

**January Shabbat Service Schedule**

January 9th Parashat Shemot

January 23<sup>rd</sup> Parashat Bo

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**CSH is extremely proud of our rabbi for having served on the machzor committee**

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**As you prepare to make your year-end contributions, we would appreciate your  
considering The Conservative Synagogue of the Hamptons.  
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**From down the block and around the corner!**

Don't miss --

Rabbi Leon Morris' article in this week's **Jewish Week**  
**Judaism Not Just A Matter Of Faith**

[http://www.thejewishweek.com/viewArticle/c55\\_a17504/Editorial\\_Opinion/Opinion.html](http://www.thejewishweek.com/viewArticle/c55_a17504/Editorial_Opinion/Opinion.html)

**Friday December 25th Candle Lighting 4:10 pm**

**This week's Torah reading: Vayigash**

Annual (Gen. 44:18-47:27): Etz Hayim, p. 274

Triennial (Gen. 46:28-47:27): Etz Hayim, p. 283

Haftarah: Etz Hayim, p. 291

**Musings on Vayigash**

There is one unanswered question that troubles many of us as we read through the Joseph story each year. Why did Joseph make no attempt to contact his father Jacob and tell him that he was alive? He knew how much his father must be suffering at his disappearance. One can understand when Joseph was a slave or when he was in prison, that such contact was

impossible. But once Joseph became the second most powerful man in Egypt, why not a quick note sent by caravan.

One answer I have heard is that perhaps Joseph blamed his father for his fate down in Egypt. And yet this idea is missing from the text. When Jacob finally came to Egypt, Joseph rode in his chariot to meet him. Usually the second most powerful man would expect a visitor to come to him; Joseph went to his father. The Torah describes him weeping on his father's neck. Why all the emotions from a man who did not try to contact his father for years?

I believe I have an answer. It is the nature of children to leave home, go about their busy lives, and sadly, sometimes ignore their parents. The Torah wants children to leave home. "A man shall leave his mother and father..." But the Torah also wants children, once they leave, to turn back and honor the parents they left behind. But children get busy with their own lives. Calling home is neglected and soon forgotten. I can picture Joseph thinking that he ought to try to contact his father, but there was food to be gathered and people to be fed. Like so many children both in Biblical times and today, he simply was too busy and lost touch.

It is a mistake many children make. I know this because I made this mistake when I was young. I remember when I was in my early twenties, a busy graduate student and Hebrew school teacher, receiving a call from my father. "Did you know that your mother had surgery last week and never even heard from you!" The reprimand hit home, because it still stings over thirty years later. Fortunately, I was able to turn back to my parents and maintain a wonderful relationship with them as an adult through the remainder of their lives. But I had to learn the lesson.

I think all young people need to learn this lesson. We need to leave home, establish our identities, find a career, meet a life partner, and find our own way. This is the way of the world. But part of what makes us human is the obligation to honor those who raised us, gave us values, and prepared us to go into the world. We need to keep in touch and make sure our parents are taken care of. And we need to give them the appropriate honor they deserve.

<http://www.rabbiqold.com/vayigash.htm>

The shock of facing his brothers changes Joseph in last week's parashah and carries us into the week's tale. Vayigash Yehudah, *Judah approached* (*Genesis 44:18*) his brother Joseph, begging him to free Benjamin. His words are words of supplication, but vayigash "he approached" is intimate. The very word vayigash implies a personal encounter, face time. Beyond that, as Judah approached Joseph he asked to speak be-ozney adoni "in my lord's ears." You can't get closer than that: no texting, no web cam, but a close encounter in the flesh.

The power of Judah's words causes Joseph to weep and brings about a reciprocal request of his brothers: g'shu na-elay (*Genesis 45:4*) "approach me/come close to me" and concluding: *With that he embraced his brother Benjamin around the neck and wept, and Benjamin wept on his neck. He kissed all his brothers and wept upon them;*(*Genesis 45:14-15*). Such is the power of a face-to-face encounter.

<http://www.kolel.org/blog/2008/12/parashat-vayigash-genesis-4418-4727.html>

When they are brought to the Viceroy, the role Judah is to play is foreshadowed: 'Judah and his brothers arrived at Joseph's house' (44:14). Judah stands at the head of the brothers. (55) The speech he addresses to the Viceroy – whom he now knows is Joseph - is one of the most passionate and emotional in the Bible.

