חוּמָּשׁ עִם רַשִׁ"י · מִקֵּץ · רְבִיעִי

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

MIKETZ · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the seven years of plenty come to an end, and the bitter years of famine begin just as Yosef foretold. As the hunger spreads throughout the entire world, all the nations travel to Mitzrayim to buy food rations from Yosef. Back in Canaan, Yaakov Avinu sees that there is grain in Mitzrayim and sends ten of his sons down to buy provisions so that the family may survive the severe famine, while keeping Binyamin safely behind.

When the brothers arrive in Mitzrayim, they bow before Yosef, fulfilling his childhood dreams. Yosef immediately recognizes his brothers, but he acts like a stranger, speaking harshly to them and accusing them of being spies. Despite their earnest pleas that they are honest brothers coming merely to purchase food for their family, Yosef imprisons them for three days before proposing a test: they must send one brother back to fetch Binyamin to prove their honesty.

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

פָּסוּק א

Pasuk 1

וַתִּכְלֶינָה שֶׁבַע שְׁנֵי הַשָּׂבָע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם׃

And ended the seven years of the abundance which was in the land of Mitzrayim

פָּסוּק ב

Pasuk 2

וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל

And began the seven years of the famine to come just as said Yosef and there was famine in all

הָאֲרָצוֹת וּבְכָל אֶרֶץ מִצְרַיִם הָיָה לָחֶם׃

the lands but in all the land of Mitzrayim there was bread

פָּסוּק ג

Pasuk 3

וַתִּרְעַב כָּל אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל פַּרְעֹה לַלָּחֶם וַיֹּאמֶר פַּרְעֹה

And hungered all the land of Mitzrayim and cried out the people to Paroh for bread and said Paroh

לְכָל מִצְרַיִם לְכוּ אֶל יוֹסֵף אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ׃

to all of Mitzrayim go to Yosef whatever he says to you you shall do

רַשִׁ"י

ותרעב כל ארץ מצרים. שֶׁהִרְקִיבָה תְּבוּאָתָם שֶׁאָצְרוּ חוּץ מִשֶּׁל יוֹסֵף׃

and became famished the land of all Mitzrayim for rotted their produce that they stored except from that of Yosef

רַשִׁ"י

אשר יאמר לכם תעשו. לְפִי שֶׁהָיָה יוֹסֵף אוֹמֵר לָהֶם שֶׁימּוֹלוּ, וּכְשֶׁבָּאוּ אֵצֶל
to and when they came that they circumcise to them saying Yosef that was because you shall do to you he says which

פַּרְעֹה וְאוֹמְרִים: כָּךְ הוּא אוֹמֵר לָנוּ, אָמַר לָהֶם: וְלָמָּה לֹא צִבַּרְתֶּם בָּר, וַהֲלֹא
and did not grain did you heap up not and why to them he said to us says he thus and saying Paroh

הִכְרִיז לָכֶם שֶׁשְּׁנֵי הָרָעָב בָּאִים? אָמְרוּ לוֹ: אָסַפְנוּ הַרְבֵּה וְהִרְקִיבָה, אָמַר לָהֶם:
to them he said and it rotted much we gathered to him they said were coming the famine that years of to you he proclaim

אִם כֵּן, כָּל אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ; הֲרֵי גָּזַר עַל הַתְּבוּאָה וְהִרְקִיבָה, מַה אִם יִגְזֹר
he decrees if what and it rotted the produce upon he decreed behold do to you he says that all so if

עָלֵינוּ וְנָמוּת!
and we die upon us

פָּסוּק ד

Pasuk 4

וְהָרָעָב הָיָה עַל כָּל פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת כָּל אֲשֶׁר בָּהֶם
was in them that all — Yosef and opened the earth the face of all upon was And the famine

וַיִּשְׁבֹּר לְמִצְרַיִם וַיֶּחֱזַק הָרָעָב בְּאֶרֶץ מִצְרָיִם:
Mitzrayim in the land of the famine and became severe to Mitzrayim and sold grain

