חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · מקץ · רִאשׁוֹן

Complete Word-for-Word Interlinear · Navy & Gold Edition

MIKETZ · 1ST ALIYAH

📖 CHAPTER PREVIEW

This aliyah opens after two full years have passed since the sar hamashkim forgot Yosef in the dungeon. Hashem brings about Yosef's liberation through Pharaoh's famous dreams. First, Pharaoh sees seven healthy, good-looking cows emerge from the Nile, followed by seven thin, bad-looking cows that swallow the healthy ones. Then he dreams a second time, seeing seven full ears of grain swallowed up by seven thin, scorched ears. When Pharaoh wakes up, he is deeply troubled, but none of his Egyptian magicians or sages can provide a satisfying interpretation.

Seeing Pharaoh's distress, the sar hamashkim finally remembers Yosef. He speaks up and tells Pharaoh about how a young Ivri servant in the prison had correctly interpreted both his own dream and the baker's dream two years earlier. Hearing this, Pharaoh immediately orders Yosef to be fetched. Yosef is quickly brought out of the pit, shaves, changes his clothes, and comes to stand before Pharaoh.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פָּסוּק א

Pasuk 1

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל הַיְאֹר׃

and it was | at the end of | two years | of time | and Pharaoh | was dreaming | and behold | standing | by | the Nile

רַשִׁ"י

ויהי מקץ. כְּתַרְגּוּמוֹ מִסּוֹף, וְכָל לְשׁוֹן קֵץ סוֹף הוּא׃

And it was | at the end | as its Targum | from the end | and every | expression of | end | an end | it is

רַשִׁ"י

על היאר. כָּל שְׁאָר נְהָרוֹת אֵינָם קְרוּיִין יְאוֹרִים חוּץ מִנִּילוּס, מִפְּנֵי שֶׁכָּל הָאָרֶץ

by | the Nile | all | other | rivers | are not | called | yeorim | except | from the Nile | because | that all | the land

עֲשׂוּיִם יְאוֹרִים יְאוֹרִים בִּידֵי אָדָם וְנִילוּס עוֹלֶה בְּתוֹכָם וּמַשְׁקֶה אוֹתָם, לְפִי שֶׁאֵין

is made | into canals | and canals | by the hands of | man | and the Nile | rises | into them | and waters | them | because | that not

גְּשָׁמִים יוֹרְדִין בְּמִצְרַיִם תָּדִיר כִּשְׁאָר אֲרָצוֹת׃

rains | descend | in Mitzrayim | regularly | like other | lands

פָּסוּק ב

Pasuk 2

וְהִנֵּה מִן הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר

and behold | from | the Nile | coming up | seven | cows | handsome of | appearance | and healthy of | flesh

וַתִּרְעֶינָה בָּאָחוּ׃
in the reed-grass and they grazed

רַשִׁ״י

יפות מראה. סִימָן הוּא לִימֵי שִׂבַע, שֶׁהַבְּרִיּוֹת נִרְאוֹת יָפוֹת זוֹ לָזוֹ, שֶׁאֵין
for no to this one this one beautiful appear that people plenty for days of it is a sign appearance beautiful of

עֵין בְּרִיָּה צָרָה בַּחֲבֶרְתָּהּ׃
of another is envious person eye of a

רַשִׁ״י

באחו. בָּאֲגַם, מריש"ק בְּלַעַז, כְּמוֹ יִשְׂגֶּא אָחוּ איוב ח' :
8 Iyov reed-grass Can grow like in Old French marais in the marsh In the reed-grass

פָּסוּק ג

Pasuk 3

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת
and thin of appearance bad of the Nile from after them coming up other cows seven and behold

בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל שְׂפַת הַיְאֹר׃
the Nile the bank of upon the cows beside and they stood flesh

רַשִׁ״י

ודקות בשר. טינב"ש בְּלַעַז, לְשׁוֹן דַּק׃
thin meaning in old French tenuis flesh and thin of

פָּסוּק ד

Pasuk 4

וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת
handsome of the cows seven — the flesh and thin of the appearance ugly of the cows and ate

הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃
the appearance and the healthy ones and awoke Paroh

