Congregation Beth Israel
Of The Berkshires

CONGREGATION
Shir Ami

SoulSpa 3.9 • P. Vayeshev
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Blessing Before Learning

בָּרוּךְ אַתָּה יהו״ה	*Barukh Atah Adonai*
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	*eloheinu melekh ha'olam*
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ	*asher kidshanu b'mitzvotav v'tzivanu*
לַעֲסוֹק בְּדִבְרֵי תוֹרָה׃	*la'asok b'divrei Torah.*

Blessed are You, YHVH our God, sovereign of the world, who made us holy in connecting-command, and commanded us to busy ourselves in words of Torah.

Kabbalah - Yesod::flow

Genesis 39:1-18

PRE-HANUKKAH PORTION, ALWAYS
<<descent to ascent>>

וְיוֹסֵף הוּרַד מִצְרָיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ שָׁמָּה׃
וַיְהִי יהו״ה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי׃ וַיַּרְא אֲדֹנָיו כִּי יהו״ה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יהו״ה מַצְלִיחַ בְּיָדוֹ׃ ... וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה׃

1-6. Yosef was taken down to Egypt: an Egyptian official, Potiphar, courtier and prefect of Pharaoh, bought him from the Ishmaelites who brought him there. YHVH was with Yosef and he was successful, staying in the house of his Egyptian master. His master saw that YHVH was with him and that YHVH makes all he does successful…. [Potiphar] left all he had in Yosef's hand and, with him there, knew nothing [of the house] but the bread he eats. Yosef was well built and beautiful to behold.

Who is Yosef? … and God?

Yosef and sex/gender

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שִׁכְבָה עִמִּי׃ וַיְמָאֵן וַיֹּאמֶר אֶל־אֵשֶׁת אֲדֹנָיו הֵן אֲדֹנִי לֹא־יָדַע אִתִּי מַה־בַּבָּיִת וְכֹל אֲשֶׁר־יֶשׁ־לוֹ נָתַן בְּיָדִי׃ אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׂךְ מִמֶּנִּי מְאוּמָה כִּי אִם־אוֹתָךְ בַּאֲשֶׁר אַתְּ־אִשְׁתּוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים׃ וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם יוֹם וְלֹא־שָׁמַע אֵלֶיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ׃

7-10. After these things, his master's wife lifted her eyes on Yosef and said, "Lie with me." He refused, saying to his master's wife, "Look, with me, my master knows nothing about this house, and all that is his he gave into my hands. He [made] me as great as himself in the house, and withheld nothing from me but you, since you are his wife – so how then could I do this great evil, and sin to God?" So it was that [despite] her words to Yosef daily, he did not heed her to lie beside her, to be with her.

Mrs. Potiphar - no name?

fluidity?

Blaming Mrs. Potiphar ~ blaming Eve?
Using sex to cause Yosef to *fall*

FILM NOIR BEGINS HERE:

וַיְהִי כְּהַיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם בַּבָּיִת׃ וַתִּתְפְּשֵׂהוּ בִּבְגָדוֹ לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בִּגְדוֹ בְּיָדָהּ וַיָּנָס וַיֵּצֵא הַחוּצָה׃ וַיְהִי כִּרְאוֹתָהּ כִּי־עָזַב בִּגְדוֹ בְּיָדָהּ וַיָּנָס הַחוּצָה׃ וַתִּקְרָא לְאַנְשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ׀ אִישׁ עִבְרִי לְצַחֵק בָּנוּ בָּא אֵלַי לִשְׁכַּב עִמִּי וָאֶקְרָא בְּקוֹל גָּדוֹל׃

11-14. One such day, he came into the house to do his work, and no house [servant] was there in the house. She grabbed him by his garment and said, "Lie with me!" But he left his garment in her hand and got away and fled outside. When she saw that he had left it in her hand and had fled outside, she called out to her servants and said to them, "Look, he had to bring us a Hebrew to dally with us! This one came to lie with me; but I screamed loud.

What do we make of Mrs. Potiphar's deception? tempting?

Femine typecasting?

וַיְהִי כְּשָׁמְעוֹ כִּי־הֵרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס וַיֵּצֵא הַחוּצָה׃ וַתַּנַּח בִּגְדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ׃ וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָנוּ לְצַחֵק בִּי׃ וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיָּנָס הַחוּצָה׃

15-18. "When he heard me raising my voice and yelling, he left his garment with me, got away and fled outside." She rested his garment beside her until his master came home. She told him these things, saying, "The Hebrew slave whom you brought us came to play with me. But when I raised my voice and yelled, he left his garment with me and fled outside."

