*when our father Jacob passed away, the eyes and the hearts of the Israelites became closed up, troubled by the* (indicative signs) *of the bondage that* (the Egyptians) *would* (later -- *Footnote #23:* After the death of Levi) *begin to impose on them.*" Meaning that Jacob withheld the "*suffering of bondage.*" As long as Jacob was alive, there was no *exile* of Egypt, but only the descend of Israel --from the Land of Canaan to the Land of-- into Egypt. During the lifetime of Jacob not only was Israel not lacking anything in Egypt, but rather (-Genesis 45:18), "*and I* (Pharaoh) *will give you* (Children of Israel) *the best of the land of Egypt, and* [you will] *eat the fat of the land.*"

Thus, from this we understand that taking Jacob out of Egypt, in order to be buried in the Land of Canaan, was and additional step in making possible the exile and bondage of Egypt. --*Footnote #25* quotes the Zohar (-Vol 1 222a), "*Being that Jacob new that his children would be in bondage in exile there in Egypt, why did he not accept to remain there, in order that his merit protect over his children? Why did he want to be taken from there when the verse* (-Psalms 103:12) *states, 'As the compassion of a father for his son,' where is the compassion?*"

With this we understand why Levi and Joseph could not actually participate in carried Jacob's coffin out of Egypt. The common point that we find between Levi and Joseph is that both of them were above the bondage of Egypt, and both of them withheld the bondage of Egypt.

Concerning Joseph the Midrash (-Shemot Rabba 1:4) states, "*As long as Joseph was alive, they did not have the burden of Egypt. Joseph died, and they placed the burden* (--*Footnote #27:* "*But not the bondage,*" which began only after Levi died) *upon them,*" to the point that the verse now states, "*Who came to Egypt,*" explained by this Midrash to mean, "*was it today that they came? Hadn't many years passed since they came to Egypt? ...Therefore, 'who came' is written, as though they entered Egypt on that day,*" that, "*Joseph died, and they placed the burden upon them.*"

Concerning Levi Rashi (-Exodus 6:16) tells us, "*and the years of Levi's life were* (one hundred thirty seven years): *Why were Levi's years counted? To let us know how many were the years of bondage. For as long as one of the tribes was alive, there was no bondage, as it is said* (-Exodus 1:6, 8), *'Now Joseph died, as well as all his brothers,' and afterwards, 'A new king arose,' and Levi outlived them all.*" More than this we find by Levi, that even concerning the offspring of Levi, the *Tribe of Levi*, that even after the bondage and its hardships began by all of Israel, nevertheless, (-Rashi, Exodus 5:4), "*The work of the bondage of Egypt was not upon the Tribe of Levi.*"

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 Note: In *Footnote #33* the Rebbe points out that this which, "*Levi outlived them all,*" and that (-*Seder Olam Rabba*, Chapter 3), "*For as long as Levi was alive, Israel had no bondage to Egypt, and from when Levi died, Egypt began to enslave them,*" is not G-d forbid, coincidental. Rather, it is precisely because the dimension of Levi revokes (more than any of the other *Sons of Jacob* the bondage of Egypt.

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 And this is why, "*Levi should not carry,*" and, "*Joseph should not carry,*" the coffin of Jacob, being that carrying

Jacob's coffin out of Egypt caused and is connected with the bondage, therefore, this action was not aligned with Levi and Joseph who were withholding the bondage of Egypt.

This is hinted within the reasons given as to why Levi and Joseph were not to carry the coffin of Jacob: "Levy shall not carry because he is destined to carry the ark, and Joseph shall not carry because he is a King."

Commentaries explain why the work of bondage did not fall upon the *Tribe of Levi* (-Tosafos Hadar Zakeinim, Exodus 1:13): "Pharaoh told them from the beginning that they would be given a large reward, and that is why each and every one worked with all their might to receive a large reward. When they came to receive their reward, they were told to do it for free as they had done for a wage... However, the tribe of Levi were wise and did not want to do work, since they knew that they would be carrying the ark, and as a result, they were free." Thus, it was the, "carrying of the ark," that did not allow for the bondage --Footnote #37: "And see Midrash Talpios ois 10, Anaf Yakov from the SHa"CH: Jacob's command that Levi not carry his coffin is because in the future in the desert will carry the ark of the Divine Presence, (-Ethics of Our Fathers 3:5), "He who accepts upon himself the yoke of Torah they remove from him the yoke of the way of the world," and therefore, Levi was in bondage under Egypt".

And being that Joseph "is king," Egypt has no ruler-ship over him, on the contrary, he rules over Egypt, and thus it is clear that it is not possible that there be by him any notion of a bondage of Egypt.

