

Parsha Plug Parshat Mikeitz

Bereshit 41:15-38	בראשית מא:טו-לה
<p>15 And Paro said to Yosef, "I have dreamed a dream, and there is no interpreter for it, but I have heard it said of you [that] you understand a dream, to interpret it." 16 And Yosef replied to Paro, saying, "Not I; God will give an answer [that will bring] peace to Paro." 17 And Paro said to Yosef, "In my dream, behold, I was standing on the bank of the Nile. 18 And behold, seven cows of robust flesh and handsome form were ascending from the Nile, and they pastured in the marshland. 19 And behold, seven other cows were ascending after them, emaciated and of very ugly form and with meager flesh; I have not seen such ugly ones throughout the entire land of Egypt. 20 And the meager and ugly cows devoured the first seven healthy cows. 21 And they went inside them, but it was not known that they had gone inside of them, for their appearance was as ugly as in the beginning; then I awoke. 22 Then I saw in my dream, and behold, seven ears of grain were growing on one stalk, full and good. 23 And behold, seven ears of grain, hardened, thin, and beaten by the east wind, were growing up after them. 24 And the thin ears of grain swallowed up the seven good ears of grain; I told the necromancers, but no one tells me [its meaning]." 25 And Yosef said to Paro, "Paro's dream is one; what God is doing He has told Paro. 26 The seven good cows are seven years, and the seven good ears of grain are seven years; it is one dream. 27 And the seven meager and ugly cows coming up after them are seven years, and the seven empty ears of grain, beaten by the east wind, will be seven years of famine. 28 It is this matter that I have spoken to Paro; what God is about to do He has shown Paro. 29 Behold, seven years are coming, great plenty throughout all the land of Egypt. 30 And seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will destroy the land. 31 And the plenty will not be known because of that famine to follow, for it [will be] very severe. 32 And concerning the repetition of the dream to Paro twice that is because the matter is ready [to emanate] from God, and God is hastening to execute it. 33 So now, let Paro seek out an understanding and wise man and appoint him over the land of Egypt. 34 Let Paro do [this] and appoint officials over the land and prepare the land of Egypt during the seven years of plenty. 