חוּמָּשׁ עִם רַשִׁ"י · מקץ · שְׁבִיעִי

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

MIKETZ · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Miketz, the tension reaches its absolute peak. Yosef, seeing his brother Binyamin after all these years, is overcome with deep emotion and steps away to cry in private before regaining his composure to serve the meal. Seating the brothers in exact order of their ages and showering Binyamin with extra portions, Yosef sets the stage for the ultimate test of their brotherhood and teshuvah.

After sending the brothers on their way back to Canaan, Yosef instructs his steward to secretly plant his personal silver goblet inside Binyamin's bag. When the steward overtakes them and accuses them of stealing, the brothers are so confident in their innocence that they offer an extreme sentence. But when the goblet is revealed inside Binyamin's pack, they return to Egypt shattered, where Yehudah must stand up and face Yosef to defend their youngest brother.

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

פָּסוּק א

Pasuk 1

וַיְמַהֵר יוֹסֵף כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא
and he came to weep and he sought his brother toward his compassions were stirred for Yosef and hurried

הַחַדְרָה וַיֵּבְךְּ שָׁמָּה׃
there and he wept into the room

רַשִׁ"י

כי נכמרו רחמיו. שְׁאָלוֹ יֵשׁ לְךָ אָח מֵאֵם? אָמַר לוֹ אָח הָיָה לִי,
to me was A brother to him He said from a mother a brother to you is there He asked him his compassions were excited For

וְאֵינִי יוֹדֵעַ הֵיכָן הוּא; יֵשׁ לְךָ בָּנִים? אָמַר לוֹ יֵשׁ לִי י', אָמַר לוֹ מַה
what is to him He said ten to me there are to him He said sons to you Are there he is where knowing and I am not

שְׁמָם? אָמַר לוֹ בֶּלַע וָבֶכֶר וְגוֹ'; אָמַר מַה טִּיבָן שֶׁל שֵׁמוֹת הַלָּלוּ? אָמַר לוֹ
to him He said these names of the nature what is He said etc. and Becher Bela to him He said their name

כְּלָם עַל שֵׁם אָחִי וְהַצָּרוֹת אֲשֶׁר מְצָאוּהוּ, בֶּלַע שֶׁנִּבְלַע בֵּין הָאֻמּוֹת,
the nations among for he was swallowed Bela befell him that and the troubles my brother account of on all of them

בֶּכֶר שֶׁהָיָה בְּכוֹר לְאִמִּי, אַשְׁבֵּאל שֶׁשְּׁבָאוֹ אֵל, גֵּרָא שֶׁגָּר בְּאַכְסַנְיָא,
in foreign lodging for he sojourned Gera God for took him captive Ashbel to my mother firstborn for he was Becher

וְנַעֲמָן שֶׁהָיָה נָעִים בְּיוֹתֵר, אֲחִי וְרֹאשׁ – אָחִי הָיָה וְרֹאשִׁי הָיָה, מֻפִּים –
Muppim he was and my head he was my brother and Rosh Ahi exceedingly pleasant for he was and Naaman

מִפִּי אָבִי לָמַד, וְחֻפִּים – שֶׁלֹּא רָאָה חֻפָּתִי וְלֹא רָאִיתִי אֲנִי
I saw and not my wedding canopy he saw that not and Huppim he learned my father from the mouth of

חֻפָּתוֹ, וָאָרְדְּ – שֶׁיָּרַד לְבֵין הָאֻמּוֹת, כְּדְאִיתָא בְּמַסֶּכֶת סוֹטָה, מִיָּד
immediately Sotah in tractate as it is the nations to among for he descended and Ard his wedding canopy

נִכְמְרוּ רַחֲמָיו׃
his compassions were excited

רַ״שִׁ״י

נכמרו. נִתְחַמְּמוּ, וּבִלְשׁוֹן מִשְׁנָה עַל הַכְּמֶה שֶׁל זֵתִים, וּבְלָשׁוֹן אֲרַמִּי
Aramaic and in the language olives of the heat upon Mishnah and in the language of became hot were enkindled

