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Parshah Vayigash
by Julie Zhuk on 2022-12-31

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Jacob's sons stood in front of Pharaoh's second in command, who of course, was their brother, Joseph. They didn't know at the time. Joseph told the brothers they could all leave, except for Binyamin. He was going to stay. Yehuda was king of the tribe and he stepped forward. He was going to force Joseph to free Binyamin and let him return to their father, Jacob. First though Yehuda warned Joseph that many years ago, Pharaoh had kidnapped their great-grandmother, Sarah. He had been punished for it. He said that he and his brothers were powerful warriors, after all, they had fought against the entire city of Shechem and destroyed it.

Yehuda then reviewed everything that happened up until this point. He talked about how they had come to Egypt to get food and at their meeting, Joseph had told them to not come back without their younger brother. Now Yehuda was pleading with Joseph, he said if we return without our brother, our father will die. I, Yehuda, swore to my father that I would bring Binyamin back safely. This was when Joseph asked him why of all the brothers, Yehuda was the only one talking? Yehuda had an answer for that too, he said that it was him who promised their father to bring back Binyamin in one piece.

Joseph asks him another question, why didn't he speak up for his brother Joseph, when you sold him to the Yishmaelites for twenty pieces of silver? All of this time, the brothers had thought Joseph knew this because of the "magic cup." Yehuda realizes that Joseph isn't convinced, soon he becomes angry. He is really angry, Joseph sees Yehuda's anger, and the other brothers start joining in. They show their strength put together, they stamp their feet, and the floor beneath them starts to crack from their powerful blows.

Joseph decides to show his brothers his extraordinary strength. He kicked a stone pillar, before the brothers' eyes that stone pillar crumbled into pebbles. Yehuda saw that Joseph was stronger than him. Yehuda was willing to risk a fight that he would probably lose. He would take a chance that he would be killed, if he could only save his brother Binyamin. Yehuda tried to pull out the sword that had been hanging at his side and begin the battle. He pulled and pulled at it, but the sword wouldn't come out. Yehuda realized that G-d didn't allow for the sword to come out. He decided it was probably because Joseph was a G-d fearing man.

Yehuda would have no power over him. Out of all the brothers, Naphtali was the fastest runner. Yehuda told him to run through the city and tell him how many markets there were. Naphtali raced away and was back in a flash. Returning to Joseph's palace, he reported to Yehuda that he had found twelve major markets. Yehuda told his brothers that they would destroy them all. Joseph listened into the brothers' plans. He understood the Hebrew, so he realized that Egypt was in grave danger. He asked Pharaoh to send help. Pharaoh sent three hundred soldiers, but they didn't scare Yehuda. When the soldiers approached, Yehuda gave out a loud yell.

The force of his yell threw both Joseph and Pharaoh off their thrones. The three hundred soldiers, their teeth fell out and they ran away in fear of their lives. Yehuda explained to Joseph that their father and Binyamin were “keshurah”. It meant they were connected to each other. What made Jacob so close to Binyamin? The Hebrew word for “keshura” has the gematria of 611 - the same number as the word “Torah”.” It was the Torah that they learned together, which made their bond so close. We think of Binyamin as the “baby brother”, but at the time of this story he was thirty-three years old. He was married, and had ten children!

Each of his children carried a name to remember his lost brother, Joseph. It was at this point in the parsha, that Joseph realized he needed to let the brothers know the truth about him. Before they were to destroy all of Egypt. He didn't want his brothers to feel ashamed in front of anyone, so he ordered the guards and the slaves to leave the room. Joseph and the brothers were alone in the room. This was when Joseph asked them, didn't you say that the brother of your youngest brother is dead? You are liars. I will call him to come here.

Joseph called out in a loud voice, Joseph, the son of Jacob, come here. No one came, he then asked his brothers what are you looking around for? It's me, I am Joseph. Then he asked the brothers if their father was still alive? The brothers couldn't say another word, they were in complete shock. They didn't understand how Joseph, their brother, could be in command of Pharaoh. To prove his identity, Joseph showed that he had a bris mila and he spoke the Hebrew language. That did it, they believed him. Everything was so confusing and mysterious to the brothers. They didn't know how Joseph knew everything about them and their lives. Now, the man standing near them was their brother, Joseph!

