חוּמָּשׁ עִם רַשִּׁ"י · מקץ · שֵׁנִי

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

MIKETZ · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef is brought out of the dungeon to stand directly before Pharaoh. Pharaoh recounts his disturbing dreams about the seven fat cows eaten by the seven lean cows, and the seven healthy ears of grain swallowed up by the thin ones. With complete bitachon and humility, Yosef immediately makes it clear that the interpretation does not come from his own wisdom, but rather Hashem is the One Who will answer Pharaoh's peace.

Yosef then explains that the two dreams are actually one unified message: Hashem is revealing what He is about to bring upon Mitzrayim. Seven years of great abundance will be followed immediately by seven devastating years of severe famine. Yosef does not stop at the interpretation; he goes on to advise Pharaoh to appoint a wise and discerning leader to collect and store grain during the good years so the land will survive the impending hunger.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי

And he said Pharoh to Yosef a dream I dreamed and an interpreter there is no of it and I have heard

עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ׃

concerning you saying you hear a dream to interpret it

רַשִּׁ"י

תשמע חלום לפתר אתו. תַּאֲזִין וְתָבִין חֲלוֹם לִפְתֹּר אוֹתוֹ׃

you listen to a dream to interpret it you give ear and understand a dream to interpret it

רַשִּׁ"י

תשמע. לְשׁוֹן הֲבָנָה וְהַאֲזָנָה, כְּמוֹ שׁוֹמֵעַ יוֹסֵף, אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנוֹ,

"tishma" is an expression of understanding and listening like understood Yosef that not you will understand its language

אנטינ"דרא בְּלַעַז׃

entendre in foreign translation

פָּסוּק ב

Pasuk 2

וַיַּעַן יוֹסֵף אֶת פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה׃

And answered Yosef — Paroh saying Not I God will answer the welfare of Paroh

רַשִׁ"י

בלעדי. אֵין הַחָכְמָה מִשֶּׁלִּי, אֶלָּא אֱלֹהִים יַעֲנֶה – יִתֵּן עֲנִיָּה בְּפִי –

in my mouth an answer He will put – will answer God rather from mine the wisdom is not Not I

לִשְׁלוֹם פַּרְעֹה:

Paroh for the welfare of

פָּסוּק ג

Pasuk 3

וַיְדַבֵּר פַּרְעֹה אֶל יוֹסֵף בַּחֲלֹמִי הִנְנִי עֹמֵד עַל שְׂפַת הַיְאֹר:

the Nile the bank of on standing behold me in my dream Yosef to Paroh And spoke

פָּסוּק ד

Pasuk 4

וְהִנֵּה מִן הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר וִיפֹת תֹּאַר וַתִּרְעֶינָה

and they grazed of form and beautiful of flesh healthy cows seven coming up the Nile from and behold

בָּאָחוּ:

in the reed-grass

פָּסוּק ה

Pasuk 5

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן דַּלּוֹת וְרָעוֹת תֹּאַר מְאֹד וְרַקּוֹת

and emaciated very of form and bad scrawny after them coming up other cows seven and behold

בָּשָׂר לֹא רָאִיתִי כָהֵנָּה בְּכָל אֶרֶץ מִצְרַיִם לָרֹעַ:

for ugliness Mitzrayim the land of in all like them did I see not of flesh

רַשִׁ"י

דלות. כְּחוּשׁוֹת, כְּמוֹ מַדּוּעַ אַתָּה כָּכָה דַּל, דְּאַמְנוֹן שמואל ב י"ג :

13 II Shmuel of Amnon becoming lean thus are you why like scrawny lean

רַשִׁ"י

ורקות בשר. כָּל לְשׁוֹן רַקּוֹת שֶׁבְּמִקְרָא חַסְרֵי בָשָׂר, וּבְלַעַז בלוא"ש:

flouet and in Old French flesh deficient of that is in Scripture lean expression of every fleshed and lean