Lies - due process, justice?

Rashi, Gen. 39:1 – from Bereshit Rabbah 85:2

ויוסף הורד. חוֹזֵר לְעִנְיַן רִאשׁוֹן, אֶלָּא שֶׁהִפְסִיק בּוֹ כְּדֵי לִסְמֹךְ יְרִידָתוֹ שֶׁל יְהוּדָה לִמְכִירָתוֹ שֶׁל יוֹסֵף לוֹמַר שֶׁבִּשְׁבִילוֹ הוֹרִידוּהוּ מִגְּדֻלָּתוֹ, וְעוֹד כְּדֵי לִסְמֹךְ מַעֲשֵׂה אִשְׁתּוֹ שֶׁל פּוֹטִיפַר לְמַעֲשֵׂה תָּמָר לוֹמַר לְךָ, מַה זּוֹ לְשֵׁם שָׁמַיִם אַף זוֹ לְשֵׁם שָׁמַיִם, שֶׁרָאֲתָה בְּאִצְטְרוֹלוֹגִין שֶׁלָּהּ שֶׁעֲתִידָה לְהַעֲמִיד בָּנִים מִמֶּנּוּ, וְאֵינָהּ יוֹדַעַת אִם מִמֶּנָּה אִם מִבִּתָּהּ׃

Yosef was taken down - [Torah] returns to the Yosef narrative, from Yehudah selling Yosef, to Yehudah's degradation (Gen. 38) – for due to [the former Yehudah] degraded in greatness. And, to link Potiphar's wife to [Yehudah's] daughter in law, Tamar. If one was for the sake of heaven, the other was for the sake of heaven. [Potiphar's wife] saw astrologically that in the future she will be ancestress of children by him, but did not know if they would be from *her* or from her daughter.

Genesis 41:44-45

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃ וַיִּקְרָא פַרְעֹה שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵחַ וַיִּתֶּן־לוֹ אֶת־אָסְנַת בַּת־פּוֹטִי פֶרַע כֹּהֵן אֹן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם׃

Pharaoh said to Yosef, "I am Pharaoh, yet without you no one will raise a hand or foot in all the land of Egypt." Pharaoh called Yosef's [Egyptian] name Tzafnat Pa'neah and gave him as wife Osnat, daughter of Poti-phera, priest of On. Thus did Yosef emerge [as ruler] over the land of Egypt.

Rashi, Gen. 41:45

פוטי פרע. הוּא פּוֹטִיפַר, וְנִקְרָא פּוֹטִיפֶרַע עַל שֶׁנִּסְתָּרֵס מֵאֵלָיו, לְפִי שֶׁחָמַד אֶת יוֹסֵף לְמִשְׁכַּב זָכָר׃

Poti-phera – He is Potiphar, called Poti-phera (פרע= *disturbed*, *wild* or *cut*) for he was castrated after desiring Yosef sexually.

B.T. Sotah 13b

… is this saying forbidden, or needs to reach a result of a certain kind?

וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה. אי״ר: שֶׁקְּנָאוֹ לְעַצְמוֹ. בָּא גַּבְרִיאֵל וְסֵירְסוֹ בָּא גַּבְרִיאֵל וּפֵירְעוֹ. מֵעִיקָּרָא כְּתִיב ״פּוֹטִיפַר״, וּלְבַסּוֹף ״פּוֹטִיפֶרַע״.

Potiphar, courtier and prefect of Pharaoh, bought him – Rav says: He purchased [Yosef] for himself, but Gavriel came and castrated him, then Gavriel came and mutilated him. At first [Torah calls him] Potiphar, and in the end Poti-phera.

Hizkuni, Gen. 41:45 (13th cy.)

ויתן לו את אסנת בת פוטי פרע הוא פוטיפר, כמו שפרש״י. ולקחה יוסף לו לאשה שאם יקח אחרת אפי׳ גדולה ממנה היה מתיירא שמא יאמר פוטיפר עבדי הם שהרי קניתי את אביהם לי לעבד אבל כשנשא את בתו לא היה מביישו ולא בני ביתו. ד״א לקחה כדי לפרסם שלא שכב את אמה.