35 And let them collect all the food of these coming good years, and let them gather the grain under Paro hand, food in</p>	<p>טו וַיֹּאמֶר פַּרְעֹה, אֶל-יוֹסֵף, חֲלוֹם חֲלַמְתִּי, וּפְתֹר אֵין אֵינִי אֹתוֹ; וְאֲנִי, שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר, תִּשְׁמַע חֲלוֹם, לְפַתֵּר אֹתוֹ. טז וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לֵאמֹר, בְּלַעֲדֵי: אֱלֹקִים, יַעֲנֶה אֶת-שְׁלוֹם פַּרְעֹה. יז וַיַּדְבֵּר פַּרְעֹה, אֶל-יוֹסֵף: בְּחֲלֹמִי, הִנְנִי עֹמֵד עַל-שֵׁפֶת הַיָּאֵר. יח וְהִנֵּה מִן-הַיָּאֵר, עֹלֹת שֶׁבַע פְּרוֹת, בְּרִיאֹת בָּשָׂר, וַיִּפְתְּ תֹאֵר; וַתִּרְעִינָה, בְּאַחֵי. יט וְהִנֵּה שֶׁבַע-פְּרוֹת אַחֲרוֹת, עֹלוֹת אַחֲרֶיהֶן, דְּלוֹת וְרַעוֹת תֹּאֵר מְאֹד, וְרַקוֹת בָּשָׂר: לֹא-רִאִיתִי כְהֵנָּה בְּכָל-אֶרֶץ מִצְרַיִם, לְרַע. כ וַתֹּאכְלֶנָּה, הַפְּרוֹת, הַרְקוֹת, וְהִרְעוֹת--אֵת שֶׁבַע הַפְּרוֹת הַרְאֻשׁוֹת, הַבְּרִיאֹת. כא וַתִּבְאֲנֶה אֶל-קִרְבְּנָהּ, וְלֹא נֹדַע כִּי-בָאוּ אֶל-קִרְבְּנָהּ, וּמִרְאִיהֶן רַע, כַּאֲשֶׁר בַּתְּחִלָּה; וַאֲיָקֶץ. כב וַאֲרָא, בְּחֲלֹמִי; וְהִנֵּה שֶׁבַע שִׁבְלִים, עֹלֹת בְּקִנְיָה אֶחָד--מֵלֶאֱת וטבוֹת. כג וְהִנֵּה שֶׁבַע שִׁבְלִים, צְנֻמוֹת דְּקוֹת שְׁדָפוֹת קָדִים--צִמְחוֹת, אַחֲרֵיהֶם. כד וַתִּבְלַעַן הַשִּׁבְלִים הַדְּקוֹת, אֵת שֶׁבַע הַשִּׁבְלִים הַטְּבוֹת; וְאָמַר, אֶל-הַחֲרֻטָּמִים, וַאֲיָן מֹגִיד, לִי. כה וַיֹּאמֶר יוֹסֵף אֶל-פַּרְעֹה, חֲלוֹם פַּרְעֹה אֶחָד הוּא: אֵת אֲשֶׁר הָאֱלֹקִים עֲשָׂה, הִגִּיד לְפַרְעֹה. כו שֶׁשֶׁבַע פְּרוֹת הַטְּבוֹת, שֶׁבַע שָׁנִים הֵנָּה, וְשֶׁבַע הַשִּׁבְלִים הַטְּבוֹת, שֶׁבַע שָׁנִים הֵנָּה: חֲלוֹם, אֶחָד הוּא. כז וְשֶׁבַע הַפְּרוֹת הַרְקוֹת וְהִרְעוֹת הָעֹלֹת אַחֲרֵיהֶן, שֶׁבַע שָׁנִים הֵנָּה, וְשֶׁבַע הַשִּׁבְלִים הַרְקוֹת, שְׁדָפוֹת הַקָּדִים--יְהִיוּ, שֶׁבַע שָׁנֵי רָעָב. כח הוּא הַדְּבָר, אֲשֶׁר דִּבַּרְתִּי אֶל-פַּרְעֹה: אֲשֶׁר הָאֱלֹקִים עֲשָׂה, הִרְאָה אֶת-פַּרְעֹה. כט הִנֵּה הֵנָּה שֶׁבַע שָׁנִים, בָּאוֹת--שֶׁבַע גְּדוֹל, בְּכָל-אֶרֶץ מִצְרַיִם. ל וְקָמוּ שֶׁבַע שָׁנֵי רָעָב, אַחֲרֵיהֶן, וַנִּשְׁפַח כָּל-הַשֶּׁבַע, בְּאֶרֶץ מִצְרַיִם; וְכֹלָה הָרָעָב, אֶת-הָאֶרֶץ. לא וְלֹא-יִנְדַע הַשֶּׁבַע בְּאֶרֶץ, מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי-כֵן: כִּי-כִבֵּד הוּא, מְאֹד. לב וְעַל הַשָּׁנוֹת הַחֲלוֹם אֶל-פַּרְעֹה, פְּעָמִים--כִּי-נִכּוֹן הַדְּבָר מֵעַם הָאֱלֹקִים, וּמִמְהָר הָאֱלֹקִים לַעֲשׂוֹתוֹ. לג וְעַתָּה יֵרָא פַּרְעֹה, אִישׁ נְבוֹן וְחָכָם; וַיִּשְׁיֹתֵהוּ, עַל-אֶרֶץ מִצְרַיִם. לד יַעֲשֶׂה פַרְעֹה, וַיִּפְקֵד פְּקָדִים עַל-הָאֶרֶץ; וְחָמַשׁ אֶת-אֶרֶץ מִצְרַיִם, בְּשֶׁבַע שָׁנֵי הַשֶּׁבַע. לה לֵה וַיִּקְבְּצוּ, אֶת-כָּל-אֲכָל הַשָּׁנִים הַטְּבוֹת, הַבָּאֹת, הָאֵלֶּה; וַיִּצְבְּרוּ-בָר תַּחַת</p>

