

Yosef gathered all the money that was to be found in the land of Egypt...And Yosef brought the money into Pharaoh's palace. (47:14)

The *Talmud Pesachim* 119A teaches that Yosef *HaTzadik* hid three treasures in Egypt. One was revealed to Korach; the second to Antoninus; and the third is waiting for its revelation to the righteous in *Olam Habba*, the World to Come. Obviously, *Chazal* are not talking about material treasures, since Yosef did not have the right to hide treasures for himself. All of the funds that were deposited in the country in return for grain belonged to Pharaoh. Yosef was not a thief. Every penny that came in went through a strict accounting process. Second, the third treasure, which was saved for the righteous in the World to Come, certainly was not of a material nature. What would the righteous do with money in Heaven?

Horav Sholom Yosef Elyashiv, zl, suggests that *Chazal* are, in fact, addressing spiritual treasures imparted by Yosef while in Egypt. These treasures had unusual protective powers, or exceptional powers of inspiration that came to the fore later on in history – when they were most needed. The first treasure was Yosef's *middah*, attribute, of spiritual purity and *tznius*, moral modesty/chastity. Living in Egypt, which was the center of moral profligacy and decadence, was very difficult. The chances of abandonment of morality become increased when one is as exceptionally handsome as Yosef. Nonetheless, despite his exposure to the lowest echelon of humanity, housed in a dungeon with the country's most vile people, hounded by the wife of his master who would stoop to any level to have a liaison with him, Yosef remained pure and chaste, maintaining the level of moral purity which he imbibed at home. This treasure remained concealed in Egypt until Korach discovered and revealed it. Korach mutinied against Moshe *Rabbeinu*. He denied our quintessential leader's authority; yet, his followers refused to enter the home of On ben Peles while his wife's hair was uncovered. His followers had sunk to an extreme spiritual low, but *tznius* was still a mainstay. (Obviously, much can be derived from this idea.)

Second, Yosef concealed a treasury of *eisek baTorah*, occupying oneself as much as possible with the Torah, making Torah-study an inexorable part of our lives. It is our bond with the Torah that has saved us throughout the *galus*, exile, years. Yosef was the first of the children of Yaakov *Avinu* to experience the bitter taste of exile. He was alone amidst spiritual filth and moral bankruptcy, but he had the Torah that he had studied in his father's home to accompany him. This was the second treasure which he concealed in Egypt. It wasn't until generations later, during the time of Rabbi Yehudah *HaNasi* and the Roman Emperor Antoninus Sevarus, that this treasure was revealed. This revelation led to Rabbi Yehudah's redaction of the *Mishnah*, made possible through the support of his friendship with Antoninus. *Torah She'Baal Peh*, the Oral Law, has been keeping us spiritually alive since then.

Last, Yosef taught and later concealed the *middah* of *achavah*, brotherly love. Yosef never gave up on his brothers and, due to his forbearance and love for them, the Yosef saga had a “happy ending.” This treasure has sadly not yet been revealed. It is waiting for the advent of *Moshiach*, when brotherly love will reign and envy will be an emotion of the past.