In just three words he let the brothers know he was really Joseph. Everything became clear after that. Everyone's questions were answered instantly. The same way, when the Mashiach will come and all he will have to say is I am Mashiach. All the questions anyone has ever had will be answered just like that. Joseph told them to not feel bad about selling him to Egypt. G-d had sent him over there, and G-d made him ruler over Egypt. This was so he could save everyone from starvation.

He told them to go hurry home and tell their father that he said G-d made him ruler over Egypt. The next plan was to get Jacob to come to Egypt. Joseph had a plan for the brothers and their father Jacob to live in Goshen. Joseph told the brothers to bring their children and grandchildren as well. Joseph planned on feeding everyone and no one would starve. It was a very emotional reunion for the brothers and Joseph too. Joseph broke down again, he put his head on Binyamin's neck. He gave him a giant hug and he cried.

Binyamin did the same, when Joseph was talking to his brothers they just stood there in shock. They were ashamed of what they had done, they were not sure what to say or how to react. They didn't know if Joseph truly forgave them for what they had done. They were not sure Joseph still loved them, they wondered if he would act toward them as a brother? Joseph finally broke the silence, in a loving way he kissed each of his brothers. They were all crying with joy

that they were together again. When they saw that Joseph wasn't angry at them, they came out of their shock.

They began talking with Joseph, the way brothers speak with one another. When Joseph let his brothers know who he was, they died from shame. They were embarrassed of selling their own brother. G-d brought the brothers back to life! In this story, we see what a great man Joseph was. His brothers had sold him and he became a slave first, then he became a prisoner, and for many years he had no contact with his father or his family. After all of that time, he managed to forgive his brothers! If Joseph could forgive his brothers for selling him, we should be able to forgive for the not so terrible things that people do.

The examples used here are when one sibling takes another sibling's stuff without permission. Joseph was crying from joy over being able to hug his younger brother after so many years. There was also another reason, the Beis HaMikdash was built on land that belonged to Binyamin's tribe. Joseph saw into the future, both of the Beis Hamikdash would be destroyed. Binyamin cried hearing this, because he saw that the Mishkan of Shilo, which was in the land belonging to Joseph's tribe, would be destroyed. News about who Joseph really was spread like wildfire throughout the place and Egypt. The second most powerful man in Egypt wasn't a slave after all. He had come from an important and famous family.

Pharaoh ordered his guards to bring Joseph to him. Pharaoh told him that he should tell his brothers to move their father, their families, and households to Egypt. Pharaoh promised to give them the best land in Egypt meaning Goshen. He also promised to give him the best Egypt had to offer. Pharaoh was so excited about having Joseph's family in Egypt, he even gave them wagons to use. This was so they could bring their belongings to Egypt. When Yehuda saw the wagons that Pharaoh had sent, he burnt them. The wagons had images of idols on them. That was the sole reason he burnt them. Joseph replaced the wagons with new ones that had no idol images on them. Before the brothers went back home, Joseph gave each of them a suit of expensive clothing.

Binyamin got even more, Joseph gave him three hundred silver coins and five expensive suits. There was a reason why Binyamin got five sets of clothing. It is hinting to something that would happen in the future. Mordechai, the hero of the Purim story, was a descendant of Binyamin. He too, would one day wear five sets of clothing. When Haman was hanged, Achashveirosh gave Mordechai permission to wear five types of royal clothing. There was one blue garment, one white, one purple, a crown, and one linen robe. Joseph sent a gift for his father as well. Ten donkeys were loaded with aged wine and there was a special kind of Egyptian bean.

These are foods for elderly people. It was to make them feel relaxed, then they had another ten donkeys that were loaded with other foods. There were special traveling instructions, Joseph knew his brothers would be running off home. He told them not to travel at night and not to travel too fast. He told them going too fast would be dangerous. He told them to not argue about whose idea it was to sell Joseph. Joseph was afraid that his brothers would discuss questions of Jewish law as they were traveling. He was afraid they would get into a Torah argument. He was

afraid they would lose track of where they were going, or they could take a wrong turn and get lost.

Their trip was going to be a lot longer if they got lost. He begged them to not get involved in deep Torah conversations when traveling. He asked them to have simple Torah conversations when traveling. This was all for safety reasons. They made it back to Israel, they were very excited about telling their father that Joseph was alive. The question now was how to break the news to him. At the time, Jacob was a hundred and thirty-years old. The brothers were afraid to surprise him and say guess who we found alive? It's Joseph! The shock of hearing that, after so many years of believing Joseph to be dead could kill Jacob. Especially at his age, the brothers didn't know what to do.

