# APPENDIX: THE MASORAH

לעלוי נשמת

ציון בן בן מנשה ז"ל לילי בת נג'יה חבוב ע"ה

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(טו) כברת הארץ. יתכן להיות הכ"ף לדחות ויהיה ברת חדת ראוי להחתו: מהלך וחין ריע לו במקרת : (מ) בהקשותה . מהכנין הכבד הנוסף והטעם שהקשתה הלידה על נפשה וכן ותקש רק הוא מהכנין הכבד הדנוש כמו ומכל להשקומו : (יח) כן אוני. כן אכלי וכן לחם אוני לא אכלתי כאוני:

(כ) קטרמה . וקברה שיום : (ככ) וילך ראובן . יפה פירשו רטתינו ז"ל וכוסה קטן ערום : משר

אביו ש' ופי' ואביו קרא לו בנימן . ואייו שמר את הדבר . ואביו אהבו , איש אמו ואביו תיראו האביו ואמו לא ידעו כי מה' הוא . וירד שמשון ואביו ואמו תמנת', בן אשה אלשנה הוא ממצה נפחלי. בן צמה בן אשה סבנות רן דר"ה. ואיש ואביו ילנו אל תנערה: כנימין י"ו מלאים וסי ואביו קרא לו בנימין. מלאים ומי זאביו קרא לו בנימין.
והנה עיניכם ראות, ואל שדי יתן
לכם רחמים. את בנימין אחיו כן
אמי, וירא יוסף אתם. ואת
בנימין אחי יוסף לא שלת. בנימין
אמי ישרף, וממטה בנימין את
זאב ישרף, וממטה בנימין את נבעוז. סני אפרים שרשם. ויעברו בכינן. סני אפרים שרשם. ויעברו בני עסון את היררן. ויהי איש מבן ימין כחיב ויבחר לו שאול וידבר רהבצם רמלכי, ויבא אלי חנמאל. הקעו שופר בגבע'. ומן הלו" מחלקו": קברתה נ' וחמ' ומ" ועצ יעקב מצבת, אשר וחמ' ומ" ומ" ועצ יעקב מצבת, אשר וחם" ומר יוצב יעקב מצבה, אשר הנו קברתיה בירבתי בור: שם עילם וכל המונה ז קברת נ' ב' תם" ה" מ"ל ומ" היא מצבת קברת דחל. עם קברת רחל כנכול בנימין בצלצה. קבורת המור יקבר מ"ל: פילנם כולם מ"ל במ"ב ומ" פלגש . ויגד לדור את

אַרְעָא לְמֵיעל לְאָפָּרָ ז וְיֵלֵרַת כּ״לִמֶּ״לְנָתִּ״ט בִּבְרָת־דָאָרֶץ לָבְּוֹ**א אֶפְּרָתָה** וַתַּלֶּד רַחַל וַקְשִׁיאַת בְּמִילָרָה: י וַהָּנָה בְּבַּשְׁיוּתָה בְּבִילְדָה 'pm '5 לא ו"פ דחי בהון לַה חַיִּתָא נאמרת תְרַחָלִין אֲרֵי אַף רֵין לִידְ ה' מֹין דסמ' בָר : יח וַהַּנָה בָּטִיפַּק נִפְּשָׁה כ׳ נטפ׳ נספ׳ בַּן : יח דַיִּדְרָּ אַרִי מִיתַת וּקְרַת שְׁמֵיה בַּר רַנַיִּי נְאָבוּתִּי כְּרָא לֵיה בַּנְיָמִין: יי ומִיתַת רָחַל וָאָתָקַכָּרַת בָּאוֹרַחאֶפְּרָת רִּיא וַתְּקוּ בֵית לָחֶם: כּוַאֲקִים יְעַקֹב תה הוא בות להם: כ קָבָא עַל קבורְהָה רִיא קמַת קַבוּרְהָא דָרָחַל עַד יוּמָא ישראלנ' מד דין : כא ונשל ופַרְסֵיה לְמַשְׁכָּגִיה מִלְהָלְאָה לְּכִוֹנְדְלָא דְעָרֶר: ייּ וְהַּוָה בַּד שְׁרָא יִשְּׂרָאֵל בְּאַרְעָא הַהִיא וַאַוַל ראובן ושכיב עם בַּלְּהָה לְחִינָהָא דַאֲבוּהָי כֹּינ מ־נכני וּשְׁמֵע יִשְׂרָאָל וַהַוּוֹ בְּגִי ם מסקא באמצע מסוק