בְּמִכְמַר בְּשָׂרָא; וּבַמִּקְרָא עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ אֵיכָה ה׳, נִתְחַמְּמוּ וְנִקְמְטוּ קְמָטִים
wrinkles and wrinkled became hot 5 Eichah is hot like an oven our skin and in Scripture of meat through heating

קְמָטִים מִפְּנֵי זַלְעֲפוֹת רָעָב; כֵּן דַּרְכּוֹ כָּל עוֹר כְּשֶׁמִּתְחַמֵּמִין אוֹתוֹ נִקְמָט וְנִכְוָץ׃
and shrinks it wrinkles it when one heats skin all the way of so famine the burning heats of because of wrinkles

פָּסוּק ב

Pasuk 2

וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ לֶחֶם׃
bread serve and he said and he restrained himself and he came out his face And he washed

רַ״שִׁ״י

ויתאפק. נִתְאַמֵּץ; וְהוּא לְשׁוֹן אֲפִיקֵי מָגִנִּים אִיּוֹב מ״א, חֹזֶק,
strength 41 Iyov shields the strong parts of an expression of and it is he strengthened himself And he refrained himself

וְכֵן וּמְזִיחַ אֲפִיקִים רִפָּה שָׁם י״ב׃
12 there he loosened the strong and the belt of and similarly

פָּסוּק ג

Pasuk 3

וַיָּשִׂימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבַדָּם וְלַמִּצְרִים הָאֹכְלִים אִתּוֹ לְבַדָּם
by themselves with him who ate and for the Egyptians by themselves and them by himself him And they served

כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת הָעִבְרִים לֶחֶם כִּי תוֹעֵבָה הִוא
it is an abomination for bread the Hebrews with to eat the Egyptians could not because

לְמִצְרָיִם׃
to Mitzrayim

רַ״שִׁ״י

כי תועבה הוא. דָּבָר שָׂנוּאוי הוּא לַמִּצְרִים לֶאֱכֹל אֶת הָעִבְרִים, וְאֻנְקְלוֹס נָתַן טַעַם
a reason gave and Onkelos the Hebrews with to eat to the Egyptians it is hated a thing it is an abomination For

לַדָּבָר׃
for the matter

פָּסוּק ד

Pasuk 4

וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעִרָתוֹ וַיִּתְמְהוּ
and marvelled according to his youth and the youngest according to his seniority the oldest before him And they sat

הָאֲנָשִׁים אִישׁ אֶל רֵעֵהוּ׃

his fellow to each man the men

רַשִׁ״י

הבכור כבכרתו. מַכֶּה בַּגָּבִיעַ וְקוֹרֵא רְאוּבֵן, שִׁמְעוֹן, לֵוִי, יְהוּדָה, יִשָּׂשכָר,

Yissachar Yehudah Levi Shimon Reuven and called on the goblet he struck according to his birthright The firstborn

וּזְבוּלֻן, בְּנֵי אֵם אַחַת, הָסֵבּוּ כַּסֵּדֶר הַזֶּה, שֶׁהִיא סֵדֶר תּוֹלְדוֹתֵיכֶם, וְכֵן

and so your births the order of which is this according to the order recline one mother sons of and Zevulun

כֻּלָּם. כֵּיוָן שֶׁהִגִּיעַ לְבִנְיָמִין, אָמַר זֶה אֵין לוֹ אֵם וַאֲנִי אֵין לִי אֵם, יֵשֵׁב

let him sit mother to me have no and I mother to him has no this one he said to Binyamin he reached when all of them

אֶצְלִי׃

next to me

פָּסוּק ה

Pasuk 5

וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן מִמַּשְׂאֹת

than the portions of Binyamin the portion of and it was greater to them his face from before portions And he lifted