רַשִׁ"י

על כל פני הארץ. מִי הֵם פְּנֵי הָאָרֶץ אֵלּוּ הָעֲשִׁירִים:
the wealthy These are the earth the face of are Who the earth the face of all Upon

רַשִׁ"י

את כל אשר בהם. כְּתַרְגּוּמוֹ דִּי בְהוֹן עִיבּוּרָא:
was grain in them that as its Targum was in them that all —

רַשִׁ"י

וישבר למצרים. שבר לְשׁוֹן מֶכֶר וּלְשׁוֹן קְנָיָן הוּא; כָּאן מְשַׁמֵּשׁ לְשׁוֹן
as the meaning of serves here it buying and the meaning of selling has the meaning of shever to Mitzrayim And he sold

מֶכֶר: שִׁבְרוּ לָנוּ מְעַט אֹכֶל, לְשׁוֹן קְנָיָן. וְאַל תֹּאמַר אֵינוֹ כִּי אִם בִּתְבוּאָה,
regarding grain · except it is not say and do not buying has the meaning of food a little for us buy selling

שֶׁאַף בְּיַיִן וְחָלָב מָצִינוּ וּלְכוּ שִׁבְרוּ בְּלוֹא כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב יִשְׁעִיהוּ
Yeshayahu and milk wine price and without money without buy and go we have found and milk with wine for even

נ"ה :
55

פָּסוּק ה

Pasuk 5

וְכָל הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבֹּר אֶל יוֹסֵף כִּי חָזַק הָרָעָב בְּכָל הָאָרֶץ:
the earth in all the famine was severe because Yosef to to buy rations to Mitzrayim came the earth And all

רַשִׁ"י

וכל הארץ באו מצרימה אל יוסף לשבר , וְאִם תְּדָרְשֵׁהוּ כְּסִדְרוֹ, הָיָה צָרִיךְ
needed it was according to its order you expound it And if to buy Yosef to to Egypt came the earth And all

לִכְתֹּב: לִשְׁבֹּר מִן יוֹסֵף:
Yosef from to buy to write

פָּסוּק ו

Pasuk 6

וַיַּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ:
do you show yourselves why to his sons Yaakov and said in Mitzrayim a grain-sale there is that Yaakov And saw

רַשִׁ"י

וירא יעקב כי יש שבר במצרים. וּמֵהֵיכָן רָאָה? וַהֲלֹא לֹא רָאָה אֶלָּא שָׁמַע,
heard but see he did not and behold did he see and from where in Mitzrayim grain there is that Yaakov And saw

שֶׁנֶּאֱמַר הִנֵּה שָׁמַעְתִּי וְגוֹ' וּמַהוּ וַיַּרְא? רָאָה בְּאַסְפַּקְלַרְיָא שֶׁל קֹדֶשׁ שֶׁעֲדַיִן יֵשׁ לוֹ
to him there is that still holiness of in a vision he saw And he saw and what is etc. I have heard Behold as it is said

שֶׁבֶר בְּמִצְרַיִם; וְלֹא הָיְתָה נְבוּאָה מַמָּשׁ לְהוֹדִיעוֹ בְּפֵרוּשׁ שֶׁזֶּה יוֹסֵף:
Yosef that this is explicitly to inform him actual a prophecy was it and not in Mitzrayim hope

רַשִׁ"י

למה תתראו. לָמָּה תֵרָאוּ עַצְמְכֶם בִּפְנֵי בְנֵי יִשְׁמָעֵאל וּבְנֵי עֵשָׂו
Esav and the children of Yishmael the children of before yourselves do you show Why do you show yourselves Why

כְּאִלּוּ אַתֶּם שְׂבֵעִים? בְּאוֹתָהּ שָׁעָה עֲדַיִן הָיָה לָהֶם תְּבוּאָה תענית י' . וְלִי נִרְאֶה
it appears and to me 10b Taanis produce to them there was still time at that are sated you as if