תולדות אהרן ואכיו הרא לו . סוטה לו : ויהי כשכן . מגלה כה : יילן ראוכן . שכת כה : יעקב שנים עשר:

ספורנו

בני שח: (יג) במקום אשר דבר אח. בלאחו ללכח לחרן באוחו המעון היה הדבור (עו) כברת ארץ. מנחם פירש לשון ככיר מהלך רב ואגד' כומן שהארץ העולה כככרה שהני מור לאו ומיבר הייב מצבה באוחו המנים בעלמו: ויסך שם: וירת אלהים, ובם נכחלת ולפיכך הליג מלגה גאוחו המקום בעלמו: ויכך עליה נכך. והשלי' מדו שודר גאמרו והאגן הואת אשר שמהי מלגה יהיה ביח אלהים. כי בזה הכיל את המקום שראוי שיקימנה שם כענין דוד בהראות אליו המלאך בגוון ארונה הינוכי : (יו) אל חיראי . שיהיה הולד נקנה מפני שהחבלים מרובים כמתרים ז"ל הגלי וקבה תרונים מצל זכר: כי גם זה לך בן. אף על פי שתגליו מרונים גם הוא זכר: (כ) מלבה על קבורחה. מפני שהקבר על אם הדרך ויש לחש לחמומי קברי : (כב) וישמע ישראל ויהיו בני יעקב שנים עשר. מע"פ בשמע לא הפילו ממנין בניו כי לא היה בפק אלנו בעשה השובה לאלחר ולא נעדר

(יח) בן איני. כן לשרו בנימין נראה בשיני לפי שהוא לבדו כולד בארץ כנשן שהוא בנגב כשאדם כא מארם נהרום כמו שאמר בנגב בארץ כנשן הלוך ונסיש 

Many current editions of Mikra'os Gedolos on the Chumash do not contain the Masorah. The edition above displays the Masorah for Vayishlach 35:17 (the first example brought here) in the right margin next to the verse.

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מלחדנו : (טו) כברת החרץ. מנחם פירש לשון כביר רכוי מהלך רכ . וחבדה

כותן שהחרך חלולה ותנוקבת ככברה שהניר תלוי הסתוו עבר והשרב עדיין לת בת (כ"ר) וחין זה פשיטו של מקרת שהרי בנעתן חלינו (מלכים בה) וילך מחתו ככרת חרץ. ותומר חני שהוח שם מדת קרקע כמו מהלך פרסה חו ניתר כמו שלתה מומר למד כרם חלקת שדה כך נמהלך חדם ניתן שם חדה (קרקע כתו מהלך מיל) כברת חרן: (יו) כי גם זה . מסף לך על יוסף .

ורבותינו דרשו עם כל שבע כולדה תחומה ועם בנימין כולדה תאומה יתירה: (יח) כן אומי. כן לערי : כנימין. נראה בעיני לפי שהוא לכדו נולד כארץ כנען שכים כנוב בשחדם כה חחרם נסרים כמו שכת' בנגב בחרץ מתוך שכלכל משככו משלה עליו הכתוב כחלו שכבה ולחה כלכל וחלל יצועיו שכשמתה רחל נטל

ישקב מטתו שהיתה ניתנה תדיר באהל רחל ולא כשאר אהלים ונתנה באהל בלהה כא רמוכן ותכע עלכון אתו אמר אם אחות אחי היתה לדה לאחי שפחת אחות אחי תהא לדה לאחי לכך בלבל: ויהי בני יעקב שנים עשר. חתחיל לענין יעקב שנים עשר. חתחיל לענין

רחשון משטלד בנימין נשלמה המשה ומעתה רחויים למטת

ומכתן

רמבן

ין זה פשוטו של מקרח שהרי בנעמן מלינו וילך מחתו כברת חרן-חומר חוץ זה ששוט של מקורת שהרי נכעון חייבי ויכך מחמן בכתת חדקימותה הגי שהוא שם חדק הרקש לשוץ ב"ז", והכטן מה שמשב טו ר" דוד מחמי כיו הכילה מושטת בכקר וסירושה שישר מהלך אדן מן הדכקר עד למת האוכל אכילה מושטת בכקר וסירושה שישר מהלך אדן מן הדכקר עד למת האוכל כי כן ישערו כל הולכי דרך זה כתבתי מחלה ועבשיו שוכיות ודלתו אני לירושלם שהו אל הטוב והמשוב האיתו בשני שאון מן סבירת רחל לבית לתם אפילו מיל והכה הוכמש הסירוש הזה וגם דברי מכחם אכל הוא שם מדת

# **INTRODUCTION**

#### What are Masoretic notes?

The term Masorah refers to a massive collection of thousands of terse marginal notes on most verses in the Tanach.

