

Parsha Vayichi

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1. Making a Balanced Self-Analysis

When Yosef revealed himself to his brothers, they were overwhelmed with shame and could not speak a word to him. However later the Torah tells us, ” **He (Yosef) fell upon his brother Binyamin’s neck and wept; and Binyamin wept upon his neck. He then kissed all his brothers and wept upon them; and afterwards his brothers spoke to him.**” Rashi explains that after his brothers saw Yosef crying they felt that he no longer had bad feelings towards them; therefore, they were no longer ashamed and were able to speak to him.

Why would Yosef’s brothers no longer be ashamed? They should have been ashamed regardless of how Yosef was now crying because years ago they sold him into slavery despite how much he had begged and pleaded with them. Yet after Yosef cries and they see that he is sincere with his feelings towards them, the Torah tells us that they were no longer ashamed. How do we understand this?

The way we can understand this is by presenting an analogous situation between a parent and his child. Regardless of how a child misbehaves, the parent usually manages to see the child in a positive light. The reason for this is that because a parent loves his child the parent sees the many special qualities of the child, thus diminishing his view of the child’s poor conduct. However a person who does not have this type of positive relationship with someone who may have wronged him, will not see any of the positive qualities in that person and would only see the wrong that was done to him. Thus, the perpetrator will be seen in a negative light, causing him to feel ashamed and embarrassed. The child on the other hand will not feel ashamed or embarrassed in front of his parent because the parent sees the good in him, which minimizes his wrongful deeds.

If Yosef’s brothers had felt that they did not have a special relationship with him, they would have continued to feel ashamed and embarrassed. If Yosef focused only on the wrong they had done to him – they would have been ashamed. However, when they saw that he cried before them and kissed them, they understood that they did have a special relationship with him. Yosef’s actions towards his brothers clearly indicated that he appreciated them and that he loved them. Thus enabling him to see their good qualities and not dwell on their hurtful actions. Because of this, Yosef’s brothers were no longer embarrassed.

The fact of the matter is that regardless of Yosef’s forgiving actions towards his brothers they still should have felt ashamed. People often behave as Yosef’s brothers behaved. If one understood the nature of their abhorrent behavior one would continuously be ashamed and not repeat it. However, we find ways to excuse ourselves. We qualify ourselves in a positive manner, thus diminishing the wrong that we do. We hide behind what we believe to be a positive self-analysis.

We may believe that relatively speaking we have accomplished so much and Hashem would be willing to overlook any of our wrong deeds and focus on the many positive accomplishments just as the parent excuses the child. Because of this type of thinking we have no sense of our shortcomings.

We read in *Pirkei Avos* that if one studies an enormous amount of Torah, one should not pride himself, because that is the reason he was created. Just as an employee does not deserve a bonus just for doing the basic requirements of his job, so too we should not look for praise for studying Torah. By this the Chazal are explaining to us that if we praise ourselves for performing

our basic responsibilities (such as learning Torah) we will not become sensitive to our sinful behavior. If we do not indulge in this type of self-praise then we would be more able to sense the wrong that we do. Consequently, the shame that results will help us not to repeat it.

The Torah tells us in Parsha Mikeitz that when the people in Egypt ate during the time of famine they were not sated even though they had eaten to their fill. The Sforno explains the reason for this was because they did not have “the bread in the basket” – meaning they were concerned about the future and were worried about what they did not have rather than focusing on what they did have. When one focuses on what one does not possess he will not be satisfied with what he *does* possess.

We find that when it comes to spirituality that it is easy for people to say that they have fulfilled their responsibility adequately and that they do not need to go beyond what they have already done. However, in terms of their physical needs there seems to be no limit to what people will do to accumulate more.

Why is it that if a person has \$100 he is not satisfied until he has \$200 and so on? The answer is because one focuses on what he does not have rather than on what he does have. In terms of spirituality, one is satisfied because he focuses only on what has already been accomplished and does not look to see the Mitzvos that he did not yet fulfill.

In terms of materialism, if we always focus on what we do not have we will never be satisfied, and regarding spirituality if we focus on what we have already accomplished, we will never grow.

2. Yaakov's Understanding of Spiritual Consequences

We read in this week's parsha that Yaakov made a special request of his son Yosef, who was the Viceroy of Egypt, The Torah states, “**The time approached for Yisroel to die, so he called for his son, for Yosef, and said to him - Please – if I have found favor in your eyes, please place your hand under my thigh... please do not bury me in Egypt.**” Yaakov pleaded with Yosef and made him swear that he will not be buried in Egypt.