פְּשׁוּטוֹ לָמָּה תִתְרָאוּ, לָמָּה יִהְיוּ הַכֹּל מִסְתַּכְּלִין בָּכֶם וּמַתְמִיהִים בָּכֶם,
at you and wondering at you gazing everyone should be why should you look upon why its simple meaning

שֶׁאֵין אַתֶּם מְבַקְּשִׁים לָכֶם אֹכֶל בְּטֶרֶם שֶׁיִּכְלֶה מַה שֶּׁבְּיֶדְכֶם. וּמִפִּי
and from the mouth of that is in your hand what that comes to an end before food for yourselves are seeking you that not

אֲחֵרִים שָׁמַעְתִּי, שֶׁהוּא לְשׁוֹן כְּחִישָׁה, לָמָּה תִּהְיוּ כְּחוּשִׁים בָּרָעָב, וְדוֹמֶה לוֹ
to it and similar from the famine lean will you be why leanness an expression of that it is I heard others

וּמַרְוֶה גַּם הוּא יוֹרֶא משלי י"א :
11 Mishlei will be satisfied he also and one who satisfies

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ שֶׁבֶר בְּמִצְרָיִם רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם
from there for us and buy grain there go down in Mitzrayim grain there is that I have heard behold And he said

וְנִחְיֶה וְלֹא נָמוּת:
die and not that we may live

רַשִׁ"י

רדו שמה. וְלֹא אָמַר לְכוּ, רָמַז לְמָאתַיִם וְעֶשֶׂר שָׁנִים שֶׁנִּשְׁתַּעְבְּדוּ לְמִצְרַיִם
to Mitzrayim that they were subjugated years and ten to two hundred an allusion go did He say and not there Go down

כְּמִנְיַן רד"ו:
of R'd'u corresponding to the count

פָּסוּק ח

Pasuk 8

וַיֵּרְדוּ אֲחֵי יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר מִמִּצְרָיִם׃

And went down the brothers of Yosef ten to buy grain from Mitzrayim

רַשִׁ"י

וירדו אחי יוסף. וְלֹא כָתַב בְּנֵי יַעֲקֹב, מְלַמֵּד שֶׁהָיוּ מִתְחָרְטִים

And went down the brothers of Yosef and not did It write the sons of Yaakov this teaches that they were regretting

בִּמְכִירָתוֹ וְנָתְנוּ לִבָּם לְהִתְנַהֵג עִמּוֹ בְּאַחְוָה וּלְפִדּוֹתוֹ בְּכָל מָמוֹן

in his selling and they set their heart to conduct with him in brotherhood and to redeem him for any money

שֶׁיִּפְסְקוּ עֲלֵיהֶם׃

that they would stipulate upon them

רַשִׁ"י

עשרה. מַה תַּלְמוּד לוֹמַר, וַהֲלֹא כְתִיב וְאֶת בִּנְיָמִין אֲחִי יוֹסֵף לֹא שָׁלַח? אֶלָּא

Ten what teaching to say and is it not written and — brother of Binyamin Yosef not did he send rather

לְעִנְיַן הָאַחְוָה הָיוּ חֲלוּקִין לְי' שֶׁלֹּא הָיְתָה אַהֲבַת כֻּלָּם וְשִׂנְאַת כֻּלָּם

to the matter of the brotherhood they were divided into ten that not was the love of all of them and the hatred of all of them

שָׁוָה לוֹ; אֲבָל לְעִנְיַן לִשְׁבֹּר בָּר כֻּלָּם לֵב אֶחָד לָהֶם בראשית רבה :

but to him equal regarding the matter of to buy grain all of them heart one was to them Bereshis Rabbah

פָּסוּק ט

Pasuk 9

וְאֶת בִּנְיָמִין אֲחִי יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת אֶחָיו כִּי אָמַר פֶּן יִקְרָאֶנּוּ

and— brother of Binyamin Yosef did not send Yaakov with his brothers for he said lest befall him