# Who composed and collected the notes?

The notes were composed and compiled by mostly anonymous Torah scholars throughout early Jewish history, with the Gemara noting some of them as הֲלָכָה לְמֹשֶׁה מִסִינֵי, i.e., included at the time of Matan Torah itself. Many Ba'alei HaMasorah (known as Masoretes in English) lived and wrote in Eretz Yisrael; others came from various Babylonian cities. Much of the focus of their Torah study revolved around protecting the accuracy and precision with which the Books of Tanach were transmitted from generation to generation. They are usually credited with developing nikud, the system of vowel points used to record the proper pronunciation of the words in the unvowelized Scripture, as well as the cantillation notes used for reading the verses in the traditional chant.

In the pre-printing-press days, Masorah notes used to appear in the margins of handwritten volumes of Scripture. Unfortunately, over the centuries, a large percentage of the notes were corrupted or omitted by copyists and typesetters to whom the notes were meaningless. Consequently, the vast majority of Tanach publishers do not include the Masorah in their editions.

<sup>1.</sup> This editor has found at least seven different versions of the Masoretic notes on *Parashas Vayishlach* cited in this Appendix, most of them defective or corrupted.

#### What is the nature of these notes?

The notes deal with grammatic anomalies, differences in words' phonetic pronunciations, and unusual spellings and vowelizations. Many notes enumerate the number of times a particular form of a word or phrase appears; identical words that have different meanings; verses that begin and end with the same letters; unique word forms; words with two or more spellings; and other anomalies.

# What is the purpose of the notes?

Traditional Torah scholars point out that many types of Masoretic notes, such as those that record similar words with different meanings, are really irrelevant for scribes and copyists, but are quite relevant for the students of Tanach. Despite their brevity, Masoretic notes often conceal deep, esoteric lessons on Talmudic, Midrashic, or Kabbalistic teachings; illuminate a moral instruction; or allude to a mitzvah or *minhag* (custom) that has no other apparent source. Much of it is beyond the scope and ken of even accomplished Torah scholars, which is attested to by the fact that only a few commentaries have ever been written on the Masorah — and even those have only explained a minute fraction of the whole. These include such Torah giants as R' Yehudah Ha-Chassid and his disciple, R' Elazar Rokeach of Worms; Rabbeinu Asher and his son, R' Yaakov Ba'al HaTurim; and the Alshich.<sup>2</sup>

The Alshich quotes and expounds upon a fair number of Masoretic notes in the course of his commentary on the Torah. We have brought four of them here in order to give the reader a taste of these enigmatic notes and of the Alshich's unique approach to explaining them.

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<sup>2.</sup> All the scholars mentioned lived in the 12th and 13th centuries, while the Alshich lived in the 16th century.

# AN ETHICAL DEBATE

#### FROM PARASHAS NOACH

A Masoretic note in Aramaic on *Parashas Vayishlach* (35:17)<sup>3</sup> presents an ethical debate between man's *yetzer hara* (inclination towards evil) and *yetzer hatov* (inclination towards good) through a series of unrelated verses that have one orthographic phenomenon in common — five consecutive two-letter words.

The note reads: ו' פְּסוּקֵי דְאִית בְּהוֹן ה' מִלִּין דִּסְמִיכִי מִן ב' ב' אוֹתִיוֹת — [In the entire Tanach there are exactly] six verses which contain five consecutive two-letter words. They are:

- (1) נח את שם את חם, ... Noach [begot] Shem, Cham [and Yafes].<sup>4</sup>
- (2) כִּי גַם זֶה לָךְ בֵּן, ... for this one too is a son unto you.<sup>5</sup>
- (3) כִּי יָד עַל כֵּס יָ-ה, For [God's] hand is upon God's Throne...<sup>6</sup>
- (4) עַל כֵּן לֹא בָא אֶל, ...because of this, he [David] did not come to [the king's table].<sup>7</sup>
- (5) גָם לִי גַם לָךְ לֹא, Neither to me nor to you [shall he be, cut].8
- (6) אָם רֹעַ לֶב (mothing] but [a sign of] evil [in your] heart.9

<sup>3.</sup> Quoted and explained by the Alshich in Parashas Noach 6:1.