Why didn't Yaakov want to be buried in Egypt? Yaakov did not say that it was because he wished to be buried in the Machpelah but rather he said simply that he did not want to be buried in Egypt. Rashi cites the Midrash that offers several reasons why Yaakov did not wish to be buried in Egypt.

The first reason offered by the Midrash was that Yaakov foresaw a plague in Egypt where the land would be turned to lice. As the Gemara tells us, maggots cause pain to the corpse in the same way a pinprick causes pain to living flesh. Yaakov did not wish to endure the pain that would be inflicted upon him from the plague of lice.

The second reason is that at the time of resurrection, all the bodies that are buried will roll to Eretz Yisroel in order to be resurrected. This process will cause pain and Yaakov did not wish to be subjected to this.

The third reason given by the Midrash is that Yaakov did not want to be deified. Since Yaakov was a uniquely spiritual individual and was seen as special by the Egyptians, he did not wish to be deified after his death. In addition, Pharaoh had proclaimed himself a deity only as a result of Yaakov's blessings. Whenever Pharaoh would approach the Nile, it would rise up and irrigate the fields of Egypt. This miracle took place only because of Yaakov's blessing and therefore gave Yaakov even greater concern that he would be deified after his death.

However, if Yaakov was deified after his death it would be unrelated to any of his own actions so what would be his culpability if he were to be deified?

The Gemara in Bava Metzia (85b) states that the graves of the rabbis were being marked with limestone powder. This indicated their location so that Kohanim would not contaminate themselves by inadvertently walking on them. (It is a Torah violation for a Kohen to contaminate himself from coming into contact with the dead). Rashi explains that the graves were being marked so that the “tzaddikim should not cause a pitfall to the Kohen” – indicating that the tzaddikim who were buried in the grave would have some degree of culpability for the sin of the Koher contaminating himself. This is part of the concept of – *negative consequences only occur through those who are spiritually deficient*.

Yaakov believed that by being buried in Egypt, he would be partially responsible for being deified even though he did not want people to worship him. Since paganism is the opposite of monotheism and is forbidden to Jews as well as non-Jews, Yaakov would have been partially responsible for people transgressing the Torah and that is what he did not want. This is the simple meaning of the Midrash. However, we can understand this at a deeper level.

The Midrash cites a pasuk that refers to Yaakov as the “sheep” (*seh*) and the Jews are the “sheep among the wolves.” There is a pasuk in Yechezkal, which identifies the Egyptians as donkeys (*chamorim*), “**Their flesh is the flesh of donkeys (*chamorim*).**” The Maharal of Prague explains that the word *chamor* comes from *chomeir* that connotes materialism. The Egyptians had the lowest degree of spirituality of any nation in the world. Because of this, the Egyptians had sunk to lowest depths of depravity such as incest, adultery, witchcraft, and idol worship.

The Halacha states that a first-born donkey needs to be redeemed with a sheep. The Midrash says that by Yaakov stating that he did not want to be buried in Egypt, Yaakov (the sheep) did not want to be the redeemer of Egypt (the donkey). If Yaakov were to be buried in Egypt, how would he redeem the Egyptians?

The Maharal of Prague, in his work *Gevuras Hashem*, writes that the reason why the bondage needed to be in Egypt and not any other place in the world. It was because in order to bring about a great level of *Kiddusha* (holiness) the opposite force must exist at the most extreme level - *Tumah* (spiritual contamination). Therefore, in order for the Jews to have received the Torah and reached the highest level of spirituality, they had to be in Egypt (the lowest point of spirituality in the world) for 210 years. One of the sources cited by the Maharal was that “light emanated from the darkness.” This referred to Avraham, who was a tzaddik, (a righteous person) and who emanated from his father Terach, who was a *rasha*, (*an evil person*). Since Terach was so extreme in his idolatry, Avraham was able to be at the opposite extreme in bringing about monotheism.

An idol is served by understanding what it represents and acting in accordance with its function. Therefore, if Yaakov were to be deified and worshiped, as with their idols, people would have strived to understand that Yaakov as a unique, spiritual and holy person. Then in accordance with the way they worshiped their idols, they would have emulated Yaakov’s behavior as a method of worshipping him.