רַשִׁ״י

ותאכלנה. סִימָן שֶׁתְּהֵא כָּל שִׂמְחַת הַשָּׂבָע נִשְׁכַּחַת בִּימֵי הָרָעָב׃
And they ate a sign that will be all the joy of the plenty forgotten in the days of the famine

פָּסוּק ה

Pasuk 5

וַיִּישָׁן וַיַּחֲלֹם שֵׁנִית וְהִנֵּה שֶׁבַע שִׁבֳּלִים עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת
healthy single on a stalk were growing ears of grain seven and behold a second time and dreamed And he slept

וְטֹבוֹת׃
and good

רַשִׁ״י

בקנה אחת. טוד"ל בְּלַעַז:

on a stalk one tuyau in Old French

רַשִׁ״י

בריאות. שיינ"ש בְּלַעַז:

healthy sains in foreign language

פָּסוּק ו

Pasuk 6

וְהִנֵּה שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶן:

and behold seven ears of grain thin and scorched by an east wind sprouting after them

רַשִׁ״י

ושדופת. הלייא"ש בְּלַעַז, שְׁקִיפָן קָדוּם, חֲבוּטוֹת, לְשׁוֹן מַשְׁקוֹף הֶחָבוּט

And parched hales in foreign tongue beaten by east wind beaten a language of lintel which is beaten

תָּמִיד עַל יְדֵי הַדֶּלֶת הַמַּכָּה עָלָיו:

continually by means of the door that strikes upon it

רַשִׁ״י

קדים. רוּחַ מִזְרָחִית, שֶׁקּוֹרִין בי"סא בְּלַעַז:

East wind wind an eastern which they call bise in foreign language

פָּסוּק ז

Pasuk 7

וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקַץ

And swallowed the ears the thin — seven the ears the healthy and the full And awoke

פַּרְעֹה וְהִנֵּה חֲלוֹם:

Paroh and behold it was a dream

רַשִׁ״י

הבריאות. שיינ"ש בְּלַעַז:

the healthy sains in foreign-tongue

רַשִׁ״י

והנה חלום. וְהִנֵּה נִשְׁלַם חֲלוֹם שָׁלֵם לְפָנָיו וְהָצָרַךְ לְפוֹתְרִים:

and behold a dream and behold was completed a dream whole before him and it needed interpreters

פָּסוּק ח

Pasuk 8

וַיְהִי בַבֹּקֶר וַתִּפָּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חַרְטֻמֵּי מִצְרַיִם

And it was in the morning and was agitated his spirit and he sent and called — all the magicians of Mitzrayim

וְאֶת כָּל חַכָּמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת חֲלֹמוֹ וְאֵין פּוֹתֵר אוֹתָם

and — all its wise men and told Paroh to them — his dream and there was no interpreter of them

לְפַרְעֹה׃

for Paroh

רַשִׁ״י

ותפעם רוחו. וּמִטַּרְפָּא רוּחֵיהּ, מְקַשְׁקֶשֶׁת בְּתוֹכוֹ כְּפַעֲמוֹן; וּבִנְבוּכַדְנֶצַּר אוֹמֵר,

and was troubled his spirit and agitated his spirit it rang within him like a bell; and regarding Nebuchadnezzar it says,

וַתִּתְפָּעֶם רוּחוֹ דניאל ב' , לְפִי שֶׁהָיוּ שָׁם שְׁתֵּי פְּעִימוֹת, שִׁכְחַת הַחֲלוֹם

and was troubled his spirit Daniel 2 because that there were two troublings the forgetting of the dream

וְהַעֲלָמַת פִּתְרוֹנוֹ בראשית רבה :

and the ignorance of its interpretation Bereshis Rabbah

רַשִׁ״י

חרטמי. הַנֶּחְרָים בְּטִימֵי מֵתִים, שֶׁשּׁוֹאֲלִין בַּעֲצָמוֹת. טִימֵי הֵן עֲצָמוֹת בִּלְשׁוֹן

Chartumei those who excite with bones of the dead for they inquire of bones Timei is bones in the language

אֲרַמִי, וּבַמִּשְׁנָה בַּיִת שֶׁהוּא מָלֵא טִימָיָא אהלות פי"ז , מָלֵא עֲצָמוֹת:

of Aramaic and in the Mishnah a house that it is full of bones Oholos chapter 17 full of bones