<sup>4.</sup> Bereishis 5:32.

<sup>5.</sup> *Bereishis* 35:17. These are the midwife's last words to Rachel before Rachel died (during Binyamin's birth).

<sup>6.</sup> *Shemos* 17:16. Moshe is describing Hashem's promise to eradicate Amalek, the epitome of evil on earth.

<sup>7.</sup> *Shmuel I* 20:29. Yehonasan, son of King Shaul, was explaining to his father about David's two-day absence from the king's table.

<sup>8.</sup> *Melachim I* 3:26. These are the cruel last words of the woman whose baby died and who falsely claimed her neighbor's baby was hers. When King Shlomo ordered that the baby be cut in half, she agreed to the barbarity, which proved to the king who was really telling the truth.

<sup>9.</sup> Nechemiah 2:2. Nechemiah, the Jewish wine steward of the Persian king, had just

There is no obvious single thread connecting these six verses. Nevertheless, we may suggest that the Masorah is alluding to an ongoing debate between man's *yetzer hara* and his *yetzer hatov*. The topic of their debate is whether man should be as content with his *yetzer hara* as he is with his *yetzer hatov*.

The yetzer hara begins with his understanding of the first group of two-letter words: מַח אָת שֶׁם אָת חָם, Noach, Shem, and Cham. The three names in this partial verse can be understood as common nouns: מַח means "ease" or "contentment"; שם means "reputation" and refers to the good reputation of the yetzer hatov; and חַח means "heat" and alludes to the yetzer hara that warms itself with the heat of sin and iniquity. In the yetzer hara's proposal, the verse teaches that man should be content and at ease both with his personal שַׁח, the yetzer hara within him. He should display the same respect for, and accept advice from, both.

The yetzer hara continues with his interpretation of the second set of two-letter words, כָּי גַם זֶה לָךְ בַּן, for this too is a son unto you. He tells man, "Do not be apprehensive about the evil that accompanies sin, for your sinfulness is also considered your child and will bring you much nachas and contentment." He quotes the Talmudic dictum of Reish Lakish, "Teshuvah performed out of fear of God is great, for it causes intentional sins to be reckoned as unintentional ones. But teshuvah performed out of love of God is even greater, for it causes intentional sins to be reckoned as merits." Therefore, according to the yetzer hara, man should consider the path of sinfulness as a son who may

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been informed of the misery and humiliation of the Jews who were still living in Yerushalayim after the destruction of the First Beis HaMikdash. When Nechemiah was summoned to serve the king his wine, the king noticed his downcast countenance and accused him of trying to poison his wine.

<sup>10.</sup> I.e., as opposed to proper nouns, which is the simple meaning of the text.

<sup>11.</sup> Yoma 86a.

eventually bring him *nachas* (that is, if he should decide to repent out of love for Hashem).

Lest man think himself incapable of *teshuvah*, the *yetzer hara* concludes his proposal by citing the third set of words, כָּל יָרָה, For [God's] hand is upon God's Throne. He explains this as God's promise to bolster man's efforts to repent the evil of his ways, for God has sworn by His Throne of Glory that He will not rest until Amalek — that is, the guardian angel of the Amalekite nation, whose name is Sama'el and who is the personification of the *yetzer hara*<sup>12</sup> — has been destroyed.

In summation, man's *yetzer hara* advises him to sin to his heart's desire without qualms, for if he ever feels remorse, he can simply repent his evil ways and thereby convert his sins to merits. Moreover, Hashem will even help him destroy the *yetzer hara*.

The yetzer hatov responds with the fourth set of two-letter words, עֵל כֵּן לֹא בָא אֶל, Because of this he did not come to [the King's table]. That is, if a person has chosen to follow his yetzer hara's advice and commit every form of sin that suits his fancy, then despite his intention of eventually showing remorse for these transgressions, he will not be permitted to sit at the table of the King of kings in Gan Eden. This is in keeping with the Mishnah's teaching: "He who says, 'I will sin [now] and I will repent [later] will not be given the opportunity to repent." 13

The *yetzer hara* then amends his proposal and replies to the *yetzer hatov* by quoting the fifth verse cited by the Masorah, בַּם לָּךְּ לֹא , *Neither to me nor to you.* Let man listen neither to my advice to transgress Hashem's mitzvos nor to your advice to perform these mitzvos. Let him not provoke either you, his personal *yetzer hatov*, or me, his personal *yetzer hara*.

<sup>12.</sup> See Bava Basra 16a.