If the Egyptians worshipped Yaakov by emulating his behavior, they would have become more spiritual. Consequently, they would risen up from their physicality and become more like Yaakov. Yaakov did not want this to happen. He did not want to be the redeemer of Egypt by facilitating its transformation to more a spiritual entity through its worship of him.

3. Knowing the Consequences of Our Actions

The parsha begins with, “**Yaakov lived in the land of Egypt seventeen years; and the days of Yaakov - the years of his life were one hundred and forty-seven years.**” Since there is no indentation between the end of the previous parsha and the beginning of this one, it looks like a continuation and is considered a “closed passage.” This prompts Rashi to ask, “Why is this passage ‘closed’?” One explanation is that once Yaakov passed away, the eyes and hearts of the Jewish people were closed because of the suffering of their enslavement – meaning the Jews became

desensitized after Yaakov passed away. Rashi offers another explanation for why the parsha is considered “closed,” is “Because Yaakov wished to reveal the end (*ha’keiytz*) to his sons but it was closed off from him.” The *keitz* is the end of time when Moshiach will come.

Why would Hashem stop Yaakov from revealing the *keitz* to his sons? Moshiach was over 3,000 years away from coming – why would it make a difference if Yaakov revealed this fact to his sons? Would they have behaved differently if they knew when the *keitz* would be?

Rabbeinu Bachya cites a Midrash, which says that Yaakov was about to reveal the *keitz* to his sons but he hesitated because he thought that they might not be worthy to be privy to this information. Yaakov paused to make an analysis of this, and at first concluded that they were worthy of the knowledge because the Hebrew letters “*Ches*” and “*Tes*” which spell “*Chet*” (sin) did not appear in the names of his children. The fact that the letters that spelled sin did not appear in his children’s names indicated to Yaakov that they were perhaps pure enough to be made aware of the *keitz*.

Rabbeinu Bachya explains that Yaakov was again about to reveal the *keitz* to his sons and he hesitated again because upon further analysis he realized that sons’ names did not contain the letters “*kuf*” and “*tzady*” which spell *keitz* – indicating to Yaakov that he should not reveal the end of time to his sons. If they were supposed to know the end of time their names would have contained the letters “*kuf*” and “*tzady*”.

What is the meaning of Yaakov’s analysis? First, his analysis was based on worthiness, later it was based on some other criteria. What is the value of knowing when Moshiach will come (namely the *keitz*)?

If a person were capable of seeing into the future then he would be able to create new strategies and innovations in order to best deal with and determine that future. As it says in *Pirkei Avos*, “A wise man is one who can see the consequences of his actions.” Yaakov was able to see to the end of time because of his dimension of spirituality. If Yaakov’s children were given this ability, they would be able to affect the destiny of all the generations to follow them. There would be a great ripple effect throughout the generations that would become more pronounced as time progressed. Any spiritual deficiency or imperfection that may exist (even at a minimal level) would cause a distorted understanding and view of how to innovate and deal best with the future.

This is why Yaakov needed to evaluate his children before revealing anything to them. If their names contained “*Ches* and *Tes*” spelling “*sin*” then it would be an indication that Yaakov’s children lacked the purity to be able to create the proper strategy to cause the ripple effect throughout the generations.

After discovering that their names did not contain these letters Yaakov understood that they were pure enough; nevertheless, their names did not contain “*kuf* and *tzady*” (which spells *keitz*) which indicated that Hashem was stating that it would be against the principles of life to reveal the *keitz* to his children.

The Gemara says in Sanhedrin that if a judge offers a false ruling he deserves to have his life taken. The Gemara then states that if this is the case then people would be afraid to render judgments and no one would want to be a judge. The Gemara concludes that a judge’s rulings can only be based on his own understanding. A judge cannot perceive situations beyond his capabilities and therefore he has no culpability.

The fact that the letters spelling *keitz* were not in Yaakov’s children’s names indicated to him that Hashem wants the tzaddikim and gedolim to be able to affect the generations solely based on their own capabilities and perceptions; these are illuminated by the Torah knowledge that they acquire and not through receiving prior knowledge of the *keitz*.

