

SICHA POEM

Likkutei Sichos, Vol. 25

Vayechi, Sicha 1

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Yaakov makes a request from Yosef in Parshas Vayechi,
“After I pass away, out of Mitzrayim carry me!”
After Yosef promised that he would do what Yaakov did say,
To bury him in Chevron, Yaakov made Yosef swear anyway.

A promise wasn't enough, the oath was a must,
Not because of a lack of trust,
But in order to ensure that a problem Pharaoh would not create,
An oath he would not force Yosef to violate.

At this point, why an oath was necessary, Rashi doesn't question,
Only when it was actually time to bury Yaakov, does Rashi mention,
That against Pharaoh the oath was a tool,
If not for the oath, “You can't go!” Pharaoh would rule.

From Rashi's perspective it is clear,
There is no question here.
The oath was necessary to strengthen Yosef in this matter,
So that he would be able to carry out the will of his father.

When a person makes an oath to do an action,
To get it done the person gives all of his attention,
Day and night, it's on his mind constantly,
He makes no calculations no matter what the circumstances might be.

Yaakov wanted Yosef to do the same,
To make Yosef take an oath was his aim,
Because one can't know what difficulties might arise later,
Yaakov wanted to ensure that there would be no obstacles in the future.

However this is still not entirely clear,
About the difficulties that could arise, Yosef was aware,
Especially since Yaakov asked Yosef to put his hand under his thigh,
An urgency of an oath was required here, it did imply.

So what was Yaakov's fear?
It seems repetitious to ask Yosef to swear.
The explanation on a deeper level is that for the Yidden,
It seemingly wouldn't be beneficial to remove Yaakov's body from Mitzrayim.

When Yaakov went down to Mitzrayim, Hashem said "I will go down with you,"
Leaving Mitzrayim would seemingly cause Hashem's presence to leave too.
Yosef would realize this and his word he might want to retract,
Therefore to make Yosef swear was a necessary act.

Above the Galus of Mitzrayim, Yaakov did stand,
From the Egyptians he was separated in the Goshen land.
In Goshen they acquired the property,
Yaakov was on the level of Atzilus, the world of unity.

Yosef's mission on the other hand,
Was to be immersed in the Egyptian land,
But at the same time he had the power to draw down Yaakov's light,
Into the worlds of Beriah, Yetzirah and even Asiyah, where darkness we fight.

Yaakov's body couldn't remain in Mitzrayim,
"Un'sasani mi'Mitzrayim" - "Carry me out" was Yaakov's instruction.
While Yosef's coffin stayed in Mitzrayim together with the Yidden,
This accomplished that the Holy Sparks within Egypt had an elevation.

Yaakov wanted Yosef to take an oath beyond logic and reason,
Because he knew that from the perspective of Yosef's mission,
It would be appropriate for Yaakov to remain in Mitzrayim,
"So that his merit would protect his children."

Why was it so unthinkable for Yaakov's coffin to remain in Mitzrayim?
The answer lies in the fact that "A prisoner can't free himself from prison."
In order for the Yidden to ascend from Egypt they did require,
To be connected to something that was higher.

Higher than Mitzrayim, Yaakov had to be found,
Through the oath, to Yaakov's level, Yosef was bound.
Since in Mitzrayim Yosef was bound to the Yidden,
Yaakov had the ability to eventually pull the Yidden out of Mitzrayim.

The lesson is that however good a Yid's situation in Galus may be,
"We want Moshiach now!" we must demand constantly,
Like one who's sworn to see a mission through,
We will do all we can to bring Moshiach Tzidkeinu!
