



# Likkutei Sichos

Volume 15 | Vayechi | Sichah 1

True Life

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Translated by Rabbi Y. Eliezer Danzinger

General Editor: Rabbi Eliezer Robbins | Content Editor: Rabbi Sholom Zirkind

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## 1.

### ALL'S WELL THAT ENDS WELL

“Yaakov lived in Egypt for seventeen years; and the days of Yaakov {the years of his life} were...”<sup>1</sup> The question is asked:<sup>2</sup> Why does the Torah need to record explicitly the number of years that Yaakov lived in Egypt? Since in the previous *sedrah*,<sup>3</sup> Scripture says that Yaakov was 130 years old upon his arrival in Egypt, and in this very verse, it says that he lived to the age of 147, we can readily calculate that he lived in Egypt for seventeen years. What purpose is served by explicitly pointing this number out?

On the other hand, if the Torah wanted to note, for some reason, the number of years that he lived in Egypt, then it seems superfluous to also note the total number of years of his life. After all, it was already stated at the end of the previous *sedrah* that Yaakov was 130 years old when he arrived, so the total number of years of his life is self-understood.

Commentators answer that the Torah groups the number of years that Yaakov spent in Egypt separately, and says about them, “Yaakov lived,” because during these years, he was truly alive. In contrast, the years that Yaakov had lived until then could not be considered **life** for as Yaakov had said {to Pharaoh}, “the days of the years of my life have been few and bad,” replete with struggles and sorrow.<sup>4</sup> First, he fled from Eisav, and then he stayed and worked for Lavan, about which Yaakov said,<sup>5</sup> “By day, I was consumed by scorching heat; and at night, by frost, and sleep deserted my eyes.” And so matters continued until later, {Yaakov suffered the agonizing consequences of the abduction and} the sale of Yosef. Having arrived in Egypt, however, Yaakov no longer suffered misfortune. Quite the contrary. He lived a life of repose and tranquility, making his home on the choicest land in the country. Yaakov beheld his children intact, and Yosef serving as

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<sup>1</sup> {*Bereishis* 47:28.}

<sup>2</sup> See *Alshich* and *Or Hachaim*, ad loc.

<sup>3</sup> *Bereishis* 47:9.

<sup>4</sup> *Bereishis*, *ibid*; *Ramban*, ad loc; see Rashi on *Bereishis* 32:5, 37:2.

<sup>5</sup> *Bereishis* 31:40; note Alter Rebbe’s *Shuchan Aruch*, “*Hilchos Nizkei Haguf*,” *Kuntres Achron*, sub-sec. 2.

viceroy to the king. Only at this point in his life could it be said that “Yaakov **lived.**”

Nonetheless, the Torah aggregates all the years of his life for a total of 147 years in order to intimate that the last seventeen good years of his life — the years in which he was “alive”<sup>6</sup> — wiped his memory of his earlier trauma. So much so, his whole life appeared to have been filled with good years: “they were all equal for their goodness.”<sup>7</sup>

Still, not all is smooth: True, his final years were good, appreciated so much by **Yaakov** that they made him forget the early hardship of all his previous years, But how does this justify **adding** a general tally, a number that is already known, only to underscore that “**they were all equal**” — and moreover, “they were **all** equal for their **goodness**” — when 130 years were “few and bad” (the **opposite** of good), and only seventeen years were “lived” (i.e., the epitome of life and goodness)?