He tells Joseph the story of Jacob's love for Rachel and of Joseph's presumed death. He stated that Benjamin's failure to return home will be a death sentence on their father. He assumed personal responsibility for Benjamin's life. He actually says to Joseph 'my father had a wife and

she bore him two children and one left . . . and never was seen again' (44:27-28) and Benjamin is what is left to our father. If I do not return with Benjamin, my father will blame me forever. Jacob had said 'his brother is dead and he is left alone,' (Gen. 42:38) implying that his father has no other children and Benjamin no other brothers. Judah, the son of Leah, sitting with his five other full brothers (all sons of Leah), and four half brothers (from Bilah and Zilpah) tell the Viceroy of Egypt that his father had one wife and her name was Rachel. He is not deceiving Joseph, he has told him they are all his brothers or half brothers. He reflects on his father's truth - his father considered Rachel to be his only wife and, painful as it may be, she is not Judah's mother Leah. In the genealogy of Jacob Rachel is his wife while Leah is simply the daughter of Laban (Gen. 46:18-19).

Judah cannot tell Joseph the unvarnished truth, that he knows that the Viceroy has lied and arranged this conspiracy. Judah decides to tell his father's truth. He has realized that the Viceroy is Joseph. Directly prior to his speech Judah reviews in his own mind the strange events that have occurred to him and his brothers. First they are arbitrarily accused of being spies, of uncovering the nakedness of the land (42:9,12). This odd term 'nakedness' is used twice. His brothers took away his many colored tunic, made him naked and now he is hidden from them. Then Joseph says I will keep all of you until your youngest brother is brought to me. What does this have to do with their being accused of being spies? He then turns aside and wept and then said I will keep Simon and await your return with Benjamin. What is the relationship between Benjamin and the accusation that they are spies? If they are thought to be spies why are they all but one released? Judah noted his weeping and then changing his mind about keeping all and instead keeps only one, Simon? Why does the Egyptian servant say the money is not Joseph's? Why did this Egyptian pagan refer to 'I fear God' (42:18) and then have his servant refer to 'your God and the God of your father' (43:23). The Viceroy of Egypt has them taken to his house and after not seeing them for many months remembers their father and recognizes the missing brother. Joseph then rushed out to a private room to cry. Judah, no doubt noted the emotional impact on asking about their father and his seeing full brother Benjamin. Joseph then invites his brothers to dine with him. To their amazement they are then seated for dinner in the exact order of their birth. How does Joseph know their birth order? Benjamin is fed with five times larger amounts than his other brothers. He understands as noted by Sternberg, that Joseph was testing whether the brothers had 'come to terms with the father's preference . . . rubbing it in through the contrast with the order of natural seniority in which he has taken care to seat them'. (56)

Then they leave and are intercepted with the money and Joseph's cup in their Benjamin's possession. Judah knew that Benjamin could not have been guilty and thus Joseph set up the whole conflict. If Judah suspected that Benjamin had stolen the cup, he would simply have said that he, Judah, stole it and put in Benjamin's baggage. (57) Then Benjamin would have been freed and Judah would have become a slave (as his brother Joseph became), but he would have accomplished what he promised his father. Judah knew it was Joseph he was addressing, and this tactic would therefore fail. Thus instead of addressing the issue of Benjamin, the alleged thief, he emphasized in his speech, his father's love for Joseph above all his children and Joseph's mother Rachel as his only wife. Would Joseph take revenge against his brothers or feel compassion for their father? Instead of talking about the theft of the cup, Judah counters him with the agony of his father. He mentioned his father fourteen times in his extraordinary speech. That is the basis of Judah's speech. When Judah says (in the prologue to his speech) 'God himself, has uncovered your servant's guilt' (Gen. 44:16), Judah is not responding to the cup he knows was never stolen, but apologizing to his brother Joseph for their selling him. Judah by telling Joseph God knows our guilt (Gen. 44:16), is also telling him he, Joseph and God know that Benjamin is not guilty.

In Judah's speech he reiterates the previous events of Joseph's interrogation of the family (Gen. 44:19-24). Without explicitly asking Judah is questioning 'why this interrogation'? He understood that something was amiss! He, Judah, sarcastically says to Joseph that Benjamin's brother is dead (44:20). He had previously said his brother was missing (42:1). He then says to Joseph my

father said 'one of them left [Joseph], I supposed that he must have been torn to pieces' (Gen. 44:28).