<sup>13.</sup> Yoma 8:9 [85b].

The yetzer hatov rejects the yetzer hara's second proposal by saying, אֵין זֶה כִּי אִם רֹעֵ לֵב, This is [nothing] but [a sign of] evil [in your] heart. Sitting passively idle doing nothing, neither good nor evil, is also considered sinful, for it is a way of following the evil advice of the yetzer hara while ignoring that of the yetzer hatov. That is even more insidious than the yetzer hara's original proposal that man show equal respect to both his inclinations.

# SIX "TAKINGS" FROM PARASHAS MIKEITZ

A note in the Masorah on *Bereishis* 44:29 reads: 'וּלְקַחְתֶּם', i.e., the word וּלְקַחְתָּם (*and you shall take*) appears six times [in Tanach]. It then cites a few key words from each of the verses in which this word appears. The verses are:

- (1) וּלְקַחְתֶּם גַּם אֶת זֶה מֵעִם פָּנֵי וְקָרָהוּ אָסוֹן וְהוֹרַדְתָּם אֶת שֵׁיבָתִי אָרָה שָׁאלָה, Now, if you would take away also this one from near my presence<sup>14</sup> and he would meet with disaster, you will bring down my old age to the grave in an evil way.<sup>15</sup>
- (2) וּלְקַחְתֶּם אֲגָדַת אֲזוֹב, You shall take a bundle of hyssop...<sup>16</sup>
- (3) וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרָאשׁוֹן פְּרִי עֵץ הָדֶר. You shall take for yourselves, on the first day, a fruit of the hadar tree...<sup>17</sup>

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<sup>14.</sup> Translation follows the Alshich.

<sup>15.</sup> *Bereishis* 44:29. In this verse, Yehudah tells Egypt's viceroy what Yaakov said when the brothers told their father that Yosef demanded that they bring Binyamin to Egypt.

<sup>16.</sup> *Shemos* 12:22. In this verse, Moshe is instructing the elders in Egypt to tell the people to dip a bundle of hyssop into the blood of the lamb of the *Korban Pesach*, smear some on the lintel and doorposts of their homes, and then remain indoors until morning.

<sup>17.</sup> Vayikra 23:4. In this verse Hashem is teaching Moshe the laws of the four species taken on Succos.

- (4) וְהִתְּחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ, You shall energize yourselves and take from the fruit of the land...<sup>18</sup>
- (5) וּלְקַחְתֶּם אֶת אֲרוֹן ה' וּנְתַתֶּם אֹתוֹ אֶל הָעֲגָלָה, You shall take the Aron (Ark) of Hashem and place it upon the wagon...<sup>19</sup>
- (6) יְּלְקַחְתֶּם מִן הַחֵרֶם , ... for [if] you will take from the forfeited property...<sup>20</sup>

The only apparent connection between these six verses seems to be the word וּלְקַחְתֶּם. We propose that the note in the Masorah cites the six appearances of וּלְקַחְתֶּם in order to explain a difficulty in the first verse cited.

- 1. In speaking of his sons' request to take Binyamin to Egypt (as per the viceroy's demand), Yaakov said, בּּם אָת זָה , Now if you would take away also this one. Why does he say three words, בַּם אֶת זָה, instead of just saying זָּה The words בַּם and בַּם are words of inclusion<sup>21</sup> and indicate that Yaakov was speaking of three people and not just one.
- 2. This is confirmed by the second verse, וּלְקַחְתֶּם אֲגָדַת אֲזוֹב, You shall take a bundle of hyssop. The Gemara<sup>22</sup> teaches that an agudah comprises at least three objects. The

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<sup>18.</sup> *Bamidbar* 13:20. In this verse, Moshe is explaining to the spies that part of their mission is to bring back fruit from the Land of Canaan.

<sup>19.</sup> *Shmuel I* 6:8. In this verse, the Philistine elders are telling their people to return the holy Ark they had captured from Bnei Yisrael on a brand-new wagon built expressly for that purpose.

<sup>20.</sup> Yehoshua 6:18. After Yehoshua besieged Yericho and the walls collapsed, Bnei Yisrael were allowed to destroy the city but not take any spoils. The verse is warning that if they take from the spoils they would bring destruction upon Bnei Yisrael because (as the next verse says) the spoils were supposed to be dedicated to Hashem.

<sup>21.</sup> בַּם means *also.* According to the Sages (*Pesachim* 22b), the word אָת always comes to include something not mentioned in the text (presumably because אָת can also mean "with").