Let us return to the questions of the commentaries concerning Moses, from the family of the *tribe of Levi* who carried the ark, carrying the coffin of Joseph. The concept of, "Moses took Joseph's bones with him," was the opposite of the bondage of Egypt, and was a detail and condition of the exodus, "for he (Joseph) had adjured the sons of Israel, saying, God will surely remember you, and you shall bring up my bones from here with you." Thus, the carrying of this coffin was precisely connected with the *Tribe of Levi*. And even more so, with the head of the *Tribe of Levi*, Moses, who was the redeemer of Israel!

*Question:* And now we need to understand this from the opposite side: *If Levi and Joseph did not carry the coffin of Jacob because it was contraire to there very essence, then why did they need emissaries in their stead, "Menashe and Ephraim were in their stead"?* How can it be that Menashe and Ephraim were Levi and Josephs, "Emissaries, just like them"?

*Explanation:* In order to understand this, we will need to first answer a different question: In G-d's covenant with Abraham it was decreed (-Genesis 15:13), "your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them, for four hundred years," thus, how can it be that a certain tribe not be included in the oppression?

Additionally, the promise made at the covenant between G-d and Abraham, "and afterwards they will go forth with great possessions," was just as the way the bondage of the covenant was. As Rash states (-Exodus 11:2), "So that the righteous man, Abraham, will not say He fulfilled with them [His promise] 'and they will enslave them and oppress them,' but He did not fulfill with them 'afterwards they will go forth with great possessions.'" Thus, were the *Tribe of Levi* not to be of the bondage, then they would not be of the promise as well?!

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Note: In Footnote #42 the Rebbe deals with the opinion of two different commentaries:

- (a) Nachmanides comments (-Numbers 3:14) that the reason why the tally of the *Tribe of Levi* was less than the rest of tribes is because, being that the *tribe of Levi* was not under the suffering of the bondage of Egypt, thus, they did not merit the (-Exodus 1:12), "But as much as they would afflict them, so did they multiply and so did they gain strength." However, Rashi in his commentary on the Torah (-Genesis 29:34), comments that it was because, "had a large population, except Levi, because the Ark destroyed many of them."
- (b) The Proshas Drochim (-Drush 4) states, being that the *Tribe of Levi* was not under the hardships of the bondage of Egypt, thus, they did not receive the (-Exodus 11:4), "So the L-rd gave the people favor in the Egyptians' eyes," and thus, the *Tribe of Levi* did not receive the spoils of Egypt. However, Rashi states (-ibid, 13:13), "there was not a single Israelite who did not take donkeys from Egypt laden with the silver and gold of the Egyptians."

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The explanation to this is that this which the *Tribe of Levi* was not in the bondage of work, was not because they were not included in the exile of Egypt, but rather, that this detail of the *Tribe of Levi's* exile in Egypt was different than the manner of the bondage then the rest of Israel was in.

The intention of the bondage of Egypt is not to do bad to Israel, G-d forbid. Rather, the intention of this great descent is but the ascent that comes forth from it (-Genesis 44:4), "and I will bring you up!" Egypt was (-Deuteronomy 4:20), "A smelting pot," which brings about the refinement of metals. And so too, Egypt brought about the refinement of Israel.

However, due to the hardships of the bondage it could have been that no only that Israel would not have

reached this virtue of refinement, but G-d forbid the opposite could have occurred, that Israel would G-d forbid have been sunken into the perversion of the land in Egypt (--Footnote #45: The Rebbe quotes from the *Kohelet Rabba* (-1:4), "Man has nakedness and the earth has nakedness, as it is stated (-Genesis 42:9), 'To see the nakedness of the land (of Egypt) you have come.'") Therefore, it was needed that there be certain group of Jews that would remain above the bondage, and that they should influence upon Israel, that they reach the intention of the "we descended, and enslaved," which is the, "And I will bring you up, Go out with great possessions." And this was the job of the Tribe of Levi, as Nachmanides (-Exodus 5:4) explains, "And it is customary among all people to have wise men who teach them their laws. Therefore Pharaoh did not impose slavery upon the tribe of Levi, who were the teachers and the elders of the children of Israel, and it was all caused by G-d."