## 2.

A QUESTION ON THE *MIDRASH'S* STATEMENT: “ALL THE MISFORTUNES... WERE *CLOSED*”

We will understand the answer to this question by first explaining the words of the *Midrash* and Rashi’s commentary at the beginning of the *sedrah*. The *Midrash* says:<sup>8</sup>

Of all the *parshios* in the Torah, why is this *parshah closed*, סתומה? Because after Yaakov died,<sup>9</sup> the Egyptians began to impose servitude over Israel. Alternatively, why is it *closed*? Because Yaakov sought to disclose when the End {of exile} would occur, but the matter was

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<sup>6</sup> This is how *Alshich* puts it. In *Tanna d’vei Eliyahu Rabbah* ch. 5: “From here it was deduced that if a person experiences one good year in his old age, this is a good sign.... For 17 years, our forefather Yaakov enjoyed goodness in Egypt, and the Holy One considered all of his days as being good, as it says, “Yaakov lived....” In *Pesikta Zutresa* in the beginning of *parshas Vayechi* (similarly, in *Midrash Sechel Tov* (end of *parshas Vayigash*) and in *Or HaChaim* the beginning of *parshas Vayechi*): “Hence the idiom, ‘All’s well that ends well’; fortunate are the righteous whom G-d afflicts with suffering in the beginning, and in the end, shows compassion....”

<sup>7</sup> {Rashi on *Bereishis* 23:1, regarding the years of Sarah’s life.}

<sup>8</sup> *Bereishis Rabbah* {96:1} and *Tanchuma* (Buber ed.) at the beginning of the *parshah*.

<sup>9</sup> {Rashi continues: “...the eyes and heart of Israel was *closed*, because...”}

*closed* to him. Alternatively, why is it *closed*? Because all the world's misfortunes were *closed* off to him.

The question, “Why... is this *parshah* *closed*?” simply means to ask why isn't there a gap of whitespace inserted before the words, “Yaakov lived”?<sup>10</sup> Since this verse marks the beginning of a new *sedrah*, understandably, a gap should precede it, as is the case in **every** other *sedrah* in the Torah.<sup>11</sup>

In light of the above explanation, however, something is not understood:

Why doesn't the *steema* {lit. “closure”} of the phrase, “Yaakov **lived**,” **first and foremost** allude to the **positive** connotation of Yaakov having “lived,” i.e., “all the world's misfortunes were **closed** off to him”? The question is even stronger: Prior to this *steema*, at the end of *parshas Vayigash*, the Torah describes the **prosperity** of the Jewish people living in the land of Goshen, as it says,<sup>12</sup> “they were fruitful and multiplied greatly.” Immediately afterwards, without any interruption, Scripture continues, “Yaakov lived in the land of Egypt.” It stands to reason, therefore, that with this *steema*, the Torah is indicating that the phrase “Yaakov lived” is a direct continuation of the subject just spoken about in the previous *parshah*. Therefore, why does the *Midrash* present the {positive} interpretation that “all the misfortunes of the world were *closed* to him” as the last of the three to explain the *steema*, while the first two {negative} interpretation (i.e., the main ones) are the very opposite of the positive message conveyed by the passage, “they were fruitful and multiplied greatly. Yaakov lived in the land of Egypt”?

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<sup>10</sup> *Mizrachi* and *Gur Aryeh* commenting on Rashi, and the interpretation of *Maharzav* on the *Midrash*. {Usually, there is intervening white space between two Torah sections. When such a gap is missing, the two sections are called “closed,” *satum*,” and the noun form is called a “*steema*.”}

<sup>11</sup> Even a novice student of Scripture {*ben chamesh le'mikrah*} knows this, just as he knows about the upside down letter *nun*, ן, at the end of *parshas* Noach, and about the dots placed over top of some letters. This means that this is how their textbooks from which they **learnt**, used to be written {in Rashi's time}. (In contrast, *tagin* {“crowns” over certain letters} were not reproduced in these texts, which explains why Rashi makes no mention of *tagin* in his commentary.)

<sup>12</sup> {*Bereishis* 47:27.}

Moreover, Rashi's commentary on Torah is even more difficult: Rashi's method of interpretation is to explain the simple meaning of Scripture. Accordingly, Rashi seemingly should have accepted as the main reason for the *steema* of the phrase "Yaakov lived" the reason that expresses the **positive** correlation between the phrases, "they were fruitful and multiplied greatly", and "Yaakov **lived**." (Why give priority to reasons related to the negative outcomes of Yaakov's death, which is the very opposite of the idea conveyed by the phrase "Yaakov lived.")