4. The Special Blessings of Yaakov

The Torah tells us that Yosef had taken his sons Ephraim and Menasseh to Yaakov (Yisroel) in order to receive a blessing. And Yisroel said to Ephraim and Menasseh, **”May the angel who redeems me from all evil bless the lads, and may my name be declared upon them, and the names of my forefathers Avraham and Yitzhak, and may they reproduce (*vayidegu*) abundantly like fish (*daggim*) within the land”**.

Rashi provides two explanations for the meaning of “may they reproduce (*vayidegu*)”. Rashi’s first explanation is that just as the fish reproduce in unlimited numbers so too should Ephraim and Menasseh. The second explanation of *vayidegu* is just as fish are concealed from the eyes of man and thus are not susceptible to the evil eye so too should Ephraim and Menasseh’s offspring be protected from the eyes of man. These two explanations are focused on the word *vayidegu* (which alludes to fish) which the Torah uses rather than *vayirbu* (which simply means multiply abundantly).

The Torah tells us that all life that existed at the time of the Great Flood came to an end; however, the Torah is very specific to indicate that this was only regarding the species that were on dry land. After the Great Flood, Hashem blessed existence again as He had originally blessed it at the time of creation – “Be fruitful and multiply”. The question to ask is why was it necessary for Hashem to repeat His original blessing if Noach’s world was a continuation of Adam’s world?

Evidently this difficulty indicates that Noach’s world after the Great Flood was the beginning of a new existence and not a continuation of Adam’s world- therefore requiring another blessing of “Be fruitful and multiply”.

The original creation was nearly at a perfect and totally pure level. It was Adam’s mission to perfect existence by not succumbing to the temptation of the Tree of Knowledge. If he had succeeded the world would have continued to exist eternally without death. However, because Adam failed, existence became finite and impure and eventually was destroyed by the Great Flood. It is evident from what we have said that the blessing that Hashem gave the world at the beginning of creation was more profound and special than the second blessing that He gave. Since the original world was at a more advanced level of spirituality and was pure and pristine. The second time Hashem blessed existence- “Be fruitful and multiply” was within the context of a more limited and flawed world.

The blessing, which Yaakov gave his grandchildren was intended have the dimension of limitless potential similar to the existence of Adam. This is why he chose the word *vayidegu* in order to connect his grandchildren with the blessing of fish that had received the original blessing of “Be fruitful and multiply,” and who were remnants of the limitless pure world of Adam.

The Gemara in Shabbos tells us that when the Torah was given at Sinai, Klal Yisroel was reinstated to the level of existence of Adam (pre-sin) and would have lived forever. However since they made the wrong choice and failed with the sin of the golden calf, they were reduced back to the level of Adam after the sin.

The Torah (which is referred as *reiyshis* (the first)) was the blueprint of existence and was created more than 900 generations prior to existence - in an unlimited setting. This is the dimension of the Torah. The world was created for the sake of Yisroel (the Jews) who are the *reiyshis* as is the Torah. Therefore we find a commonality between the Torah and Klal Yisroel - they both possess the characteristics of *reiyshis* (*the first/the chosen*). Just as the Torah was meant to be within the context of a perfect existence so too is the Klal Yisroel meant to have relevance to the original more perfect existence.

The Torah uses the appellation Yisroel rather than Yaakov when discussing the blessings bestowed on Yosef’s sons. This is because the appellation of Yisroel is used when referring to Yaakov as the spiritual person who has relevance to the beginning of time. Only

Yisroel was at the advanced level of spirituality needed to overcome the constraints of this existence; therefore he was able to give that special blessing which connected Yosef's sons to the spiritually pure world of Adam.

5. *The Great Value of the Partnership in Torah*

The Torah tells us that before Yaakov passed away he gave each of his sons a very specific and personally tailored blessing. Through his blessings, Yaakov established a partnership between Zevulun and Yissachar. First he blessed Zevulun to be a sea merchant who would dwell by the seashore in order to generate enough income to support his brother Yisasschar's Torah study. Then Yaakov blessed Yisasschar whose entire life was dedicated to the study of Torah.

The Sforno explains that the reason why Yaakov gave his blessing first to Zevulun (the merchant) and then to Yisasschar (the Torah Scholar) was because it is necessary to have one's material needs taken care of before one can learn Torah. As it says in Pirkei Avos, "Im ein kemach ein Torah," meaning that if there is no flour there can be no Torah study. The Sforno says that as a result of Zevulun facilitating Yissachar's Torah study by providing for all of his material needs – both brothers received the merit of learning Torah.