According to this, we cannot say that it wasn't that all of Israel took a part in the bondage of Egypt (--Footnote 47: The Rebbe points out a teaching from SheLa"H (-311a), "The Tribe of Levi were not in exile... he wanted to participate in the suffering of the community, what did he do? He named his sons in the name of the exile..."). The Children of Israel came to Egypt as one people, one existence, As the verse emphasizes (-Genesis 46:27), "all the soul (שׂוּפָהּ - singular)... who came to Egypt (were seventy)." However, this was in the form of a "partnership," how to go through the enslavement, in which each "partner" carries out his own portion on behalf of the other "partner" as well. More than just "partners," this is organs of the soul and the body of one person, in which when each organ fulfills its job on its own, it carries it out for the entire person, and as the agent of the entire person. Part of the Jews carried out the work of the bondage in actuality, as is demanded in order to reach the desired virtue, and the Tribe of Levi participated through given the strength, by being the, "Teachers of Torah," for the all of the Children of Israel (--Footnote #50: The Rebbe directs us to, "See Maimonides (-Laws of Idol Worship 1:3), 'He (Jacob) also taught all of his children. He selected Levi and appointed him as the leader. He established him [as the head of] the academy to teach them the way of G-d and observe the mitzvot of Abraham. Commanded his sons that the leadership should not depart from the descendants of Levi, so that the teachings would not be forgotten... with the exception of the Tribe of Levi"), that they be not sunken, G-d forbid, in the difficult enslavement, and on the contrary, that they reach through this enslavement to the virtue intention of the exile and bondage in Egypt.

And as such it was also after the giving of the Torah, in the desert, and afterwards when they entered into the Land of Israel: the Tribe of Levi received no portion, nor inheritance, in the Land of Israel, but rather (-Maimonides Laws of Shemittah and Yovel 13:12), "Because they were set aside to serve G-d and minister unto Him and to instruct people at large in His just paths and righteous judgments," (-Deuteronomy 18:2), "G-d is their inheritance," which expressed itself, practically, in their work and service in the Tabernacle, including the service of carrying the ark. The outcome of this is (-Rashi, Numbers 3:8), "All of them were bound [to take care of] the needs of the Sanctuary, but the Levites were in their stead, as their agents." And the work of transforming the world into a dwelling place for Him, blessed be He, through finding oneself in the world itself, was done through the rest of the tribes of Israel (other than the tribe of Levi, who's portion of, "transforming the world into a dwelling place for Him, blessed be He," was to serve within the Holy Temple).

Therefore, being that the Tribe of Levi was part of the, "And they enslaved them and afflicted them," thus, they too received the virtue and the additions that the, "And they enslaved them and afflicted them," caused.

With this we can understand why Joseph and Levi were in need of, "Menashe and Ephraim were in their stead," in the carrying of the coffin of Jacob. Albeit that they themselves would not carry the coffin of Jacob from Egypt, as explained before that this was not aligned with Joseph and Levi's essence being of withholding the bondage of Egypt, while taking Jacob out of Egypt was a step in actualizing the bondage of Egypt, nevertheless, Joseph and Levi needed to give of their power of being above the bondage of Egypt to the rest of the Tribes of Israel. And this they did through their emissaries Menashe and Ephraim participating in carrying the coffin of Jacob out of Egypt.

And this is why Jacob chose Menashe and Ephraim to be "in their stead" of Levi and Joseph, being that they, Menashe and Ephraim, bring into existence the, "continuity" of Joseph and Levi, drawing the potency of being Above the bondage of Egypt into the exile. And especially so, that it is Menashe and Ephraim, as practically, that they were both born in Egypt, before Jacob arrived there.

And being that Joseph and Levi both embody two different manners of not being connected to the bondage of Egypt, those they also needed two different emissaries to be in their stead: Menashe and Ephraim.

Upon the verse (-Genesis 37:1), "These are the offspring of Jacob, Joseph," our Sages explain (-Likkutei Sichos, Vol 15, p. 473) that all the concepts of Jacob descend (from above: the spiritual realms) to below (the physical world) through Joseph, even when Joseph (-Genesis 39:1), "was brought down to Egypt," there shone the dimension of Jacob openly. And being that the service of Joseph was revealing the influence of Jacob, which was above and beyond Egypt, therefore, by Joseph there was no possibility of the concealment and obscurity of Egypt. Joseph ruled over Egypt, and did not allow the concealment and obscurity of the exile of Egypt, as explained earlier.

Not so by the tribe of Levi, who did not rule over Egypt. They were in the era of the exile of Egypt, and even in the times of the deepest hardship of bondage. Nevertheless, they were not "swallowed" by this. On the contrary, the Tribe of Levi drew for the Children of Israel the strength to overcome the hardships of the bondage, and even to reach the (-Ecclesiastics 2:13), "the advantage of the light (that comes) from the (transformation of the) darkness." To the point that through Moses and Aaron, from the Tribe of Levi, there was the

Redemption of all of Israel from the exile of Egypt, for Levi gives the strength to transform the exile.