רַשִׁ״י

ואין פותר אותם לפרעה. פּוֹתְרִים הָיוּ אוֹתָם, אֲבָל לֹא לְפַרְעֹה, שֶׁלֹּא

and there was none who interpreted them to Pharaoh interpreters there were them but not to Pharaoh that not

הָיָה קוֹלָן נִכְנָס בְּאָזְנָיו, וְלֹא הָיָה לוֹ קוֹרַת רוּחַ בְּפִתְרוֹנָם, שֶׁהָיוּ

was their voice entering in his ears and not was to him contentment of spirit in their interpretation for they were

אוֹמְרִים שֶׁבַע בָּנוֹת אַתָּה מוֹלִיד וְשֶׁבַע בָּנוֹת אַתָּה קוֹבֵר בראשית רבה :

saying seven daughters you and seven will father daughters you will bury Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת פַּרְעֹה לֵאמֹר אֶת חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם׃

And spoke the chief of the cupbearers with Pharaoh saying — my offenses I make mention of today

פָּסוּק י

Pasuk 10

פַּרְעֹה קָצַף עַל עֲבָדָיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֹתִי

Pharaoh was angry with his servants and placed me in custody of the house of the chief of the executioners me

וְאֵת שַׂר הָאֹפִים׃

and — the chief of the bakers

פָּסוּק יא

Pasuk 11

וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן חָלָמוֹ חָלָמְנוּ׃

And we dreamed a dream in night one I and he each man according to interpretation of his dream we dreamed

רַשִׁ"י

אִישׁ	כְּפִתְרוֹן	חֲלוֹמוֹ.	חֲלוֹם	הָרָאוּי	לַפִּתְרוֹן	שֶׁנִּפְתַּר	לָנוּ	וְדוֹמֶה
each man	according to the interpretation of	his dream	a dream	that was fitting	for the interpretation	that was interpreted	for us	and similar

לוֹ׃
to it

פָּסוּק יב

Pasuk 12

וְשָׁם	אִתָּנוּ	נַעַר	עִבְרִי	עֶבֶד	לְשַׂר	הַטַּבָּחִים	וַנְּסַפֶּר	לוֹ	וַיִּפְתָּר
and there	with us	a youth	a Hebrew	a servant	to the chief of	the executioners	and we told	to him	and he interpreted

לָנוּ	אֶת	חֲלֹמֹתֵינוּ	אִישׁ	כַּחֲלֹמוֹ	פָּתָר׃
for us	—	our dreams	each man	according to his dream	he interpreted

רַשִׁ"י

נער	עברי	עבד.	אֲרוּרִים	הָרְשָׁעִים,	שֶׁאֵין	טוֹבָתָם	שְׁלֵמָה,	מַזְכִּירוֹ	בִּלְשׁוֹן
A lad	a Hebrew	a slave	cursed are	the wicked	for not	their favor	is complete	he mentions him	in a language of

בִּזָּיוֹן׃
disparagement

רַשִׁ"י

נער.	שׁוֹטֶה	וְאֵין	רָאוּי	לִגְדֻלָּה׃	
A lad	unwise	and not	fitted	for high position	

רַשִׁ"י

עברי.	אֲפִלּוּ	לְשׁוֹנֵנוּ	אֵינוֹ	מַכִּיר׃	
a Hebrew	even	our language	he does not	know	

רַשִׁ"י

עבד.	וְכָתוּב	בְּנִמּוּסֵי	מִצְרַיִם	שֶׁאֵין	עֶבֶד	מוֹלֵךְ	וְלֹא	לוֹבֵשׁ	בִּגְדֵי	שָׂרִים׃
a slave	and it is written	in the laws of	Mitzrayim	that not	a slave	rules	and not	wears	garments of	officials

רַשִׁ"י

איש	כחלמו.	לְפִי	הַחֲלוֹם	וְקָרוֹב	לְעִנְיָנוֹ׃	
each man	according to his dream	according to	the dream	and close	to its subject matter	

פָּסוּק יג

Pasuk 13

וַיְהִי	כַּאֲשֶׁר	פָּתַר	לָנוּ	כֵּן	הָיָה	אֹתִי	הֵשִׁיב	עַל	כַּנִּי	וְאֹתוֹ	תָּלָה׃
and it was	just as	he interpreted	for us	so	it was	me	he restored	to	my post	and him	he hanged