We need to understand why: a) Rashi specifically does not cite the third reason in the *Midrash* — "Because all the misfortunes of the world were *closed* to Yaakov" — the reason which would seem best aligned with *pshat*. b) The two first reasons given by the *Midrash*, which Rashi does cite, should seemingly be presented by Rashi in the opposite order: According to the second reason, the reason for the *steema* was related to Yaakov's life. (Although Yaakov had sought to disclose the End when he was close to his death, it was nonetheless still during his lifetime). In contrast, the first reason speaks about a period **following** Yaakov's death (and especially, the negative aspect of this first reason is worse than that of the second reason.)

### 3.

THE *STEEMA* PERTAINS TO THE ENTIRETY OF *PARSHAS VAYECHI*

We will understand the resolution based on the answer that commentators<sup>13</sup> give to a difficulty raised with two of the *Midrash's* reasons: If the reason for the *steema* of the *parshah* is because "once Yaakov died {the eyes and heart of Israel} were closed," or because "he sought to disclose to his children when the End would occur, but the matter was closed off..." why wasn't the *steema* made later, in the passages that speak either about the concealment of the End from Yaakov or about Yaakov's death? In answering, the commentators explain that a *steema* in the middle of the *sedrah* is not as **noticeable** as one that appears at the beginning of the *sedrah*.

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<sup>13</sup> *Mizrachi, Gur Aryeh, Devek Tov* and others {Rashi, loc. cit.}.

When the *steema* appears at the start of a *sedrah*, which marks the beginning of a different subject, the white space needs to be **larger** than usual. So when there is no space at all — the the *sedrah* is “closed” — and the {adjoined} narratives are written in two **separate *sedrah*’s**, it makes sense that the *steema* is not pertinent to the individual verses or words adjacent to the *steema*. Rather, it stands to reason that the *steema* is related to the general theme of the *sedrah*. (Accordingly, the *steema*’s allusion serves as an introduction to the content of the ***sedrah***, as will be explained.)

Now most of the material in the *sedrah* of “*Vayechi*” concerns events that are **not** related to the quality of Yaakov’s life in Egypt [which is chronicled in *parshas Vayigash*, viz., starting with how Yaakov and his sons lived on the choicest land, and concluding with how they were fruitful and multiplied]. Rather, the *sedrah* chronicles the events surrounding Yaakov’s death, and Yaakov’s death itself. (The **beginning** of the relates, “the time approached for Yisrael to die,”<sup>14</sup> and proceeds to describe Yaakov’s blessings to Yosef and his children,<sup>15</sup> and afterward to his own children<sup>16</sup> — subjects that are germane to the time before his demise.) This theme is particularly evident since at the very start of the *sedrah*, in the first verse, the sum **total** of the years of Yaakov’s life is given.

In light of all this, it stands to reason that by making this *parshah* a “closed” one, the Torah means to tell us that the *steema* is connected with the general theme of the *parshah* — the death of Yaakov.

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<sup>14</sup> {*Bereishis* 47:29.}

<sup>15</sup> {*Bereishis* 48:1 ff.}

<sup>16</sup> {*Bereishis* 49:1 ff.}

## 4.

### AN EXPLANATION OF RASHI'S INTERPRETATION

On this basis, we can answer both aforementioned difficulties (i.e., why Rashi omits mentioning the third reason given by the *Midrash* for the *steema*, and the order of the two reasons that he does cite):