The brothers decided to prepare their father for the news. They found Jacob's granddaughter, Serach, who was Asher's daughter to do the job. Serach came into Jacob's tent. She was carrying a harp. She played her instrument and sang a song with the words, Joseph is still alive. This was a gentle way of preparing Jacob. It took some time, but slowly Jacob started to understand what Serach was singing about. This was when the brothers came to Jacob and told him the great news. Joseph was alive and living in Egypt. Jacob heard the lovely tale of Joseph being alive and in Egypt, but he didn't know whether to believe it.

The brothers did tell him long ago that their brother Joseph was dead. He had been killed by animals. Now they were saying something completely different. He didn't know which story was true, he didn't know what to believe. The parsha educates us on who Serach was, she was the first to give Jacob the good news about Joseph. Jacob gave her a blessing, that she would live forever. Indeed, Serach never died. She lived for a very long time and went straight to heaven without dying. Before Joseph died, he asked the Jewish people to promise to take his coffin with them when they left Egypt.

When the time came to leave Egypt, no one knew where Joseph had been buried. Moses went to Serach, who had been there when Joseph died. She remembered Joseph's funeral and told Moses where he would find Joseph's remains. The parsha tells us that Serach was still on this earth in the time of King David. That was six hundred and fifty years after she told Jacob that Joseph was still alive. Even when Joseph was alive, Jacob wondered if he was still a tzaddik? If he had become like an Egyptian in the way he talked and acted?

Or did he still believe in G-d. From the beginning, the brothers didn't get the reaction they expected. Their father, Jacob, didn't seem happy to hear his son was alive. He wasn't sure Joseph was still a tzaddik. Then the brothers told Jacob that Joseph had sent a special message. Jacob heard the message, and he knew the news was true! Imagine what joy Jacob was feeling at that moment. He said Joseph is alive and he said he will go and travel to Egypt. He wanted to see Joseph again before he was to depart from the world.

Joseph was aware that he had to show his father he was alive and being a good Jew. Joseph knew that he had to send to his father proof that he still believed in G-d. How could Joseph do that? He let Jacob know that he still remembered the last thing in the Torah that the two of them

learned together! Jacob knew that only the real Joseph could do this. The last thing they learned together were the laws of Eglah Arufah. Joseph had told his brothers to send agalos, wagons, and to tell Jacob that he had learned those laws with him right before he disappeared.

Jacob realized if Joseph had become anything like the Egyptians, he would not have sent that message about Torah learning. The time had come, G-d had once promised Avraham something. Sometime in the future, his descendants would go into exile. There they would become slaves in a foreign country. Jacob realized that the time for exile had come. He and his family were leaving Israel to go live in Egypt. Jacob and his eleven sons and their families packed all they owned. They left their homes and set out on their journey to Egypt. Jacob took only the wealth that he had made during the time he lived in Israel.

He didn't want the wealth he had earned while he lived with Lavan. Those earnings didn't have the holiness of the Holy Land. The commentary gives us an insight about the law of eglah arufah. It is about what to do if a murder victim is discovered between two cities and the killer isn't found. The Torah describes what has to be done by the Jewish court of the city closest to where the murder victim was found. Part of the procedure is the killing of a young calf. Jacob piled up everything he earned outside of Israel. He showed the pile to Eisav and said it is all yours. He told his twin brother, if only you let me have your burial plot in Me'aras HaMachpeilah.

When Yitzchak died there were two burial plots left in Me'aras HaMachpeilah. One plot was for Jacob and one was for Eisav. Jacob did not want Eisav buried in such a holy place. Jacob also wanted a plot for his wife, Leah. His wife, Rachel had already died and was buried near Beis Lechem. Jacob decided to buy Eisav's plot. He would use the fortune had made when he lived with Lavan. Eisav took one look at the stuff Jacob wanted to give away.

It was a pile of glittering gold and silver. Instantly Eisav agreed and they made a deal. On the way to Egypt, Jacob and his family stopped in Beersheva. They went there to pick up something very important to take with them to Egypt. It was cedar trees. Avraham himself had planted the trees, he planted them so they could be used hundreds of years later. They were going to build the Mishkan, by the time Jacob had arrived in Goshen the trees were very tall and wide. They were growing for two hundred years. Jacob had cut them down and loaded on the wagons. These trees were going to Egypt with them. There they had stayed in storage for two hundred and eleven years.

