

Parsha Plug: Parshat Vayigash

<p>Bereshit 45:1-15</p>	<p>בראשית מה:א-טו</p>
<p>1 Now Yosef could not bear all those standing beside him, and he called out, "Take everyone away from me!" So no one stood with him when Yosef made himself known to his brothers. 2 And he wept out loud, so the Egyptians heard, and the house of Pharaoh heard. 3 And Yosef said to his brothers, "I am Yosef. Is my father still alive?" but his brothers could not answer him because they were startled by his presence. 4 Then Yosef said to his brothers, "Please come closer to me," and they drew closer. And he said, "I am your brother Yosef, whom you sold into Egypt. 5 But now do not be sad, and let it not trouble you that you sold me here, for it was to preserve life that God sent me before you. 6 For already two years of famine [have passed] in the midst of the land, and [for] another five years, there will be neither plowing nor harvest. 7 And God sent me before you to make for you a remnant in the land, and to preserve [it] for you for a great deliverance. 8 And now, you did not send me here, but God, and He made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt. 9 Hasten and go up to my father, and say to him, 'So said your son, Yosef: "God has made me a lord over all the Egyptians. Come down to me, do not tarry. 10 And you shall dwell in the land of Goshen, and you shall be near to me, you and your children and your grandchildren, and your flocks and your cattle and all that is yours. 11 And I will sustain you there for there are still five years of famine lest you become impoverished, you and your household and all that is yours." ' 12 And behold, your eyes see, as well as the eyes of my brother Benjamin, that it is my mouth speaking to you. 13 And you shall tell my father [of] all my honor in Egypt and all that you have seen, and you shall hasten and bring my father down here." 14 And he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. 15 And he kissed all his brothers and wept over them, and afterwards his brothers spoke with him.</p>	<p>(א) וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל-אִישׁ מֵעָלַי וְלֹא-עָמַד אִישׁ אִתּוֹ בְּהִתְנוּדַע יוֹסֵף אֶל-אָחָיו: (ב) וַיִּתֵּן אֶת-קֻלּוֹ בְּבִכּוֹ וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה: (ג) וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו אֲנִי יוֹסֵף הָעוֹד אֲבִי חַי וְלֹא-יָכַלּוּ אָחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנָיו: (ד) וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו גִּשׁוּ-נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִמָּה: (ה) וַעֲתָהּ אֵל-תִּעַצְבוּ וְאֵל-יִיחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי הַנְּהָ פִי לְמַחְיָה שְׁלַחְנִי אֵלְכֶם לְפָנֵיכֶם: (ו) כִּי-יִזְוָה שְׁנֵתַיִם הָרַעַב בְּקָרֵב הָאָרֶץ וְעוֹד חֹמֶשׁ שָׁנִים אֲשֶׁר אֵין-חֹרֵשׁ וְקִצִּיר: (ז) וַיִּשְׁלַחְנִי אֵלְכֶם לְפָנֵיכֶם לְשׂוּם לָכֶם שְׂאֲרֵי־תְּבָאָרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה: (ח) וַעֲתָה לֹא-אַתֶּם שְׁלַחְתֶּם אֹתִי הַנְּהָ כִּי הָאֵלְכֶם וַיִּשְׁמַע־נִי לְאָב לְפָרְעֹה וְלֵאדוֹן לְכָל-בֵּיתוֹ וַיִּמְשַׁל בְּכָל-אָרֶץ מִצְרַיִם: (ט) מֵהָרוּ וְעַלּוּ אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנִךְ יוֹסֵף שְׁמַע־נִי אֵלְכֶם לְאֵדוֹן לְכָל-מִצְרַיִם רְדֵה אֵלַי אֶל-תִּעַמַּד: (י) וַיִּשְׁבַּת בְּאֶרֶץ-גֹּשֶׁן וְהָיִיתָ קְרוֹב אֵלַי אֶתָּה וּבְנֵיךְ וּבְנֵי בְנֵיךְ וְצִאֲנֶךָ וּבְקָרְךָ וְכָל-אֲשֶׁר-לָךְ: (יא) וְכָל-פְּלִטָתִי אֲתָךְ שֵׁם כִּי-עוֹד חֹמֶשׁ שָׁנִים רַעַב פּוֹתֶנֶת וְאֶתָּה וּבְיָתֶךָ וְכָל-אֲשֶׁר-לָךְ: (יב) וְהָנְהָ עֵינֵיכֶם רְאוֹת וְעֵינֵי אָחִי בְנִימִן כִּי-פִי הַמְדַבֵּר אֵלֵיכֶם: (יג) וְהִגַּדְתֶּם לְאָבִי אֶת-כָּל-כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל-אֲשֶׁר רָאִיתֶם וּמַהֲרֶתֶם וְהוֹרַדְתֶּם אֶת-אָבִי הַנְּהָ: (יד) וַיִּפֹּל עַל-צַוְאָרֵי בְנֵימִן-אָחָיו וַיִּבְךְ וּבְנֵימִן בָּכָה עַל-צַוְאָרָיו: (טו) וַיִּנְשָׁק לְכָל-אָחָיו וַיִּבְךְ עֲלֵהֶם וְאַחֲרָי כֵן דִּבְרָו אָחָיו אִתּוֹ:</p>