The *steema* is linked with Yaakov's passing and the events surrounding it, consequently, for two reasons, there is no room to say in *pshat* that the *steema* of the *sedrah* chronicling his **death** is alluding to the "all the world's misfortunes were closed off" to Yaakov: On account of the **timing** — Yaakov's troubles ended *immediately* upon his arrival in Egypt, some seventeen year **before** his passing. On account of the **subject matter** — all of Yaakov's troubles coming to a closure represents the climax of his life, and so is antithetical to the idea of his death. Accordingly, Rashi makes no mention at all of this third reason given in the *Midrash* for the *steema*.<sup>17</sup> For this reason it is also not difficult as to why Rashi ranked the explanation "he sought to disclose when the End of exile," as his second reason for the *steema*. Because in terms of relevance to the theme of Yaakov's **death**, the reason "after Yaakov died....," is closer to *pshat* (since Yaakov's death itself was the cause of the "closure" {of the eyes and heart of Israel}, as opposed to the reason "Yaakov sought to disclose...").

## 5.

### WHY THE BEGINNING OF THE *PARSHAH* SPEAKS ABOUT AND IS CALLED "VAYECHI"

The following, however, is still puzzling (from an inner perspective): Why does the *sedrah* begin with the words, "Yaakov **lived**," וַיְחִי יַעֲקֹב, considering that the whole *sedrah* chronicles his death and its related events? True, the aggregate number of years that he lived is linked to his passing, as discussed, but this only explains the connection of the latter half

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<sup>17</sup> In contrast, for the *Midrash*, which adopts a homiletic style of exposition, it makes sense to offer (at least as) the third reason for the *steema*, "all the misfortunes....," since this happened as a result of Yaakov living in Egypt (as discussed in section 2).

of the first verse, “and the days of Yaakov {the years of his life} were,” to Yaakov’s passing. How does the first part of the verse, “Yaakov lived in the land of Egypt for seventeen years,” relate to his death, particularly since these seventeen years were the best ones of his life? So the *sedrah*’s should have split as follows: The clause, “Yaakov lived in the land of Egypt seventeen years,” should have concluded *parshas Vayigash*, which chronicled how Yaakov’s spirit was revived upon hearing the news that Yosef was alive,<sup>18</sup> and how Yaakov and his family then moved to Egypt where they were “fruitful and multiplied greatly.” *Parshas Vayechi* should have begun with the verse “and the days of Yaakov {the years of his life} were....”

We also need to explain: As discussed a number of times, the name of a *sedrah* shares a connection with the contents of the entire *sedrah*. If so, how can our *sedrah* be called “*Vayechi*,” when the subject of the *sedrah* is Yaakov’s death — the opposite of the idea conveyed by “*Vayechi*”?

## 6.

### A JEW’S LIFE — COMMUNION WITH HASHEM

The explanation: True life is an everlasting existence without changes. That’s why the paradigm of true life exists only with Hashem, the Fountainhead of Life. Along these lines, it says,<sup>19</sup> “But Hashem, G-d is true; He is the living G-d.” Truth is something that doesn’t stop or fluctuate. If something is subject to stoppage, then that thing is called “false,” כוזב. [Therefore, rivers that dry out once in seven years are called “מכזבים,” **false** {or “deceptive,” because they are unreliable}. Such waters are unfit for being used as the sanctifying purification waters, since these are not “**living** waters.”]<sup>20</sup>

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<sup>18</sup> {*Bereishis* 45:27.}

<sup>19</sup> *Yirmiyahu* 10:10.

<sup>20</sup> *Parah* ch. 8, *mishnah* 9. {See *Yeshayahu* 58:11, “like a spring of water whose water does not fail, יכזבו.”}



Accordingly, our Sages say that “the seal of the Holy One, blessed is He, is truth,”<sup>21</sup> because the word “truth,” in Hebrew, אמת, is composed of three letters: א — the first letter of the Hebrew alphabet; מ — the middle letter; and ת — the last letter. This symbolizes the absence of change, as it says,<sup>22</sup> “I am the first and I am the last, and there is no G-d besides Me.”

This is the import of the verse,<sup>23</sup> “But Hashem, G-d is true.” Since His essence is truth that doesn't ever falter or change, G-d forbid, therefore, “He is the living G-d,” the authentic Being of **life**.