אָסוֹן׃

a disaster

רַשִׁ"י

פן יקראנו אסון. וּבַבַּיִת לֹא יִקְרָאֶנּוּ? אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, מִכָּאן

Lest befall him tragedy And in the house not could befall him? said Rabbi Eliezer son of Yaakov from here

שֶׁהַשָּׂטָן מְקַטְרֵג בִּשְׁעַת הַסַּכָּנָה בראשית רבה :

that the Satan accuses at a time of danger Bereshit Rabbah

פָּסוּק י

Pasuk 10

וַיָּבֹאוּ בְּנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן׃

And came the sons of Yisrael to buy rations among those coming for was the famine in the land of Canaan

רַשִׁ"י

בתוך הבאים. מַטְמִינִין עַצְמָם שֶׁלֹּא יַכִּירוּם, לְפִי שֶׁצִּוָּה לָהֶם

In the midst of those coming they were concealing themselves so that not they would recognize them because them that commanded

אֲבִיהֶם שֶׁלֹּא יִתְרָאוּ כֻּלָּם בְּפֶתַח א', אֶלָּא שֶׁיִּכָּנֵס כָּל א' בְּפִתְחוֹ,

their father that not they show themselves all of them in an entrance single , but that should enter each one in his entrance

כְּדֵי שֶׁלֹּא תִשְׁלֹט בָּהֶם עַיִן הָרָע, שֶׁכֻּלָּם נָאִים וְכֻלָּם גִּבּוֹרִים:
were mighty and all of them were handsome for all of them the evil an eye over them will have power that not in order

פָּסוּק יא

Pasuk 11

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל עַם הָאָרֶץ וַיָּבֹאוּ
and came the land the people of to all was the seller he the land over was the ruler he And Yosef

אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אַפַּיִם אָרְצָה:
to the ground faces to him and they bowed Yosef the brothers of

רַ"שִׁ"י

וישתחוו לו אפים. נִשְׁתַּטְּחוּ לוֹ עַל פְּנֵיהֶם, וְכֵן כָּל הִשְׁתַּחֲוָאָה פְּשׁוּט
stretching of prostration every and so their faces upon to him they stretched out faces to him And they prostrated

יָדַיִם וְרַגְלַיִם הוּא:
it is and feet hands

פָּסוּק יב

Pasuk 12

וַיַּרְא יוֹסֵף אֶת אֶחָיו וַיַּכִּרֵם וַיִּתְנַכֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם
with them and he spoke toward them and he acted-stranger and he recognized them his brothers — Yossef And saw

קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנַעַן לִשְׁבָּר אֹכֶל:
food to procure Canaan from the land of and they said have you come from where to them and he said harshly

רַ"שִׁ"י

ויתנכר אליהם. נַעֲשָׂה לָהֶם כְּנָכְרִי בִּדְבָרִים לְדַבֵּר קָשׁוֹת:
harshly to speak in words like a stranger to them he made himself to them And he made himself strange

פָּסוּק יג

Pasuk 13

וַיַּכֵּר יוֹסֵף אֶת אֶחָיו וְהֵם לֹא הִכִּרֻהוּ:
recognize him did not and they his brothers — Yosef And recognized

רַ"שִׁ"י

ויכר יוסף וגו'. לְפִי שֶׁהִנִּיחָם חֲתוּמֵי זָקָן:
beard fully grown of that he left them because etc. Yosef And recognized

רַ"שִׁ"י

והם לא הכרהו. שֶׁיָּצָא מֵאֶצְלָם בְּלֹא חַתִּימַת זָקָן, וְעַכְשָׁו בָּא בַּחֲתִימַת
with the full-growth of he came and now a beard the full-growth of without from them for he left recognize him did not and they

זָקָן כתובות כ"ז :
a beard Ketubot 27

רַשִׁ"י

וּמִ"אַ ויכר יוסף את אחיו כְּשֶׁנִּמְסְרוּ בְיָדוֹ הִכִּיר
he recognized into his hand when they were delivered his brothers — Yosef And recognized and Midrashic explanation