<p>Masechet Chagigah 4b</p>	<p>מסכת חגיגה ד:</p>
<p>When Rebbe Eleazar came to the [following] verse, wept: ‘And his brothers could not answer him, for they were startled by his presence’ (Bereshit 45:3). Now if the rebuke of flesh and blood be such, how much more so the rebuke of the Holy One, blessed be He!</p>	<p>רבי אלעזר כי מטי להאי קרא בכי: ולא יכלו אחיו לענות אתו כי נבהלו מפניו. ומה תוכחה של בשר ודם - כך, תוכחה של הקדוש ברוך הוא - על אחת כמה וכמה!</p>

Pesikta Zutarta Lekach Tov on Bereshit 45:15	פסיקתא זוטרתא בראשית מה:טו
<p>And he kissed all his brothers and wept over them: In order to appease them, for he saw that they were ashamed in front of him, so he placated them with words: 'It was not you who sent me, but God. It was for the sake of life that God sent me before you. And it was good for me, for God placed me as the leader of all of Egypt'. But still they were embarrassed in front of him, until he kissed all his brothers and wept over them. Only after this did his brothers speak to him.</p>	<p>וינשק לכל אחיו ויבך עליהם. כדי לפייסם, כי ראה אותם מתביישין ממנו, והיה מפייס אותם בדברים. ועתה לא אתם שלחתם אותי הנה כי האלקים. כי למחיה שלחני אלקים לפניכם. ולטובתי היה הדבר, כי שמני אלקים לאדון לכל מצרים, ועדיין היו מתביישין ממנו עד וינשק לכל אחיו ויבך עליהם, ואחרי כן דברו אחיו אתו.</p>

Rabbi Herzl Hefter, <i>Beware Your Dreams: They May Just Come True</i>
<p>In the first dream, the sheaves of the brothers bow down to the sheaf of Yosef (37:7). They do not bow down to Yosef himself but rather to a representation of him. The second dream has the sun, the moon and eleven stars bowing down to Yosef <i>himself</i> (37:9). This nuance is fundamental...As a naïve youth, Yosef's dreams tell us that he was seeking dominance over his brothers and desired their fear and respect, the fear and respect due him as a divine child. At the end, Yosef the mature man wants only to be reconciled with his brothers and accepted into his own family; he desires only their love and brotherhood. When he looks back he sees the foolishness of his youth – how could he ever have thought himself as deserving divine adulation? “<i>Am I in the place of God?</i>”</p>

Aish Kodesh on Parshat Vayeishev	אש קודש על פרשת וישב
<p>“We were binding sheaves in the field. Then my sheaf stood up erect, and your sheaves surrounded it and bowed down to my sheaf”: The Hebrew for the binding of sheaves is meAlmim alumim, which is identical to the Hebrew for being made mute—as though Yosef had said, “We were struck dumb in the field”...Yosef explains the prophetic meaning of his dream: “We were harvesting the field, and when the exile reached the state of meAlmim alumim, ‘dumbstruck muteness,’ we were bereft of the ability to communicate even in our Torah and our worship of God. Then, behold alumati, my ‘muteness’ suddenly stood up erect. At first I tried bending my shoulders to the yoke, thinking to adjust myself to the difficulties and to live a life of muteness, but when I saw that even the muteness was dumbstruck, I could not bear it. I took the courage to cry out to God even louder, when alumoteichem, your ‘muteness’ surrounded mine and you took strength from me.”</p>	<p>'והנה אנחנו מאלמים אלומים בתוך השדה'...מאלמים אלומים בתוך השדה, בתורה ועבודה, הבחינה אלם עוד נתאלמה יותר, עד שגם כאלם אי אפשר לדבר, אז 'והנה קמה אלומתי וגם נצבה', מקודם כבר רציתי להטות שכמי ולחיות חיי אלמות אבל כשמאלמים אלומים אז לא יכולתי כבר לסבול את האלמות ונתחזקתי לצעק יותר אל ה', ואז 'והנה תסבינה אלומותיכם ותשתחווין לאלמתי', שגם אתם נתחזקתם על ידי.</p>

Rabbi Jonathan Sacks, *Mikketz (5774)- The Power of Dreams*

[Yosef teaches us to] find a way to implement dreams. First see the problem, then find a way of solving it. The Kotzker Rebbe once drew attention to a difficulty in Rashi. Rashi (to Ex. 18: 1) says that Jethro was given the name Jether (“he added”) because “he added a passage to the Torah beginning [with the words], “Choose from among the people ...” This was when Jethro saw Moses leading alone and told him that what he was doing was not good: he would wear himself and the people to exhaustion. Therefore he should choose good people and delegate much of the burden of leadership to them. The Kotzker pointed out that the passage that Jethro added to the Torah did not begin, “Choose from among the people.” It began several verses earlier when he said, “What you are doing is not good.” The answer the Kotzker gave was simple. Saying “What you are doing is not good” is not an addition to the Torah: it is merely stating a problem. The addition consisted in the solution: delegate. Good leaders either are, or surround themselves with, problem-solvers. It is easy to see what is going wrong. What makes a leader is the ability to find a way of putting it right. Yosef’s genius lay not in predicting seven years of plenty followed by seven years of famine, but in devising a system of storage that would ensure food supplies in the lean and hungry years.