כֻּלָּם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׂכְּרוּ עִמּוֹ׃

all of them five times and they drank and became intoxicated with him

רַשִׁ״י

משאת. מָנוֹת׃

portions Mas'os

רַשִׁ״י

חמש ידות. חֻלְקוֹ עִם אֶחָיו, וּמַשְׂאַת יוֹסֵף וְאָסְנַת וּמְנַשֶּׁה וְאֶפְרַיִם׃

five portions his portion with his brothers and the gift of Yosef and Osnas and Menashe and Ephraim

רַשִׁ״י

וישכרו עמו. וּמִיּוֹם שֶׁמְּכָרוּהוּ לֹא שָׁתוּ יַיִן וְלֹא הוּא שָׁתָה יַיִן, וְאוֹתוֹ

and that wine had drunk he and not wine had they drunk not that they sold him and from the day with him And they drank

הַיּוֹם שָׁתוּ בראשית רבה׃

Rabbah Bereishis they drank day

פָּסוּק ו

Pasuk 6

וַיְצַו אֶת אֲשֶׁר עַל בֵּיתוֹ לֵאמֹר מַלֵּא אֶת אַמְתְּחֹת הָאֲנָשִׁים אֹכֶל

food the men the sacks of — Fill saying his house was over the one who — And he commanded

כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף אִישׁ בְּפִי אַמְתַּחְתּוֹ׃

his sack in the mouth of each man the money of and place to carry they are able as much as

פָּסוּק ז

Pasuk 7

וְאֶת גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף
and — the money of the youngest the sack of in the mouth of you shall place the silver the goblet of my goblet and —

שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר׃
his rations and he did according to the word of Yosef which he had spoken

רַשְׁ"י

גביעי. כּוֹס אָרֹךְ, וְקוֹרִין לוֹ מדיר"נש בְּלַעַז׃
my cup a cup long and they call it maderin in foreign tongue

פָּסוּק ח

Pasuk 8

הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃
The morning was bright and the men were sent away they and their donkeys

פָּסוּק ט

Pasuk 9

הֵם יָצְאוּ אֶת הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל בֵּיתוֹ קוּם רְדֹף
They went out — the city not had gone far and Yosef said to the one over his house arise pursue

אַחֲרֵי הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה׃
after the men and overtake them and say to them why have you repaid evil under good

פָּסוּק י

Pasuk 10

הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר
Is not this that drinks my master from it and he divines divining with it you did evil in that

עֲשִׂיתֶם׃
you did

פָּסוּק יא

Pasuk 11

וַיַּשֵּׂג וַיְדַבֵּר אֲלֵהֶם אֶת הַדְּבָרִים הָאֵלֶּה׃
and he overtook them and he spoke to them — the words these

פָּסוּק יב

Pasuk 12

וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת
And they said to him Why does speak my lord words such as these Far be it to your servants from doing

כַּדָּבָר הַזֶּה׃
like a thing this

רַ"שִׁ"י

חלילה לעבדיך. חָלִילָה הוּא לָנוּ, לְשׁוֹן גְּנַאי, וְתַרְגּוּם חַס לְעַבְדָּיִךְ – חַס
sparing for Your servants sparing and the Targum disgrace an expression of to us it is Profane from Your servants Far be it

מֵאֵת הַקָּדוֹשׁ בָּרוּךְ הוּא יְהִי עָלֵינוּ מֵעֲשׂוֹת זֹאת, וְהַרְבֵּה יֵשׁ בַּתַּלְמוּד "חַס
"sparing in the Talmud there is and much this from doing upon us may there be is He Blessed the Holy One from

וְשָׁלוֹם":
and peace"

פָּסוּק יג

Pasuk 13

הֵן כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן
Kenaan from the land of to you we brought back our sacks in the mouth of we found that money Behold

וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:
gold or silver your master from the house of could we steal and how

רַ"שִׁ"י

הן כסף אשר מצאנו. זֶה אֶחָד מֵעֲשָׂרָה קַל וָחֹמֶר הָאֲמוּרִים בַּתּוֹרָה, וְכֻלָּן
and all of them in the Torah that are stated and major minor of ten is one This we found which money Behold