שֶׁהֵם אֶחָיו וְרִחֵם עֲלֵיהֶם, וְהֵם לֹא הִכִּירוּהוּ כְּשֶׁנָּפַל בְּיָדָם לִנְהֹג
to act into their hand when he fell recognize him did not and they upon them and had mercy his brothers that they were

בּוֹ אַחְוָה:
brotherliness toward him with

פָּסוּק יד

Pasuk 14

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים
spies to them and he said about them he dreamed that the dreams — Yosef and remembered

אַתֶּם לִרְאוֹת אֶת עֶרְוַת הָאָרֶץ בָּאתֶם:
you have come the land the nakedness of — to see you are

רַשִׁ"י

אשר חלם להם. עֲלֵיהֶם; וְיָדַע שֶׁנִּתְקַיְּמוּ שֶׁהֲרֵי הִשְׁתַּחֲווּ לוֹ:
to him they bowed down for behold that they were fulfilled and he knew about them to them he dreamed which

רַשִׁ"י

ערות הארץ. גִּלּוּי הָאָרֶץ - מֵהֵיכָן הִיא נוֹחָה לִכָּבֵשׁ, כְּמוֹ אֶת מְקוֹרָהּ
her fountain — like to be conquered easy it is from where the land the uncovering of the land the nakedness of

הֶעֱרָה ויקרא כ' , וּכְמוֹ עֵרֹם וְעֶרְיָה יחזקאל ט"ז וְכֵן כָּל עֶרְוָה שֶׁבַּמִּקְרָא לְ'
is of that is in Scripture nakedness every and so 16 Yechezkel and bare naked and like 20 Vayikra he made naked

גִּלּוּי, וְתַ"אָ בִּדְקָא דְאַרְעָא, כְּמוֹ בְּדֶק הַבַּיִת מלכים ב י"ב , רְעוּעַ
the defect of 12 2 Melachim the house the breach of like the land the breach of and Targum Onkelos uncovering

הַבַּיִת, אֲבָל לֹא דִּקְדֵּק לְפָרְשׁוֹ אַחַר לְשׁוֹן הַמִּקְרָא:
the Scripture the phrasing of after to explain it was exact not but the house

פָּסוּק טו

Pasuk 15

וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל:
food to buy have come and your servants my lord no to him And they said

רַשִׁ"י

לא אדני. לֹא תֹאמַר כֵּן, שֶׁהֲרֵי עֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל:
food to buy have come your servants for behold so say do not my lord No

פָּסוּק טז

Pasuk 16

כֻּלָּנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ כֵּנִים אֲנַחְנוּ לֹא הָיוּ עֲבָדֶיךָ מְרַגְּלִים:
spies your servants were not we are honest we are one man sons of All of us

רַ"שִׁ"י

כולנו בני איש אחד נחנו. נִצְנְצָה בָהֶם רוּחַ הַקֹּדֶשׁ וּכְלָלוּהוּ עִמָּהֶם, שֶׁאַף
we all sons of a man one are we flashed in them the Spirit of the Holiness and they included him with them that even

הוּא בֶּן אֲבִיהֶם:
he was a son of their father

רַ"שִׁ"י

כנים. אֲמִתִּיִּים, כְּמוֹ כֵּן דִּבַּרְתָּ שמות י' , כֵּן בְּנוֹת צְלָפְחָד דִּבְּרוֹת במדבר
True honest men like you have spoken Shemos 10 rightly the daughters of Tzelafchad speak Bamidbar

כ"ז , וְעֶבְרָתוֹ לֹא כֵן בַּדָּיו ישעיהו ט"ז :
27 and his wrath not true his boastings Yeshayahu 16

פָּסוּק יז

Pasuk 17

וַיֹּאמֶר אֲלֵהֶם לֹא כִּי עֶרְוַת הָאָרֶץ בָּאתֶם לִרְאוֹת:
to see you came the land the nakedness of but No to them And he said