During all of that time, the Jews had protected them. They never lost hope that G-d would one day take them out of Egypt. They knew that one day they would use the trees to build the Mishkan. In Beersheva, Jacob was praying to G-d. He was worried about what would happen to his family, while they were in Egypt. They were there to serve out their exile period. G-d appeared to him to answer his prayers, He told Jacob to not be afraid, They would go to Egypt and the family would become a great nation there. I will go down with you to Egypt, I will be with the Jewish people there.

I will bring the Jewish people back to Israel and they will be buried there. Once again the family got on their camels, their wagons, and their donkeys. They started their journey to Egypt. Jacob

was still concerned, when they got to Egypt, where would they live? They needed a home, a place where they could build their own Jewish community, a place that would protect them from the influence of the idol-worshipping Egyptians. The family would need a place to study Torah, there needed a place for a yeshiva, where the children could go learn.

Jacob wondered who he could send to set all of this up, before the whole family was to arrive? Jacob decided to send Yehuda. After all, Yehuda, was the one whose descendants would be kings of the Jewish people. After many days of traveling, the land of Egypt was in sight. Their journey was almost over, To the Egyptian border, the guards were looking out over the desert sands. Jacob and his family must have been quite a sight for them. A long and slow moving caravan of donkeys and camels.

There were flocks of sheep and goats. There were wagons piled high with bundles.

There were men, women, and children of all ages. The caravan began to pass through the Egyptian city gates. One of the wagons suddenly stopped, it was right at the gates. A few moments went by and there was the sound of a newborn baby that was crying. It was Levi's wagon, his wife had given birth to a beautiful baby girl. It happened just as they entered Egypt's border, the news spread up and down the caravan. Jacob smiled, a bit smile, when he heard the news about his new granddaughter. There were lots of cries of mazal tov in the air. Moses' mother, Yocheved, was just born. Jacob and his family, a total of seventy people, had finally arrived in Egypt.

They went straight to Goshen, where Yehuda had prepared places for them to live. Of course there was a yeshiva there. After Pharaoh, Joseph was the richest and most powerful man in Egypt. If we can imagine how many servants he had. Joseph found out his father had come all this way out here. Joseph went out to the stables and tied the horses to his best chariot. He wanted to go out and meet Jacob and he wanted to do it all by himself. He wanted to do this out of love for his father. He wanted to do this because he knew he would do it faster than any servant he had. Joseph put on his most beautiful robes.

He got on his chariot and drove through the city. He was going to greet his father and family. The second most powerful man in Egypt doesn't travel alone, he has bodyguards and important officers that go with him. When they passed Pharaoh's palace, there were more officials who saw Joseph go by. They joined him and if the viceroy was going anywhere, they wanted to go with him too! The Torah lists the names of the people who came to Egypt with Jacob. All of his children, his grandchildren, including Joseph and his sons, who were already in Egypt. There were sixty-nine names.

The Torah says seventy people went down to Egypt. Who was the seventieth? There were a few opinions out there on this, one is G-d. G-d went to Egypt to watch over the Jewish people. The other name was Yocheved, she was born just when they arrived in Egypt. The last person was Jacob, he was the one to lead them down into Egypt. The commentary here tells us that sometimes it's not easy to do the jobs and errands our parents ask of us. We have to persuade one of our siblings. That is not a good idea, we need to be a tzaddik, like Joseph was. We need to do it ourselves.

There was a parade of important people that went by, the Egyptians went along as well. They were seeing what all the excitement was about. The Parsha is trying to get us to imagine the scene. Joseph was dressed up very royally, he was on his chariot. Behind him, spread out were more chariots. They were being pulled by galloping horses and they were carrying generals and other important members who belonged to the government. Behind those people was a huge crowd of Egyptians. When the Egyptians reached Jacob, it was Joseph's chariot that came to a stop. At that point, the whole parade of people stopped as well.

Joseph made sure his father Jacob would get a wonderful welcome when he got to Egypt. He did this to honor his father. Right away, Joseph ran to Jacob and both of them started to cry. They had not seen each other in so long, Joseph was crying tears of joy. Joseph was embracing his father, Jacob had covered his eyes with his hand. He was saying the words of Shema Israel. It included the words, "ve'ahavta." Saying these words for any Jew is important, it shows that we love G-d. Joseph was pouring out all of his feelings, all the love that he had for G-d. It was G-d Who had given him back his beloved son, Joseph. Jacob put all those feelings into the words of Shema.