The Sforno concludes that the intent behind the Torah Commandment which obligates all Jews to give tithes and gifts to the Kohen and the Levy is similar to the relationship between Zevulun and Yissachar. Since the Leveim devoted their lives to Torah study, Klal Yisroel provided the Leveim with all of their material needs. They did not have a portion in the Land - Hashem was their portion. Without the Leveim's complete and undistracted devotion to Torah study they would not have been able to elucidate the Torah and explain the Halacha. Therefore the merit of providing the material sustenance to the Kohen and Levy has such a great value that each Jew who participates merits a share in the world to come.

The Gemara tells us that the *Ami Ha'aretz* (*people of the land*), was a class of Jews who were not meticulous in their observance of the Torah, nor were they careful in the giving of tithes and gifts. For example, there was a significant minority of *Ami Ha'aretz* who did not give 10% (the meiser) of the grain and produce to the Levy. However, they all gave *Terumah* which was a tithing from grain given to the Kohen because eating of the *Terumah* carried the punishment of spiritual excision. They did not wish to assume that degree of liability! Thus we see that even the Jew who was removed from proper Torah observance contributed to the Kohen and thus merited a share in the world to come.

Since the only way to merit a share in the world to come is through Torah study or the support of Torah study, Hashem gave the Jews the Mitzvah of tithes and gifts to the Kohen and Levy in order to give all Jews the opportunity to merit a share in the world to come.

The Gemara in Kesubos tells us that a person who observes all of the Mitzvos but does not study Torah does not merit a share in the world to come. The Mishna states a principle, "*Talmid Torah Keneged Kulam* (*The study of Torah is the equivalent of Mitzvos*). The Vilna Gaon explains that this means that the value of studying even one word of Torah is equivalent to performing all of the Mitzvos.

Therefore even the Jew who is at the lowest level of the spiritual involvement can merit a share in the world to come by contributing to the Kohen and the Levy. This is so because this contribution is directly related to enabling Torah study and the Torah is the essence of a Jew's connection with Hashem.

The Chazal tell us "the Jewish people and Ohraisa are one with Hashem." Ohraisa means not only Mizvos but also the illumination of Torah (which is Torah study). Therefore we can understand the value of establishing the partnership between Zevulun and Yissachar. There needs to be a group of Jews completely devoted and dedicated to the study of Torah because it is only through Torah study that Jews can understand how they should live – this is the role of

Yissachar. The only way that Yisasschar can study Torah is if there is a group of Jews that support him and provide for all of his material needs –this is the role of Zevulun. This is the same as the relationship between the Kohen/Levy and the rest of the Jewish people. Every Jew has the opportunity to merit a share in the world to come – either by studying Torah or supporting the study of Torah.

The Chofetz Chaim was once approached by very wealthy individual who offered to fund all of the yeshivas in Europe for an indefinite period of time. This individual did not want to have the Jewish households burdened with the responsibility of supporting Torah. One would think that such an offer would have been well received by the Chofetz Chaim. It would no longer be necessary for Torah scholars to travel from town to town soliciting funds under some of the most difficult situations.

The Chofetz Chaim however rejected the generous offer and gave two reasons why. Firstly, by eliminating the need for solicitation of funds it would deny all Jews from participating in the Mitzvah of supporting Torah. They would no longer have this merit. Secondly, if after some time this individual would no longer be able to support Torah institutions people would have already become conditioned not to feel the responsibility to support Torah. Therefore the Chofetz Chaim declined accepting the offer.

The state of exile of the Jewish people is often regarded as a material and spiritual loss since we no longer have the Beis Ha'Mikdash. However the loss is even more profound than that. Since we are in exile the giving of the tithes and the gifts to the Kohen and the Levy have ceased. As a result of this, there are many Jews, like the *Ami Ha'aretz*, who are not involved in the careful observance of Mitzvos, and could greatly benefit from the giving of tithes to the Kohen and the Levy; even if a person gives one grain of wheat to the Kohen he has fulfilled the Mitzvah of giving Terumah.

The opportunity to provide for the Kohen and the Levy is not available in our era. By being denied the opportunity to give the tithes and gifts to the Kohen and Levy our exile is even less spiritually consequential. May we merit the coming of Moshiach and the rebuilding of the Beis Ha'Mikdash so that all Jews may again participate in supporting the Torah study of the Kohen and the Levy.