[Pharaoh] gave [Yosef] as wife Osnat, daughter of Potiphera – Per Rashi, the same [as] Potiphar. Had Yosef married one of even higher rank, he feared perhaps that Potiphar would claim his children as slaves, as he had owned their father as a slave. When he married his former master's own daughter, [Potiphar] would be ashamed to say that her children were slaves. Another thing: [Yosef] married [Osnat] to publicize that he never slept with her mother.

Bereshit Rabbah 87:3

ויהי יוסף יפה תאר ויפה מראה ותשא אשת אדניו, לגבר שהיה יושב בשוק ומשמש בעיניו ומתקן בשערו ומתלה בעקיבו, אמר אנא גבר. אי״ל אי גבר את הא דובא קומיך קופצה.

Yosef was well built and beautiful to behold…. His master's wife lifted her eyes – Like a man/hero who sat in the market, making up his eyes, fixing his hair and lifting up his heel, saying: "Such a man/hero I am!" They said to him: "If you're such a 'man,' here is the bear standing before you to pounce!"

midrashic pushback against arrogance? "sugar" to help the theodicy medicine go down (injustice of Joseph's experience)?

Midrash Tanhuma, Vayeishev 8 (c. 500-800 CE)

וְכִי פּוֹטִיפַר רָשָׁע הָיָה רוֹאֶה שֶׁהַקב״ה עִמּוֹ, וּמַה הוּא כִּי ה' אִתּוֹ. אֶלָּא שֶׁלֹּא הָיָה שְׁמוֹ שֶׁל הַקב״ה זָז מִפִּיו. הָיָה נִכְנָס לְשַׁמְּשׁוֹ, וְהוּא הָיָה מְלַחֵשׁ וְאוֹמֵר: רִבּוֹנוֹ שֶׁל עוֹלָם, אַתָּה הוּא בְּטָחוֹנִי, אַתָּה הוּא פַּטְרוֹנִי, תְּנֵנִי לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאַי וּבְעֵינֵי פּוֹטִיפַר אֲדוֹנִי. וּפוֹטִיפַר אוֹמֵר לוֹ: מָה אַתָּה מְלַחֵשׁ, שֶׁמָּא כְּשָׁפִים אַתָּה עוֹשֶׂה לִי. וְהוּא מְשִׁיבוֹ, לֹא, אֶלָּא אֲנִי מִתְפַּלֵּל שֶׁאֶמְצָא חֵן בְּעֵינֶיךָ. לְפִיכָךְ כְּתִיב: וַיַּרְא אֲדֹנָיו כִּי ה' אִתּוֹ....

כֵּיוָן שֶׁרָאָה יוֹסֵף אֶת עַצְמוֹ בְּכָךְ, הִתְחִיל אוֹכֵל וְשׁוֹתֶה, מְסַלְסֵל בְּשַׂעְרוֹ, וְאוֹמֵר בָּרוּךְ הַמָּקוֹם שֶׁהִשְׁכִּיחַנִי בֵּית אָבִי. אָמַר לוֹ הַקב״ה, אָבִיךָ מִתְאַבֵּל עָלֶיךָ בְּשַׂק וָאֵפֶר, וְאַתָּה אוֹכֵל וְשׁוֹתֶה וּמְסַלְסֵל בְּשַׂעְרֶךָ, הֲרֵי אֲדוֹנָתְךָ מְזַדַּוֶּגֶת לְךָ וּמְצַרָה לָךְ. לְכָךְ כְּתִיב: וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו. וַיְמָאֵן,

How did the wicked Potiphar see that the Holy Blessed One was with [Yosef], and in what way was YHVH with him? The Name of the Holy Blessed One never moved from his mouth. When Yosef entered to serve [Potiphar], he would whisper to himself: "Master of the Universe, you are the One in whom I trust: You are the One who is my protector! May I find grace, kindness and mercy in your sight, and in the sight of all who see me, and in the eyes of my master, Potiphar." Potiphar said to him: "What are you whispering? Maybe you are trying to put a spell on me?" "No," he answered him. "I am praying that I may find favor in your sight." Hence it is written (Gen. 39:3), "His master saw that YHVH was with him." … As soon as he realized his own importance, he began to eat, drink and curl his hair, saying, "Blessed be the Source, who caused me to forget my father's house" (*see* Gen. 41:51). The Holy Blessed One said to him, "Your father mourns you in sackcloth and ashes, but you eat and drink and curl your hair? Behold, your mistress will impose herself on you and trouble you." Thus it is written (Gen. 39:7-8), "His master's wife lifted her eyes… [and] he refused."