Jacob was using his feelings of great happiness to serve G-d. He was doing this with a sense of great joy and love. After they both had a chance to embrace each other, it was time for the family to meet Pharaoh. Joseph chose five of his weakest brothers to go meet Pharaoh. Joseph had a reason for picking out these brothers, he didn't want Pharaoh to meet his strongest brothers. Not at first, Joseph was afraid that Pharaoh would want to make them soldiers in his army. The weakest brothers were Reuven, Shimon, Levi, Yissachar, and Binyamin.

Pharaoh met the five brothers and asked what they do for a living. They told him that they were shepherds. There is a side note in this parsha that shares with us how the Egyptians didn't like shepherds. They didn't think that shepherds had the proper respect for sheep. The parsha asks us who treats sheep with respect? The Jews ate sheep, among other kosher animals. The Egyptians didn't eat the sheep, because they saw the sheep as their gods! Pharaoh told Joseph to have his father and brothers live in Goshen.

That was when Joseph brought Jacob to meet with Pharaoh in person. Pharaoh saw a man who looked extremely old. Pharaoh asked Jacob how old he was, to that Jacob responded a hundred and thirty years old. Jacob added how he had a really hard life. Jacob was a hundred and thirty, but he looked a lot older. It was all due to the problems he had with his brother Eisav and his father-in-law Lavan. Jacob stood in front of Pharaoh and gave him a blessing. The blessing was whenever he would go to the Nile River it would overflow. It was a special blessing, it was an important blessing as well. It rarely rained in Egypt and the fields there were watered only when the Nile River would rise onto the land and water their fields.

Jacob's blessing was to make sure that Egypt would have a lot of food. The crops had to grow, because the Nile didn't overflow and then there would be no problem. Pharaoh would come to visit the Nile River, and then the water would rise. If the water would rise in the river, then their fields would have access to the water as well. Jacob's blessing caused the hunger in Egypt to

go away. Instead of having seven years of hunger, they had two. Up until now we have read about Jacob and his family being forced to leave Israel. The main reason they left Israel was that Jacob was sold by his brothers. It was all part of G-d's plans, the time had come for the Jews to go into a period of exile.

It was just like how G-d predicted Avraham years ago. G-d didn't want Jacob to be dragged down to Egypt in chains, G-d had arranged for Jacob to go to Egypt in a comfortable way. He would go in honor and as a guest of Pharaoh's. Jacob and his family listened to Pharaoh, and they built their community in Goshen. Joseph was a good son and brother. He made things easier for them, as long as he was alive, Joseph provided all the food his father and the family needed. Time went by and Jacob's family stopped feeling that they were in Egypt only as visitors. That lasted for a short time, then they got complacent and got even more comfortable.

They settled down in Goshen permanently, it was as if they belonged in Egypt. They built homes there and they bought land as well. The parsha tells us that this was a big mistake on their part. They should have lived their lives as if they had one foot out the door. Meaning they were always ready to go back to Israel, whenever the first opportunity would come. Israel was really their real home, Egypt was just a temporary dwelling place. The parsha shares information from history's past. This has to do with the exile the Jews experienced. Throughout the Jewish history, the Jews have always been in exile.

They were experiencing exile throughout the whole world in many countries. This exile was similar to the ones the Jews experienced when in Egypt. Some examples included here cover when Pharaoh invited Jacob and his family to live in Egypt. He treated them extremely well, in the end though, Egypt turned the Jews into slaves. Pharaoh tried to destroy the Jewish people. Another example is that many nations at first invited the Jews, but later made their lives miserable. What happened to our forefathers happened to their descendants as well.

The parsha goes back to the year 1343, when King Casimir invited the Jews to come to Poland. For the first three hundred years, the Jews were treated fairly well. After three hundred years passed, Jews in Poland started suffering terribly. During World War 2, many of the Polish people helped the Germans kill six million of their Jewish citizens. In 1492, the sultan of the Ottoman Empire, Bayezid the Second, invited the Jews who had been thrown out of Spain and Portugal to come to his empire. They were treated well for 200 hundred years. In the 1800's Germany was one of the first countries in Europe to give Jews civil rights. J

Jews from Poland and from Russia, where Jews had no rights, felt welcomed by Germany. The Jewish people did well and some of them even became leaders of the government. Then in 1932, the Nazis came to power. Germany started treating the Jewish people worse than the Egyptians ever did during the time of our forefathers. In Egypt, the Egyptians turned the Jews into slaves. In Germany during the war, they murdered six million. Going back to the parsha, before Jacob came to Egypt, he had sent Yehuda ahead to prepare a yeshiva where the family would learn Torah.