A Midrash tells us that Judah is angry – so angry that in 'extraordinary surrealistic image' his 'hairs protrude erect from his chest and pierce his clothes'. (58) The Midrash does not tell us why Judah is so angry. Is it not that he now understands that the Viceroy is Joseph? In the Midrash Joseph concedes not because of emotion but due to Judah's power.

This entire incident is reminiscent of Kafka's 'The Trial'. In that modern novel, the protagonist (named Joseph K), imprisoned, strives to ascertain the crime for which he is accused, but he cannot succeed. But his guilt, we are told is certain. In our tale the crime is known, the stealing of the silver cup, guilt is certain, but the cup was not stolen. Thus, there was no crime. But the brothers and Joseph know of another crime, the sale of Joseph and the deception of Jacob. During their first imprisonment, when they were accused of being spies the brothers speak to each other of this crime incorrectly assuming the Viceroy would not understand their Hebrew (Gen. 42:21). Joseph accusing them of being spies and demanding Benjamin's return as his test in another kafkaesque incident. Did Judah also remember his judging Tamar when he was the guilty party?

Judah's long tale of his father ignited compassion in Joseph. Judah tells of the pain Jacob suffered in the 'death' of Joseph. And how he would surely die if Benjamin is not returned to him. Judah accepts the responsibility for his brother Benjamin, as he told his father he would do. By stating that He is willing to become a slave to Joseph as he and his brothers had enslaved Joseph, he is also repenting for what they did to Joseph. Joseph then breaks down and tells his brothers that 'I am Joseph your brother, is my father still alive' (45:3). He knows his father is alive, but he responds emotionally about his father as Judah had planned.

The speech shatters Joseph's mask. He tries to conceal his emotions but fails. 'His loud weeping was heard by the Egyptians and even in the house of Pharaoh' (45:2). Judah deceived the deceiver, just as his mother Leah deceived their deceiving father. Judah understood that Joseph has single handedly fractured the family peace by demanding Benjamin's presence after first imprisoning Simon. Judah redeemed the entire family and particularly restored Joseph to it.

Joseph tells his brothers that God ordained their selling him so as to save their lives. 'It was not you who send me here, but God' (45:5-8). Why then, did Joseph deceive his brothers by hiding his silver cup in Benjamin's sack? Why did he not tell them when they first brought Benjamin or even in the first meeting who he was? He has, in effect, tormented his brothers. 'He acted like a stranger towards them and spoke harshly to them' (42:7). And more importantly he tormented his father. His father, an old man, might have died during the interim (perhaps two years) of the two visits. The brothers had told Joseph that bringing Benjamin to Egypt would endanger Jacob's life. "And harm shall come to him, and you shall bring down my gray hairs in sorrow to sheol" (44:29). Despite this clear warning Joseph disregarding their statement, and insisted that they bring Benjamin. (44:22-23). He must have known 'what his request will mean to his father; it will be a crushing blow, and yet he did it coolly with no apparent remorse' 59 He clearly played with his father's death. 60 When Joseph finally disclosed his identity and asks 'is my father still alive?' they, in fact cannot properly respond. They have left many weeks ago. The pain of Benjamin's having gone may have killed him. Joseph's response comes immediately after Judah talks of their father's potential death. Did Joseph believe that demanding Benjamin would require his father to come down to Egypt and therefore maybe his father had died? 61 Can the brother's silence after Joseph's identifying himself be their recognition of what the favorite son may have done to their father?(45:3) 62

Joseph's dreams of grandeur turn out to be true. But did Joseph need to tell his brothers of the dreams? Could he not have waiting for God to implement them? Do the brothers actions - selling him - if in fact God's actions - sending him - justify his actions in taking vengeance of his brothers? If it was divinely inspired why take vengeance? And if his taking vengeance is only

'normal' why torment his father? Is this the only way his mission of saving the world could be implemented? Could he not have told his father and brothers as soon as he became Viceroy about the years of plenty and the years of famine?

Could Joseph have believed his father was part of the conspiracy to rid him of all the problems he created? After the second dream his father criticized him, perhaps for the first time. When he tells his father that he, the father, and the mother, will bow to him his father sends him to Shechem to meet his brothers. His father knew his brothers were angry and 'hated' him. He meets a messenger (from his father?) who tells him to go to Dothan where his brothers sell him. Joseph may well have believed that his father was part of the conspiracy to rid them of him. Else why did he not tell those Midianites to take him to his rich father for ransom. Joseph may have suffered his first narcissistic injury, when his mother died leaving him. Then he faces his father's first rejection of him. His brothers had already rejected him.