Da'at Zekenim, Gen. 39:12 (c. 1200 CE) • Meta-Midrash

ותתפשהו בבגדו. ... וכשהיא באה לדבר היה מרכין ראשו וכובש פניו בקרקע והיא עשתה לו מעשה של ברזל תחת זקנו שלא יוכל להרכין שנאמי' ענו בכבל רגלו ברזל באה נפשו אמרה לו למה אין אתה שומע לי ולא אשת איש אני ואין איש יודע בנו א״ל אפילו הפנויות שלכם אסורות לנו נשואות לא כל שכן... א״ל ריקה אפילו ... לא כ״ש כיון שראתה כך א״ל אם אינך שומע לי הריני חובשך בבית האסורים א״ל ה' מתיר אסורים הריני מעורת עיניך א״ל ה' פוקח עורים הריני כורתת קומתך א״ל ה' זוקף כפופים.

She grabbed him by his garment. … When she came to speak, he bowed his head so his face was toward the ground. She made him put an iron spear under his beard so he could not bend down. She said to him, "Why don't you listen to me? I am no one's wife, and no one will know about us." He said to her, "If the unmarried of your people are barred to us, all the more the married!" She said to him, "He is gay." He said, "I will not uncover my master's nakedness!" She said to him, "If you do not listen, I will imprison you." He said to her, "God releases the bound." She said, "I will blind you!" He said, "God gives the blind to see." She said, "I will cut off your stature." He said, "God straightens the bent."

Tafsīr al-Ṭabarī, Muhammad ibn Jarir al-Tabari (*Iran, c. 900 CE*)

She said, "O Yusuf! How beautiful your hair is." He answered, "It is the first thing that will fall off of my body." She said, "O Yusuf! How beautiful your eyes are!" He answered, "They are the first things that will melt into the earth from my body." She said, "O Yusuf! How beautiful your face is!" He answered, "The earth will eat it."

Kehot Chumash

Joseph actually began to submit to her, but at the last minute, a vision of his father's face appeared to him. The vision spoke and said, "Joseph, you and your brothers' names are destined to be inscribed on the stones of the high priest's garments! Do you wish to have your name removed from theirs, instead becoming known as one who associates with immoral women?" When he started to flee, she grabbed his garment, and since Egyptian garments were not securely fastened to the body, it slid off him.

Jacob's face, we are told, resembled Adam's face; this was because Jacob finished the process of rectifying Adam's sin, a process that had been begun by Abraham and Isaac. Knowing this, when he saw Jacob's face, Joseph was reminded of how our Divine mission is to rectify Adam's sin. As such, our individual sins are not only our own personal matters, for which there might be mitigating rationalizations; they affect the moral balance of all reality.

When confronted with temptation, it is tempting to convince ourselves that nobody will know about it, that it is technically justified, that succumbing to it is only a temporary setback and that we can later repent, and so on. It may even seem that this temporary sin will enable us to better contribute to the cause of goodness in the future!

In such moments, we too must "envisage the image of our father Jacob," that is, remember that our actions are not merely the isolated deeds of individuals in isolated times and places. Our deeds have cosmic implications; they can harm or heal the entire world.

Zuleikha in the Qur'an and in the Bible, Homayra Ziad

In the Qur'an, as in the Bible, Zuleikha first appears as a dyed-in-the-wool seductress. When she is rejected by the Prophet Yusuf and her actions are exposed to her husband, she becomes bitter and vengeful. She hurries to justify her trespass to the town gossips by parading Yusuf in their presence; they cut their fingers in disbelief at his beauty. She further persists in her transgression, threatening Yusuf with imprisonment and humiliation if he does not succumb. In the end, she drives him, a pure and good soul, to seek prison as his only refuge. At every step of the way, Zuleikha embodies the worst in human nature.

Yet, of all the figures in the sura of Yusuf story, Zuleikha is the most real. Yes, the Prophet Yusuf was severely tested, but at each breaking point, he was delivered to a greater glory by a sudden turn of events largely beyond his control. But there is no *deus ex machina* for Zuleikha; she must struggle to find herself on her own.

She is a symbol of the troubled soul crying for prophetic guidance, but scared to death of where it may take her. Zuleikha is the self, sensing its way to actualization. She models what we all go through, the mistakes we make, our pettiness and bad humor, the hurt we inflict on those we love, how we take our own pain out on those around us. Zuleikha is a flesh-and-blood human being. She is our shadow, and as such, we must claim her and love her.