<sup>22.</sup> Succah 13a.

- inference is that just as the word אֲגַדַּת refers to three objects, so does Yaakov's וּלְקַחְתֶּם גַם אֶת זָה refer to three people. But who were they?
- 3. The identity of the first person is found in the third verse, אַרָּ הָדָר, You shall take for yourselves, on the first day, a fruit of the hadar tree. The פְּרִי עֵץ הָּדָר is clearly a reference to Yosef: (a) When Yaakov blessed his twelve sons, he began Yosef's berachah with the words בֵּן פַּרַת יוֹםֶף, Yosef is a fruitful son.<sup>23</sup> (b) Additionally, [Yosef is commonly referred to as Yosef "Ha-Tzaddik" and,] in the words of King Solomon, פַּרִי צַיִּדִיק, The fruit of a tzaddik is a tree of life.<sup>24</sup> (c) Moreover, when Moshe Rabbeinu blessed the twelve tribes, his blessing to Yosef contained the phrase הָּדָר לֹיִר majesty is his).<sup>25</sup> In short, each word of the phrase פְּרִי עֵץ הָדָר points to Yosef as the subject of the extraneous word <sup>26</sup>. גם
- 4. Recall that when Yosef's brothers returned from their first trip to Egypt, they told Yaakov that the viceroy had kept Shimon as a hostage to ensure that they would return with Binyamin. Then they emptied their sacks and saw that each man's money bag had been returned to him. At that point, Yaakov began to suspect that none of what his sons had told him was true. He said, "You have bereaved me: Yosef is not [with me]; Shimon is not [with me]; and [now] you want to take away Binyamin!" He told

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<sup>23.</sup> Bereishis 49:22. The words פָּרִי is related to the word פַּרָח.

<sup>24.</sup> *Mishlei* 11:30. Thus, not only does the word פָּרִי refer to Yosef, the word עָץ (tree) does as well.

<sup>25.</sup> Devarim 33:17.

<sup>26.</sup> The Alshich does not say which word (זָה, אָת, or אָת, or יָה) refers to which person. Presumably this is because there is no way to tell and, in truth, it makes no difference.

<sup>27.</sup> Bereishis 42:36. The Alshich explains Yaakov's thoughts here as follows: Since his sons were capable of selling Shimon for food, it is likely that Yosef had not really been attacked by a wild animal, as they had said; rather, they had sold Yosef,

them that it was impossible to believe, especially during a great famine, that they could purchase ten donkey-loads of grain and the Egyptians would not take their money. As such, they must have bartered Shimon in exchange for the grain! Thus, the fourth verse says, מְּפְּרֵי הָאָנֶץ mich alludes to Yaakov's saying, "You have energized yourselves [to overpower and exchange Shimon] so that you could take from the fruit of the land [without spending any money]." Thus the second extraneous word in our verse, אָת, alludes to Shimon.

- 5. Accordingly, זָּה, the third word of our verse, must refer to Binyamin. That is the allusion of the fifth verse cited in the Masorah: "You shall take the *Aron* of Hashem." The "*Aron* of Hashem" is an appropriate metaphor for Binyamin, for the Beis HaMikdash that housed the *Aron* stood in the tribe of Binyamin's portion in Eretz Yisrael.<sup>28</sup>
- 6. However, when Yehudah pledged to forfeit his share in the World to Come if he did not bring Binyamin back to Yaakov,<sup>29</sup> Yaakov acquiesced and allowed them to take Binyamin to Egypt. That is the lesson of the Masorah's note: "You may take the Aron of Hashem (Binyamin)"; however, "you will [be allowed to] take [him] only from (i.e., because of) the [pledge of] forfeiture."

just as they sold Shimon. Yaakov was therefore accusing them as follows: "You have bereaved me: Yosef is not with me, because you have sold him; Shimon is not with me, because you have sold him as well; and now you want to take Binyamin and sell him, too!"

<sup>28.</sup> See Rashi to Devarim 32:12.

<sup>29.</sup> See verse 43:9, where Yehudah says to Yaakov, אָנֹכִי אָעֶרְבֶּנּוּ מִיָּדִי תְּבַקְשָׁנּוּ אִם לֹא קָנִי אָנֶרְבָּנּוּ מִיָּדִי תְּבַקְשָׁנּוּ אָם לֹא הַיָּמִים, I will take responsibility for him; of my hand shall you require him: if I do not bring him to you and set him before you, then I shall be eternally blameworthy to you. Rashi there explains eternally to refer to the World to Come.