Before G-d sent Jews into exile, He often sent tzaddikim first. The reason for this was to set up Jewish institutions, a place for them to worship G-d, and etc. Having these things would help the Jewish people go into exile in a later period. This also happened in Egypt. G-d must have sent tzaddikim there before Jacob had a chance to send Yehuda there. Prior to the destruction of the First Bais Hamikdash, there was a king by the name of Nevuchadnetzar. He was in charge of Bavel and he took over Jerusalem. He took some of the greatest Torah-Scholars into Bavel.

This all happened as part of G-d's plan so that Jewish institutions would be ready in Bavel when the Jews would go there. Those same Torah-Scholars that were taken to Bavel before the destruction were waiting to greet the Jews in exile. These Torah-Scholars wanted to help them. Before the Second World War, the Torah centers of the world had been spread all over Europe. After the war, there were many Jews who survived the holocaust. They went into a new kind of exile, that was America. Many years before the Second World War, G-d had arranged for great men from European Torah centers to move to America.

It would be in America these great men would build Torah in America. This way, the European Jews who came after the war, would already be placed in an environment with Jewish institutions and synagogues. Again, this was all part of G-d's plan. He made it possible for the Jews to have access to these places and continue their Jewish lineage. Jacob and his family came to Egypt, Joseph arranged for them to live in Goshen. Joseph considered that to be his family's own area. Joseph thought that the family could live together here. From his perspective, the family would be away from Egyptian influence.

When the Jews are in exile they often live together. They have their own communities, just like they did back in Egypt - maaseh avos siman la'banim. The Jews enjoy living together because in numbers there is strength. Living together helps them stay true to the Torah. By doing this we resist ideas that are against the Torah. Prior to Jacob coming to Egypt there was a two-year period of hunger. The parsha has come to an end and it's here we find out what Jacob was doing before he came to Egypt. The hunger hit Egypt really hard, there was no food. Only Joseph had food that he had collected and stored during the seven years of plenty.

Joseph began selling the food he had. It was not long before Joseph had all the money in Egypt, he put that money into Pharaoh's treasuries. No one had any more money to buy food. The Egyptians were pretty desperate at this point. They had no money and no way to get food and they were on their way to starvation. They started showing up at Joseph's front door and begging for food. They didn't want to pay for the food. They demanded food from Joseph asking why they should starve from hunger if they had no money? Joseph told them that he would do an exchange with them. Joseph would give them food for their animals.

At the end of the first year of hunger, Pharaoh owned all the money in Egypt. Especially all of the animals. That plan Joseph had worked, he got the animals and they got food. When the second year of hunger in Egypt came, the Egyptians had no money and no animals left. They sold their land to Pharaoh and sold themselves into becoming his servants. All of Egypt and its wealth now belonged to Pharaoh. Joseph removed the Egyptians population from their homes, he made them move to new places. People who were living in the same towns for generations were forced to move somewhere else.

Joseph did this on purpose, he wanted to make sure the Egyptians understood the land they lived on was no longer theirs. They had sold everything to Pharaoh. Joseph did this so the Egyptians shouldn't call his brothers exiles. The Egyptians themselves were exiles. After Jacob came to Egypt, the period of hunger stopped. The land once again started to grow crops. Joseph was giving everyone seeds to plant, and he made a law that twenty percent of whatever grew had to be given over to Pharaoh's treasuries. The people of Egypt felt grateful to Joseph. He saved them from dying of hunger.

The parsha tells us a fascinating fact coming from the Gemara. This fact is about the holiday of Passover, there's a reason for Jews to eat romaine lettuce with marmor. When romaine lettuce starts to grow it tastes sweet. As time passes, the leaves will become bitter. This is compared to the Egyptian exile. At first, it was with sweetness, the Jews had been invited by Pharaoh. That feeling of sweetness soon went away. In the end, the Jews were turned into slaves by Pharaoh and his servants.