Ellen Frankel, The Five Books of Miriam

OUR DAUGHTERS ASK: Why does the Torah tell the story of Potiphar's wife – how the wife of Joseph's Egyptian master makes a play for him and, having been rebuffed, accuses Joseph of attempted seduction, thereby landing him in prison? Is this incident merely a device to move the plot along, or is there more going on here?

THE RABBIS ANSWER: Potiphar's wife, whom we have named Zuleikha, was a foreign woman and thus possessed of more venal appetites than God's own people. Furthermore, Joseph was "less" than a man, effeminate, walking with a "mincing step" and wearing eye makeup. It is no wonder that she was emboldened to take the lead!

LUSTY ZULEIKHA RETORTS: What do you know about women's sexual desires? Although the Bible's filled with stories of sexual seduction – Lot's daughters; Leah, Rachel, and the mandrakes; Judah and Tamar; Samson and Delilah – women's sexual *desire* is not generally factored into the events. No, a woman's sexual maneuvers are seen as a means to an end: children, security, financial reward. But in the case of Joseph I was acting purely from *desire*: "Lie with me," I ordered Joseph (Gen. 39:12). I asked for nothing else from him, nor did I need it

LILITH THE REBEL ADDS: And despite the Rabbis' attempt to explain away this episode, especially Joseph's part in it, we recognize here an all too familiar domestic drama – the stuff of soap operas. No wonder the Bible still speaks to us today.

Barenblat 2025 • In prison, Yosef forgives Zuleikha

It wasn't me she really wanted.
She craved youth and vigor

because she wanted to be young
again, her whole life still ahead.

Who doesn't wish sometimes
for that? Even I look back

at how I got here, wondering:
could I have caused less harm?

Once her inner floods had passed
she apologized. But I knew

the Holy One had a plan all along
to get me where I needed to be.

BONUS: JEWISH MIDRASH INTEGRATING ISLAMIC MIDRASH

Sefer HaYashar, Vayeshev 14 (*Spain, 13th c.)*

ויוסף בן שמונה עשרה שנה יפה בחור יפה עיניים וטוב רואי, וכמוהו לא היה בכל ארץ מצרים. בעת ההיא בהיות יוסף בבית אדוניו, יוצא ובא בבית ומשרת את ה׳. ותשא זליכא אשת אדוניו את עיניה אל יוסף ותראהו, והנה נער יפה תואר ויפה מראה מאוד ותחמוד יופיו בלבה. ותדבק נפשה ביוסף מאוד, ותסיתהו יום יום להיות איתה ותלבישהו בגדים יום יום.

And Yosef was 18, a youth of beautiful eyes and pleasant appearance, and there was no one like him in all of Egypt. When Yosef was in his master's house, coming in and going out and attending to his master's affairs, Zuleikha, his master's wife, lifted up her eyes to Yosef, and saw his comely appearance, and his beauty tempted her heart. Her soul became attached to Yosef, and she beguiled him and persuaded him day after day, but he would not lift up his eyes to look at his master's wife.

ותפתה זליכה את יוסף יום יום בכל דבר יום יום, ולא נשא יוסף את עיניו לראות באשת אדוניו. ותאמר אליו זליכה, מה טוב מראיך ותוארך מאוד הלא ראיתי בכל עבד ולא ראיתי עבד יפה כמותך. ויאמר אליה יוסף, הלא אשר בראני בבטן אמי הוא אשר ברא את כל האדם. ותאמר אליו, מה נאוו עיניך כי הרהבת בהם את כל יושבי מצרים איש ואישה. ויאמר אליה, מה טובם בעודני חי ואם ראיתם בקבר הלא תנוד מהם. ותאמר אליו, מה יפו ומה נעמו כל דבריך, קח נא לך את הכינור אשק בבית ונגן בידך ואשמע את דבריך. ויאמר אליה, מה יפו ומה נעמו דברי בשבחי את שבח אלוקיי ואת תהילתו.

And Zuleikha said to him: How good is your appearance and how graceful your figure. I have looked at all the servants, but I could not find one as fair as you. And Yosef replied: God who created me created likewise all the sons of man. And she said to him: How beautiful are those eyes of yours! You have captivated with them all the inhabitants of Egypt, men and women alike. And he said to her: they are beautiful while alive, but if you were to see them in the grave you would tremble. And she continued: How pleasant and sweet are your words. Take the harp in the house and play with your hands and let us hear your voice. And Yosef said: How pleasant and sweet my words when I sing the praises and the glory of my God.