רַ"שִׁ"י

כי ערות הארץ באתם לראות. שֶׁחֲרֵי נִכְנַסְתֶּם בְּי' שַׁעֲרֵי הָעִיר, לָמָּה לֹא
For the nakedness of the land you have come to see for behold you entered through ten gates of the city why did not

נִכְנַסְתֶּם בְּשַׁעַר א'? בראשית רבה :
you enter through gate one? Bereshis Rabbah

פָּסוּק יח

Pasuk 18

וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים אֲנַחְנוּ בְּנֵי אִישׁ אֶחָד בְּאֶרֶץ כְּנָעַן
And they said twelve · are your servants brothers we sons of man one in the land of Canaan

וְהִנֵּה הַקָּטֹן אֶת אָבִינוּ הַיּוֹם וְהָאֶחָד אֵינֶנּוּ:
and behold the youngest is with our father today and the one is no more

רַ"שִׁ"י

ויאמרו שנים עשר עבדיך וגו'. וּבִשְׁבִיל אוֹתוֹ א' שֶׁאֵינֶנּוּ נִתְפַּזַּרְנוּ בָּעִיר
And they said two ten your servants etc. and for the sake of that one who is no more we dispersed ourselves in the city

לְבַקְּשׁוֹ:
to search for him

פָּסוּק יט

Pasuk 19

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְּלִים אַתֶּם:
you are spies saying to you I spoke that it is Yosef to them And he said

רַ"שִׁ"י

הוא אשר דברתי. הַדָּבָר אֲשֶׁר דִּבַּרְתִּי שֶׁאַתֶּם מְרַגְּלִים, הוּא הָאֱמֶת וְהַנָּכוֹן, זֶהוּ
It is that I spoke The matter which I spoke that you are spies it is the truth and correct this is

לְפִי פְשׁוּטוֹ. וּמִדְרָשׁוֹ אָמַר לָהֶם וְאִלּוּ מְצָאתֶם אוֹתוֹ וְיִפְסְקוּ עֲלֵיכֶם מָמוֹן
according to its simple sense. and its Midrashic he said to them and if you found him and they demand upon you money

הַרְבֵּה, תִּפְדּוּהוּ? אָמְרוּ לוֹ הֵן, אָמַר לָהֶם וְאִם יֹאמְרוּ לָכֶם שֶׁלֹּא יַחֲזִירוּהוּ
much, would you redeem him? they said to him yes, he said to them and if they say to you that not they will return him

בְּשׁוּם מָמוֹן, מַה תַּעֲשׂוּ? אָמְרוּ לוֹ לְכָךְ בָּאנוּ, לַהֲרֹג אוֹ לְהֵרָג, אָמַר לָהֶם הוּא אֲשֶׁר
for any money, what would you do? they said to him for this we came, to kill or to be killed, he said to them It is that

דִּבַּרְתִּי אֲלֵיכֶם, לַהֲרֹג בְּנֵי הָעִיר בָּאתֶם, מְנַחֵשׁ אֲנִי בְּגָבִיעַ שֶׁלִּי שְׁנַיִם מִכֶּם
I spoke to you, to kill the people of the city you came, I am divining with a goblet of mine that two from you

הֶחֱרִיבוּ כְּרַךְ גָּדוֹל שֶׁל שְׁכֶם:
destroyed a metropolis great of Shechem

פָּסוּק כ

Pasuk 20

בְּזֹאת תִּבָּחֲנוּ חֵי פַּרְעֹה אִם תֵּצְאוּ מִזֶּה כִּי אִם בְּבוֹא
by this you shall be tested by the life of Paroh if you shall depart from this place except · upon the coming of

אֲחִיכֶם הַקָּטֹן הֵנָּה:
your brother the youngest here

רַ"שִׁ"י

חי פרעה. אִם יִחְיֶה פַּרְעֹה. כְּשֶׁהָיָה נִשְׁבָּע לַשֶּׁקֶר, הָיָה נִשְׁבָּע בְּחַיֵּי פַּרְעֹה:
by the life of Pharaoh if lives Pharaoh when he was swearing falsely he was swearing by the life of Pharaoh