מְנוּיִין בִּבְרֵאשִׁית רַבָּה:
in Bereishis Rabbah are enumerated

פָּסוּק יד

Pasuk 14

אֲשֶׁר יִמָּצֵא אִתּוֹ מֵעֲבָדֶיךָ וָמֵת וְגַם אֲנַחְנוּ נִהְיֶה לַאדֹנִי
to my lord shall become we and also he shall die from your servants with him it is found With whomever

לַעֲבָדִים:
for slaves

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר גַּם עַתָּה כִּדְבָרֵיכֶם כֵּן הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה לִי עָבֶד
a slave to me shall be with him it is found he with whom it is so according to your words now Also And he said

וְאַתֶּם תִּהְיוּ נְקִיִּם:
clear shall be and you

רַ"שִׁ"י

גם עתה כדבריכם. אַף זוֹ מִן הַדִּין אֱמֶת כִּדְבָרֵיכֶם כֵּן הוּא, שֶׁכֻּלְּכֶם
that all of you it is so according to your words truth the strict law from this even according to your words now also

חַיָּבִין בַּדָּבָר – י' שֶׁנִּמְצֵאת גְּנֵבָה בְּיַד א' מֵהֶם כֻּלָּם נִתְפָּשִׂים, אֲבָל
but are seized all of them of them one in the hand of stolen property that is found ten men in the matter are liable

אֲנִי אֶעֱשֶׂה לָכֶם לְפָנִים מִשּׁוּרַת הַדִּין, אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה לִי עָבֶד:
a slave to me shall be with him it is found he with whom the strict law the measure of beyond for you will do I

פָּסוּק ט ז

Pasuk 16

וַיְמַהֲרוּ וַיּוֹרִדוּ אִישׁ אֶת אַמְתַּחְתּוֹ אָרְצָה וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ׃

And they hastened and lowered each man — his pack to the ground and opened each man his pack

פָּסוּק י ז

Pasuk 17

וַיְחַפֵּשׂ בַּגָּדוֹל הֵחֵל וּבַקָּטֹן וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת

And he searched with the oldest he began and with the youngest he finished and was found the goblet in the bag of

בִּנְיָמִן׃

Binyamin

רַשִׁ"י

בגדול החל. שֶׁלֹּא יַרְגִּישׁוּ שֶׁהָיָה יוֹדֵעַ הֵיכָן הוּא׃

At the eldest he began so that not they would perceive that he was knowing where it was

פָּסוּק י ח

Pasuk 18

וַיִּקְרְעוּ שִׂמְלֹתָם וַיַּעֲמֹס אִישׁ עַל חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה׃

and they tore their garments and loaded each man upon his donkey and they returned to the city

רַשִׁ"י

ויעמס איש על חמרו. בַּעֲלֵי זְרוֹעַ הָיוּ, וְלֹא הֻצְרְכוּ לְסַיַּע זֶה אֶת זֶה׃

And he loaded each man upon his donkey men of might they were and not did they need to assist this one — that one

לִטְעֹן׃

to load

רַשִׁ"י

וישובו העירה. מֶטְרוֹפּוֹלִין הָיְתָה, וְהוּא אוֹמֵר הָעִירָה, הָעִיר כָּל שֶׁהוּא אֶלָּא שֶׁלֹּא׃

And they returned to the city it was a metropolis and it says to the city the city any that it is rather that not

הָיְתָה חֲשׁוּבָה בְּעֵינֵיהֶם אֶלָּא כְּעִיר בֵּינוֹנִית שֶׁל י' בְּנֵי אָדָם לְעִנְיַן׃

was it important in their eyes except like a city medium-sized of ten sons of man regarding the matter of

הַמִּלְחָמָה׃

the war

פָּסוּק י ט

Pasuk 19

וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֶנּוּ שָׁם וַיִּפְּלוּ לְפָנָיו

And came Yehudah and his brothers to the house of Yosef and he was still there and they fell before him