When Joseph hears Judah saying in the name of his father 'And the one went out from me, and I said, surely he is torn in pieces; and I saw him not since'. (44:28) he may realized that his father never told his sons that he send Joseph out and has felt guilt since then. And that the sons never told their father what had happened. And when Jacob said 'I saw him not since' not that he died - did Jacob ever expect to see Joseph again? Did Joseph ever expect to see his father again? All this is new information for Joseph to absorb. That Joseph was surprised we can take from his first response to his brothers. 'Is my father still alive'? (45:3) He knows his father is still alive but mentioning his father's name confirms Judah's speech that Jacob is the key to this whole drama. Given the early death of his mother Joseph's central identity is tied up with his father whose favorite he was. And his father's life is tied up with him. Judah has told Joseph about their father's life. 'His life is tied into his life' (44:30). The omission of proper names in this phrase suggests that their lives are inextricably tied together. Given that Benjamin is a surrogate for Joseph the relationship between Joseph and Jacob are inextricably bound. Joseph also learnt from this speech that Judah (if not the other brothers as well) had reconciled themselves to Jacob's favoritism. Jacob's life, the old man, is worth more to Judah than his own. He has truly transformed himself from the man willing to sell his brother to being his father's servant. Can Joseph still be reconciled to his father and his brothers? Did he know of the reconciliation that had occurred between his father and his Uncle Esau?

The only time Joseph expresses his emotions is when he named his children. His first son's name Manasseh means 'to forget my hardship and my parental home' (41:51). Why does he name his eldest to the God who has helped me 'completely forget my hardships and my parental home'? If he believes it was God who sent him there why does he celebrate forgetting 'my parental home'? Like the other Adam One's, Ishmael and Esau, despite the love they received there, they leave their father's home to forget it. They had too much trouble at that home - Ishmael with Sarah, Esau with Rebecca and Joseph with his brothers. His trouble, regardless of his blame, is the nightmare of his brothers threatening to kill him and finally selling him into eventual slavery.

His grandfather Isaac reacted to his father's abuse by withdrawing from the world. Joseph reacted to his brother's abuse by taking power. His grandfather was a passive Man of Faith, Joseph is an aggressive Majestic Man. He names his second 'Ephraim' after his fertility in my land of affliction. Is it necessary for him to leave home and his father's home specifically to gain fertility, creativity and power? He recognizes his familial loneliness even when he is Viceroy of Egypt.

## CONCLUSION

Joseph has a narcissistic personality, a type requiring control and a personality suspicious of conspiracies around them. 'Narcissists need to be in control. ... [They have] a driving need to be desired and appreciated, and the narcissist becomes easily injured, insulted and outraged'. 63 Joseph was outraged by all of his family 64 and consequently he never told his father that he was

alive and where he was. Joseph could have believed that his father was part of a conspiracy to eliminate him. Perhaps not until Judah's speech does he realize his father's anguish at his apparent death (Gen. 44:27-29), and thus his father's innocence in the conspiracy. People with a narcissistic injury have a pattern of distance 'from becoming too close when intimacy and exposure is a danger, and too far away when separation runs the risk of precipitating personality disorganization and subsequent flooding with anxiety and shame'. They create rigid defensive systems. 65 This might help explain Joseph's distancing his brothers but trying to bring his only full brother, Benjamin, who was not part of the conspiracy, to be with him, and similarly his intimacy and then distancing of his father.

But none of this justifies Joseph's behavior; his torturous trial of his brothers and his father. Unlike our previous Majestic Men (Ishmael and Esau) he is boastful and insulting to his brothers and his father. After a separation of twenty two years he torments his brothers by accusing them of being spies. We know and he knows that his brothers regret what they did (42:20). He left them leave after imprisoning Simon, but more importantly does not tell them or his father he is still alive. After he has revealed himself he says 'Return quickly to your father and tell him, your son Joseph' (45:9) is alive. Since he first met them two years have passed and his father could have died of old age if not of hunger, never knowing that Joseph was alive. How could he do that to his father? How could he torment his only full brother Benjamin by bringing him to Egypt. Why does he not demand Jacob come with Benjamin? He talks of God, but in fact God never spoke to him. He does all for his own reasons. He is still the spoiled child he was twenty years earlier. He is a manipulator making himself the dictator of Egypt, his brothers and his father. Compare that to Esau's filial behavior towards his father Isaac and his forgiveness of his brother Jacob.  
[http://www.moshereiss.org/messenger/05\\_josephandjudah/05\\_josephandjudah.html](http://www.moshereiss.org/messenger/05_josephandjudah/05_josephandjudah.html)