From these two concepts --Joseph drawing the dimension of Jacob, above and beyond exile, and Levi giving the strength to transform the exile-- there comes forth, from their two emissaries, these two forms of service to G-d.

Menashe was named so because (-Genesis 41:51), "*G-d caused me forget (Heb. nashshani, connected with Manasseh), completely my hardship and my father's home.*" Meaning that this place makes forget, "*all of my father's home,*" and therefore, he has to "*spring*" away from there. This expresses the desire and resolution not to forget, but rather, to be connected to my "*Father's home.*"

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 Note: In Footnote #62 the Rebbe directs us to the Rashi in Genesis (-32:33), to see how the word "*nasshani*" is connected to the word "*sprang*". The verse is speaking of the prohibition of eating the hip sinew - *גיד הנשה*, as an outcome of Jacob's being hit on his hip: "*the hip sinew: Heb. גיד הנשה - gid hanassha. Now why was it named גיד הנשה - gid hanassha? Because it sprang (נשה - nassha) out of its place and rose, and that [root] is a term for springing. Similarly... and similarly, "for G-d has caused me to forget (נשני - nashani) all my hardship (and my father's home).*"

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 This is the spiritual service, in which one toils not to be influenced by his environment, through guarding that he be connected to, "*His father's home.*" A Jew found in exile consistently reminds himself that he is in a situation that his is liable that he be made to forget his "*Father's home,*" and through consistently remembering of the this danger that he is in, he does not forget. He fels that this is not his place, but that his natural place is in his "*Father's home,*" the King, G-d. This is the service of Joseph, that while he is found in Egypt, it was recognizable that by him there was the influence of Jacob, "*His father's home,*" which is above and beyond the exile, and from the concealment and obscurity of Egypt.

And therefore, when Jacob blessed Menashe and Ephraim, placing his right hand upon Ephraim, and prefacing Ephraim to Menashe, Joseph cried out (-Genesis 48:18), "*And Joseph said to his father, 'Not so, Father, for this one (Menashe) is the firstborn; put your right hand on his head.'*" Being that Joseph's primary service was that of Menashe.

However, Ephraim was named so because (-Genesis 41:52), "*for G-d has made me fruitful in the land of my affliction,*" - The virtue that comes from the spiritual service of the Tribe of Levi, which with their power and agency Israel transformed the darkness of exile: "*But as much as they would afflict them, so did they multiply and so did they gain strength.*"

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 Note: In Footnote #66 (See earlier in Note (a)) the Rebbe explains the difference between why Rashi prefaces Menashe before Ephraim, but Levi before Joseph, being that we just explained that *Menashe* is the continuity of *Joseph*, and *Ephraim* is the continuity of *Levi*?!:

*Levi and Joseph* are both above and beyond exile. And from them comes the giving of strength to go through the exile. And being that the (-L'cho Dodi liturgy), "*Last in action, first in thought,*" therefore, Levi through which we reach the intention ("*Last in action,*"), to transform the exile until we actually reach the redemption, is thus listed first. While *Menashe and Ephraim*, who represent our actual service in exile, which begins with the service of *Menashe* ("*G-d made me forget - spring out from*"): *Subservience*. And then comes the service of *Ephraim* ("*made me fruitful*"): *Transformation*. Thus, here, Rashi states Menashe before Ephraim.

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*In Closing:* It is stated (-Psalms 80:2), "*who leads Joseph like a flock,*" upon which Rashi comments, "*All Israel are called by the name Joseph because he sustained and supported them in time of famine.*" And so too, concerning Levi, Maimonides states (-end of the Laws of Shemitah and Yovel), "*Not only the tribe of Levi, but any one... whose spirit generously motivates him... he is sanctified... G-d will be His portion and heritage...*" For to every Jew the strength of Joseph and Levi is given to rise above of exile. Not only that the exile does not rule over him, but that he transform it, that the Jew becomes the master and the ruler over the exile. And this tere are two dimensions:

(i) To begin with, one reaches the level of, "*Joseph who is a king,*" that he stands way above exile, and he is not effected or intimidated at all from the trials and hardships of exile.

(ii) After which, "*is futured* --one reaches a higher manner of-- *Levi is destined to carry the ark.*" Meaning, through which we merit to the virtue of Torah, "*The Tablets,*" which were in the ark, the *Light of Torah*, we transform the darkness of exile to light: "*As the advantage of the light (that comes) from the darkness,*" and (-Psalms 18:29), "*lights up my darkness.*" And this will be openly revealed with the coming of our righteous Moshiach, when the promise of (-ibid, 139:12), "*and the night will light up like day,*" will be fulfilled, speedily in our days, truly so.