In contrast, created beings are not **true** discrete beings. After all, they were brought into existence and so are entities that exist {only temporarily} and gradually decay. Therefore, they do not inherently possess true life, for creatures are only alive when they are connected with G-dliness {the true life}. For this reason, Jews are called “alive”<sup>24</sup> since they cleave to G-dliness, as it says,<sup>25</sup> “You who cleave to Hashem your G-d are all alive today.” Then the Jews, too, are alive and exist forever, with an essential existence.

However, in order for the true “life” — the attachment to G-dliness — of the Jews to be **recognizable** in this material world, a world which occludes the truth of G-dliness, a Jew must undergo tests and disturbances to his divine attachment. When, nonetheless, he remains unfazed, incurring no change to his observance of Torah and *mitzvos*, then his (true) “life” surfaces clearly, since his attachment to G-d does not fluctuate.

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<sup>21</sup> *Yerushalmi, Sanhedrin*, ch. 1, *halachah* 1; *Devarim Rabbah* 1:10; *Shir Hashirim Rabbah* 1:46.

<sup>22</sup> *Yeshayahu* 44:6.

<sup>23</sup> {*Yirmiyahu*, loc cit.}

<sup>24</sup> *Avos DeRabbi Nassan*, end of ch. 34: “Ten are called *alive* — the Holy One blessed is He, Torah, Israel, etc.”

<sup>25</sup> *Devarim* 4:4, **cited in *Avos DeRabbi Nassan*, loc cit.**

## 7.

### ONLY IN EGYPT WAS YAAKOV'S TRUE LIFE RECOGNIZED

On this basis, we can understand the connection between “Yaakov lived” to the general *sedrah* (which is principally about Yaakov’s death); and also the reason for calling the name of the entire *sedrah* “*Vayechi*”:

During his earlier years, it couldn’t be ascertained that Yaakov’s life was a really true “life” — the life about which it says, “and you who cleave to Hashem your G-d are **alive**.”<sup>26</sup> Particularly, considering whether his attachment with Hashem was befitting that stature of a Patriarch, concerning whom it says,<sup>27</sup> “the Patriarchs — they themselves are the chariot {to Divinity}.” After all, the adage, “Do not be self-assured {about your spiritual standing} until the day of your death,”<sup>28</sup> is directed also to the wholly righteous.<sup>29</sup> Yaakov, in particular, was explicitly worried that some “sin may have caused {him to forfeit Hashem’s promise of Divine protection}.”<sup>30</sup>

Therefore the degree of Yaakov’s attachment to Hashem during his years that he had also lived in Israel, and had experienced so much adversity and so many hardships did not offer incontestable proof of the veracity of the “*vayechi*.” Even his observation that his children and grandchildren were also righteous was not proof, because they were living in the land of Israel, and so it was impossible to be certain as to how things would turn out when living in a materialistic country,

— However, now that he was nearing the time of his **death**, and in the meantime had moved to Egypt, Yaakov had proven himself that even there, in the most depraved of places, he remained staunch in his

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<sup>26</sup> See *Zohar* on our *parshah* (216a): “*Vayechi Yaakov*... ‘and Your nation are all righteous...’ Why? Because they cleave to the body of the King, as it says, ‘You who cleave... are alive’” (cited in *Or Hatorah*, on our *parshah*, p. 354).

<sup>27</sup> *Bereishis Rabbah*, ch. 47, sec. 6; ch. 82, sec. 6.

<sup>28</sup> *Avos* ch. 2, *mishnah* 4; *Brachos* 29a.