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### **What Do Jews Do on Christmas?**

Christmas is not a Jewish holiday. Many Christians think of Christmas as an American holiday, a secular holiday or a cultural holiday, but most Jews do not think of Christmas that way. According to the 1990 National Jewish Population Survey, 82% of Jewish households *never* have a Christmas tree. I strongly suspect that this statistic isn't entirely accurate, because I know that many Jews with small children have Christmas trees to keep their children from feeling deprived or left out of the aggressively-marketed Christmas season. However, at the very least, the statistic shows that 82% of Jewish families are unwilling to admit to a surveyor that they ever had one.

Most Jews (even many highly assimilated Jews) are uncomfortable about Christmas. We don't object to Christians celebrating Christmas, but we don't particularly want to celebrate it ourselves, and there is enormous social pressure to celebrate Christmas, whether we want to or not. As one Jewish writer said, "just try telling a Christmas enthusiast that the creche in front of your post office makes you un-easy; suddenly, 'frosty' describes more than just the snowman." Many secular Christians have told me that Christmas is my holiday too, and some of them get very angry or even nasty when I tell them that I don't want to celebrate it, calling me "Grinch" or "Scrooge." I have no doubt that before this Christmas season is over, I will receive a few emails telling me that I should celebrate Christmas; I get them every year.

So if Jews don't celebrate Christmas, then what do we do on December 25?

It's tough to find something to do on Christmas, because just about everything is closed. Here are a few of the more popular December 25 activities for Jews.

### **Linger over this week's Update**

This week's edition is longer than usual. Spend a little more time than usual reading the commentaries on this week's Torah portion. [sem]

### **Go out for Chinese food**

Many Jews go out for Chinese food on Christmas. The Chinese do not celebrate Christmas any more than we do, so most Chinese restaurants are open on Christmas. In Philadelphia and New York, there are several kosher-certified Chinese restaurants to choose from, so that even the most observant Jew can eat Chinese on Christmas. This popular option was somewhat limited on December 25, 2001, because Christmas fell on the Fast of Tevet! Fortunately, this will not happen again until 2020!

### **Go to the Matzah Ball**

In some cities, Jewish singles organizations sponsor "Matzah Balls," Jewish singles dances, on Christmas Eve or Christmas night.

### **Go to a movie**

Many movie theaters are open on Christmas day, particularly in the afternoon (after 4PM). In fact, in 1998, a friend and I went to see The Prince of Egypt in a local theater on the afternoon of Christmas day.

### **Get together with family**

It's often tough to get the whole family together for dinner, especially when the children are grown up or not living in the immediate area. Christmas is a time when everybody is sure to have the day off. Some families do this do it with a vague sense of guilt at celebrating Christmas, and often repeatedly remind each other that "we're not celebrating Christmas, it's just a convenient time to have a family get-together."

### **Go to work**

Jewish people often volunteer to work on Christmas, especially if they work in 24/7 community service jobs like hospitals, newspapers, or police departments. This allows their Christian co-workers to get the day off, and gives the Jewish worker an extra day off at some other time of the year, when everything isn't closed. Even if your business isn't 24/7, you can often talk your boss into letting you work Christmas in order to get another day off some other time.

Some of my readers have told me about the following Christmas activities by Jews in their communities:

- A community in Mexico City organized a group of Jews to cover for Christians who would otherwise have to work on Christmas. This was called "Project Brotherhood."
- Jews in the New York, New Jersey and Philadelphia areas go to Atlantic City, where the casinos never close, and the hotels are very inexpensive. The casinos are practically empty on Christmas, except for Jews, Indians and Asians.