אָרְצָה׃

to the ground

רַשִׁ"י

עודנו שם. שֶׁהָיָה מַמְתִּין לָהֶם:

for them waiting for he was there he was yet

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר לָהֶם יוֹסֵף מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי נַחֵשׁ

divining that you know do not you have done that this the deed what Yosef to them And he said

יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי:

is like me who a man divines

רַשִׁ"י

הלא ידעתם כי נחש ינחש וגו'. הֲלֹא יְדַעְתֶּם כִּי אִישׁ חָשׁוּב כָּמוֹנִי יוֹדֵעַ לְנַחֵשׁ

to divine knows like me important a man that you know Did not etc. he can divine divining that you know Did not

וְלָדַעַת מִדַּעַת וּמִסְבָּרָא וּבִינָה, כִּי אַתֶּם גְּנַבְתֶּם הַגָּבִיעַ:

the goblet stole you that and understanding and from logic from intellect and to know

פָּסוּק כא

Pasuk 21

וַיֹּאמֶר יְהוּדָה מַה נֹּאמַר לַאדֹנִי מַה נְּדַבֵּר וּמַה נִּצְטַדָּק הָאֱלֹהִים

God shall we justify and how shall we speak what to my lord shall we say what Yehudah And he said

מָצָא אֶת עֲוֹן עֲבָדֶיךָ הִנֶּנּוּ עֲבָדִים לַאדֹנִי גַּם אֲנַחְנוּ גַּם אֲשֶׁר

he who also we both to my lord slaves here we are your servants the iniquity of — has found

נִמְצָא הַגָּבִיעַ בְּיָדוֹ:

in his hand the goblet was found

רַשִׁ"י

האלהים מצא. יוֹדְעִים אָנוּ שֶׁלֹּא סָרַחְנוּ, אֲבָל מֵאֵת הַמָּקוֹם נִהְיְתָה לְהָבִיא לָנוּ

upon us to bring it came about the Omnipresent from but we sinned that not we know has found God

זֹאת, מָצָא בַּעַל חוֹב מָקוֹם לִגְבּוֹת שְׁטַר חוֹבוֹ:

His debt the note of to collect an opportunity a debt a master of found this

רַשִׁ"י

מה נצטדק. לְשׁוֹן צֶדֶק, וְכֵן כָּל תֵּבָה שֶׁתְּחִלַּת יְסוֹדָהּ צָד"י וְהִיא

and it Tzadi its root is whose beginning of word every and so righteousness an expression of shall we justify ourselves how

בָּאָה לְדַבֵּר בִּלְשׁוֹן מִתְפָּעֵל אוֹ נִתְפָּעֵל, נוֹתֵן טֵי"ת בִּמְקוֹם תָּי"ו, וְאֵינוֹ נוֹתְנָהּ לִפְנֵי

before put it and it does not a Tav in place of a Tes it puts Nitpa'el or Mitpa'el in the form of to speak comes

אוֹת רִאשׁוֹנָה שֶׁל יְסוֹד הַתֵּבָה אֶלָּא בְּאֶמְצַע אוֹתִיּוֹת הָעֵקֶר, כְּגוֹן

for example the root the letters of in the middle of but the word the root of of first the letter

נִצְטַדָּק מִגִּזְרַת צדק, וְיִצְטַבַּע מִגִּזְרַת צבע, וַיִּצְטַיָּרוּ

and made as if ambassadors Tzadek-Beis-Ayin from the root of and be wet Tzadek-Daled-Kof from the root of shall we justify ourselves

מִגִּזְרַת וְצִיר אֱמוּנִים, הִצְטַיַּדְנוּ מִגִּזְרַת צֵדָה לַדֶּרֶךְ. וְתֵבָה שֶׁתְּחִלָּתָהּ

whose beginning and a word for the way provision from the root of we took provision faithful and an ambassador from the root of