פָּסוּק ו

Pasuk 6

וַתֹּאכַלְנָה הַפָּרוֹת הָרַקּוֹת וְהָרָעוֹת אֵת שֶׁבַע הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאֹת:

the healthy the first the cows seven — and the bad the lean the cows and ate

פָּסוּק ז

Pasuk 7

וַתָּבֹאנָה אֶל קִרְבֶּנָה וְלֹא נוֹדַע כִּי בָאוּ אֶל קִרְבֶּנָה וּמַרְאֵיהֶן

and their appearance their inside to they had come that was it known and not their inside to and they came

רַע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃

and I awoke in the beginning just as was bad

פָּסוּק ח

Pasuk 8

וָאֵרָא בַּחֲלֹמִי וְהִנֵּה שֶׁבַע שִׁבֳּלִים עֹלֹת בְּקָנֶה אֶחָד מְלֵאוֹת וְטֹבוֹת׃

and good full single on a stalk growing ears of grain seven and behold in my dream And I saw

פָּסוּק ט

Pasuk 9

וְהִנֵּה שֶׁבַע שִׁבֳּלִים צְנֻמוֹת דַּקּוֹת שְׁדֻפוֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶם׃

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

רַ"שִׁ"י

צנמות. צוּנְמָא בִּלְשׁוֹן אֲרַמִּי סֶלַע, חֲרֵי הֵן כְּעֵץ בְּלִי לְחְלוּחַ וְקָשׁוֹת כְּסֶלַע,

like a rock and hard moisture without like wood they are behold is a rock Aramaic in the language of tzunma Parched

וְתַרְגּוּמוֹ נָצָן לָקְיָן, נָצָן – אֵין בָּהֶם אֶלָּא הַגֵּז, לְפִי שֶׁנִּתְרוֹקְנוּ מִן

from they were emptied because the blossom except in them there is not that is stricken their blossom and its Targum

הַזֶּרַע׃

the grain

פָּסוּק י

Pasuk 10

וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַטֹּבוֹת וָאֹמַר אֶל הַחַרְטֻמִּים

the magicians to and I said the good the ears seven — the thin the ears and swallowed

וְאֵין מַגִּיד לִי׃

to me one declaring and there is no

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יוֹסֵף אֶל פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה

is doing God that — it is one Paroh The dream of Paroh to Yosef And he said

הִגִּיד לְפַרְעֹה׃

to Paroh He told

פָּסוּק יב

Pasuk 12

שֶׁבַע פָּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים הַטֹּבֹת שֶׁבַע שָׁנִים

years are seven the good ears of grain and the seven they are years are seven the good cows The seven

הֵנָּה חֲלוֹם אֶחָד הוּא׃

it is one dream they are

רַשִׁ"י

שבע שנים ושבע שנים. כֻּלָּן אֵינָן אֶלָּא שֶׁבַע, וַאֲשֶׁר נִשְׁנָה הַחֲלוֹם פַּעֲמַיִם, לְפִי
because twice the dream was repeated and that seven except are not all of them years and seven years Seven

שֶׁהַדָּבָר מְזֻמָּן כְּמוֹ שֶׁפֵּרֵשׁ לוֹ בַּסּוֹף וְעַל הַשָּׁנוֹת הַחֲלוֹם וְגוֹ' בְּשֶׁבַע
Regarding seven etc. the dream the repeating of and concerning at the end to him he explained just as is ready that the thing

שָׁנִים הַטּוֹבוֹת נֶאֱמַר הִגִּיד לְפַרְעֹה לְפִי שֶׁהָיָה סָמוּךְ וּבְשֶׁבַע שְׁנֵי רָעָב נֶאֱמַר
it is said famine years of and regarding seven close it was because to Pharaoh told it is said the good years

הֶרְאָה אֶת פַּרְעֹה , לְפִי שֶׁהָיָה הַדָּבָר מֻפְלָג וְרָחוֹק, נוֹפֵל בּוֹ לְשׁוֹן מַרְאֶה:
showing the language of to it applies and far off distant the matter it was because Pharaoh — showed

פָּסוּק יג

Pasuk 13

וְשֶׁבַע הַפָּרוֹת הָרַקּוֹת וְהָרָעוֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע
and seven they years are seven after them that come up and the bad the lean the cows and seven

