

These are the chronicles of Yaakov; Yosef. (37:2)

The word "*toldos*" is commonly translated as "offspring". In this case, however, the *Torah* only mentions Yosef. Thus, it seems that the *Torah* is referring to Yaakov *Avinu's* personal history. The *Midrash* suggests that since Yosef and Yaakov had so much in common, the concept of *toldos*, offspring, applies most to Yosef. Yaakov slaved in Lavan's home in order to earn Rachel, Yosef's mother, for a wife. Yosef's physical visage was similar to that of Yaakov. Yosef experienced some of the same life events as Yaakov did. Each one had brothers - or a brother- that hated him and sought to kill him. *Horav Elyakim Schlesinger, Shlita*, renders a novel interpretation of this *Midrash*. Everyone wants to be remembered, to know that when he is gone his memory does not disappear together with his mortal remains. Some people will build a city or community or will dedicate a building to serve as a remembrance for the future. Others will commission a painting or a statue of themselves. There are also those who will either write or collaborate on their biography. This is their way of eternalizing themselves.

Yaakov *Avinu* left his imprimatur on Yosef. He was his hope for the future. They shared a great deal together. Yaakov taught Yosef *Torah*. They looked alike, and their life story was similar. This teaches us that one should do everything in his power to assure that his children follow in his path. What greater remembrance is there of a person than that his children continue along the path which he has forged for them.