6. Guarding Our Eyes – The Pathway to Our Soul

Before Yaakov passed away he gave Yosef a blessing, **“A son of grace (*poras*) is Yosef, a son of grace (*ben poras*) to the eye; girls stepped up to gaze.”** One explanation offered by Rashi for the meaning of *ben poras*, is a son who has charm and beauty. Many commentators such as the Ohr Ha'Chaim Ha'Kadosh explain that the special charm that Yosef possessed was directly related to his spirituality. His special charm was an indication of his special dimension of spirituality.

The second part of the pasuk states that Yosef was **”a son of grace (*ben poras*) to the eye”**- meaning that his beauty was beyond the “eye”. It is important to understand the significance of the “eye” in this context.

The Torah tells us that when Yaakov approached Esav and presented his family. He presented the mothers first and then the children, except when it came to Yosef and Rachel. The Torah states that first Yosef was presented to Esav and then Rachel. Rashi explains that Yosef is mentioned before his mother because he shielded Rachel his mother “so that the eyes of the *rasha* (*evil person*), meaning Esav, should not gaze upon the beauty of his mother.” Even though Yosef was a child at the time, he stood in front of Rachel and shielded her from the eyes of Esav. The Midrash explains that just as Yosef shielded his mother from the eyes of the *rasha* so too will he be shielded from the eyes of people. Thus, being protected from the “evil eye”.

The pasuk continues, **“girls stepped up to gaze”** – meaning as Rashi explains, “The many girls of Egypt would stand on top of the wall to gaze at Yosef’s beauty.” Although Yosef was the

center of attention of many women, he did not look back at them. The Yalkut says about Yosef, "Just as your eyes did not benefit from something that was not yours, no eye will benefit from you or detract from you." Yosef was the Viceroy of Egypt and could have easily taken any woman he wished; yet he chose not to even have any benefit from looking at the women that surrounded him. Because of his careful control of his eyes, the Yalkut says that Yosef would be protected from other peoples' eyes.

Chazal explain that even though Yosef was in Egypt, which was a country that was the ultimate in physicality and depravity, he was not affected and was able to maintain his spiritual level as a "tzaddik". In fact, Yosef is the only one of Yaakov's children who is called a "tzaddik" because he was able to remain a tzaddik despite the Egyptian environment – just as Yaakov was able to survive being with Lavan and emerged spiritually unscathed.

We see that Yosef's strength emanated from his "eye." He understood that the point of entry into a person's *neshama* (soul) is through the eye. If a person does not guard their eyes then they are vulnerable to many spiritual pitfalls. If one understands the value of the eye and to what degree the eye can consume him, then he will be very careful with his eyes.

Yosef understood the power of the eye and therefore did not want Esav to gaze upon his mother Rachel. Yosef's concern was not that Esav would see Rachel and desire her, but rather, he did want Esav to look at his mother because he knew what those eyes represented and what they had been used for. All of Esav's evil emanated from his eyes - which wanted everything in the material world. Those eyes were not fit to look at Rachel who is the equivalent of the Holy of Holies.

The most beautiful women of Egypt stood by the wall to gaze upon Yosef, yet he understood that he should not benefit from the flesh that was not his and therefore did not look at any of the women. He understood that the eye could be the source of a person's downfall because if one allows themselves to be affected by their eyes, one could become consumed with all of the physicality, which they see.

Since Yosef carefully guarded his eyes, any other eyes would not negatively affect him. With this we can understand the principle that Chazal tell us that, "a blind person is considered as a dead person." When we see with our eyes we absorb the totality of our surroundings and become affected by it. The greatest affect upon us is our eyes and if one were to lose his eyesight, G-d forbid, it is as if his life is over. Life's struggles all emanate from what the eyes see. They are shut off from the most powerful stimulus.

The Shema states that when we "see" "the tzitzis we will be reminded of all of the Mitzvos. Why? Because what the eye sees impacts our entire existence. The eye is the totality of the person. As the Shema also states, one should not go after their "eyes" which may lead him astray. A person needs to understand his vulnerabilities and guard his eyes. The eye can also affect a person in a positive manner by seeing something that is holy. The eye can make a person wiser. If a person uses their eyes to learn Torah they will be able to positively affect their spirituality. Yosef understood the power of the eye therefore guarded his eyes and thus merited the protection from all other eyes.