<sup>29</sup> See *Berachos*, *ibid.*; *Zohar*, vol. 3, p. 285a

<sup>30</sup> *Brachos* 4a; Rashi on *Bereishis* 32:11.

consummate and superlative fulfillment of Torah and *mitzvos* to the last moments of his life. Moreover, even **there**, Yaakov saw that his entire family remained religiously intact, all his children perfect in their righteousness. [Yosef, too, had remained steadfast in his piety, notwithstanding his position as king, and having been earlier held captive among the gentiles<sup>31</sup> Even Menasheh and Efraim, born to Yosef in Egypt — the vilest of lands — had been worthy of receiving Yaakov’s most sublime blessing, making them the paradigm to which Jews in the future generations would be blessed:<sup>32</sup> “May G-d make you like Efraim and Menasheh.”]

It was precisely then that Yaakov’s true vitality was **revealed**, showing that all the previous years of his life were also characterized by the phrase, “*Vayechi* Yaakov,” even though externally these earlier years were replete with hardship and anguish. Accordingly, the last seventeen years of his life in Egypt showed clearly that all of Yaakov’s years were **all** equal in goodness.

## 8.

### TRUE LIFE IS ACHIEVED THROUGH OUR CHILDREN

On this basis, the reason for calling this *sedrah* “*Vayechi*” is understood, even though it chronicles Yaakov’s death, and the events leading up to it and following it:

The Talmud states,<sup>33</sup> “Our forefather Yaakov did not die. Just as his descendents are alive, so, too, he is alive.” For this reason, Scripture does not use a term denoting death in connection with his passing.<sup>34</sup> What this means<sup>35</sup> is that Yaakov’s true life is epitomized by his offspring who are “alive.”

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<sup>31</sup> {See Rashi to *Bereishis* 47:31.} See *Zohar*, loc. cit., end of side a, et passim.

<sup>32</sup> *Bereishis* 48:20, and Rashi, ad loc.

<sup>33</sup> *Taanis* 5b; *Zohar* on our *parshah*, 235b, 248b, et al.

<sup>34</sup> *Zohar*, loc. cit., 248b; Rashi on *Bereishis* 49:33; *Tosefos* on *Taanis*, loc. cit., s.v. “Yaakov.”

<sup>35</sup> See *Rashba*’s commentary on *Taanis*, *ibid.*, et al.

In other words, since real life is eternal life and everlasting existence [analogous to how this idea applies to Hashem, the Fountainhead of Life, to whom the Jewish people are attached], therefore, Yaakov’s true life is discernible specifically when we see it’s everlasting nature, also after the soul leaves the body. This means that the vitality and attachment {to Hashem} does not remain everlasting only in the life of the soul. Rather, Yaakov’s true life remains also down below, in this world — in his children, whose lives emulate the true life of our forefather Yaakov.<sup>36</sup>

In this context, we can better appreciate the reason for the name of the *sedrah* “*Vayechi*”: With this name, the Torah emphasizes that not only is it **possible** to say that Yaakov is **alive** — “*vayechi* Yaakov” — even after his death, but moreover, **specifically** then, after his death, can we discern the true everlasting nature of “*Vayechi* Yaakov.”

## 9.

### FAITHFULNESS TO TORAH & MITZVOS WHEN TESTED SHOWS “LIFE”

Previously, we pointed out that Rashi omitted mention of the third reason given by the *Midrash* {for the *steema* of the *sedrah*}: “Because all the world’s misfortunes were *closed* off to him.” Instead, Rashi cites only the two reasons related to Yaakov’s death: (a) “after Yaakov died...,” and; (b) “Yaakov sought to disclose to his children when the End {of exile} would occur, but the matter was *closed* to him.” Rashi does so because the *steema* is not connected to the words “*vayechi* Yaakov,” but to the subject spoken about in the beginning of the *sedrah* — Yaakov’s death and its related events.

Based on what was explained above, this also complements, from a deeper perspective, the fact that specifically the *sedrah* chronicling Yaakov’s death is called “*Vayechi*.” Specifically, through **these** two interpretations of the *Midrash* do we see that all of Yaakov’s descendents

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<sup>36</sup> {Lit., “who live the true life of our forefather Yaakov.”}

were also suffused with true life; their true life in a **revealed way** consisted of practicing Torah and *mitzvos* — cleaving to G-dliness.