סָמֶ"ךְ אוֹ שִׁי"ן, כְּשֶׁהִיא מִתְפָּעֶלֶת, הַתָּי"ו מַפְרֶדֶת אֶת אוֹתִיּוֹת הָעֶקֶר, כְּגוֹן

for example the root the letters of — separates the Tav is conjugated in Hitpa'el when it Shin or is Samech

וְיִסְתַּבֵּל הֶחָגָב קהלת י"ב , מִגִּזְרַת סבל; מְשִׁתַּכֵּל הָיִית בְּקַרְנָיָא

the horns I was considering Samech-Beis-Lamed from the root of 12 Koheles the grasshopper and shall drag itself

דניאל ז' , וְיִשְׁתַּמֵּר חֻקּוֹת עָמְרִי מיכה ו' מִגִּזְרַת שמר; וְסָר מֵרָע

from evil and he who departs Shin-Mem-Resh from the root of 6 Michah Omri the statutes of and are kept 7 Daniel

מְשֻׁתּוֹלֵל ישעיהו נ"ט , מִגִּזְרַת מוֹלִיךְ יוֹעֲצִים שׁוֹלָל איוב י"ב , מְסֻתּוֹלֵל

tread down 12 Iyov foolish counselors He leads away from the root of 59 Yeshayahu is considered foolish

בְּעַמִּי שמות ט"ו , מִגִּזְרַת דֶּרֶךְ לֹא סְלוּלָה ירמיהו י"ח :

18 Yirmeyahu trodden down not a way from the root of 9 Shemos against My people

פָּסוּק כב

Pasuk 22

וַיֹּאמֶר חָלִילָה לִּי מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא

he in his hand the goblet was found whom the man this from doing from me far be it And he said

יִהְיֶה לִי עָבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל אֲבִיכֶם:

your father to in peace go up and you a slave to me shall be

CHAPTER SUMMARY

Yosef washes his face and sits the brothers down to eat, arranging them by age and giving Binyamin extra portions. After the meal, Yosef commands his steward to pack their bags with food, return their money, and hide his silver goblet in Binyamin's bag. Shortly after the brothers depart, the steward pursues them, accusing them of repaying Yosef's goodness with evil by stealing his divination cup. The brothers protest their innocence, pointing out that they even returned the money found in their sacks previously, and declare that whoever has the cup should die while the rest become slaves. The steward agrees to a lesser terms: only the culprit will become a slave. Upon searching from oldest to youngest, the goblet is discovered in Binyamin's sack, prompting the brothers to rend their clothes and return to the city. Before Yosef, Yehudah acknowledges that Hashem has uncovered their hidden guilt, offering that all the brothers remain as slaves, but Yosef insists that only Binyamin will be kept as a slave while the rest may return to their father in peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the sheer bitachon and absolute bitul of Yehudah and the shevatim when the goblet was found in Binyamin's bag. Lichoira, they knew 100% that they didn't steal anything! They had just returned the extra money from their previous trip, so a kal v'chomer they wouldn't steal a silver cup. They had every right to scream that it was a setup, a frame-job. Yet what does Yehudah say to Yosef? "HaElokim matza es avon avadecha", Hashem has uncovered our sin. Yehudah realized immediately that regardless of the human cause, nothing happens by chance. Hashem is running the world, and if this gezeirah came upon them, it was coming directly from Above for a cheshbon of their past.

That is the ultimate yesod for a Yid when facing a nisayon or a painful complication in life. The yetzer hara wants us to focus entirely on the human messenger, to get angry at the person who wronged us, to fight the unfair system, or to complain about how illogical the situation is. But the Torah is teaching us the real avodah: behind every human action and behind every wild turn of events sits Hashem, tailored to bring us to the exact kapparah or aliyah that our neshama needs.

Today, when a frustrating situation pops up, whether someone treats you unfairly, a plan falls apart, or an unexpected hassle lands in your lap, don't waste your kochos arguing with the messenger. Take a quiet breath, hold your tongue, and say to yourself: "Hashem, I know You are doing this for my midah k'neged midah, and I accept Your Hashgacha with emunah."