<p>the cities, and keep it. 36 Thus the food will remain as a reserve for the land for the seven years of famine which will be in the land of Egypt, so that the land will not be destroyed by the famine." 37 The matter pleased Paro and all his servants. 38 So Paro said to his servants, "Will we find [anyone] like this, a man in whom there is the spirit of God?"</p>	<p>יד-פרעה, אכל בערים--ושמרו. לו והיה האכל לפקדון, לארץ, לשבע שני הרעב, אשר תהיין בארץ מצרים; ולא-תכרת הארץ, פרעב. לו ויטב הדבר, בעיני פרעה, ובעיני פל-עבדיו. לח ויאמר פרעה, אל-עבדיו: הנמצא כזה--איש, אשר רוח אלקים בו.</p>
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<p>HaKetav VeHaKabbalah on Bereshit 41:17;33</p>	<p>הכתב והקבלה בראשית מא:לג;יז</p>
<p>41:17: The Torah extends the details in the story of Paro's dream to Yosef and doesn't just give a summary or refer to the verses before, and it seems to me that this is because this story comes to make known God's great Providence for those who are God-fearing...</p> <p>41:33: Commentators have concluded that Yosef undertook the role of advising the king because he had not been summoned only for the purpose of interpreting the dream. In my opinion, this advice was not his own but was also part of the interpretation, prompted by the superfluous phrase 'And Paro awoke' at the end of the first dream and again in his retelling, 'And I awoke'. What difference does it make to us whether he awoke or not? Yosef understood from this that it was Paro's duty to arouse himself, awake to action in order to forestall disaster, by making all the necessary preparations in the period of plenty that would minimize the consequences of the forthcoming calamity.</p>	<p>בחלמי הנני עמד. האריכה התורה בספור פרטי חלום פרעה אל יוסף, ולא אמר' בקצור ובדרך כלל ויספר פרעה ליוסף את חלומו, כמ"ש הפסוק בדברו לחכמיו ולחרטמיו, ונ"ל כי בא זה הספור להודיענו גדל השגחתו ית' על יראיו...</p> <p>ועתה ירא פרעה. התעוררו המפרשים מי נתן את יוסף להיות יועץ למלך כי לא נקרא רק לפתור החלום ונ"ל שאין זו עצה מדעתו אבל גם זה הוא לפתרון. מדהזכיר בסוף חלום הראשון ויקץ פרעה, וכן פרעה בספרו חלומו ליוסף הזכיר בסוף חלום הראשון ואקיצ, וכל זה מיותר כי מה לנו אם הקיץ בינתיים או לא, ומזה למד יוסף כי פרעה בעצמו צריך להיות מתעורר ולתת לבו על הענין הנודע לו בחלומו להיות זריז ומקיץ על הרע המעותד לבוא בארצו ולעשות כל ההכנות וההזדמנות בזמן ההטבה להמעוט בו בכל יכלתו את הרע שיבא אחריו.</p>