When there is no servitude or exile, then upholding Torah and *mitzvos* is not a great novelty. Moreover, the fullness of “*vayechi*” {real life and attachment to Hashem} is not even evident when the Jewish people observe Torah and *mitzvos* while in exile but their situation in exile is such that they can sense, apprehend and know that the End and redemption — their liberation from *galus*— is coming. Only when the servitude and hardships are so enormous that mortal intellect sees no end — “the matter was closed” — and still, the Jewish people persist in their unflappable belief that Redemption will come, to the extent that “I await his arrival every day,” and still learn Torah and fulfill the *mitzvos* despite the tribulations and affliction of *galus* — then, it emerges clearly that the real life of the Jewish people is their fulfillment of Torah and *mitzvos*.<sup>37</sup>

Consequently — it is understood that **Yaakov’s** real vitality is manifest specifically in such {adverse} circumstances (as explained, “he is alive” because his “descendants are alive”) — “*vayechi Yaakov*.”

On this basis, we can better appreciate why Rashi only cites the first two reasons in the *Midrash* to explain the *steema*, but not the third, viz., “all the world’s misfortunes were *closed* off to him”: To observe Torah and *mitzvos* when no problems complicate life is not indicative of unremitting life. True life, “*vayechi*,” is shown when a person serves Hashem within a milieu of oppressive servitude, when the End is totally obscured, “closed.”

Then — when the “life” of Torah and *mitzvos* is practiced during exile, a time of subjugation — the inner purpose of exile comes to light. In other words, we attain the revelations of the ultimate redemption specifically through *galus*.

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<sup>37</sup> Analogous to what is known: Specifically during Exile, the soul’s loftiest aspect, it’s *yechida*, radiates. (Within this aspect, a small spark of the Creator is invested (*Eitz Chaim*, “Gate” 42, ch. 1).) See *Sefer HaMaamarim* 5709, s.v., “*Ani Yesheina*”; *Likkutei Sichos*, vol. 16, first *sichah* on *parshas Shemos*.

## 10.

### WHY SUPPRESS KNOWLEDGE OF THE END OF EXILE

In light of the explanations above, we can understand the deeper reason why the knowledge of the End was concealed from Yaakov.<sup>38</sup> Had Yaakov disclosed this information to his children, the harshness of *galus* would have been diminished; as a result, the perfection of the Redemption would have been marred.

On this basis, we can appreciate Rashi's {apparent verbosity in his} remarks: "Yaakov sought to disclose to his children when the End would occur, but the matter was *closed* to him." Since Rashi, ostensibly, wants to explain why this *sedrah* is "**closed**," Rashi should have just said, "When the End would occur was *closed* to him," Why does Rashi also need to tell us that "Yaakov sought to disclose when the End would occur"?

But by telling us that Yaakov wanted to disclose the End, Rashi is hinting that specifically by Hashem suppressing this knowledge from Yaakov, Yaakov's goal to reveal the End to his children was in fact fulfilled. "Closing" the End from Yaakov was not for the purpose of concealment, G-d forbid. Rather, it was intended to serve as the means whereby later on, the End could be **revealed**, as discussed.

This is the import of the clause, "Yaakov sought to disclose to his children when the End would occur": When Yaakov wanted to bring Redemption for his children, and reveal it to them, the End was "closed" to him so this would prepare his **children** and thereby enable them to fully absorb what Yaakov sought to reveal — the revelations of the Future Redemption.<sup>39</sup>

— From a talk delivered on Shabbos *parshas Vayechi*, 5725 (1965)

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<sup>38</sup> See *Kli Yakar*, ad loc.

<sup>39</sup> See *Rabbeinu Bachya* (and *Tur HaAruch*) who explain that Yaakov's whole persona and life events allude to our third exile.