רַשִׁ"י

השיב	על	כני.	פַּרְעֹה,	הַנִּזְכָּר	לְמַעְלָה,	כְּמוֹ	שֶׁאָמַר	פַּרְעֹה	קָצַף	עַל	עֲבָדָיו;
he restored	unto	my office	Pharaoh	who was mentioned	above	just as	it said	Pharaoh	was wroth	with	his servants

הֲרֵי	מִקְרָא	קָצַר	לָשׁוֹן,	וְלֹא	פֵּרֵשׁ	מִי	הֵשִׁיב,	לְפִי	שֶׁאֵין	צָרִיךְ	לְפָרֵשׁ;	מִי	הֵשִׁיב?
behold	a verse of	short	language	and did not	specify	who	restored	because	that it is not	necessary	to specify	who	restored

מִי שֶׁבְּיָדוֹ לְהָשִׁיב, וְהוּא פַּרְעֹה; וְכֵן דֶּרֶךְ כָּל מִקְרָאוֹת קְצָרִים, עַל מִי
him regarding shortened verses that are all the way of and so is Pharaoh and he is to restore in whose hand it is the one

שֶׁעָלָיו לַעֲשׂוֹת הֵם סוֹתְמִים אֶת הַדָּבָר:
upon whom it is to do they leave unexplained — the matter

פְּסוּק יד

Pasuk 14

וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֻהוּ מִן הַבּוֹר וַיְגַלַּח וַיְחַלֵּף
And he sent Paroh and he called — Yosef and they rushed him from the pit and he shaved and he changed

שִׂמְלֹתָיו וַיָּבֹא אֶל פַּרְעֹה:
his garments and he came to Paroh

רַשִׁ"י

מן הבור. מִבֵּית הַסֹּהַר שֶׁהוּא עָשׂוּי כְּמִין גֻּמָּא, וְכֵן כָּל בּוֹר
From the dungeon From the house of imprisonment which it is made like a kind of pit And similarly every dungeon

שֶׁבַּמִּקְרָא לְשׁוֹן גֻּמָּא הוּא, וְאַף אִם אֵין בּוֹ מַיִם קְרוּי בּוֹר, פוש"א
that is in Scripture an expression of a pit it is even and if there is no in it water it is called a dungeon, fosse

בְּלַעַז:
in Old French

רַשִׁ"י

ויגלח. מִפְּנֵי כְּבוֹד הַמַּלְכוּת בראשית רבה :
and he shaved because of the honor of the royalty Bereshit Rabbah

CHAPTER SUMMARY

The aliyah begins with Pharaoh dreaming two recurring dreams: seven lean cows devouring seven fat cows by the Nile, and seven thin ears of grain swallowing seven full ones. When Egypt's wise men fail to interpret these dreams, the sar hamashkim recalls Yosef's successful interpretations in the prison and informs Pharaoh. Pharaoh promptly sends for Yosef, who is rushed out of the dungeon and brought before the king.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the parsha opens. Yosef HaTzaddik was sitting in a dark Egyptian dungeon for two full years after asking the Sar HaMashkim to remember him. Two years of waiting, second after second, wondering when the yeshuah would come. And then, in a single morning, Paroh has a dream, the Sar HaMashkim remembers, and vayritzuhu min ha'bor, they rush Yosef out of the pit. From the lowest, most forgotten place in the world to standing before the king in a matter of moments.

This is a fundamental yesod in how Hashem runs the world and how we need to look at our own lives. We often find ourselves in our own personal dungeons, waiting for a shidduch, waiting for parnassah, waiting for a refuah, or just struggling through a difficult nisayon. It feels like time is dragging on endlessly and nothing is changing. The yetzer hara tries to tell us that tomorrow will be just like today, that we are stuck and forgotten.

But the chiddush of Miketz is that yeshuas Hashem k'eref ayin, Hashem's salvation happens in the blink of an eye. The groundwork was being prepared all along behind the scenes, and when the exact moment arrived, Yosef didn't just walk out of prison, he was rushed out. Everything turned around instantly.

Today, when you feel discouraged about a situation in your life that seems stagnant or stuck, pause and remind yourself of Yosef being rushed from the pit. Tell yourself clearly: Hashem can change my whole picture in one moment, and I am putting my trust in Him.