הַשִּׁבֳּלִים הָרֵקוֹת שְׁדֻפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שְׁנֵי רָעָב:
famine years of seven shall be the east wind blighted by the empty the ears

פָּסוּק יד

Pasuk 14

הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הֶרְאָה אֶת פַּרְעֹה:
Pharaoh — He has shown is doing God what Pharaoh to I spoke which is the word That

פָּסוּק טו

Pasuk 15

הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל בְּכָל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of in all great abundance are coming years seven behold

פָּסוּק טז

Pasuk 16

וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל הַשָּׂבָע בְּאֶרֶץ מִצְרָיִם
Mitzrayim in the land of the abundance all and will be forgotten after them famine years of seven and will arise

וְכִלָּה הָרָעָב אֶת הָאָרֶץ:
the land — the famine and will consume

רַשִׁ"י

ונשכח כל השבע. הוּא פִּתְרוֹן הַבְּלִיעָה:
the swallowing the interpretation of this is the plenty all And shall be forgotten

פָּסוּק יז

Pasuk 17

וְלֹא יִוָּדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי כֵן כִּי כָבֵד הוּא
it severe for so after that the famine because of in the land the abundance will be known and not

מְאֹד׃

very

רַשִׁ״י

ולא יודע השבע. הוא פִּתְרוֹן "ולא נודע כי באו אל קרבנה" : their insides" into they had come that was it known "and not the interpretation of this is the plenty shall be known and not

פָּסוּק יח

Pasuk 18

וְעַל הִשָּׁנוֹת הַחֲלוֹם אֶל פַּרְעֹה פַּעֲמָיִם כִּי נָכוֹן הַדָּבָר מֵעִם

from with the matter prepared is because twice Pharaoh to the dream the repetition of and concerning

הָאֱלֹהִים וּמְמַהֵר הָאֱלֹהִים לַעֲשֹׂתוֹ׃

to do it is God and hastening God

רַשִׁ״י

נכון. מְזֻמָּן׃

prepared firm

פָּסוּק יט

Pasuk 19

וְעַתָּה יֵרֶא פַּרְעֹה אִישׁ נָבוֹן וְחָכָם וִישִׁיתֵהוּ עַל אֶרֶץ מִצְרָיִם׃

Mitzrayim the land of over and set him and wise discerning a man Pharaoh let select and now

פָּסוּק כ

Pasuk 20

יַעֲשֶׂה פַּרְעֹה וְיַפְקֵד פְּקִדִים עַל הָאָרֶץ וְחִמֵּשׁ אֶת אֶרֶץ מִצְרַיִם

Mitzrayim the land of — and prepare the land over officers and let him appoint Pharaoh Let do

בְּשֶׁבַע שְׁנֵי הַשָּׂבָע׃

the plenty years of in the seven

רַשִׁ״י

וחמש. כְּתַרְגּוּמוֹ וְיִזָּרְזוּן; וְכֵן וַחֲמֻשִׁים שמות י"ג : 13 Shemos and prepared and similar is and they shall prepare as its Targum And they shall prepare

פָּסוּק כא

Pasuk 21

וְיִקְבְּצוּ אֶת כָּל אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וְיִצְבְּרוּ בָר

grain and let them store up these the coming the good the years food of all — And let them gather

תַּחַת יַד פַּרְעֹה אֹכֶל בֶּעָרִים וְשָׁמָרוּ׃

and let them guard in the cities as food Pharaoh the hand of under

רַשִׁ״י

את כל אכל. שֵׁם דָּבָר הוּא, לְפִיכָךְ טַעֲמוֹ בָּאָל"ף וְנָקוּד בְּפַתָּח קָטָן, וְאוֹכֵל whereas eating small with a patach and vocalized is on the aleph its accent therefore it is · a noun food all —