רַ"שִׁ"י

אם תצאו מזה. מִן הַמָּקוֹם הַזֶּה:
If you shall go forth from this the place this

פָּסוּק כא

Pasuk 21

שִׁלְחוּ מִכֶּם אֶחָד וְיִקַּח אֶת אֲחִיכֶם וְאַתֶּם הֵאָסְרוּ וְיִבָּחֲנוּ
send one from you and let him take — your brother and you shall be imprisoned and shall be tested

דִּבְרֵיכֶם הַאֱמֶת אִתְּכֶם וְאִם לֹא חֵי פַּרְעֹה כִּי מְרַגְּלִים אַתֶּם:
your words whether truth is with you and if not by the life of Paroh surely spies are you

רַ"שִׁ"י

האמת אתכם. אִם אֱמֶת אִתְּכֶם, לְפִיכָךְ ה"א נָקוּד פַּתָּח, שֶׁהוּא כְּמוֹ
is the truth with you whether truth is with you therefore the letter Hei is vowelized with a patach for it is like

בִּלְשׁוֹן תֵּמַהּ ואם לא תביאוהו, חי פרעה, כי מרגלים אתם :
a phrasing of a question and if not you bring him by the life of Paroh surely spies you are

פָּסוּק כב

Pasuk 22

וַיֶּאֱסֹף אֹתָם אֶל מִשְׁמָר שִׁלֹּשֶׁת יָמִים:
and he gathered them to custody three days

רַשׁ״י

משמר. בֵּית הָאֲסוּרִים:

Ward — the house of — the prisoners

פָּסוּק כג

Pasuk 23

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וִחְיוּ אֶת הָאֱלֹהִים אֲנִי יָרֵא:

And he said — to them — Yosef — on the day — the third — this — do — and live — — God — I — fear

CHAPTER SUMMARY

The aliyah traces the onset of the worldwide famine, the journey of the shevatim to Mitzrayim, and their initial encounter with Yosef. After the years of abundance end, the famine intensifies, leading Yaakov to send ten of his sons to Mitzrayim to buy food while holding Binyamin back out of concern for his safety. Upon their arrival, the brothers bow to Yosef, who recognizes them but disguises his identity and accuses them of being spies who came to see the nakedness of the land. Although they explain that they are honest brothers searching for food and describe their family back home, Yosef locks them in prison for three days and demands that they produce their youngest brother to prove their truthfulness.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

Look at the lashon of the pasuk: "Vayakar Yosef es echav, vehem lo hikiruhu", Yosef recognized his brothers, but they did not recognize him. Lichoira, we have to ask a simple kasha: how could ten brothers, looking right at Yosef, fail to see who he was? The Tanna is telling us something very deep here. When Yosef left them, he was a young bochur without a beard, and now he was a ruler dressed in royal Egyptian garments. Because he didn't fit into the exact mold of how they imagined him, their eyes were completely blinded to the truth standing right in front of them.

This is a massive chiddush for our own avodah. How often in life does Hashem send us an opportunity, a wake-up call, or even a salvation, but it comes wrapped in a package we didn't expect? We expect Hashem's parnassah, our yeshuos, or our personal growth to come through a specific door. When it shows up looking like an unexpected challenge, a hard conversation, or a person who bothers us, we fall into "vehem lo hikiruhu", we fail to recognize Hashem's hand right in front of us.

Yosef recognised his brothers even when their outward situation had totally changed. That is the emunah a Yid needs. We have to look past the external disguise of the world and recognize that Hashem is managing every single detail of our lives, even when the scene looks harsh or unfamiliar. Don't write off a situation just because it doesn't match your original picture.

Today, when an unexpected delay or uncomfortable situation pops up, pause before reacting and say to yourself: "Hashem is right here in this, even if I don't recognize the package yet."