<p>Ramban on Bereshit 41:4;33</p>	<p>רמב"ן בראשית מא:ד,לג</p>
<p>Yosef's plan was prompted by the sight of the lean cows devouring the fat ones, symbolizing that the famine years would eat of the years of plenty. On the basis of this he advised Paro to have all the food of the years of plenty stored for use in the famine period. It was not his own advice. Had they commissioned him to advise the king? It was merely part and parcel of the dream's interpretation. 'All the plenty will be forgotten...and the plenty shall not be known' is the interpretation of 'it could not be known that they had eaten them but they were still illfavored'. He observed that they did not get well or fat but simply managed to subsist (implying that the surplus of the years of plenty would not suffice for comfort but merely for subsistence in the famine period)...Yosef said all of this so that Paro would choose him for the eyes of the wise are in his head.</p>	<p>ותאכלנה הפרות - על דעתי הוא סימן שיאכלו שני הרעב את שנות השבע, ומזה למד יוסף לאמר לפרעה ויקבצו את כל אוכל השנים הטובות, והיה האוכל לפקדון לארץ לשבע שני הרעב, כי ראה שהפרות והשבילים הטובות תבואנה אל קרב הרעות. ואיננה עצה, כי הליועץ למלך נתנהו, רק בפתרון החלום אמר כן. ונשכח כל השבע, ולא יודע השבע, פתרון ולא נודע כי באו אל קרבנה ומראיהו רע, כי ראה שלא היו באכילתן בריאות וטובות, רק היו להן למחיה, אילו לא אכלו אותן היו מתות בכחשיהן...ואמר יוסף כל זה בעבור שיבחרו אותו כי החכם עיניו בראשו.</p>

Masechet Berachot 55b	מסכת ברכות נה:
<p>[R. Bana'ah said] There were twenty-four interpreters of dreams in Jerusalem. Once I dreamed a dream and I went round to all of them and they all gave different interpretations, and all were fulfilled, thus confirming that which is said: All dreams follow the interpreter. Is the statement that all dreams follow the interpreter in the Bible? Yes, as stated by R. Eleazar. For R. Eleazar said: Whence do we know that all dreams follow the interpreter? Because it says, and 'it came to pass, as he interpreted to us, so it was'.</p>	<p>ר' בנאה עשרים וארבעה פותרי חלומות היו בירושלים פעם אחת חלמתי חלום והלכתי אצל כולם ומה שפטר לי זה לא פתר לי זה וכולם נתקיימו בי לקיים מה שנאמר כל החלומות הולכים אחר הפה אטו כל החלומות הולכים אחר הפה קרא הוא אין וכדרכי אלעזר דא"ר אלעזר מנין שכל החלומות הולכין אחר הפה שנאמר (בראשית מא, יג) ויהי כאשר פתר לנו כן היה.</p>

Rabbi Jonathan Sacks, <i>Mikkeitz 5774: The Power of Dreams</i>
<p>From Joseph, therefore, we learn three principles. The first is: dream dreams. Never be afraid to let your imagination soar...Theodor Herzl, to whom more than any other person we owe the existence of the state of Israel, used to say, "If you will it, it is no dream." I once heard a wonderful story from Eli Wiesel. There was a time when Sigmund Freud and Theodore Herzl lived in the same district of Vienna. "Fortunately," he said, "they never met. Can you imagine what would have happened had they met? Theodore Herzl would have said: I have a dream of a Jewish state. Freud would have replied: Tell me, Herr Herzl, how long have you been having this dream? Lie down on my couch, and I will psychoanalyze you. Herzl would have been cured of his dreams and today there would be no Jewish state." Fortunately, the Jewish people have never been cured of their dreams. The second principle is that leaders interpret other people's dreams. They articulate the inchoate. They find a way of expressing the hopes and fears of a generation. Martin Luther King's "I have a dream" speech was about taking the hopes of African Americans and giving them wings. It was not Joseph's dreams that made him a leader: it was Pharaoh's. Our own dreams give us direction; it is other people's dreams that give us opportunity.</p> <p>The third principle is: find a way to implement dreams. First see the problem, then find a way of solving it...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. Joseph'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. Dream dreams; understand and articulate the dreams of others; and find ways of turning a dream into a reality – these three gifts are leadership the Joseph way.</p>

Rabbi Yaakov Asher Sinclair, <i>Sevens and Eights: Ohr Somayach</i>
<p>Seven cows emerged from the Nile. Seven is the number which connotes <i>this</i>-worldliness. There are seven colors in the rainbow; seven notes in the diatonic scale; seven days in the week. Chanukah is the festival where we celebrate eight; when we connect to that which is beyond this world. Chanukah is where we take one step beyond.</p>