<http://www.jewfaq.org/xmas.htm>

### **Quote of the Week**

Here's to the crazy ones. The misfits. The rebels. The trouble-makers. The round heads in the square holes. The ones who see things differently. They're not fond of rules, and they have no respect for the status quo. You can quote them, disagree with them, glorify, or vilify them. But the only thing you can't do is ignore them. Because they change things. They push the human race forward. And while some may see them as the crazy ones, we see genius. Because the people who are crazy enough to think they can change the world, are the ones who do.~ **Author Unknown**

All men and women are born, live suffer and die; what distinguishes us one from another is our dreams, whether they be dreams about worldly or unworldly things, and what we do to make them come about... We do not choose to be born. We do not choose our parents. We do not choose our historical epoch, the country of our birth, or the immediate circumstances of our upbringing. We do not, most of us, choose to die;

nor do we choose the time and conditions of our death. But within this realm of choicelessness, we do choose how we live. ~ **Joseph Epstein**

**A gutten Shabbos to all.** And to some: Hag hamolad.

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### **The Dark Side of Joseph's story**

*Presented by David P. Stern 26 December 1998 in Greenbelt, Maryland*

This Parashah tells the end **of the story of Joseph**. He reveals himself to his brothers, his father joins him in Egypt, and the Jews weather the famine in great style.

Not so the **Egyptians**. Sure, they too survive, thanks to the grain Joseph had ordered stored during the seven years of plenty. But they pay a stiff price--in return, they give up--first all their money, **then** all their animals, and **finally** the land they own, becoming serfs of Pharaoh.

To **us** this looks like a crooked deal. **We** believe in what the US declaration of independence states, that all **governments are instituted** for the welfare of their citizens. If a government **collects grain** from its farmers during the **fat** years--isn't it duty-bound to give it back, no strings attached, when the **lean** times arrive? After all, it was **their own** grain to begin with!

But **the world isn't just**--it wasn't then, and still isn't. **This** sort of process still happens, even now. After the fall of Communism, many Russian factories transferred part of their **ownership** to their workers--but when those workers get **hungry**, they sell their shares for a pittance, and the shares end up in the hands of just a few people, often the former party big-shots.

The way Joseph deals with the Egyptians, if you will, is the dark side of his story. He rises to great power, saves the Egyptians from starvation--but he also **enslaves** them. **Is this a job for a nice Jewish boy?** And you may further ask--isn't it a bit **far-fetched** that Pharaoh would **elevate** an outsider like Joseph to such a high rank?

**Maybe it isn't.** Let me digress here for a moment to another story, that of **Marco Polo**, a young Italian who left his country with his father and uncle around 1270, traveling east. He came back, many years later, a grown man with a fantastic story: his family had reached China, and the emperor of that country appointed him to a high posts in his government, for a while he even was the governor of a province.

China! It was the end of the known world in those days, and a country known to be unfriendly to foreigners. Would a Chinese emperor **appoint an Italian** to a high position? During Marco Polo's lifetime, his story was scarcely believed. Today we know that China at that time was a **conquered country**, having just fallen to the Mongols. Would a Mongol emperor trust his new subjects? Wasn't it much safer to **trust a foreigner** from distant Italy, who had no local ties and who depended only on the emperor?.

If Joseph's story is more than a legend, something like that could have happened here, too. **Joseph was safe**, an outsider, completely beholden to Pharaoh. And we know **many more cases**, throughout history, where Jews rose to high positions, **because** they were vulnerable and therefore likely to be loyal. **From Samuel the Prince** (Shmu'el HaNagid) in the Kingdom of Granada in the 900s--or if you wish, from **Mordechai** in the book of Esther, if you take that story



literally--to "**Jud Suess**" (Yood Ziss), the "Jew Suess" in the 1700s, there have been quite a few "Josephs."

Let me expand here on "**Jud Suess**", whose name was also Joseph--Joseph Suesskind Oppenheimer, **confidential advisor** to the German prince who ruled the state of Wuerttemberg. The two story are remarkably **parallel**--except for their ending, perhaps. Let me read here what the **Encyclopaedia Judaica** has to say about this latter Joseph.

So there you have it. The biblical story of Joseph ends **more happily--or does it?** Because, remember, when (I quote) "a new pharaoh who knew not Joseph" rose to power, the Jews there were **enslaved**. If that story is more than a legend--couldn't it be that this was the reaction of the Egyptians to the memory of the upstart Jew who helped Pharaoh enslave them all?

"**Jud Suess**" died reciting the "**Shma**", and we read that the last wish of Joseph was to be buried with his ancestors, in the old land. In the end, **both** came to remember their roots. But there is a lot more to both stories--and it's not all a sunny memory.

<http://www.phy6.org/outreach/Jewish/Vayigash.htm>