שֶׁהוּא פֹּעַל, כְּגוֹן כִּי כָּל אוֹכֵל חֵלֶב, טַעֲמוֹ לְמַטָּה בַּפ"ף, וְנָקוּד קָמָץ
which is a verb for example for anyone eating forbidden fat its accent is below on the chaf and vocalized with a kamatz

קָטָן:
small

רַ"שִׁ"י

תחת יד פרעה. בִּרְשׁוּתוֹ וּבְאוֹצְרוֹתָיו:
Under the hand of Pharaoh in his domain and in his storehouses

פָּסוּק כב

Pasuk 22

וְהָיָה הָאֹכֶל לְפִקָּדוֹן לָאָרֶץ לְשֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶיןָ בְּאֶרֶץ
And shall be the food for a reserve for the land for seven years of the famine that shall be in the land of

מִצְרָיִם וְלֹא תִכָּרֵת הָאָרֶץ בָּרָעָב:
Mitzrayim and not shall be cut off the land in the famine

רַ"שִׁ"י

והיה האכל. הַצָּבוּר כִּשְׁאָר פִּקָּדוֹן הַגָּנוּז לְקִיּוּם הָאָרֶץ:
And shall be the food that is accumulated like the rest of a deposit that is hidden away for the sustenance of the land

פָּסוּק כג

Pasuk 23

וַיִּיטַב הַדָּבָר בְּעֵינֵי פַּרְעֹה וּבְעֵינֵי כָּל עֲבָדָיו:
and was good the matter in the eyes of Paroh and in the eyes of all his servants

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר פַּרְעֹה אֶל עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:
And said Paroh to his servants can there be found like this a man who the spirit of God is in him

רַ"שִׁ"י

הנמצא כזה. הֲנִשְׁכַּח כְּדִין? אִם נֵלֵךְ וּנְבַקְשֶׁנּוּ, הֲנִמְצָא כָמוֹהוּ? הֲנִמְצָא הנמצא בַּחֲטַף פַּתָּח:
can there be found such a one can there be found like this if we go and seek him can there be found like him is הנמצא with a chataf patach

לְשׁוֹן תְּמִיהָה; וְכֵן כָּל ה"א הַמְשַׁמֶּשֶׁת בְּרֹאשׁ תֵּבָה וּנְקוּדָה בַּחֲטַף פַּתָּח:
an expression of wonder and so every letter Hei that serves at the start of a word and is vocalized with a chataf patach

CHAPTER SUMMARY

The aliyah opens with Pharaoh telling Yosef his dreams and admitting that none of his magicians could offer a real solution. Yosef responds with yiras Shamayim, giving all credit to Hashem, and proceeds to interpret that the seven healthy cows and grain represent seven years of plenty, while the bad cows and scorched grain represent seven years of intense famine. He emphasizes that the repetition of the dream proves Hashem will carry this out very quickly. Yosef then proposes an action plan to set over Mitzrayim an ish navon v'chacham to manage grain reserves during the years of plenty, a plan that deeply impresses Pharaoh and his servants.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Yosef HaTzaddik steps into the royal palace of Mitzrayim. He was pulled straight out of a filthy dungeon, standing before the most powerful monarch in the world. Pharaoh tells him, "I heard you know how to interpret dreams." Lichoira, any ordinary person looking to save himself would jump at the credit! But what is Yosef's immediate response? "Bilai-dai! It is not me! Elokim will answer Pharaoh." Before he says a single word of interpretation, Yosef takes all the honor, all the wisdom, and attributes it completely to Hashem. He makes it crystal clear that he is nothing more than a channel for Hashem's word.

This is a tremendous chiddush in our daily avodah. So often, when Hashem grants us success, a good sevara in learning, a smart business move, or praise from people around us, our immediate knee-jerk reaction is to feel a little swollen with pride. We think, "Look what I accomplished." But Yosef teaches us the true middah of emunah: the moment someone compliments your talents or you feel a sense of success, your very first thought must be "Bilai-dai!" It is all Hashem giving us the koach, the mind, and the opportunity.

Today, when you receive a compliment or feel proud of an accomplishment in your learning, work, or davening, stop for one second and say silently in your heart, "Bilai-dai, it is all from Hashem."